JOURNAL

of the

PROCEEDINGS

of the

FIFTY-SEVENTH GENERAL COUNCIL

of the

REFORMED EPISCOPAL CHURCH

held at

THE FRANCIS MARION HOTEL
CHARLESTON, SOUTH CAROLINA

Commencing Wednesday, June 7, 2023,
and Ending Friday, June 9, 2023

Published by Order of the General Council

NOTICE

The FIFTY-EIGHTH GENERAL COUNCIL of the Reformed Episcopal Church will be held in Richmond, Virginia.

Internal Revenue Service Number of the
Reformed Episcopal Church is 1663

DECLARATION of PRINCIPLES

Of the

REFORMED EPISCOPAL CHURCH

Adopted, December 2, 1873

I.

The Reformed Episcopal Church, holding "the faith once delivered unto the saints," declares its belief in the Holy Scriptures of the Old and New Testaments as the Word of God, and the sole Rule of Faith and Practice; in the Creed "Commonly called the Apostles' Creed;" in the Divine institution of the Sacraments of Baptism and the LORD'S Supper; and in the doctrines of grace substantially as they are set forth in the Thirty-nine Articles of Religion.

II.

This Church recognizes and adheres to Episcopacy, not as of Divine right, but as a very ancient and desirable form of Church policy.

III.

This Church, retaining a Liturgy which shall not be imperative or repressive of freedom in prayer, accepts The Book of Common Prayer, as it was revised, proposed, and recommended for use by the General Convention of the Protestant Episcopal Church, A.D. 1785, reserving full liberty to alter, abridge, enlarge, and amend the same, as may seem most conducive to the edification of the people, "provided that the substance of the faith be kept entire."

IV.

This Church condemns and rejects the following erroneous and strange doctrines as contrary to God's Word:

First, That the Church of Christ exists only in one order or form of ecclesiastical polity;

Second, That Christian Ministers are "Priests" in another sense than that in which all believers are "a royal priesthood:"

Third, That the LORD'S Table is an altar on which the oblation of the Body and Blood of Christ is offered anew to the Father:

Fourth, That the Presence of Christ in the LORD's Supper is a presence in the elements of Bread and Wine:

Fifth, That Regeneration is inseparably connected with Baptism.

MISSION STATEMENT
of the
REFORMED EPISCOPAL CHURCH

Built upon the foundation of the authoritative Word of God, the Holy Scriptures, the Reformed Episcopal Church sets her highest priority on biblical worship and declares her commitment to the work of evangelism, the bold and unadulterated proclamation of salvation by grace through faith in the Lord Jesus Christ (Acts 8:4). In keeping the faith once delivered to the saints, the Reformed Episcopal Church, however, does not believe evangelism to be the end, but rather the beginning of her divinely given vocation.

In addition to being evangelical, she is deeply committed to discipleship, the work of training evangelized men and women in Christian living (St. Matthew 28:20). When the Gospel is truly proclaimed and the mercies of God are made known, redeemed men and women must be led to offer their bodies as a living sacrifice, which is their spiritual service (Romans 12:1). Thus, the Reformed Episcopal Church understands the Christian life to be necessarily corporate. The Gospel call of salvation is not only to a savior, but also to a visible communion (I Cor.12:27) which, being indwelt by Christ's Spirit, transcends both temporal and geographic bounds.

Therefore, the Reformed Episcopal Church is creedal, following the historic catholic faith as it was confessed by the early undivided Church in the Apostles' (A.D. 150), Nicene (A.D. 325) and Athanasian Creeds (circa. A.D. 401); sacramental, practicing the divinely ordained sacraments of Baptism and the Lord's Supper as outward and visible signs of His inward and spiritual grace; liturgical, using the historic Book of Common Prayer; and Episcopal, finding unity with the Church of the earliest Christian eras through submission to the government of godly bishops.

In this fashion, by embracing the broad base of doctrine and practice inherent in apostolic Christianity received by the Church of the English Reformation and expressed in the Thirty-Nine Articles of Religion, the Reformed Episcopal Church has a foundation for effective ministry in the name of Christ to a world which is lost and dying without Him.

Approved, General Committee, October 5, 2003

THE FIFTY-SEVENTH GENERAL COUNCIL
of the
REFORMED EPISCOPAL CHURCH

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OFFICERS THAT SERVED 2021-2023

PRESIDENT AND PRESIDING BISHOP
The Most Reverend Ray R. Sutton, Ph.D.

VICE-PRESIDENT
The Right Reverend Peter F. Manto

SECRETARY
Deaconess Canon Annette M. Johnson

TREASURER
Mr. James P. Longueville

OFFICERS ELECTED FOR 2023-2026

PRESIDENT AND PRESIDING BISHOP
The Most Reverend Ray R. Sutton, Ph.D.
4327 Hollow Oak, Dallas, TX 75287

VICE-PRESIDENT
The Right Reverend Peter F. Manto
53 Japonica Lane, Cincinnati, Ohio 45218

SECRETARY
Deaconess Canon Annette M. Johnson, B.A., M.A.R.
20626 Hannington Lane, Katy, TX 77450

TREASURER
Mr. James P. Longueville
6024 Weymouth Drive, Dallas, TX 75252

GENERAL COMMITTEE
The Bishop Ordinaries of this Church
The Secretary of the General Council
The Treasurer of the Sustentation Fund
The Board of Trustees of the Sustentation Fund

General Committee *(continued)*:

TO THE COUNCIL OF 2026

The Rt. Rev. Walter R. Banek
Mr. Jeffrey Brown
The Ven. W. Scott Thompson
Mr. Leckyler Gaillard

TO THE COUNCIL OF 2029

Mr. Bruce Bagby
Mrs. Diana Lopez
The Rev. Josiah Jones
The Rev. Tony Melton

TO THE COUNCIL OF 2032

The Rt. Rev. William Jenkins
Mr. Harry K. Johnson, III
The Rev. Dr. Julius Barnes
Mrs. Cathy Heissenhuber

STANDING COMMITTEES and BOARDS ELECTED by this 57TH GENERAL COUNCIL for 2023-2026

Trustees of the Sustentation Fund

The Rev. Dr. Matthew P. Harrington; Mr. James ("Bud") Longueville; Mr. Craig Keller; Mr. Josh Kellam; Mr. Nathan Banek; also: The Very Rev. Canon Jason R. Grote (*non-voting, advising member*).

Committee on Doctrine and Worship

The Very Rev. Canon Charles Camlin; Mrs. Burnie Barnes; The Rev. Dr. Charles Erlandson; Dss. Canon Annette Johnson; Dss. Teresa Johnson; The Rev. George McCray.

Committee on Constitution and Canons

The Ven. James T. Payne; The Rev. Wyatt Boutwell; Mr. John Hendershot, Esq.; Dss. Teresa Johnson; Mrs. Sandra McNamara; The Rev. Canon J. Ronald Moock.

Board of Pensions and Relief

The Rt. Rev. R. Charles Gillin; The Rev. Dr. Jon W. Abboud; Mr. Joel Abboud; Mr. Matthew Banek; Mr. Vince Clanton; The Rev. Canon J. Ronald Moock; Mr. Bruce Woodcock; Mrs. Kathryn Cando (*APA representative*); also, The Ven. James T. Payne (*non-voting, advising member*); and Mrs. Tonya Forsberg (*non-voting, Secretary*).

Trustees of the Publication Society

The Rt. Rev. R. Charles Gillin; The Ven. Dr. Jon W. Abboud; Mr. Joel Abboud; Mr. Matthew Banek; The Very Rev. Canon Dr. Charles Camlin; Mr. Vince Clanton; The Rev. Canon J. Ronald Moock; also, Tonya Forsberg (*non-voting, Secretary*).

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Standing Liturgical Commission
Dss. Canon Annette Johnson; The Rt. Rev. Walter Banek; The Very Rev. Canon Dr. Charles Camlin; The Rev. Justin Forsberg; The Rt. Rev. R. Charles Gillin; The Rt Rev. Peter Manto; The Rev. Wayne McNamara; The Rev. Canon J. Ronald Moock; The Rev. Dr. Jonathan S. Riches; The Very Rev. Dr. Jason Patterson; The Rev. Robert Peterson; The Rev. Canon Kenneth Shaw.

Official Auditors
Mr. Greg Wright: Pensions & Relief and Episcopal Recorder; Mr. David Shepson: Sustentation Fund and REC100.

Court of Review
The Ven. Dr. James T. Payne; Mr. Percy Beauford; Mr. John Hendershot, Esq.; Mr. Jeff Hurt, Esq.; The Rev. Canon J. Scott Houser.

STANDING COMMITTEES NON-ELECTIVE for 2023-2026

Appointed by the President

(The first named individual of each Committee is to convene the organizational meeting, serving as the chairperson until an election of a permanent chairperson.)

COMMITTEE ON CREDENTIALS:
The Very Rev. Canon Jason R. Grote, The Rev. Josiah Jones, Mrs. Cathy Heissenhuber

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The Very Rev. Canon Jason R. Grote, Mr. Greg Wright, Dss. Canon Annette M. Johnson

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The Very Rev. Dr. Julius Barnes, The Rev. Michael Fitzpatrick, The Very Rev. Frank M. Levi

COMMITTEE ON MATERIALS FOR REFORMED EPISCOPAL HISTORY:
The Very Rev. Canon Dr. Jonathan S. Riches, The Ven. Dr. James T. Payne, The Rev. Davidson R. Morse

COMMITTEE ON PRESS RELATIONS:
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Mrs. Deborah Payne, Mrs. Cathy Heissenhuber

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COMMITTEE ON NOMINATIONS:
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Diocesan Representatives: Melanie Boettner *(Treasurer),* Dss. Canon Annette Johnson, Kathryn Wood *(Secretary)*, Susan Higham, Sarah Benner, Brenda Anderson, Rebecca J. "Becky" Pettigrew

Other Representatives: Dss. Teresa Johnson *(Deaconesses)*, Susan Sutton *(Daughters of the Holy Cross)*, Joan Workowski *(Advisor)*

SPECIAL COMMITTEES

By Appointment of the President

(The first named individual of each Committee is the chairperson.)

COMMITTEE ON INTERCHURCH RELATIONS:
The Most Rev. Dr. Ray R. Sutton, The Rt. Rev. Willie J. Hill, Jr., The Rev. Dr. Charles Erlandson, The Rev. Canon J. Ronald Moock, The Ven. Dr. James T. Payne, The Very Rev. Canon Dr. Jonathan S. Riches

COMMITTEE ON TECHNOLOGY:
Mr. Nathan Banek, Mr. Greg Wright, The Very Rev. Canon Jason R. Grote, The Rev. Canon Tony Melton

REC 100:
The Very Rev. Canon Jason R. Grote, The Most Rev. Dr. Ray R. Sutton, The Rt. Rev. R. Charles Gillin, The Rt. Rev. Peter F. Manto, The Rt. Rev. Willie J. Hill, Jr., The Rt. Rev. Walter R. Banek, The Rt. Rev. William A. Jenkins, Sr., The Ven. W. Scott Thompson, The Rev. Canon Tony Melton, The Rev. Canon Tory Liferidge, The Very Rev. Dr. Jason Patterson, The Rev. Michael Vinson, The Rev. David Norton, The Rev. Deacon Werner Heissenhuber

DIOCESES AND MISSIONARY JURISDICTIONS – 2023

THE DIOCESE OF THE SOUTHEAST
Comprising all the churches in the states of South Carolina, Georgia, Florida, and the District of Columbia. And some of the churches of North Carolina. The Rt. Rev. Willie J. Hill, Jr., Ordinary.

THE DIOCESE OF MID-AMERICA
Comprising all the churches in the states of Mississippi, the part of Tennessee that is west of the Tennessee River, Michigan, Minnesota, Wisconsin, Illinois, Louisiana, Arkansas, Missouri, Iowa, North Dakota, South Dakota, Nebraska, Kansas, Oklahoma, California, Texas, New Mexico, and Colorado. The Rt. Rev. Dr. Ray R. Sutton, Ordinary; Mrs. Cathy Heissenhuber, Secretary.

- **Convocation of the West:** Comprising all the churches in Arizona, Oregon, Washington, Idaho, Montana, Wyoming, Nevada, Utah, parts of California and Texas, New Mexico, and Colorado. The Very Rev. Dr. Steven Rutt, Dean.
- **Convocation of Western Canada, Alaska, & Missionary District of Cuba:** Comprising all the churches in the provinces of Alberta, British Columbia, Saskatchewan, the Yukon, all territories west of Manitoba, and the state of Alaska. Also, all the churches in Cuba. The Rt. Rev. Charles W. Dorrington, Dean.

THE DIOCESE OF THE NORTHEAST & MID-ATLANTIC, CENTRAL & EASTERN CANADA
Comprising all the churches in the states of Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, Connecticut, New York, New Jersey, Pennsylvania, Delaware, and Maryland. Also, all the churches in the provinces of Ontario, Manitoba, Quebec, Nova Scotia, New Brunswick, Prince Edward Island, Newfoundland, Labrador, and all territories east of Manitoba. The Rt. Rev. R. Charles Gillin, Ordinary.

THE DIOCESE OF THE CENTRAL STATES
Comprising all the churches in the states of Alabama, Indiana, Ohio, Kentucky, Virginia, and West Virginia. Also, some churches in North Carolina and the counties of Tennessee lying east of the Tennessee River. The Rt. Rev. Peter F. Manto, Ordinary; The Rev. Josiah Jones, Secretary.

THE FREE CHURCH OF ENGLAND, otherwise called the Reformed Episcopal Church in the United Kingdom of Great Britain and Northern Ireland, holding the identical position of doctrine and principles, is in full correspondence with the Reformed Episcopal Church in the United States. The Rt. Rev. John Fenwick, Bishop Primus; The Rt. Rev. Paul Hunt, General Secretary.

MEMBERS OF THE 57th GENERAL COUNCIL

House of Clergy – Voting Members

Bishops

1. Sutton, Ray	(DMA) Presiding Bishop & Diocese of Mid-America
2. Manto, Peter	(DCS) Vice-President & Diocese of Central States
3. Gillin, Raymond	(NEMA) Diocese of the Northeast
4. Hill, Willie	((DSE) Diocese of the Southeast
5. Banek, Walter	(DMA) Good Shepherd - Tyler, TX
6. Jenkins, William	(NEMA) Faith Church - Baltimore, MD
7. Gadsden, Alphonza	(DSE) New Israel - Charleston, SC

Presbyters

1. Addison, Alfred	(DSE) St. Thomas - Moncks Corner, SC
2. Amaral, Spencer	(DSE) Christ the King - Marietta, GA
3. Andrade, Eduardo	(NEMA) Good Shepherd - West Bridgewater, MA
4. Barkalow, Jesse	(DMA) Holy Cross Oratory - CO Springs, CO
5. Barnes, Julius	(DSE) St. Luke's - Charleston, SC
6. Bartel, Kent	(DMA) Christ the King - Grover Beach, CA
7. Benner, Cedric	(NEMA) Bishop Cummins - Catonsville, MD
8. Bernier, Benjamin	((DMA) Providence Church - Corpus Christi, TX
9. Birkinbine, Henry	(DMA) Christ's Chapel - Riverside, CA
10. Boettner, Keith	(DCS) St. James - Memphis, TN
11. Boonzaaijer, John	(DMA) Chapel of the Cross - Dallas, TX
12. Boutwell, Wyatt	(DMA) Holy Cross - Alpine, TX
13. Breaux, James	(DSE) Immanuel - Cross, SC
14. Brookshire, Donald	(DSE) All Saints – Greenville, SC
15. Brummett, Andrew	(DMA) Diocese of Mid-America
16. Camlin, Charlie	(DMA) Holy Communion - Dallas, TX
17. Carr, Michael	(NEMA) St. Timothy's - Mt. Laurel, NJ
18. Collins, Jr., Charles A.	(DSE) St. Andrew's - Savannah, GA
19. DeLapp, Nevada	(DMA) St. Stephen's - Flowood, MS
20. Edgerton, Paul	(DCS) Church of the Redeemer - Wilson, NC
21. Ellisor, Rusty	(DMA) Church of the Resurrection - Crosby, TX
22. Erlandson, Charles	(DMA) Good Shepherd - Tyler, TX
23. Fitzpatrick, Michael	(DCS) Christ our Hope - Dayton, OH
24. Foos, Brian	(DMA) St. Andrew's - Chester, CA
25. Forsberg, Justin	(NEMA) St. Matthew's - Havertown, PA
26. Fruin, Edward	(DMA) Chapel of the Cross - Dallas, TX
27. Gingerich, Barton	(DCS) St. Jude's - Richmond, VA
28. Goodwin, David	(DCS) Christ the Redeemer - Owensboro, KY
29. Gregory, Glenvil	(DSE) New Bethel - North Charleston, SC
30. Gresser, Robert	(DMA) Chapel of the Cross - Dallas, TX
31. Grote, Jason	(DMA) St. Matthias - Katy, TX
32. Grote, Joshua	(DSE) Christ the King - Marietta, GA
33. Guild, Roy	(DSE) Intercession - Wando, SC
34. Harrington, Matthew	(NEMA) St. Alban's - New York, NY
35. Hartman, Anthony	(DMA) Providence Church - Corpus Christi, TX
36. Heaton, John	(DCS) All Saints - Lynchburg, VA
37. Herman, Christopher	(DCS) St. Lazarus Mission - Dayton, OH
38. Houser, Jon	(DCS) St. John's - Chelsea, AL
39. Howden, Paul	(DMA) Holy Trinity - Webster Groves, MO
40. Jenkins, Mikle	(DSE) Calvary - St. Stephen, SC
41. Jones, Josiah	(DCS) Holy Trinity - Fairfax, VA
42. Jorgensen, Eric	(NEMA) St. Stephen's - Eldersburg, MD
43. Kell, Jonathan	(DCS) Church of our Saviour - Leesburg, VA
44. Klock, William	(DMA) Living Word - Courtenay, British Columbia

45. Lewis, Michael	(DCS) Christ our Hope - Dayton, OH
46. Liferidge, Donnel	(DSE) St. Paul's - Moncks Corner, SC
47. Liferidge, Tory	(DSE) Grace Church - Moncks Corner, SC
48. Lloyd, Sr., Chucky A.	(DSE) Mt. Carmel - Goose Creek, SC
49. Loyd, Rev. Harrylee D.	(DSE) Emmanuel - Alvin, SC
50. Luth, Paul	(NEMA) St. George's - Hamilton, ON
51. MacGregor, Ian	(DCS) All Saints - Raleigh, NC
52. Macias, Steven	(DMA) Diocese of Mid-America
53. Martin, Bartholomew	Military Chaplaincy
54. Maule, Matthew	(NEMA) St. Mark's - Rydal, PA
55. McCarl, Ricky	(NEMA) Good Shepherd - Harrisburg, PA
56. McGee, Thomas	(DMA) St. Timothy's - Jonesboro, AR
57. McLynn, Gerald	(NEMA) Emmanuel Church - Somerville, NJ
58. McNamara, Wayne	(DCS) Christ the King - Dayton, OH
59. Melchor, Edgardo Enrique	(DMA) Chapel of the Cross - Dallas, TX
60. Melton, Tony	(DSE) Christ the King - Marietta, GA
61. Milligan, Benjamin	(DSE) Redeemer - Pineville, SC
62. Milligan, John	(DSE) Redeemer - Pineville, SC
63. Mills, Kenneth	(DCS) Holy Cross - Midlothian, VA
64. Moock, Ron	(DSE) Promiseland - Johns Island, SC
65. Morse, Davidson	(DCS) All Saints - Lynchburg, VA
66. Ortiz, Carlos	(DMA) Chaplaincy
67. Parker, Eric	(DCS) St. Paul's - Lexington, VA
68. Patterson, Jason	(NEMA) St. Mark's - Rydal, PA
69. Payne, James	(DMA) St. Thomas of Canterbury - Houston, TX
70. Perez, Yudel	Board of Foreign Missions
71. Prioleau, John	(DSE) Liberty - Jamestown, SC
72. Riches, Jonathan	(NEMA) Emmanuel Church - Pipersville, PA
73. Robinson, Arthur	(DSE) Emmanuel Anglican - Spartanburg, SC
74. Rutt, Steven	(DMA) St. Andrew's - Phoenix, AZ
75. Sanders, Franklin	(DCS) Christ our Hope - Westpoint, TN
76. Shaw, Kenneth	(DSE) Christ Church - Johns Island, SC
77. Shaw, Lee	(DSE) Messiah - Pineville, SC
78. Shaw, Rev Don L.	(DSE) Good Shepherd - Bonneau, SC
79. Sims, Eugene	(DSE) Zion - Edisto Island, SC
80. Spieth, Michael	(DCS) Trinity Anglican - Evansville, IN
81. Stults, Stephen	(DMA) St. Paul's - Houston, TX
82. Sullivan, B. James	(DMA) Covenant Church - Greenville, MI
83. Tarsitano, Richard	(DCS) Trinity Anglican - Connersville, IN
84. Thompson, Anthony	(DSE) Holy Trinity - Charleston, SC
85. Thompson, Scott	(DCS) St. Jude's - Richmond, VA
86. Tjoelker, Philip	(DMA) St. Andrew's - Tinley Park, IL
87. Toms, Stephan	(DMA) St. Paul's - Baton Rouge, LA
88. Veley, Duane	(DCS) Covenant - Roanoke, VA
89. Vinson, Michael	(DMA) St. Benedict's - Rockwall, TX
90. Voelkel, Andrew	(DMA) Christ the King Fellowship - Covington, LA
91. Vowles, William	(NEMA) St. Stephen's - Eldersburg, MD
92. Washington, Julius	(DSE) Mt. Olivet - Ravenel, SC
93. Welty IV, Terrence Anthony	(DMA) All Saints - Shreveport, LA
94. White, Cornelius A.	(DSE) Bethlehem - Moncks Corner, SC
95. Workowski, Richard	(DCS) Covenant - Roanoke, VA
96. Ziegenhagen, Nicholas	(DMA) Good Shepherd - Tyler, TX

Deacons - in charge of a parish

1. Agajanian, Garrett	(DMA) St. Stephen's - Montrose, CO
2. Brown, Micheal	(DSE) Holy Rock - Mt. Carmel, SC
3. Fitzpatrick, Stuart	(DCS) St. Andrew's - Asheboro, NC
4. Jeffcoat, Matthew	(DSE) St. John's - Charleston, SC

House of Laity – Voting

Deputies

1.	Agajanian, Lauren	(DMA) St. Stephen's - Montrose, CO
2.	Anderson, Jim	(DMA) Good Shepherd - Tyler, TX
3.	Andrade, Mary	(NEMA) Good Shepherd - West Bridgewater, MA
4.	Banek, Nelda	(DMA) Good Shepherd - Tyler, TX
5.	Beauford, Kerron	(DSE) Liberty - Jamestown, SC
6.	Benekin, Hillary	(DSE) New Bethel - North Charleston, SC
7.	Benner, Sarah	(NEMA) Bishop Cummins - Catonsville, MD
8.	Brown, Paul	(DSE) St. John's - Charleston, SC
9.	Buncum, John	(DSE) Atonement - Mt. Pleasant, SC
10.	Butler, Linda	(DSE) Grace Church - Moncks Corner, SC
11.	Caldwell, Dss. Michelle	(DCS) Trinity REC – Mason, OH
12.	Camlin, Brett	(DMA) Holy Communion - Dallas, TX
13.	Carr, Meagan	(DMA) Church of the Resurrection - Crosby, TX
14.	Coffey, James	(NEMA) St. Peter's - Elkton, MD
15.	Dryden, Bob	(DCS) Church of our Saviour - Leesburg, VA
16.	Dunmeyer, Nathaniel	(DSE) Mt. Olivet - Ravenel, SC
17.	Ellison, Renia	(DSE) Messiah - Pineville, SC
18.	Foos, Kathleen	(DMA) St. Andrew's - Chester, CA
19.	Fruin, Melissa	(DMA) Chapel of the Cross - Dallas, TX
20.	Gadsden, Gerald	(DSE) Redeemer - Pineville, SC
21.	Gadsden, Hester	(DSE) New Israel - Charleston, SC
22.	Gaillard, Edelle	(DSE) New Israel - Charleston, SC
23.	Gehrke, Caitlin	(DMA) Covenant Church - Greenville, MI
24.	Goanos, George	(DSE) St. Andrew's - Savannah, GA
25.	Gottlieb, Kevin	(DCS) Holy Trinity - Fairfax, VA
26.	Grote, Ellen	(DMA) St. Matthias - Katy, TX
27.	Guild, Lorraine	(DSE) Intercession - Wando, SC
28.	Harrington, Susan	(NEMA) St. Alban's - New York, NY
29.	Hegyi, Katherine	(DCS) All Saints - Raleigh, NC
30.	Herman, Carol	(DCS) St. Lazarus Mission - Dayton, OH
31.	Howden, Beth	(DMA) Holy Trinity - Webster Groves, MO
32.	Howell, Steven	(DMA) St. Thomas of Canterbury - Houston, TX
33.	Jenkins, Kim	(NEMA) Faith Church - Baltimore, MD
34.	Jorgensen, Bobbi Lynn	(NEMA) St. Stephen's - Eldersburg, MD
35.	Kellam, Steffi	(DSE) Christ the King - Marietta, GA
36.	Landstrom, Erik	(NEMA) Grace Church - Collingdale, PA
37.	Longueville, Dss. Cynthia	(DMA) Holy Communion – Dallas, TX
38.	Longueville, Bud	(DMA) Holy Communion - Dallas, TX
39.	Main, Benjamin	(DMA) Christ the King - Grover Beach, CA
40.	Mazyck, Catherine	(DSE) Nazareth - Moncks Corner, SC
41.	Meade, Beverly	(DMA) Holy Cross - Alpine, TX
42.	Mikell, Gerard	(DSE) St. Luke's - Charleston, SC
43.	Mills, Mary Ann	(DCS) Holy Cross - Midlothian, VA
44.	Payne, Deborah	(DMA) St. Thomas of Canterbury - Houston, TX
45.	Pettigrew, Rebecca	(DSE) Calvary - St. Stephen, SC
46.	Porter, Earnestine	(DSE) Grace Church - Moncks Corner, SC
47.	Ravenell, Selinda	(DSE) Redeemer - Pineville, SC
48.	Riches, Anna	(NEMA) Emmanuel Church - Pipersville, PA
49.	Riches, Ronald	(NEMA) Covenant Chapel - Basking Ridge, NJ
50.	Robinson, Gwendolyn C. L.	(DSE) Mt. Carmel - Goose Creek, SC
51.	Rogers, Alvalene	(DSE) Nazareth - Moncks Corner, SC
52.	Rosner, Janie	(DSE) St. Paul's - Moncks Corner, SC
53.	Rutt, Susannah	(DSE) St. Paul's - Moncks Corner, SC
54.	Sebree, Terri	(DMA) St. Andrew's - Phoenix, AZ
55.	Shaw, Deborah	(DCS) Christ our Hope - Dayton, OH
		(DSE) Good Shepherd - Bonneau, SC

56. Singleton, Elise (DCS) St. James - Memphis, TN
57. Sivigny, Mei-li (DSE) All Saints - Greenville, SC
58. Spieth, Mary Lou (DCS) Trinity Anglican - Evansville, IN
59. Stults, Delfina (DMA) St. Paul's - Houston, TX
60. Sutton, Susan (DMA) Holy Communion - Dallas, TX
61. Teachey, Rick (DCS) Christ the King - Dayton, OH
62. Thompson, Mary Jane (DCS) St. Jude's - Richmond, VA
63. Trapp, James (DSE) Emmanuel Anglican - Spartanburg, SC
64. Vaughn, Andrew (DMA) Providence Church - Corpus Christi, TX
65. Vowles, Diana (NEMA) St. Stephen's - Eldersburg, MD
66. Warren, Shirley (DSE) Holy Trinity - Charleston, SC
67. Wells, Brian (DCS) Christ the Redeemer - Owensboro, KY
68. West, Dss. Barbara (DMA) St. Stephen's – Flowood, MS
69. West, Willie Mae (DSE) New Bethel - North Charleston, SC
70. Wilson, Viola (DSE) Christ Church - Johns Island, SC
71. Wright, Gregory (NEMA) St. Matthew's - Havertown, PA
72. Wright, Sabrina (DSE) Emmanuel – Alvin, SC

General Council Officers, General Committee, & Canonical voting Committee members (not otherwise elected as a deputy)

73. Barnes, Burnie (DSE) St. Luke's – Charleston, SC – Committee on Doctrine & Worship
74. Gaillard, Lee (DSE) New Israel - Charleston, SC – General Committee Member
75. Johnson, Dss. Annette (DMA) St. Matthias- Katy, TX – General Council Secretary (elected)
76. Johnson III, Harry K. (DMA) St. Matthias – Katy, TX – General Committee Member

Alternates
(only voting if deputy is not present)

1. Bernier, Miriam (DMA) Providence Church - Corpus Christi, TX
2. Boettner, Melanie (DCS) St. James - Memphis, TN
3. Boonzaaijer, Christine (DMA) Chapel of the Cross - Dallas, TX
4. Comfort-Capers, Patricia (DSE) St. John's - Charleston, SC
5. Duggins, Lynette V. (DSE) New Israel - Charleston, SC
6. Erlandson, Jackie (DMA) Good Shepherd - Tyler, TX
7. Graham, Mikala (DMA) St. Andrew's - Chester, CA
8. Johnson, Joan (DMA) Holy Cross - Alpine, TX
9. Kell, Ann (DCS) Church of our Saviour - Leesburg, VA
10. Liferidge, Thelma (DSE) St. Paul's - Moncks Corner, SC
11. Mansour, Sam (DCS) Holy Trinity - Fairfax, VA
12. Regisford, Dss. Susan (NEMA) St. Alban's - New York, NY
13. Smalls, Marietta (DSE) Emmanuel – Alvin, SC
14. Smith, Pat (DCS) Covenant Church – Roanoke, VA
15. Sullivan, Helena (DMA) Covenant Church - Greenville, MI
16. Teachey, Jacqueline (DCS) Christ the King - Dayton, OH
17. Thompson, Darlene (DSE) Holy Trinity - Charleston, SC
18. Walton, Johnny (DSE) St. Luke's - Charleston, SC

OBSERVERS – (non-voting)

1.	Allen, Jacqueline	(DMA) St. Andrew's - Phoenix, AZ
2.	Allen, James	(DMA) St. Andrew's - Phoenix, AZ
3.	Amaral, Bailey	(DSE) Christ the King - Marietta, GA
4.	Ayres, The Rev. David	AKD/REK Germany
5.	Ayres, Patricia	AKD/REK Germany
6.	Barkalow, Christine	(DMA) Holy Cross Oratory - CO Springs, CO
7.	Bartel, Allison	(DMA) Christ the King - Grover Beach, CA
8.	Barto, Dcn. William	(DCS) Holy Trinity - Fairfax, VA
9.	Beach, The Most Rev. Foley	Archbishop, Anglican Church in North America
10.	Benekin, Betty	(DSE) Calvary - St. Stephen, SC
11.	Birkinbine, Katherine	Other
12.	Boutwell, Renee	(DMA) Holy Cross - Alpine, TX
13.	Breaux, Theresa	(DSE) Immanuel - Cross, SC
14.	Brown, Authur	(DSE) Holy Rock - Mt. Carmel, SC
15.	Brown, Rosemary	(DSE) St. John's - Charleston, SC
16.	Capers, Patrice	(DSE) St. John's - Charleston, SC
17.	Carr, Jonathan	(DMA) Church of the Resurrection - Crosby, TX
18.	Chambers, Marcella	(DSE) Mt. Olivet - Ravenel, SC
19.	Costa, Dcn. Andrew	(DCS) Trinity REC - Mason, OH
20.	Dryden, Karen	(DCS) Church of our Savior at Oatlands – Leesburg, VA
21.	Dunmeyer, Brenda	(DSE) Mt. Olivet - Ravenel, SC
22.	Ekeke, The Rev. Cn. Chima	Anglican Church in North America
23.	Eldridge, The Rev. Cn. Mark	American Anglican Council
24.	Ellisor, Jennifer	(DMA) Church of the Resurrection - Crosby, TX
25.	Fenwick, Elisabeth	Free Church of England
26.	Fenwick, The Most Rev. John	Bishop Primus, Free Church of England
27.	Fitzpatrick, Kay	(DCS) St. Andrew's - Asheboro, NC
28.	Fleming, Shelley	(DCS) Holy Trinity - Fairfax, VA
29.	Fleming, William	(DCS) Holy Trinity - Fairfax, VA
30.	Gadsden, Mozetta	(DSE) St. John's - Charleston, SC
31.	Gehrke, Samuel	(DMA) Covenant Church - Greenville, MI
32.	Gibbs, Delores	(DSE) Nazareth – Moncks Corner, SC
33.	Gillidette, Dcn. Alan	(DMA) St. Stephen's - Montrose, CO
34.	Goodwin, Joyce	(DCS) Christ the Redeemer - Owensboro, KY
35.	Gottlieb, Natalie	(DCS) Holy Trinity – Fairfax, VA
36.	Graham, Robert	(DMA) St. Andrew's - Chester, CA
37.	Green, Kenneth	AME
38.	Gregory, Brenda	(DSE) St. John's - Charleston, SC
39.	Gresser, Traci	(DMA) Chapel of the Cross - Dallas, TX
40.	Grote, Avery	(DMA) St. Matthias - Katy, TX
41.	Grote, Suzanne	(DSE) Christ the King - Marietta, GA
42.	Hartman, Henry	(DMA) Providence Church - Corpus Christi, TX
43.	Hartman, Sarah	(DMA) Providence Church - Corpus Christi, TX
44.	Hill, Gale	Diocese of the Southeast
45.	Holley, Emily	(DSE) Christ the King - Marietta, GA
46.	Holley, Dcn. Tyler	(DSE) Christ the King - Marietta, GA
47.	Howell, Judy	(DMA) St. Thomas of Canterbury - Houston, TX
48.	Hoyt, Greg	Other
49.	Jeffcoat, Suzette	(DSE) St. John's - Charleston, SC
50.	Jenkins, Rosa	(DSE) Grace Church - Moncks Corner, SC
51.	Johnson, Royce Ann	(DMA) St. Matthias - Katy, TX
52.	Jones, Diana	(DMA) St. Andrew's - Phoenix, AZ
53.	Jones, Story	(DCS) Holy Trinity - Fairfax, VA
54.	Kline, Elizabeth	(DCS) Christ the Redeemer - Owensboro, KY
55.	Kline, Dcn. Tim	(DCS) Christ the Redeemer - Owensboro, KY
56.	Lawrence, Allison	Anglican Diocese of South Carolina
57.	Lawrence, The Rt. Rev. Mark	Bishop Emeritus, Anglican Diocese of South Carolina
58.	Levine, Aaron	(DCS) Covenant - Roanoke, VA
59.	Lowery, Dcn. Jameson	(DCS) Church of the Redeemer - Wilson, NC

60.	Loyd, Loutricia M.	(DSE) Emmanuel - Alvin, SC
61.	MacGregor, Charlotte	(DCS) All Saints - Raleigh, NC
62.	Macias, Sarah	Diocese of Mid-America
63.	Main, Elizabeth	(DMA) Christ the King - Grover Beach, CA
64.	Mansour, Joanne	(DCS) Holy Trinity - Fairfax, VA
65.	Manto, Janice	(DCS) Trinity REC - Mason, OH
66.	Mayo, The Rev. Canon Barclay	Anglican Network in Canada
67.	McGee, Kathy	(DMA) St. Timothy's - Jonesboro, AR
68.	McKenzie, Rachal	Anglican Church in North America
69.	McKenzie, Teagan	Anglican Church in North America
70.	McNamara, Sandra	(DCS) Christ the King - Dayton, OH
71.	Melton, Vandi	(DSE) Christ the King - Marietta, GA
72.	Meyer, The Rt. Rev. Gerhard	Bishop, AKD/REK Germany
73.	Milic, The Rt. Rev. Jasmin	Bishop, REC in Croatia
74.	Moock, Kathy	(DSE) Promiseland - Johns Island, SC
75.	Noyes, Jenny	Anglican Global Mission Partners
76.	Overton, Dcn. Jameson	(DCS) Christ our Hope - Westpoint, TN
77.	Pearce, Carol	(DCS) Holy Trinity - Fairfax, VA
78.	Pelot, Dcn. Aaron	(DCS) Christ the King - Dayton, OH
79.	Perez, Lisandra	Board of Foreign Missions
80.	Pickney, Delphia	(DSE) Grace Church – Moncks Corner, SC
81.	Prioleau, Bernard	(DSE) Mt. Olivet - Ravenel, SC
82.	Prioleau, Sheila	(DSE) Liberty - Jamestown, SC
83.	Sanders, Nancy	Other
84.	Shaw, Bridget	(DSE) Christ Church - Johns Island, SC
85.	Sigler, Clemmitt	(DCS) Covenant Church – Roanoke, VA
86.	Simmons, Angela	(DSE) Nazareth - Moncks Corner, SC
87.	Tarsitano, Meghan	(DCS) Trinity Anglican - Connersville, IN
88.	Taylor, Lynn	(DSE) Grace Church – Moncks Corner, SC
89.	Toms, Beatriz	(DMA) St. Paul's - Baton Rouge, LA
90.	Umeasalugo, The Rev. Kosi	AKD/REK Germany
91.	Vinson, Jodi	(DMA) St. Benedict's - Rockwall, TX
92.	Voelkel, Carol	(DMA) Christ the King Fellowship - Covington, LA
93.	Washington, Latricia	(DSE) Mt. Olivet - Ravenel, SC
94.	Wells, Wendy	(DCS) Christ the Redeemer - Owensboro, KY
95.	Welty, Carol Cherie	(DMA) All Saints - Shreveport, LA
96.	Wicker, Laura	Society of Anglican Missionaries and Senders (SAMS)
97.	Wicker, Stewart	Society of Anglican Missionaries and Senders (SAMS)
98.	Wilson, Alyce	(DSE) Good Shepherd - Bonneau, SC
99.	Wilson, Melvin	(DSE) Christ Church - Johns Island, SC
100.	Workowski, Joan	(DCS) Covenant - Roanoke, VA
101.	Wright-Sheats, Wanda	(DSE) Mt. Olivet - Ravenel, SC

Corresponding Members: (granted voice but no vote)

The Most Rev. Foley Beach	– Archbishop of the Anglican Church in North America
The Most Rev. John Fenwick & wife, Elisabeth	– Bishop Primus - Free Church of England
The Rt. Rev. Gerhard Meyer	– REC Germany
The Rt. Rev. Jasmin Milic	– REC Croatia
The Rev. David Ayres & wife, Patricia	– REC Germany
The Rev. Kosi Umeasalugo	– REC Germany
The Rev. Canon Mark Eldredge	– American Anglican Council
The Rev. Canon Chima Ekeke	– Chaplain to the Archbishop ACNA
The Rev. Canon Barclay Mayo	– Anglican Network in Canada
Ms. Jenny Noyes & New Wineskins	– Anglican Global Mission Partners
Mr. Stewart Wicker & wife, Laura	– Society of Anglican Missionaries & Senders (SAMS)

JOURNAL

CHARLESTON, SOUTH CAROLINA

WEDNESDAY, JUNE 7, 2023

The FIFTY-SEVENTH GENERAL COUNCIL of the Reformed Episcopal Church began at 9:00 AM on Wednesday, June 7, 2023, with the service of Holy Communion, celebrating the 150th Anniversary of the REC, at the Cathedral of St. Luke and St. Paul (ACNA) in Charleston, South Carolina. Preaching for the service was The Most Rev. Foley Beach, Archbishop of the Anglican Church in North America. During the service, special prayers were offered for Dss. Canon Annette Johnson, in recognition of the 30th anniversary of her Setting Apart as a Deaconess. The offering from this service was designated for the Women of the Church Project to establish a Deaconess Scholarship Fund.

Those attending General Council returned to the Francis Marion Hotel, the venue for meals and business sessions, for lunch at noon. The Women's Day Luncheon and Meeting was held in the Gold Room with President, Mrs. Gale Hill, presiding and newly Set Apart, Dss. Alvalene Rogers, as the guest speaker. The Anglican School Association held a special meeting during lunchtime in the Carolina Ballroom.

FIRST BUSINESS SESSION

DECLARATION OF A QUORUM

The FIRST BUSINESS SESSION of the FIFTY-SEVENTH GENERAL COUNCIL convened at the Francis Marion Hotel in Charleston, South Carolina, on Wednesday, June 7, 2023, at 1:45 PM following lunch, with the Most Rev. Ray R. Sutton presiding. The session opened with prayer led by Bishop Sutton, followed by the submission of the Attendance and Member Roll for the 57th General Council of the Reformed Episcopal Church. General Council Secretary, Dss. Canon Annette Johhnson declared a quorum was present.

The REPORT of the COMMITTEE on CREDENTIALS was presented by The Very Rev. Canon Jason R. Grote. The Venerable. Dr. James T. Payne moved to receive the report and adopt the recommendations therein; it was seconded by The Very Rev. Canon J. Ronald Moock. The motion carried.

REPORT OF THE COMMITTEE ON CREDENTIALS

To the 57thGeneral Council:

The Committee on Credentials reviewed the online registrations for General Council and the Parish Certifications submitted online. In most cases, irregularities were resolved prior to this Council and need not be reported.

The committee reports that the following parishes did not complete a parish certification form by the time this report was produced. There are not any deputies registered from these parishes.

1) Mariner's Church – Detroit, MI – Diocese of Mid-America
2) Jesus the Good Shepherd – Brooklyn, NY– Diocese of the Northeast & Mid-Atlantic
3) St. Patrick's – Norristown, PA – Diocese of the Northeast & Mid-Atlantic

4) St. Paul's – Oreland, PA – Diocese of the Northeast & Mid-Atlantic
5) St. Matthew's – North Charleston, SC – Diocese of the Southeast

This report was updated after the General Council check-in process. In total, we have 297 registrants checked in. The Committee records the following numbers for voting purposes:

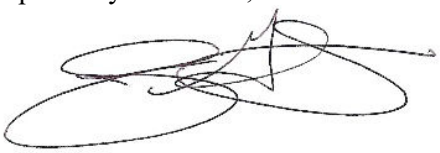
7 - Bishops
93 - Presbyters
4 - Deacons in charge of a parish
71 - Lay Deputies
4 - Lay members of the General Committee or other canonical voting committee
18 - Lay Alternates who only vote if their deputy is absent.

In addition, we have a total of 100 other observers (clergy & laity) present, not including any children or other guests that attended the worship services.

The committee recommends the following action to the President of the Council:

That the roll of clergy and certified representatives be given to the Secretary, and that all representatives be seated.

Respectfully submitted,



The Very Rev. Jason R. Grote
Committee on Credentials, Chair

[The Member Roll for the 57th General Council is listed on pp. xiii – xviii of the Journal.]

The REPORT of the COMMITTEE on PROGRAM was presented by The Very Rev. Canon Jason R. Grote. The motion was made and seconded by The Very Rev. Canon J. Ronald Moock and The Rev. Julius Barnes that The REPORT of the COMMITTEE on PROGRAM be adopted as distributed, together with the ORDER of BUSINESS and RULES of ORDER to be observed in Council. The motion carried.

REPORT OF THE COMMITTEE ON PROGRAM

Dear Brethren:

On behalf of the Diocese of the Southeast and the Program Committee, we welcome all of you to Charleston, SC. We pray that your presence and participation in this 150th anniversary celebration of the Reformed Episcopal Church will be a blessing to all. In putting our program together, we have tried to balance our time between worship, learning, and meetings whilst allowing extra time for fellowship and, perhaps, visiting parts of this beautiful and historic city.

I should probably have started with the words, "We finally made it!" As many are aware, we were originally scheduled to be in Charleston for our 2020 General Council. Plans had been made, hotels contracted, registrations received - only to have the pandemic undo all the work that had been done and to result in a Zoom General Council in 2021. But, alas, the Diocese of the Southeast graciously extended another invitation to host this General Council and we can joyfully say 'We finally made it!"

General Council begins with the Communion Service

Cathedral of St. Luke & St. Paul (ACNA)
Wednesday morning – June 7 – 9:00am sharp
Clergy requested to vest and process (see instructions below)

Early Registration Check-in at the hotel – 7pm – 9pm - Tuesday evening

We would like to thank the Diocese of the Southeast for their warm welcome to us and for hosting us this week. In particular, we thank Bishops Al Gadsden and William White, both of whom helped with the original planning for General Council 2020 and the transitions that occurred when we had to cancel it. We also thank the current Bishop Ordinary of the Southeast, Bishop Willie Hill, his staff, the members of St. John's Reformed Episcopal Church, and the many other volunteers who have labored and planned for this Council. I believe there are over 25 different individuals who have committed their time and labors in these preparations. Your kindness and service to the Lord and His church is certainly beyond measure.

We would also like to thank Archbishop Foley Beach and our fellow Bishops and brethren in the Anglican Church of North America for rejoicing with us in our opening Eucharist. In particular, we thank Bishop Chip Edgar, Bishop of the Anglican Diocese of South Carolina, and Dean Peet Dickinson, Dean of the Cathedral Church of St. Luke and St. Paul, for allowing us to worship in their beautiful cathedral. We thank Mr. Chris Walchesky, director of music at St. Philip's Anglican Church - Charleston, for lending his incredible talents on the pipe organ and for coordinating the music and brass accompaniment during our opening Communion service. Finally, we thank Fr. Brian Foos and those of St. Andrew's Academy & College for blessing us with their choir during the opening service. They drove all the way across the country from Northern California to be with us today.

It is most appropriate at this 150th anniversary that we devote a portion of our attention to some of the history of the Reformed Episcopal Church. Bishop Sutton extended an invitation to the Primus of the Free Church of England, the Most Rev. Dr. John Fenwick, to lead us in two sessions on "The Context and Vision of George David Cummins, the founding Bishop of the Reformed Episcopal Church". Deaconess Barbara West, third-generation Reformed Episcopalian and previous President of the Board of Foreign Missions, has prepared a short video and presentation on the history and impact of REC foreign missions. Finally, the Diocese of the Southeast has prepared a special presentation for our banquet dinner on Wednesday evening in honor of the ministry and work of this particular Diocese. Three days is not sufficient to cover a full history of the Reformed Episcopal Church and to also complete all of our business and activities, but we do pray that these teachings and short history presentations, coupled with the reports of our current mission and ministries, will encourage you as we celebrate this great anniversary together. We remember the original call of Bishop Cummins in 1873 to "Restore the Old Paths" as we now "continue those old paths in a post-Christian world" one hundred fifty years later.

Attached to this report are several items – all of which are considered a part of this report and recommended for adoption by the Council.

- Important Details & Instructions.
  Please read this, as it will provide most answers for you, including a schedule of events and important times.
- Order of Business
- Rules of Order

Respectfully Submitted,

The Very Rev. Canon Jason R. Grote
Program Committee Chairman

PROGRAM COMMITTEE
IMPORTANT DETAILS & INSTRUCTIONS

KEY LOCATIONS & ADDRESSES

Francis Marion Hotel
387 King Street
Charleston, SC 29403

Cathedral Church of St. Luke and St. Paul
126 Coming Street
Charleston, SC 29403

St. John's Reformed Episcopal Church
91 Anson St.
Charleston, SC 29401

Harbor Cruise address (if purchased for Thursday night) – Boarding at 6:30pm.
Charleston Maritime Center
10 Wharfside St.
Charleston, SC 29401

PARKING & ARRIVALS

There is parking available in the city parking garage adjacent to the hotel on King Street. This can be used for overnight parking of hotel guests as well as for those needing day parking. Note: It is very probable that this parking garage will fill up based on the size of our group. If you are driving in locally for the day, you should leave additional time in case you need to find another parking area and walk a block or two.

If you are arriving at Charleston Airport, you can save money by not booking a car rental. The taxi ride or Uber from the airport is only about $30 each way. The hotel is also within about a 1 mile radius of most downtown locations (for walking). If you rent a vehicle, you will not only have the rental cost but you will also incur between $25-$35 per day for parking at the hotel, if there is space available. Please see this link for possible solutions of traveling to/from the hotel and airport:
https://www.charleston-airport.com/taxi.php

SHUTTLES FOR WORSHIP

The Cathedral and St. John's are both about .3 miles from the Francis Marion and walkable in about 15 minutes. The expectation is that most can walk and/or drive. If you are unable to walk on either Wednesday or Thursday, the Diocese of the Southeast will be providing small shuttle vans to help transport you. These are not intended to transport everyone and if everyone asks to take the shuttle, it will beyond the ability of the Diocese to provide it.

The shuttles for clergy needing a ride to the Cathedral on Wednesday should be in the lobby of the hotel by 8am, and look for the Council Transportation Volunteer to direct you.

The shuttles for all others on both Wednesday and Thursday morning will begin at 8:15am. You need to be in the lobby and check in with a Council Transportation Volunteer who will direct you.

If you need to take a shuttle van, please email J2Grote@rechurch.org in advance of Council so we can gauge an approximate need in advance.

GENERAL COUNCIL REGISTRATION CHECK-IN

Registration check-in will be available at the special registration desk in the hotel at the following times. Please note this is NOT the main registration desk where you check in. It is a specially designated area outside of the conference rooms. The hotel staff and signs can direct you to the location.

- Tuesday evening 7pm to 9pm
- Wednesday 7am-8am
- Wednesday Noon until 1pm

For those only coming to the banquet dinner, we will have a check-in at 6:15pm outside the Carolina Ballroom.

We encourage you to check in on Tuesday evening to help limit the line on Wednesday morning. At check-in, you will receive your badge, and those who paid a full registration fee will also receive a General Council welcome bag.

YOUR ALL-IMPORTANT BADGE!

The badge you receive will indicate key items aside from your name and your representative status. The private breakfast each morning (Wed-Fri) is offered only to those who purchased it with a "Full General Council" registration or selected it as a part of your partial registration. Your badge will indicate whether or not you are eligible to enter the room and buffet line each morning. Likewise, the badge will indicate which sandwich choice you made for the Wednesday lunch. This will help provide you with the proper sandwich selection. Our sandwich orders are based on what your badge says. Do NOT take a different sandwich than that which your badge indicates. Your badge will indicate whether you purchased the Wednesday dinner banquet at the hotel as well as the special cruise dinner on Thursday evening. Finally, included on your badge is a QR code that you can scan to quickly visit the General Council webpage which will have much of this information and quick resources designed for a cell phone.

CLERGY VESTING FOR WORSHIP

All clergy and deaconesses are invited to vest and process for the **Wednesday morning Communion service**.

- Bishops - rochet and chimere with red stole
- Other Clergy - cassock/surplice with red stole
- Deaconesses - blue cassock.

You should arrive at the Cathedral by 8:15a for vesting and instruction. You will gather in the large room in the Parish Hall adjacent to the Sanctuary building *(Note: Bishops will vest in the Library in the Diocesan House).* Immediately following the service, we will ask that you remain vested so we can take a group photo.

At all other services, only the participating clergy and worship participants will vest. A separate, and direct communication will be made to those participating in those services.

WORSHIP OFFERINGS

The offerings during each morning worship service will be designated for the support of a particular ministry and/or project in the Reformed Episcopal Church. The Council of Bishops have approved the Wednesday morning offering for the Women's Day Project 2023. The Thursday morning offering will be in support of the Board of Foreign Missions. The Friday morning offering will support the three REC seminaries.

We will "pass the plate" during each of these services. If you would like to donate by check, we would ask that you make checks payable to "St. John's". Their financial team will be responsible for processing the offerings and distributing them according to their purpose.

If you would like to donate electronically, you can do so with the QR code. It is included here but it will also be included in the bulletin each day. A button will also be available in the General Council web page (you'll see it after getting your badge). These donations will be processed using the Diocese of Mid-America's PayPal account. The Diocese will account for these electronic offerings and will disburse them according to their purpose after General Council.

EXPECTED DRESS CODES

For Breakfast – casual (but appropriate for public) For
Worship and Daily Sessions – Sunday dress For
Wednesday Banquet – Sunday dress
For Thursday Cruise Dinner (if purchased) – Business Casual – Clericals not necessary.

CRUISE DINNER

For those who purchased a cruise dinner ticket for Thursday evening (your badge will tell you), the cruise dinner will begin to board at 6:30pm at the harbor. The address is in the top section of this report. The harbor is less than a mile from the Francis Marion if you would like to walk. Leave appropriate time. Parking is also free on Concord and Charlotte streets near the harbor starting after 6pm. There is also a parking garage at 24 Calhoun Street and you can walk along the waterfront approximately 1/4 mile.

Two shuttle busses (25 person bus) will be provided by the harbor cruise company and will begin at the hotel at 5:45pm. We anticipate there will be two or three round-trips made by each of the cruise shuttle busses taking about 10-15 minutes for each trip. The last shuttle is scheduled to leave the Francis Marion at 6:20 for arrival by 6:30pm. The shuttle busses will also provide shuttles back to the hotel after the cruise ends. We will not be checking to make sure you make shuttle bus on time. If you are late, you will have to walk or find another way to the harbor on time.

The boat will leave port at 7:00pm **with or without you**. We will not be monitoring to see whether everyone has arrived. If you miss the boat, there will be no refunds as they are paid for in advance. Likewise, there are no refunds for illness or other reasons of non-attendance.

Dress code for the boat cruise is business casual. It is intended to be a relaxed dinner on the water. You do not have to wear your clerical collars, unless you really want to.

Note: There will be a cash bar on the cruise. However, they don't actually accept cash. They only accept credit cards.

REPORT PACKET

We will distribute reports electronically via email and on our website. These will also be available on the General Council site during our event. Digital availability of reports and email is scheduled for May 22nd.

For those who purchased a printed binder of reports, we will provide these reports and the journal in a binder and mail them USPS priority box mail. These will be mailed by May 22nd, such that they should arrive to you by May 25, two weeks prior to General Council.

We have learned from recent General Councils that we can significantly reduce our time in business sessions and devote ourselves to more learning and fellowship when everyone has read the reports and formed their questions in advance.

Please make sure you **READ THESE REPORTS BEFORE GENERAL COUNCIL!** We will entertain motions to file many of the reports without presenting them orally. If you have questions that could be answered in advance, feel free to email me (J2Grote@rechurch.org) and I might be able to provide you with answers. Otherwise, note them and ask when the time comes during the business sessions.

The primary reports being presented at General Council will be our Presiding Bishop exhortation and other reports pertaining to ministry and mission of the Reformed Episcopal Church (REC100, Board of Foreign Missions, Women of the Church, etc). We will also hear those reports pertaining to the governance and financial aspects of the Church (Sustentation Fund, Pensions/Relief, Constitution & Canons, etc). Diocesan summaries and other non-elected committees that do not have recommendations will be filed. The expectation is that you will have already read them and be prepared for such action.

While many reports are listed in the Order of Business, some of them will not actually have reports because there was nothing to report. Likewise, some reports may be shorter than normal because it has only been 2 years since our last General Council instead of 3 years.

Please have your report packets available on your electronic devices or in print (if desired) during the meetings. While the conference room should have Wi-Fi available, it may be unreliable when nearly 300 people are using it. It is best if you download your reports to your device prior to your arrival and/or while in your hotel room.

Presiding Bishop Report – Note that the Presiding Bishop report is divided into two parts. The first part is included with your report packet. This part contains pertinent information regarding his activities since that last General Council. This portion will not be read at General Council. The second part of the report is his exhortation. This is NOT in your report packet. It will be printed and distributed to all attendees at the time of his oral delivery on Wednesday after lunch.

Journal – It is not necessary to have the Journal of the 56th General Council (Zoom 2021) printed or available at this Council, unless you so desire. The chair will entertain a motion to dispense with the reading of these minutes and to simply approve them. If you note any changes that need to be made in the Journal, please have them ready to announce to the Secretary at that time.

DISPLAY TABLES

We have several display tables set up around the conference room and exhibitor hallways. We encourage you to visit these tables and to learn about many different ministries and missions during our scheduled breaks and/or meal times. Those tables are as follows:

- Reformed Episcopal History Display
- Anglican School Association & Alfred Rex Publications
- St. Andrew's Academy & College
- Cranmer Theological House seminary
- Cummins Theological Seminary
- Reformed Episcopal Seminary
- REC Board of Foreign Missions
- Society of Anglican Missionaries & Senders (SAMS)
- New Wineskins
- Free Church of England
- Deaconess Association / Daughters of the Holy Cross

CONTACT INFORMATION

If you need additional help at any time, please see a Diocese of the Southeast volunteer or you may contact Jason Grote via text or phone at (832) 264-3483. You may also email him at J2Grote@rechurch.org

CONDENSED SCHEDULE

WEDNESDAY, JUNE 7

7:00a – 8:00a	Breakfast at hotel (for those who purchased)
8:15a – 8:45a	Clergy arrival and vesting (@ Cathedral)
9:00a – 11:15a	Holy Communion service (@ Cathedral) *Archbishop Foley Beach, preaching* *Offering designated for the Women of the Church Project*
11:15a –11:30a	Pictures & Clergy changing (@ Cathedral)
12:00 – 1:30p	Lunch & Women of the Church & ASA meeting
1:45p – 3:00p	Business Session #1
3:00p – 3:15p	Break
3:15p – 4:15p	Bp. Fenwick Teaching #1 (45 min + 15 min Q&A)
4:15p – 4:30p	Break
4:30p – 5:15p	Business Session #2
5:15p – 6:30p	Break to get ready for Banquet *(clear room so they can reset)*
6:30p – 9:30p	Banquet Dinner (@ Hotel) *DSE Special Presentation*

THURSDAY, JUNE 8

7:00a – 8:00a	Breakfast at hotel (for those who purchased)
9:00a – 10:30a	Morning Prayer (@ St. John's REC) *The Rev. Tory Liferidge, preaching* *Offering designated for the Board of Foreign Missions*
10:30a – 11:15a	Greetings (@ St. John's Nave)
11:15a – 12:00p	Return to Hotel
12:00p – 1:15p	Lunch (@ hotel)
1:30p – 3:00p	Business Session #3
3:00p – 3:15p	Break
3:15p – 4:30p	Business Session #4
4:30p –	Adjourn for the day (Dinner on your own unless you paid for the cruise dinner)
5:45p –	Begin shuttle bus to Dinner Cruise (for those who purchased)

FRIDAY, JUNE 9TH

7:00a – 8:00a	Breakfast at hotel (for those who purchased)
9:00a – 10:45a	Morning Prayer (@ hotel) *Fenwick Presentation #2 (serves in place of sermon)*
10:45a – 11:00a	Break
11:00a – finish	Business Session #5 (@ Hotel)
When done (12pm)	Adjourn (no group lunch)

Note: Adjournment will occur after all business has been completed. This may be earlier or later than scheduled, depending on the Business Sessions.

DETAILED SCHEDULE WITH EXPLANATIONS

WEDNESDAY – JUNE 7

- Breakfast Buffet – 7:00am - Carolina Ballroom at the Francis Marion hotel – only for those who purchased (your badge will indicate yes or no). Breakfast is only served from 7am to 8am.
- Holy Communion Worship @ 9:00am – at the Cathedral of St. Luke & St. Paul. Clergy to arrive by 8:15a to vest (see instructions above). All others should arrive by 8:45am to get settled. Following worship, the clergy will gather for a group photo, change, return to the hotel for lunch. It will take about 15 minutes to walk from the hotel to the Cathedral. Please leave time for this walk. If you are driving locally, there is a free parking lot directly across from the Cathedral entrance which offers some parking (but not a lot). Leave time to find parking and to walk, if needed. If you can't walk, please be in the lobby of the hotel (clergy @ 8am, others at 8:15am) so volunteers can transport you.
- Lunch - Women's Day Lunch and Meeting / Anglican School Association - @ Noon – Francis Marion Hotel. The Women of the Church will receive their lunch outside the GOLD room and then meet in the Gold Room during lunch. The men will receive their lunches outside the Carolina ballroom. The Anglican School Association will offer a special meeting during that lunch time in the Carolina ballroom. You are welcome to stay for that presentation, if desired.
- Afternoon Sessions – all sessions will be in the Carolina Conference room at the Francis Marion. We will end our sessions by 5:15p and leave the conference room such that the hotel staff can set the room for the banquet dinner.
- Wednesday evening banquet – 6:30pm - Carolina Conference Room at the Francis Marion. A cash bar will be available for the reception time beginning at 6:30pm. The buffet will start around the 7:00pm hour. After a time of eating and fellowship, we will have a special presentation made by the Diocese of the Southeast (starting around 8:00pm).

THURSDAY – JUNE 8

- Breakfast Buffet – 7:00am - Carolina Ballroom at the Francis Marion hotel – only for those who purchased (your badge will indicate yes or no). Breakfast is served only between 7am and 8am.
- Morning Prayer Worship @ 9:00am – at St. John's Reformed Episcopal Church. Only participating clergy will vest. It will take about 15 minutes to walk. Please leave the hotel with appropriate time to arrive. For those driving locally, there is some parking on the streets and there is a city parking garage near the church and Arts center which can also be used. Following worship, we will have short greetings from our guests of New Wineskins, SAMS, and the Free Church of England. We will also have greetings from the Mayor of Charleston. We plan to finish by 11:15am such that you can visit St. John's special memorial garden and stroll your way back to the hotel for a noon-time lunch. If you can't walk, please be in the lobby of the hotel (8:15am) so volunteers can help transport you.
- **Lunch (Noon)** @ hotel (for those who purchased). Everyone will eat in the Carolina ballroom. It will be a hot buffet.
- **Afternoon sessions** - all session in the Carolina Ballroom at the Francis Marion Hotel. We will adjourn our afternoon sessions by 4:30pm so you can have some free-time.
- **Dinner on Thursday** – if you did not purchase a ticket for the boat cruise dinner then you are on your own for dinner. You may do as you please. If you did purchase a cruise ticket (your badge will tell), then you should be at the Harbor to board the boat no later than 6:30pm. Shuttles will begin at 5:45p from the lobby.

FRIDAY – JUNE 9

- **Breakfast Buffet – 7:00am** - Carolina Ballroom at the Francis Marion hotel – only for those who purchased (your badge will indicate yes or no). Breakfast will be served from 7am to 8am.
- **Morning Prayer worship @ 9am** – Carolina Ballroom at the Francis Marion hotel. Only participating clergy will vest. Vestment needs will be communicated separately to those participating. All other clergy will sit at their tables. This will be a said service followed by the final teaching of Bishop Fenwick, which will serve in place of a sermon.
- **Final Business Session** – Carolina Ballroom. We will take a short break following the final teaching of Bishop Fenwick and then begin our final business session. This session will finish all remaining business. Following the completion of all business, we will adjourn. We anticipate this to be by 1pm, although we hope that it will be finished by noon.
- There is **NO GROUP LUNCH** on Friday. Once we adjourn, you are free to do as you please.

ORDER OF BUSINESS

The report numbers listed correspond to the page numbers on the bottom of printed report pages. For example, report 1C, will correspond to the report whose page numbers are listed 1C-1, 1C-2, etc. Although each report is assigned a report number, there may not actually be a printed report provided.

0. ITEMS FROM THE COMMITTEE ON PROGRAM

A. *Welcome*	0A
B. *Detailed Instructions & Schedule*	0B
C. *Order of Business*	0C
D. *Rules of Order*	0D

1. BUSINESS SESSION #1 (*Wed – after lunch in hotel***)**

A. Committee on Credentials	1A
B. Program Committee *(see above)*	
C. Report on Corresponding Members	1C
D. Election of Officers (President, Vice-President, Secretary, Treasurer)	1D
E. Minutes from the Previous General Council	Journal
F. Presiding Bishop Report – Statistical	1F
G. Presiding Bishop Report – Exhortation *(handed out at Council)*	1G

2. BUSINESS SESSION #2 (*Wed - late afternoon in hotel***)**

A. REC100 Canon Missioner	2A

3. BUSINESS SESSION #3 (*Thu – after lunch in hotel***)**

A. Board of Foreign Missions President	3A
B. Board of Foreign Missions Treasurer	3B
C. Committee on Women's Ministry - President	3C
D. Committee on Women's Ministry – Treasurer	3D
E. Order of Deaconesses	3E
F. Christian Education / Anglican School Association	3F
G. Young People's Work	3G

4. BUSINESS SESSION #4 (*Thu – late afternoon hotel*)

A. Report of the General Committee 4A
B. Report of the Sustentation Fund – President 4B
C. Report of the Sustentation Fund – Treasurer 4C
D. Board of Pensions and Relief & Publication Society – President 4D
E. Board of Pensions and Relief & Publication Society - Treasurer 4E
F. Committee on Doctrine and Worship 4F
G. Standing Liturgical Commission 4G
H. Committee on Constitution and Canons 4H
I. Report of the Nominations Committee 4I

5. BUSINESS SESSION #5 (*Fri – after worship & teaching - in hotel*)

(The chair will entertain a motion to dispense with the reading of all Diocesan reports and other reports that do not have any recommendations, and that they be filed with the secretary)

A. Diocese of the Central States *(filed – no recommendation)* 5A
B. Diocese of Mid-America & Western Canada *(filed – no recommendation)* 5B
C. Diocese of the Northeast and Mid-Atlantic & Eastern Canada *(filed – no recommendation)* 5C
D. Diocese of the Southeast - *(filed – no recommendation)* 5D
E. Report of the Armed Forces Chaplaincy Office *(filed – no recommendation)* 5E
F. Committee on Inter-church Relations *(filed - no recommendation)* 5F
G. Committee on the State of the Church *(filed – no recommendation)* 5G
H. Committee on Memorials *(filed – no recommendation)* 5H
I. Committee on Press Relations *(none)* 5I
J. Committee on Materials for Reformed Episcopal History *(filed – no recommendation)* 5J
K. Committee to Examine and Certify the Journal *(filed – no recommendation)* 5K
L. Committee on Theological Education *(filed – no recommendation)* 5L
M. Committee on Resolutions *(none)* 5M
N. Reformed Episcopal Church Intercessors *(filed – no recommendation)* 5N

6. UNFINISHED BUSINESS

7. APPOINTMENT OF COMMITTEES NON-ELECTIVE

Committee Appointments will be made and distributed following General Council

8. OLD BUSINESS

9. NEW BUSINESS

A. Business to be referred to General Committee
B. Motion of Thanks

10. GENERAL COUNCIL 2026 INFORMATION

11. ADJOURNMENT

NOTE:

1. The Chair may alter the schedule of Business at his discretion.
2. Unfinished business, new business, and matters of importance may be presented at the discretion of the Chair

RULES OF ORDER

FOR GENERAL COUNCILS AND DIOCESAN SYNODS OF THE REFORMED EPISCOPAL CHURCH

1. The business of every meeting shall be introduced with prayer.
2. The Minutes of the sessions of the preceding day shall be read every morning at the opening of business, unless the house shall otherwise determine.
3. The President shall appoint the several committees, unless the canons of the church shall otherwise specify.
4. When the President takes the chair, no member of the house shall continue standing, or shall afterward stand up, except to address the chair.
5. No member shall absent himself from the sessions of the house unless he have leave, or be unable to attend.
6. When any member is about to speak in debate, or deliver any matter to the house, he shall with due respect address himself to the President, concerning himself strictly to the point in debate.
7. No member shall speak more than twice in the same debate without specific leave, by vote of the house.
8. A question being once determined shall stand as the judgment of the house, and shall not again be drawn into debate during the same session, unless with the consent of two-thirds of the house.
9. While the President is putting any question, the members shall continue in their seats, and shall not hold any private discourse.
10. No motion shall be considered as before the house unless it be seconded.
11. Reports made by the various Boards and Committees to any Council (or Synod) of the church are officially received upon presentation to the house, and are the subject of its action only insofar as they embody recommendations which require specific authorization or approval under the canons of this church.
12. When any question is before the house, it shall be decided upon before any new subject is introduced, except for the question of adjournment.
13. All questions of order shall be decided in the first instance by the Chair, without debate. An appeal, however, may be made from the decision of the Chair by any member of the house; said appeal requiring a two-thirds majority vote to be sustained.
14. The question on motion of adjournment shall be taken before any other, and without debate.
15. When the house is about to rise, every member shall keep his seat, until the President shall leave the Chair.
16. A call to prayer shall always be in order, when made by a member entitled to the floor; and in such case the Chair shall designate the person(s) whom he desires to lead in that service.
17. These Rules of Order shall remain in force until altered or suspended by the Council, two-thirds of the members present voting for such alteration or suspension.

Adapted from the Journal of the Twenty-sixth General Council of the Reformed Episcopal Church

THE REPORT of the COMMITTEE ON CORRESPONDING MEMBERS was presented by The Rt. Rev. Charles Gillin.

THE REPORT ON CORRESPONDING MEMBERS
to the 57th General Council of the Reformed Episcopal Church

Dear Brethren,

The Committee on Corresponding Members welcomes the following guests of the General Council and recommends that they be granted Corresponding Membership to this Council with voice, but no vote:

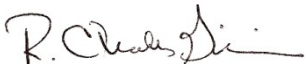
- The Most Rev. Foley Beach – Archbishop of the Anglican Church in North America
- The Most Rev. John Fenwick & wife, Elisabeth – Bishop Primus - Free Church of England
- The Rt. Rev. Gerhard Meyer – REC Germany
- The Rt. Rev. Jasmin Milic – REC Croatia
- The Rev. David Ayres & wife, Patricia– REC Germany
- The Rev. Kosi Umeasalugo – REC Germany
- The Rev. Canon Mark Eldredge – American Anglican Council
- The Rev. Canon Chima Ekeke – Chaplain to the Archbishop ACNA
- The Rev. Canon Barclay Mayo – Anglican Network in Canada
- Ms. Jenny Noyes – Anglican Global Mission Partners & New Wineskins
- Mr. Stewart Wicker & wife, Laura – Society of Anglican Missionaries & Senders (SAMS)

In addition, we want to thank the following Bishops who celebrated with us at our opening Eucharist service but are not able to stay with us throughout our sessions. We thank them for their warm greetings, and this Committee recommends that our gratitude be expressed to them, in writing, following this General Council.

- The Rt. Rev. Mark Lawrence & wife, Allison - Bishop Emeritus of the Anglican Diocese of South Carolina.
- The Rt. Rev. Thaddeus Barnum – Diocese of the Carolinas
- The Rt. Rev. David Bryan – Diocese of the Carolinas

Additions to this report may be submitted to the Chairman from the floor.

Respectfully Submitted,



The Rt. Rev. R. Charles Gillin, Chairman

Hearing no additions or omissions proposed from the floor, a motion was recognized and seconded to receive the report and adopt the recommendation to extend corresponding membership to the individuals named therein. The motion carried.

ELECTION OF OFFICERS

In accordance with the order of business, Bishop Sutton declared that Mrs. Cathy Heissenhuber, Administrative Assistant to the Bishop, would assume the position of Acting Secretary during the election process. Bishop Sutton then explained that the Council of Bishops and the General Committee considered the willingness and ability of the following slate of individuals to serve as the officers of the General Council. Both the Bishops and the General Committee unanimously supported this slate and recommended them to the General Council for election. As was done in 2021, if it were the will of this General Council, the chair would entertain a motion to nominate and elect these individuals as a slate, and the acting secretary would cast one ballot. If the motion did not carry, nominations and elections for each office would be held in turn.

President/Presiding Bishop: The Most Rev. Ray Sutton
Vice-President: The Rt. Rev. Peter Manto
Secretary: Dss. Canon Annette Johnson
Treasurer: James ('Bud') P. Longueville

The Rev. Willie Hill moved to elect the recommended slate of officers as nominated, and that the acting secretary cast one vote. Mr. Harry K. Johnson III seconded the motion. The motion carried.

JOURNAL OF THE 56TH GENERAL COUNCIL

A copy of the JOURNAL of the 56TH GENERAL COUNCIL of THE REFORMED EPISCOPAL CHURCH in PDF format was sent by email to all registered Council members prior to General Council. The Very Rev. Dr. Jonathan Riches moved to approve the Journal as published and to dispense with its reading. The motion was seconded and carried.

PRESIDING BISHOP'S REPORT

Bishop Sutton relinquished the chair to Vice-President, The Rt. Rev. Peter Manto, who in turn called for the Presiding Bishop's report. Copies of the report were distributed to the Council delegates by volunteers. The statistical part of the report was included in their original report packets. Once the report was distributed, Bishop Sutton proceeded to deliver it orally.

After hearing his report, the Council responded with a standing ovation. Rev. Willie Hill called for prayer, which was offered by Bishop Gadsden. Mrs. Susan Sutton was also acknowledged with a standing ovation. Bishop Manto then declared that the Presiding Bishop's Report, as presented, had been approved together with all recommendations contained therein by the overwhelming reaction of the Council.

The Presiding Bishop's Exhortation
The 57th General Council
June 7, 2023

The Complete Gospel for the Age of Exclusive Secularism

Archbishop Beach, Primus Fenwick, other REC Bishops, Clergy, Delegates, and distinguished guests, greetings in the Blessed Name of our Lord and Savior Jesus Christ. He is the same yesterday, today, and forever! We gather here in Charleston, South Carolina, for the 57th General Council of the Reformed Episcopal Church with joy and excitement. On behalf of all of us, I thank Bishop Willie Hill and the Diocese of the Southeast for hosting this historic council. Today marks our entrance into the celebration of 150 years of God's faithfulness to this part of His Church. The actual day of our beginning is December 2, 1873. Our founding Bishop, George David Cummins, began his opening sermon entitled The Old Paths with the following words: "In God alone we trust. In a consciousness of loyalty to Christ is our confidence. In our entire dependence upon the Holy Spirit is our only hope. If the work we inaugurate today be of men, may it come to naught. If it be of God, may He grant us more abundantly 'the Holy Ghost and wisdom' to make us 'valiant for truth,' strong to labor and faithful in every duty, and 'rejoicing to be counted worthy to suffer shame for His name.'"

Now after 150 years of our existence, we know that what began was not of men. We give God all the glory for preserving by His Sovereign power through the Holy Spirit true faith in Jesus Christ, adherence to the inerrant and infallible Word of God, unwavering fidelity to the catholic creeds and ancient councils, and a firm commitment to the "old paths" of the early church up through the English Reformation. Furthermore, in keeping the REC spiritually alive and faithful to Him, God continues to send His Spirit to proclaim the Gospel through mission and church planting, not only here in the U.S. but around the world. The Lord's Hand indeed remains on the REC. We give praise and thanksgiving to our God!

Since our last General Council only two years ago, which was rescheduled to a 2021 Zoom meeting due to the pandemic, there have been many other important developments. We'll learn about them in our reports. We want to see the Gospel spread more through our witness in the very challenging times to come. But we now live in a culture quite different from the one that was accommodating and even friendly to the Western Church for nearly 1700 years. To meet the daunting task of reaching our 21st century culture that has become more like the days of early Christianity in the Roman Empire, I therefore call us in my exhortation to proclaim *The Complete Gospel for the Age of Exclusive Secularism*.

The Exhortation: The Complete Gospel for the Age of Exclusive Secularism

The great 16th century German monk and reformer, Martin Luther, once stated the following:

"If I profess with the loudest voice and clearest expression every portion of the truth of God except precisely that little point which the world and the devil are at that moment attacking, I am not confessing Christ, however boldly I may be professing Christ. Where the battle rages, there the loyalty of the soldier is proved, and to be steady on all the battlefields besides is mere flight and disgrace, if he flinches at the point.

Luther stood on the Word of God to fight the spiritual wars of his day. Yet in his statement, he speaks forcefully about the need for the Church always to fight "where the battle rages." Our Biblical, theological, and moral struggles in the culture of the 21st century are quite different from the ones of the 16th century, and even the late 19th century when the REC began.

Aaron M. Renn's article, "The Three Worlds of Evangelicalism" (*First Things*, February 2022), offers a penetrating three-fold overview of some of the enormous differences. He calls the early centuries of America up

to 1994 the Positive World, in which, "Society at large [in this period] retains a mostly positive view of Christianity . . . Christian moral norms are the basic moral norms of society and violating them can bring negative consequences." The next period, 1994-2014, Renn chronicles as the Neutral World, where "Society takes a neutral stance toward Christianity. Christianity no longer has privileged status but is not disfavored . . . Christian moral norms retain some residual effect." The last period, from 2014 to the present, Renn classifies as the Negative World. He cites the Supreme Court Obergefell decision that redefined marriage as not exclusively between a man and a woman. This decision Renn identifies as marking a transition into a "Society [that] has come to have a negative view of Christianity . . . Christian is a social negative . . . Christian morality is expressly repudiated and seen as a threat to the public good and the new public moral order."

The spiritual battlelines of Luther's day have been redrawn. Scholars like Renn recognize that we're now living in post-Christendom. For 1700 years, the Church in the West, through all of its ups and downs, has been surrounded by a culture mostly favorable to Christianity. This long era has come to an end. Coming full circle, we've returned to a kind of secular world that resembles the cultures around the early church.

The good news, however, is that the Church has been here before, successfully reaching mostly hostile cultures with the Gospel. Our own 16th century English Reformers show us how to learn from that period to proclaim Christ to our similar world. They adopted the motto *ad fontes*, meaning "back to the sources." To address the problems of the late Medieval Church, the sources for the reformers were the Scriptures and the church fathers. Though the issues are different, their model was right. It's still relevant for the challenges of postmodernity. By going back to the Scriptures and early Christianity, we can learn how the ancient Church took the Gospel into and defended it in antagonistic cultures much like ours. For example, the early Church in the 5th century faced a similar situation where the secularists of the Roman Empire blamed Christianity for its demise. The secularists called for a return to the old pagan religions and ways, and the removal of Christianity. The famous Bishop and scholar, St. Augustine, stepped forward to write his classic, The City of God. He said, "From this world's city there arise enemies, against whom the City of God has to be defended." In his massive work, he attributed the collapse of the empire to its own corruption. He also offered a stunning comparison of how Christian saints did more for the empire than any of their super-heroes like Hercules. These holy Christians conquered with Christ's love without violence. St. Augustine said, "What does [their] love look like? It has hands to help others; it has feet to hasten to the poor and needy; It has eyes to see misery and want; it has ears to hear the sighs and sorrows of men; that is what love looks like." Such unconditional love is only taught in the Holy Scriptures (1 Corinthians 13).

With St. Augustine and many other early church fathers, we can learn how they relied upon and drew from the Word of God by standing on the shoulders of those who had gone before. The Apostle Paul became the primary Biblical source in his three missionary journeys. On his second one in A.D. 50, he preached the Gospel at a place called Mars Hill in Athens, Greece. This world was like our culture in its exclusive secularism. Before considering St. Paul's Biblical and apostolic model of the Gospel, let's understand clearly what exclusive secularism is.

A Word About Exclusive Secularism

To date, the most extensive analyses of the secularism of our cultural environment are the writings of the Roman Catholic Charles Taylor in his book, *A Secular Age*, and the Protestant scholar James K. A. Smith in his work entitled, *How Not to be Secular*. They both conclude that our culture has become one of exclusive secularism. This is a different kind of "secular" from the Middle Ages when the word referred to Christian work outside the Church, like a baker or candlestick maker. The understanding of "secular" changed significantly in the 18th century Enlightenment. The natural world and morality were understood as having no inherent definition in themselves. Many philosophers began to assume that the world did not even have God's created revealed meaning of it. Instead, the natural and the moral were considered neutral in design until human reason provided their value.

The famous philosopher Rene Descartes crafted the popular phrase on which this new meaning of secular was based. He said, "I think, therefore I am." Culture and all aspects of it are reduced to what human reason dictates. The Christian worldview became one option among others.

Taylor and Smith speak of a third type of secularism prevalent in our day. James K. A. Smith says about this new version of secularism, "Religious belief or belief in God . . . [that has been] understood to be one option among others," has become "contested" (pp. 21-23). By "contested" he means "belief in God" is no longer even to be considered a possibility but culturally opposed. Taylor therefore concludes that we are now in a secular age of "exclusive humanism" (Smith, p. 22). To understand the exclusiveness of the present secularism, Taylor and Smith define it with the phrase "closed world structure."

These scholars also use the image of a two-story house to explain this exclusive, secular "closed world." In this two-story structure, the lower story representing our present culture closes itself from the upper floor. They refer to the two floors of this house with the words, transcendence, and immanence. The upper story is the transcendent supernatural realm of God beyond the physical lower floor. It is the transcendent realm of God, and His meaning of humanity, morality, and so forth, according to the Scriptures. The lower story is immanent and the natural, this present world. Taylor and Smith point out that until recently in history, the upper story gave meaning and life to the lower story of this immanent world. However, they explain that exclusive secularism now attempts to shut out the upper story. That is, it will not allow the transcendent world of God and the supernatural into the lower story. The immanent, secular, ground floor relegates the upper floor of the Biblical worldview to an attic where no one is allowed to go and still be taken seriously by media, the arts, and the institutions of our society.

The immanent floor has become so hostile to the upper transcendent story that it even erects what Taylor and Smith call a *brass ceiling* above it. In other words, there is no connection allowed between the two stories. It is a way of excluding "a vision of life in which anything beyond the immanent is eclipsed" (Smith, pp. 22-23). By "eclipsed" these authors mean blotted out, like an eclipse of the sun by the moon. The immanent floor eclipses the transcendent historic Christian perspective by making it socially unacceptable through the arts, the media, and popular leaders. Those considered authoritative in the lower story close off the transcendent by not allowing the Biblical view to be represented in the institutions of society. For example, a Christian professor and head of a chemistry department at a major state university in Texas recently told me, "If I talk about the God of the Bible to my students, it's cause for my losing tenure." Yet other religious viewpoints and worldviews are allowed on campuses.

All the while, our culture is told the imminent closed world structure with its brass ceiling contesting and eclipsing the transcendent makes way for a new progressive society. But in fact, it is regressive. C.S. Lewis wrote a book about this false notion of progress almost a hundred years ago called, *Pilgrim's Regress*. The underlying theme of Lewis' insightful book is that early Christians were the ones who brought the real progressive new world of God's Kingdom. The 6th century early church father, St. Maximus the Confessor, explained how the unchanging Jesus Christ introduces true progress. He found the basis for this Biblical understanding in the Lord's statement, "I am in the Father and the Father is in Me," and in Jesus' application of the same kind of relational union to His disciples (John 14:11, 20). Beginning with the relationship between the Father and Christ, Maximus described this dynamic union of one in the other with a Greek theological term *ekstasis*. It's a compound of "being" (stasis) and "out of or from" (ek), meaning to pour out. For Jesus to be in the Father and the Father in Him, and yet each remain His own Person, Maximus explained it as a pouring out of one into the other. Mystically, the Persons of the Godhead are in each other without being dissolved. It's like the diagram sometimes used to depict the Holy Trinity with three overlapping circles all connecting but remaining distinct. For St. Maximus, this pouring out of one Divine Person into the other is ecstasy without any sexual or carnal meaning.

Moving from His relationship with the Father, Jesus applies the same description of ecstatic union with His disciples. The Lord adds, "In that day you will know that I am in the Father, and you in me and I in you" (John 14:20). Maximus observed that Christ uses the identical language of His ecstatic outpouring out, He in His Father and the Father in Him, to describe His union with the disciples. He is in *them*, and *they* are in Him. Based on the

same Scripture, Archbishop Cranmer crafts an identical kind of phrase found in our Book of Common Prayer service of Holy Communion, "He in us and we in Him."

For St. Maximus, however, Christ's ecstatic outpouring of relationship in His disciples leads to a Christian understanding of true progress. The Son of God is eternal. If He is in His disciples and they are in Him, His relationship ecstatically pours the eternal into them and their world. And with it the everlasting future is interjected into the present. It's called the "life of the world to come." Eternal life in Jesus Christ is the true future for the present world. It is real progress! Therefore, Christians with the correct Biblical understanding of progress should not let exclusive secularism trick them into thinking that they are not progressive. Secularism may offer some kind of future, but it is not progress. It is regress, to use C.S. Lewis' brilliant description. It's old, not new. The false view of progress plunges the world into regression every single time that it repeats itself in history. Rather, St. Paul says, "Therefore if anyone is in Christ, he is a new creation. The old has passed away, behold, the new has come" (2 Corinthians 5:17). When Christ comes, the true future follows with His new creation of progress. Yet He and His Word never change. In the words of a hymn in the new REC hymnal, "Not by the wisdom of this world" (#531), the last line is, "As then, as now, as evermore."

Sadly, there are many Christians in the West who have been deceived into thinking that they are not the true progressives. The secular worldview seemingly offers progress with its unbiblical inclusivist ideas, models of social justice, and postmodern redefinitions of morality. Some Christians have been tempted with and taken in bits and pieces of the secular by doing its "laundry," as the late 20th century Christian apologist Francis Schaeffer used that image. By trying to clean secular laundry so that Christians may wear a synergized or mixed worldview, they believe they can better win over the secularist. Yet, not realizing that the new secularism is the old, exclusivist version that doesn't allow the Christian worldview, they are overcome by it rather than vice versa. This is nothing new. Tertullian in the 2nd century said, "What indeed does Athens have to do with Jerusalem?" Early Christian defenders of the Faith, like him, concluded that the Biblical worldview is unraveled with attempts to weave truth with the secular. These early church fathers noted how the prophets of Israel in the Old Testament brought covenant lawsuit from God against His people because they comingled beliefs of the gods and cultures around them with the teachings of the Scriptures. In doing so, they became like the pagan culture rather than the other way around. Israel ceased being the light to lighten the Gentiles. The opposite happened. Their synergistic worship and secular worldview dimmed the true Light of Scripture.

No doubt many early Christian theologians used secular paradigms for apologetic purposes. They were able to recognize where the secular had true insights by General Revelation. And their revelations pointed to the veracity of God and His Word, where they could be found in purest form. God's Scriptural and creedal theology even resolved what the secular could not. This approach can still be effective. Yet we must remember that some early theologians and others through Church history leaned too far into the secular. We see repeatedly that the uniqueness of the Trinitarian worldview expressed in Scripture and the catholic creeds and councils is eventually excluded by the unholy. The secular is not, after all, inclusive. With a synergism leading to a false inclusivity, whole churches and denominations have collapsed into secularism in our lifetimes. You'll notice that once this happens, those churches striving to be contemporary with post-modernity and allegedly inclusive begin to exclude those who hold to Biblical and traditional theology and morality - they end up becoming post-modern, truly. Reform by going back to the sources becomes necessary as St. Augustine explained: "God's Son assuming Humanity without destroying Divinity established and founded this faith, that there might be a way for man to man's God by God's man."

Charles Taylor says in his analysis of the postmodern secular exclusivist age that it is "unique." In one regard, he's correct. In the last two centuries atheistic movements such as Fascism and Communism have arisen that attempted to blot out completely any reference to the transcendent God and His followers. In seeming contrast, the Greeks on Mars Hill to whom St. Paul preached had their gods and belief in "universal ideals." They alleged both to be transcendent. In some sense they were, but as the apostle reveals, these "universal ideals" and their gods were in fact only false versions of real transcendence. Where the early cultures of the first three centuries and ours do meet and are similar, however, is in their exclusive rejection of the transcendence of Jesus Christ and

His Word. Those on Mars Hill for the most part rejected the apostle's message, as our contemporary culture does today. To borrow Taylor's and Smith's description of our exclusivist secularism — the Athenian Greeks eclipsed St. Paul. But the message of St. Paul the apostle did finally penetrate their secular culture over time. He and other Christians following him did it with what I am calling, *The Complete Gospel for the Age of Exclusive Secularism*.

The Exhortations

By way of introduction to St. Paul's sermon, note that the context of Mars Hill was a closed but strategic world. The hill itself represented the best of thinking and culture of the whole Greco-Roman world. The place itself rose 377 feet above sea level overlooking the terrain around. It was situated near the Acropolis and Agora (the marketplace). It was named after a Greek god named Ares, or Mars. He was the god of war. This location, according to Greek mythology, was allegedly where Mars had been put on trial by the other gods for murdering the son of Poseidon, the god of the sea. Mars Hill was also where the Areopagus Court was held. It was considered the highest tribunal for civil, criminal, and religious proceedings. Philosophy, law, and religion merged in this court. But in the final analysis, this was an exclusivist secular culture that remained extremely resistant to the Gospel for three centuries.

St. Paul had to present the Gospel with a greater, more fulsome approach, since the culture of Mars Hill lacked any knowledge of Christ and His teachings. Unlike the reduced versions of the Gospel in previous times of our own culture, the apostle offers a more complete presentation based on who God and humanity are, Judgement Day, repentant faith, the uniqueness of Christ's resurrection, and a holy remnant approach to church growth. That's more than a kind of decisionism walking aisles, raising hands, or signing decision cards. In other words, St. Paul's presentation cannot be reduced to little tracts the way the Church in a more Christian culture was able to proclaim the Gospel. I am not entirely critical of such efforts. They were effective at a different time. But as I've attempted to explain, these simplified versions of the Gospel were able to assume basic understandings of God and humanity in a more sympathetic culture that no longer exists in our secular world. Most people in the West before the late 20th century were baptized and held views of the Lord and mankind that allowed for shorter versions of the Gospel. One could start with sin and proceed to Christ as the answer for a presentation of the Gospel. Christ is surely the answer to humanity's greatest needs. But in our current culture, much more Biblical truth must be provided before the deeply held false assumptions blocking a true understanding of God and His salvation can be overcome. Most churches, even the ones known for successful evangelism, only grow by Christians moving from one congregation to another. No one is having much real success at making actual converts of total unbelievers. Though there are exceptions, not many immediate conversions take place with the quick decision approaches. It takes time, patience, and catechesis for true conversions nowadays. To reach lost unbaptized people or those without a background in the church at some point in their life, and some basic knowledge of anything in the Scriptures, it requires the complete Gospel. We should not be discouraged. It was that way once upon a time in the early days of the Church. The good news is that St. Paul, in his sermon on Mars Hill, shows us the way with his approach to the exclusivist secular culture of his day.

"The God Who Is Always Greater"

St. Paul introduces his sermon by calling his audience to observe the statues to all their gods. He then draws their attention to the one entitled, "To the unknown god" (Acts 17:23, ESV). The one God they didn't know was the one God who is the true God. Moreover, he was not saying that his God was in that statue. Rather, all their gods were unknowable. Something about their entire religion and system of belief was impersonal. St. Paul's God is completely different and unique. To use a line from the great Medieval theologian Thomas Aquinas, "God is always greater." In Latin, his statement is *Deus non est in genere*. It literally means "God is not generated from creation." The apostle develops how the Christian God is always greater. Each of his points are my exhortations for us to proclaim the complete Gospel.

1. God Is Always Greater in His Transcendence Above All Other Gods and Religions.

First, God is transcendent above all other gods and their religions. The basis for the apostle's argument is the Biblical doctrine of creation. His God is Uncreated, having "made the world and everything in it, being Lord of heaven and earth" (Acts 17:24-25). The apostle's assertion is that if God created the world, He existed before it. Though He created everything, He is distinct from it. There is a Creator/creature distinction between his God and creation. The God he presents is transcendent and not of the creation. With such a statement, St. Paul directly contradicted the Greeks' view of matter and their gods. They believed in the eternality of matter. Consequently, their gods were part of and ultimately came from creation. They were proto-evolutionists. As matter evolved, so did their gods; they were always changing. St. Paul's God was totally different. In the words of that powerful 1929 Gospel blues song by Willie Johnson, "God don't never change." He is transcendent, above, and distinct from the creation. He is always greater.

Furthermore, God is so great as the Uncreated Creator that He cannot be contained by "temples made by man, nor is he served by human hands. He himself gives to all mankind life and breath and everything." St. Paul's point is expressed in the service for the *Consecration of a Church* in the *Book of Common Prayer*. The opening prayer says, "O Eternal God, mighty in power, and of majesty incomprehensible, whom the heaven of heavens cannot contain, much less the walls of the temples made with hands; and who yet hast been graciously pleased to promise thy especial presence, wherever two or three of thy faithful servants shall assemble in thy Name." The prayer like the Prophets of the Old Testament reminded God's people that He was so vast only His feet touched the altar. However, He was and can be present in the Biblical houses of worship. It's that He is bigger than any container whether a temple or a statue. He is not like the Greek gods nor their statues.

The apostle adds, "We ought not to think that the divine being is like gold, or silver, or stone" (v. 29). In other words, God's Being is not attached to the inanimate apart from His Person. Here is a fundamental difference between all ancient Greco Roman mystical religions and Christianity. In Holy Scripture, God's Being can only be known through His Person. In mysticism God is believed to be accessed through His Being apart from His Person. The mystical and pagan religions for that matter had no concept of person. Only the teachings of Christianity gave the world an understanding of a human as a person. In the Greco Roman world, a person was merely property. The early church father Tertullian began to use the word *personna* to mean more than an attribute to describe a human. He laid the groundwork for understanding Scriptural teaching of a human as a person and not property. Eventually, this Biblical teaching on person was expressed in the creeds to describe the Three Persons of the Godhead as distinct but not separate from God's Essence. This truth changed the world introducing a concept of "human rights." Therefore, St. Paul's comment about God's Being that is not like "gold, silver, or stone," turns to another way in which God is always greater in His Person as well as in His Being.

2. God is Always Greater by His Immanent Person Nearer than all others.

Secondly, God is greater not only in the way that He is transcendent before and above all things, but also by how He can be immanent, present, and closer than all other gods. St. Paul says, "Yet he [God] is not far from each one of us, for 'In him we live and move and have our being'; as even some of your own poets have said, 'For we are indeed his offspring'" (Acts 17:27-28). The apostle brilliantly reverses the notion that God came from the creation, by quoting one of their own poets. An "offspring" is a human child. The offspring comes from the parent. God is like the parent from whom creation comes. However, if humans are God's offspring, then the apostle's point is that God is a Person to be able to make persons. He is not simply an Uncreated transcendent Being. He is also a Person and able to be near, "not far from each one of us." And if God is a person, then He can be personal. As C.S. Lewis says, "God has infinite attention to spare for each one of us. You are as much alone with Him as if you were the only being He had created." Only the Christian God can be so great in His closeness.

Furthermore, if God is a Person, then He could become human in a way unlike the Greeks believed their emperors or their statues could be gods. The apostle indicates that the Second Person of God became Man. He says, "God will judge the world by a righteous Man whom he has appointed" (v. 31). How could God judge the world by a

"Righteous Man" unless He had become Humanity in the Incarnation? Indeed, God and that "Righteous Man" are one in Jesus Christ. Divine Essence is not apart from the Person of Jesus Christ. The Greeks did believe their emperors were divine. But this was not the same as the Incarnation. Their emperors were not sinless. Only the Divine could be united with the sinless Humanity of Jesus Christ. Therefore, only He is God. That is why early Christians refused to call the emperors, "Lord." Also, the Greeks maintained that divine essence could be moved into a statue. However, if divinity could be in an impersonal statue, it was not a person. It remained impersonal. The Incarnation of Jesus Christ is completely different. He is the only One who is infinitely personal because He is the eternal Second Person of God.

Therefore, in our exclusivist secular culture so much like St. Paul's world, we should no longer begin our Gospel presentations with only the atonement of Christ. We need to move from God's transcendence in creation to the Incarnation to explain Christ's death. This is St. John's approach in his Gospel written to Greeks. He starts with, "In the beginning was the Word; the Word was with God because the Word was God" (1:1). Fourteen verses later he says, "The Word became flesh" (1:14). St John's account of the Incarnation became a model for the early church fathers. St. Athanasius wrote a classic work, *On the Incarnation*. He began the first chapter of the book, however, with the doctrine of creation. He moved from creation to Incarnation to explain the Gospel to a resistant culture. St. Athanasius wrote, "The Self-revealing [Uncreated] Word is in every dimension: above creation; below in the Incarnation; in depth in Hades; in breadth throughout all the world." We must do the same.

Anglicanism is a model of the Gospel as Incarnation. Horton Davies, who wrote on the history of the liturgy, stated that there are only two ways of doing theology: by the Incarnation and by the Atonement. Anglicanism does both, but via the Incarnation. The *Litany* of the *Book of Common Prayer* is an example. It presents an Incarnational view of salvation that includes the death of Christ. However, the death of Christ is understood within the fullness of the Incarnation. The *Litany* says, "By the Mystery of the Incarnation." It then proceeds to specify the major events in the Life of Christ from His nativity, circumcision, baptism, fasting, and so forth to His death, resurrection, and ascension. After each line, the refrain is, "Good Lord deliver us." The theology of this prayer is that all of the particular events in Christ's Incarnation are part of our salvation. Each reveals the cross, and the cross includes Christ's whole life. It is this incarnational approach to presenting the Gospel that is critically necessary for an exclusivist secular culture to understand the great, vast, transcendent God who is also Person "not far from us."

We live in an impersonal world in need of the personal God, the Lord Jesus Christ. It must have the entire story of the Incarnation to understand God as personal. Our culture has become impersonal by closing out God. It has also dehumanized humanity through the slaughter of the unborn and willingness to have any end justify the means for eliminating humans young and old. It is increasingly becoming a culture of cyberspace where in-person presence is decreasing. We're told Artificial Intelligence could threaten the very existence of humans. God will not allow such an end, but our culture needs the hope of the Incarnation of Jesus Christ. Only by explaining and teaching the Incarnation will people be able to grasp the reason for Christ's death. This is what the early Christian Evangelists did in their Gospels. What a novel idea, we should present the Gospel of the Incarnation of Christ the way they did.

C.S. Lewis once wrote, "Lying at your feet is your dog. Imagine, for the moment, that your dog and every dog is in deep distress. Some of us love dogs very much. If it would help all the dogs in the world to become like men, would you be willing to become a dog? Would you put down your human nature, leave your loved ones, your job, hobbies, your art and literature and music, and choose instead of the intimate communion with your beloved, the poor substitute of looking into the beloved's face and wagging your tail, unable to smile or speak? Christ by becoming man limited the thing which to Him was the most precious thing in the world; his unhampered, unhindered communion with the Father." Every event in Christ's life tells of His sacrifice. His whole Incarnation "exegetes the Father," as St. John says, and becomes a commentary for Christ's own death (John 1:18). In a world that is no longer baptized and raised in the Church, people need the whole story to understand the singular purpose for it. However, St. Paul's Gospel message from creation to the Incarnation brings him to the third aspect of his complete Gospel, humanity, to develop further how God is always greater.

3. God is always greater in creating Humanity One Blood by which Christ Reunites it

Thirdly, God is always greater by making humans one blood by which He can reunite them through Christ. St. Paul now turns to the subject of humanity from the issue of who God is. This topic is equally critical to the complete Gospel. Christ became human to save humanity. The apostle, therefore, must prove that Christ was fully human. He says, "And he [God] made from one man [blood] every nation of mankind to live on all the face of the earth, having determined allotted periods and the boundaries of their dwelling place, that they should seek God, and perhaps search for him and find him" (Acts 17:26-27). Whether the word translated "man" means one "blood" as other translations render it, the point is still the same. The meaning is that all humans are descended from Adam, the first human.

Whatever blood ran through his veins continues in every nation or race of the earth. No matter what race, everyone has the same blood. Regardless of the color of our skin, human blood is red. That's the apostle's argument.

To prove his one-blood point, the apostle reaches back to the Tower of Babel without mentioning it. He refers to how God formed the "periods and boundaries of their dwelling place," that is the nations. This event took place at the Tower of Babel. Genesis tells us that all people, regardless of race, joined together to overthrow God's kingdom with an evil tower into heaven. As a result, God brought it down and confused their languages. His purpose was salvific. By this means, God inhibited the peoples of the world from creating a false unity of a one-world government to exclude God. The Lord, however, had His own non-political plan for how the races of the world would be reunited through His only Begotten Son. St. Paul explains God's purpose for partitioning humanity into nations, "that they should seek God, and perhaps feel their way toward him and find him" (17:24). The Lord's plan was salvific. He not only wanted to prevent the nations from ever attempting to unite against God, but the Lord desired for them to learn from this judgment to seek Him. Furthermore, in the chapters of Genesis following the Tower of Babel, God calls Abraham to the Land of Canaan and promises a seed to save the nations (Genesis 12-15). The promise to the patriarch was fulfilled in Christ.

St. Paul speaks of the "righteous Man whom God has appointed" (17:31). The apostle wants his hearers to see the connection between the "one blood" of all people and this "righteous Man." He is Jesus Christ. He has the same "blood" as every human, but His blood is different. It is "righteous," sinless. It cleanses all humans for their salvation regardless of race. His sinless blood is also the only way to reunite the races. The apostle says in his letter to the Church in Ephesus, "But now in Christ Jesus you who once were far off have been brought near by the *blood of Christ*. For he himself is our peace, who has made us both one and has broken down in his flesh the dividing wall of hostility . . . that he might create in himself one new man in place of the two, so making peace, and might reconcile us both to God in one body through the cross, thereby killing the hostility" (Ephesians 2:13-17; Italics mine).

This message of the unity of humanity in one blood and reunification through Christ's blood is integral to the Gospel. Only Jesus Christ, not another religion or secular worldview, has ever been able to overcome racism. Successful Christian efforts have been exemplified by valiant leaders like William Wilberforce in 19th century England and Martin Luther King Jr. in 20th century America. Both men were dynamic Christians. One was a white layman, and the other was a black minister. Their message was the same. By a non-violent and Biblical model of peace through the Gospel, they were instrumental in their day in making slavery illegal in one case and in bringing greater peace between the races in the other. No doubt much remains to be done for the races to love one another and better work together. But the successful work of Christians who have gone before to bring racial peace and harmony can only be completed in the Gospel and not with secular approaches. Capitulating to the current culture's un-Christian, anti-Biblical, evolutionary views cannot move the hearts of humans to love one another or overcome racial or any other differences. We're seeing the failure of these approaches without the Gospel that are stirring up even greater racial turmoil in our culture. Only Jesus Christ is the "way, the truth, and the life" who can unite the races! The Reformed Episcopal Church is a testimony to this as I look out onto a sea of

multi-ethnic faces united in Christ's Word and Sacrament. With God's help, we must never lose this witness nor the message of Christ who alone can draw all races into union in His Church and to much needed peace among peoples throughout the world.

The apostle's definition of humanity as one blood, however, reveals that humans are who God says they are, "one blood." The Greeks did not believe all humans were the same in essence. They saw all other races as barbarians. In other words, the Greeks believed that they were a pure race and blood different from all the other races. Essentially, they were racists, believing they were superior to all other humans. St. Paul's statement, therefore, ran contrary to their view of humanity. He was calling them to the Righteous Man. Just as the Gospel declares who God is, it also defines humanity. St. Paul had to explain who humanity is, for the Greeks to understand who humanity is, and ultimately to understand Jesus Christ in His Humanity. The same need is particularly true in our culture.

The apostle in this third part of his sermon addressed what in theology is called anthropology, the doctrine of humanity. Anthropology has become the primary Biblical and theological issue of our day. It is critical to the correct view of the Gospel. If humanity is not who God says it is, then neither is sin. God's righteous standard ceases to be absolute, and humans define sin according to their own standard. Furthermore, if humanity is not according to God's definition, Christ in His Humanity is not the one "righteous Man" necessary for the rescue of humans from their sin. Therefore, St. Paul, for the sake of the Gospel, had to define humanity according to God's interpretation of it.

God's original created design of humans is defined in the early chapters of Genesis. We read, "Then God said, "Let us make man in our image, after our likeness . . . male and female made he them in his image" (1:26-27). Humans in two and only two genders are uniquely imago Dei, the image of the Triune God. There are no other genders according to Scripture or the biological DNA that God put in man. There is no "it," only male or female gender given by God from the moment of conception. Gender cannot be altered into another gender. Humanity can only be what God made it, nothing more and nothing less. Carl Trueman from Grove City College writes regarding transgenderism in his book, The Rise and Triumph of Modern Self, "[Here is] a view of personhood that has completely dispensed with the idea of any authority beyond that of personal, psychological conviction, an oddly Cartesian notion: 'I think [or feel] I'm a woman, therefore I am a woman.'" Trueman correctly observes that humans cannot remake themselves contrary to God's image simply because they think or feel it. I would add that not even ghastly, cruel surgical procedures can change a person's gender. What is altered on the exterior of a human body cannot change the interior DNA God made at conception.

Furthermore, to attempt to be another sex different from what God made a person is sin. Scripture says that men should not seek to be nor dress like women, and vice versa. The Word of God concludes that "whoever does these things is an abomination to the Lord" (Deuteronomy 22:5). Humans lost in their dysphoria need Jesus Christ.

What should be the Church's response? While acknowledging that Scripture prohibits such behavior, we must nevertheless "love the sinner while not condoning the sin." The Word of God says, "there is no condemnation in Christ." No matter what the wrong, we are commanded by Christ to love every sinner with His transforming love. Christ died for them and the whole world of sinners like you and me. Based on His love, we are called to be Good Samaritans reaching out with God's love to broken and disordered people. Many that have been misled into an attempt to alter their gender are in need of spiritual and psychological healing and restoration. We must be willing to bandage their wounds with Christ's true charity, so much at the heart of the Gospel. Even more, like the Good Samaritan, we should be prepared to carry the disordered after giving them the healing balm of Christ, to places of help and provide for pastoral and psychological care.

Furthermore, while meeting those in gender dysphoria with Christ's compassion, we must lovingly help them also to see that much more is at stake with this issue than a personal preference. C.S. Lewis, the great Anglican scholar and apologist, wrote in his classic, *The Abolition of Man*, "For the power of Man to make himself what he pleases means, . . . the power of some men to make other men what they please." Lewis insightfully observes that if such

transgendered social views are embraced by an entire culture, those in seats of power can begin to believe they may do what they please with any human. It happened in Europe in the 20th century during the tyrannical reign of the Third Reich in Germany. Now, in the Post WWII West, this horrid path has been further pursued with the immoral legalization of killing the unborn child. The trail to greater evil will be even more possible with powerful new Artificial Intelligence technology in the wrong, wicked hands. How will those who write the software for A.I. define a human? If the question is answered according to an exclusivist secularism's definition, the world will see the slaughter of the innocents, the likes of which it has never encountered before. It will not only be unborn children, but both young and old, who powerful men make "what they please" will be disfigured and destroyed. And Christians will become a primary target for evil men to "make what they please."

The issue of who and what a human is, has always been critical to explain the Gospel. Sin consistently manifests itself in human history in gender and sexuality related issues. Ancient societies have struggled with them. Gender dysphoria is nothing new. Yet, for humans to be saved, they must come to see their need for a Savior. The need is sin, but it is often deeply rooted in the distortion and disordering of the human person, the doctrine of anthropology. The Good News is that God's salvation can overcome any sinful human condition. However, as Biblical and Church history illumines, He can and has irrupted into history to judge nations when their sinfulness threatens the existence of all humanity and especially His people. He did with all the ancient Greco-Roman Empire. He did no less in WWI and II in countries like Germany and Japan. Furthermore, Christ will someday return at the end of all history to judge the "quick and the dead" as we confess in the Catholic Creeds. This, too, is another way in which we see that God is always greater.

4. God is Always Greater by His Ultimate Judgement of Humanity

Fourthly, I exhort us to include in the Gospel, as St. Paul did, the judgement of God to explain how He is always greater. He is the only One who can, does, and will bring ultimate and final accountability for all humanity. The apostle says, "The times of ignorance God overlooked, but now he commands all people everywhere to repent, because he has fixed a day on which he will judge the world in righteousness by a man whom he has appointed; and of this he has given assurance to all by raising him from the dead" (Acts 17: 30-31). The "Righteous Man," as St. Paul says, will judge the world at the last day. The apostle weaves judgement into the Gospel. There will be a judgement day for all. Jesus says of this day,

When the Son of Man comes in his glory, and all the angels with him, then he will sit on his glorious throne. Before him will be gathered all the nations, and he will separate people one from another as a shepherd separates the sheep from the goats. And he will place the sheep on his right, but the goats on the left. Then the King will say to those on his right, "Come, you who are blessed by my Father, inherit the kingdom prepared for you from the foundation of the world . . . Then he will say to those on his left, "Depart from me, you cursed, into the eternal fire prepared for the devil and his angels" . . . And these will go away into eternal punishment, but the righteous into eternal life. (Matthew 25:31-46).

Like our culture, the Greeks knew little of this kind of judgement. They realized that the gods could become angry and issue a temporary or local judgement but not a universal day of reckoning. St. Paul's Greek audience surely ruled out the possibility of their closed world coming to an end. The Roman Empire was so great at the time of St. Paul's ministry that they couldn't conceive of it collapsing; but it did. The Greeks did not want to hear of the kind of righteousness he presented. Greek philosophers did teach about the need for a partial righteousness called the "philosophical virtues" of wisdom, temperance, justice, and courage. Basic virtue was actually what most of these philosophies attempted to restore. But St. Paul talked about the righteousness of the Man Jesus Christ that required so much more. The righteousness of Christ not only reveals the philosophical virtues, but the Biblical and theological virtues of faith, hope, and love. The Greeks knew nothing of these greater virtues. They were trapped in fear of awful gods with their limited virtues without faith in the One, True God, who is always greater. St. Paul offered them the righteousness of Christ that saves from sin, death, and judgement unto an eternal life of faith, hope, and love.

Our secular exclusivist world has adopted a completely different view. Where there is a belief in judgement, it is not the righteousness or virtues of the Scriptures. Current views of ethics do not even include the ancient Greeks' understanding of the four great virtues. The postmodern redefines virtue in terms of an evolutionary view of social justice, political views of socialism and communism, and climate control. While it is important to be a good steward of the environment, this is not what leads to heaven. Nor is climate the ultimate judgement of the world. God said that He would never again allow a flood to cover the earth. On the Great Day of Judgement, God is not going to ask, "Did you purchase an electric car to help the climate?" He's not even going to ask what political party we joined. Rather, God's penetrating queries will be according to the ethical standard of the Righteous Man, Jesus Christ. Without an understanding of true righteousness required by God and ultimate accountability to Him, exclusive secularism has no sense of a final Judgement Day or having to face God on it. We live in the midst of a lost culture without true hope. This hope can be found, however, in Jesus Christ and His righteousness alone.

Biblically, the message of hope in the Gospel involves rescue from sin, death, and judgment. Not surprisingly, all the great, historic revivals and reformations in Church history have included preaching on the judgment of God. For example, in the first Great Awakening of the 18th century, Jonathan Edwards delivered a famous sermon entitled *Sinners in the Hands of an Angry God.* In it he used a powerful image to communicate the fragility of human life before the judgement of God. He stated that a human hangs over the pit of hell like a spider suspended from a thin thread of its web. The postmodern Church rejects such emphases on the judgement of God. It typically does not include the judgement of God in the message of the Gospel. Unfortunately, it does not mention God's judgement because the postmodern approach to the Gospel most often builds its message on some kind of market analysis of what humans prefer to hear. The result is concentration on making "me" feel better. It's the Gospel of "Meism." Such a focus on the present benefits for "me" neglects the more important eternal one, salvation from the judgement of God. The marketing approaches correctly perceive, however, that those in need of conversion don't want to hear of a final judgement day. Are we surprised? Has it ever been any different in the history of humanity? Of course, humans in sin don't want to hear about their eternal end and accountability. That doesn't mean they shouldn't or do not need to have preaching and teaching about their end without Christ. Anthony Esolen, in his important book *Out of the Ashes: Rebuilding American Culture,* says that the faithful ministers of God must be "tellers of the truth again – and people must be willing to hear truths, even when it hurts to hear them." Unfortunately, since the postmodern church will not allow the Gospel truth of God's judgement into the message, universalism, the heresy that all will be saved out of hell at the end of the world, is having a resurgence. Such an insidious evil teaching not only removes any sense of ultimate consequence, but it also destroys the need to evangelize. This has always been the fate of the false teaching of universalism. Why would the church preach the Gospel of eternal salvation if everyone in the end will be saved?

In addition, the absence of teaching on the judgement of God in the postmodern church, combined with a faulty once-saved-always-saved approach, removes ultimately any motivation to live virtuously in this life. Current discipleship approaches hardly, if ever, teach the need for true virtue so essential to real faith required by God on Judgement Day. Today, there is typically no reference to the classic teaching of the church fathers and the Middle Ages on the seven deadly sins or vices, or even the seven virtues. According to a 19th-century Danish Christian philosopher, the basis for a life transformed into virtue in Christ begins with belief in the judgement of God. Søren Kierkegaard once said of his secularist culture, "The beyond, and with it the judgement [of God], has become a joke, something so uncertain that one is amused to think that there was a time in which this idea transformed the whole of human existence." The judgement of God is not a joke, nor is it only an idea, as we confess in the catholic creeds. It is an event as certain as night follows day that will surely come in history. The New Testament says that in our preaching, we should prepare people for Christ's Second Coming on Judgement Day. It's always near and possible at any moment. At the same time, the judgement of God is never separated from the accompanying Good News of the resurrected Christ in St. Paul's complete Gospel model that transforms lives.

5. God is Always Greater by His Resurrection in Jesus Christ

Fifthly, I exhort us furthermore to proclaim that the Good News of God is always greater by the Resurrection of

Jesus Christ. The apostle says, "[God] has given assurance to all by raising him [Jesus Christ] from the dead" (Acts 17:31). In this proclamation is also the preaching of the cross. If Christ was raised, He surely also died. However, it's important to understand that the idea of coming back from the dead, revivification, would have not been entirely new to them. Other religions of the ancient world spoke of resurrection in one form or another. What was new for the Greeks was that the man preaching to them had seen the resurrected Christ. The Christ He saw on the Damascus Road was also unique. He was glorified resurrected flesh and blood.

Christ's physical resurrection was different from the other miraculous ones in Scripture. God had raised people from the dead in the Old Testament. Jesus had raised others, such as the widow's son at Nain and Lazarus. Christ's resurrection was unique in that He would never die again. He was glorified in His resurrection. He became a transfigured body without losing physicality. St. Paul calls Christ's resurrected body a "spiritual body" (1 Corinthians 15:38). The word spiritual in the New Testament, however, is not detached from the physical. The Greeks and our Enlightenment modern/postmodern world understand "spiritual" as ghostly, ethereal, vaporous, and without flesh and bones. The apostle's Greek listeners couldn't conceive of a resurrected body like he was describing that was a "spiritual physical body." They conceived of such a phenomenon as spiritual without the physical. To the contrary, Jesus' glorified resurrected body could move mysteriously through walls while remaining fully Human, without eliminating the matter of the barriers or His body. He could also eat food, proving that His Humanity did not cease to exist. The early church father Irenaeus makes that profound statement against the Gnostics, "Jesus was a Jew." He meant that Jesus in His Humanity was bodily a Jew before and after He was raised, while also being changed into a glorified Humanity. Christ's incarnate resurrection completed the new creation in His body that began at His miraculous conception by the Holy Spirit in the Blessed Virgin Mary.

The resurrected body of the Lord was physical, but His Humanity became more glorified than ever before. In every miracle (sign) Jesus performed, and especially in his transfiguration on the mountain when His body radiated the Light of His glory, the veil between heaven and earth had been lifted, and the disciples had been given a glimpse of the Light of His glory. These events were only previews of what was to come. When Jesus was raised from the dead, however, His glory was released like never before. His glorified flesh the apostle describes as a "spiritual body" in his first Letter to the Corinthians (1 Corinthians 15:44). He had similarly used the same Greek word earlier in the tenth chapter of his First Epistle to the Corinthians. He says, referring to Israel in the wilderness, "For they drank from the spiritual Rock that followed them, and the Rock was Christ" (vv. 3-5). This reference was the only way the apostle could describe the mysterious relationship of Christ with the physical. He does the same with reference to the Lord's resurrection body and His union with other humans believing in Him. This relationship with the glorified Humanity of Christ explained their change through His resurrection.

Jesus Christ's resurrection was the beginning of what changed the world. St. John revealed God becoming Man as the Uncreated New Creation. The Incarnation was therefore a new creation. But the mission of the Incarnation was not completed until Christ's resurrection declared victory over sin, judgement, and death. His resurrection brings about the new creation of the world and of all those who are in Christ. The glorified change of His resurrection changes people who believe in Him to become like Him. St. Paul's argument in his great chapter on the resurrection leads to his conclusion that all those trusting in Him will also receive resurrected bodies like His (1 Corinthians 15:52-56). As St. Paul says, "Therefore, if anyone is in Christ, he is a new creation; the old has passed away; behold, the new has come" (2 Corinthians 5:17). God is always greater as the resurrected Christ truly changes lives.

The changing of the world started with the apostles, including St. Paul. From fearful, doubting, and even betraying disbelievers, they were transformed into new creations of bold witness willing to die for Christ. This good news of a changed life into a new creation by the power of the transfigured, glorified Christ continued in history to be part of the powerful Gospel claim. In the 5th century, St. Augustine writes in his classic, *Confessions*:

> I was weeping in the most bitter contrition of my heart, when I heard the voice of children from a neighboring house chanting, "take up and read; take up and read" . . . I arose, interpreting it to be

> no other than a command from God to open [the Bible] and read the first chapter I should find . . . I seized, opened, and in silence read . . .: "Not in revelry and drunkenness, not in licentiousness and lewdness, not in strife and envy; but put on the Lord Jesus Christ, and make no provision for the flesh, to fulfill its lusts." No further would I read, nor did I need to. For instantly, at the end of this sentence, it seemed as if a light of serenity infused into my heart, and all the darkness of doubt vanished away.

St. Paul's message of the resurrection of Jesus Christ reveals the way of changed lives. It is still the great message of hope we can bring to our exclusivist secular culture, even though it resists. Such rejection happened to St. Paul. At Mars Hill, we learn, "Now when they heard of the resurrection of the dead some mocked" while others said, "we will hear you again about this" (Acts 17:32). The Holy Spirit cannot be "cancelled" by human rejection. God was on the move as He always is with the proclamation of the complete Gospel. He can penetrate any closed world of exclusive secularism. It can happen again today in our resistant culture. Yet in the face of a challenging culture, it will not take place by dumbing down Christianity. We can only see true converts with what the apostle calls *repentant faith*.

6. God is Always Greater by His Call to Repentant Faith

Sixthly, I exhort us to call all people to a repentant faith by the God who is always greater. St. Paul says, "The times of ignorance God overlooked, but now he commands all people everywhere to repent" (Acts 17:30). We're also told at the end of his sermon, "But some men joined him and believed" (Acts 17:34). Faith was not disconnected from repentance. The Gospels and the New Testament connect the two. John the Baptist and Jesus Christ both said,

"Repent for the Kingdom of heaven is at hand." On many occasions they also said, "Believe." The words "repent and believe" are interchangeable, as one includes the other. True Biblical faith consists of repentance. It is more than changing the mind. Repentance is a "decision of the whole man to turn around" (*New International Dictionary of New Testament Theology,* Vol 1, p. 358). Patrick Morley says in his book, I Surrender, that to "add Christ to our lives, but not subtract sin . . . is [the false notion of] a change in belief without a change in behavior." St. Paul's letters to the churches in the New Testament bear out the connection between faith and virtue. In nearly every epistle, the first half is about issues of faith. The second half always turns to moral behavior. His message is that there is no true confession of faith without change in character. Dietrich Bonhoeffer, the Lutheran pastor and scholar martyred for his faith in World War II, said, "Cheap grace is the preaching of forgiveness without requiring repentance, baptism without church discipline, Communion without confession, [and] absolution without personal confession." Cheap grace without repentance explains why the statistics of behavior inside the Church are not measurably different from those in society today. Jesus expressed the path of repentant faith: "Small is the gate and narrow is the way that leads to life." He adds, "Few enter by it" (Matthew 7:14). We deceive ourselves if we think that God grants exceeding grace while demanding little obedience. Jesus preceded His statement with, "wide is the gate and broad is the way that leads to destruction, and many enter by it" (v. 13). Only a "few" with true repentant faith responded to St. Paul's sermon. They became part of a holy remnant.

7. God Is Always Greater by Reaching the World Through a Holy Remnant

Finally, St. Paul's Gospel message of God is always greater exhorts us to adopt his holy remnant approach to growing the Church. We read in our text that, "some men joined him and believed, among whom also were Dionysius the Areopagite and a woman named Damaris and others with them" (Acts 17:34). Note that our passage says, "some" followed St. Paul. The apostle's model in building God's Kingdom was not based on crowds, the so-called "big church." Yet, that doesn't necessarily mean big is bad. The Book of Acts tells us there were over three thousand in the Church in Jerusalem, but even this three thousand was a remnant. The remnant response was much smaller when the Gospel spread into the exclusive secularist, more hostile environment of the Roman Empire. Whether big or small, the Biblical principle is to reach the masses through a holy remnant. It's not vice versa. Even when the Gospel is preached to the masses, it still only comes about by finding the holy

remnant and then discipling them to reach the world. This is what St. Paul did.

The important 20th century Anglican monk and writer on spirituality, Martin Thornton, develops how church growth begins by finding and building up the holy remnant within each congregation. He contrasts the holy remnant model with what he called "multitudinarianism." He observed, "The trouble with the multitudinist congregation is that it consists of one fairly strong man struggling with hundreds of paralytics. The strongest priest can do nothing without the Remnant. You cannot carry a stretcher by yourself." So, we too should have the same strategy for cultivating a holy remnant in our parishes. Some call it discipleship. Thornton also speaks of St. Benedict's ancient model of establishing the regula, the rule, as the foundation for cultivating a holy remnant. The rule of faith consists of the Daily Office of Morning and Evening Prayer, private Bible study and devotion, and weekly communion. Archbishop Thomas Cranmer embedded this model of spirituality in the Book of Common Prayer. These offices begin the prayer book. Peter Adam, in his concise but insightful book, *Living the Trinity*, explains how all three offices form a balanced Trinitarian life. The Daily Offices emphasize the transcendence of God the Father. Holy Communion offers the Son, Jesus Christ. Private devotion renews us daily with the Holy Spirit. It is by entering the full life of the Blessed Trinity that the Holy Remnant is shaped into a vital witness for the Gospel from less to more. The masses are reached through a holy remnant properly formed in the parish church. As the early church fathers and the reformers said, "If you will not have the Church as your mother, you cannot have God as your Father."

Conclusion

My brothers and sisters, I have offered us good news following the wisdom of Luther's words, "fight where the world and the devil are at that moment attacking." Remember that the Church has been at a "moment" of exclusive secularism before. St. Paul preached the complete Gospel to his secular world. His model was followed in the first three centuries of Christianity. Church fathers returned to the Scriptures as they stood on the shoulders of earlier saints. Over a millennium later, our English Reformers adopted the motto ad fontes, "back to the sources," to address 16th century problems. They returned to the Scriptures and the early church fathers. The same sources are equally relevant for our day on our different battlefields.

Other good news is that there remains a holy remnant of God's people to stand together to contest the closed world culture with the complete Gospel. The REC is still part of this holy remnant, thanks be to God. But we are not the only ones. There are other baptized believers who, in that wonderful expression of Bishop Cummins' catholicity, "love our Divine Lord and Savior Jesus Christ." We allow them to commune with us and we with them at the Lord's Table. Yet, for the first time in our history, we have been able, since 2009, to extend even more deeply this catholicity into our own Anglican family of the Anglican Church in North America and the Global South; catholicity begins at home. Now more than ever, since the Church tragically split East and West in A.D. 1054, all true believers must stand together to the greatest extent Biblically possible. We must strive to be one as the Undivided Church once was. Christ's prayer for unity is not yet fulfilled. Nevertheless, the holy remnant spread across its divisions must bear witness together in Christ. No one denomination by itself can penetrate an exclusivist culture like ours with the Gospel. It will take the whole Catholic Church. As Jesus prays for His people to be "one," He adds, "that the world might believe" (John 17:21).

The REC has, by God's grace, remained devoted to the Lord Jesus Christ, the unchangeable Holy Scriptures, and the Great Tradition of the ancient Church in the Anglican Way. We must always, with God's help, keep these loyalties. But we can only continue down this old path by going out into the world of exclusive secularism to preach Christ crucified by evangelizing with the complete Gospel. We must recover the missional charism of Anglicanism. Great evangelistic movements for two thousand years have come out of the Anglican Way, from the early Celts in Briton to the missionary movements of the last 200 years. We must rediscover this missional DNA by heeding the Gospel compulsion deep within us. This will include planting churches and raising up new converts more than ever before. Restoring this mission vision obligates us to catechize new converts, young and old, in the Word and Sacrament of the Faith Once Delivered. We will need to train up our children in the way that they should go by building new Christian schools and even colleges to equip youth with a thorough Christian

worldview. We will have to expand our theological institutions to equip the next generations of faithful clergy. Early Christians in this country did it before by building all levels of learning committed to the Lord and His Word. It can happen again. But it will only take place when generations in Christ are determined and fully equipped to take every thought captive in and by Him.

The ultimate good news is, as the Medieval theologian said, our "God is always greater." In the words of that echoing line from Handel's Messiah, "And He shall reign forever and ever; forever, and ever and ever and ever. Hallelujah!" Amen!

The Most Rev. Ray R. Sutton
Presiding Bishop

STATISTICAL REPORT OF THE PRESIDING BISHOP TO THE
57TH GENERAL COUNCIL OF THE REFORMED EPISCOPAL CHURCH
JUNE 7-9, 2023

Since the last General Council held in June 2021, I have had the following number of trips, meetings, and/or visits dealing with Provincial, Ecumenical, and Denominational matters.

June 2021 – June 2023
- Provincial & Ecumenical: 66
- Denominational: 52
- Installation of Ordinary: 1
- Consecrations: 2

PROVINCIAL AND ECUMENICAL MEETINGS AND EVENTS

June 14-18, 2021	ACNA Executive Committee/Provincial Council
June 22-23	Nigerian Primate
June 24	Communion Partner Dialog
June 28	Attended Consecration, Orthodox Church in America
July 6	ACNA Diocesan Clergy
July 7	Forward in Faith Assembly
July 13	Provincial Response Team Briefing
July 13	ACNA Diocesan Clergy
July 15	ACNA College of Bishops and Executive Committee
July 26	ACNA Executive Committee
July 26	ACNA Bishops Council
August 4-5	Ecumenical Dialog, ACNA/North American Lutheran Church Corpus Christi, TX
August 10	ACNA Deans
August 12	North Texas Missionary District
August 16	ACNA Bishops Council
August 26	ACNA College of Bishops
August 31	Ecumenical Dialog, New Day Kingdom Assembly of Churches
September 2	Archbishop Foley Beach
September 8	Ecumenical
September 9	Archbishop Foley Beach
September 21-24	ACNA Bishops Leadership Summit
September 29	Forward in Faith Board
October 1	Ecumenical, North American Lutheran Church
October 12	ACNA Deans

October 14	ACNA College of Bishops
October 19	Anglican House Publishing Board
October 26-27	American Anglican Council Board, Atlanta, GA
November 29-30	Ecumenical Dialog ACNA/North American Lutheran Church, Dallas, TX
December 9	Forward in Faith Bishops
December 15	Forward in Faith
December 15	ACNA Deans
January 3, 2022	Ecumenical, Continuing Evangelical Episcopal Communion
January 5	Ecumenical Dialog, ACNA / New Day Kingdom Assembly
January 10-15	ACNA College of Bishops
January 27-31	Ecumenical Dialog, Latvian Archbishop and Clergy visit Dallas
February 1	Anglican House Publishing Board
February 21	Ecumenical, ACNA/Lutheran Church Missouri Synod
February 23	Forward in Faith Council
March 1	ACNA College of Bishops
March 8	ACNA Deans
March 16	ACNA College of Bishops
April 8	Ecumenical, ACNA/Continuing Evangelical Episcopal Communion
May 5	ACNA College of Bishops
May 24-25	Ecumenical Dialog, ACNA/Lutheran Dialog, Concordia Seminary, St. Louis, MO
June 1	Ecumenical, ACNA/Continuing Evangelical Episcopal Communion
June 10	Dedication of 2019 ACNA Traditional Language Prayer Book St. Mark's Anglican Church, Arlington, TX
June 12-19	ACNA College of Bishops / Provincial Council, Falls Church, VA
July 6	Forward in Faith Assembly, Dallas, TX
July 27-30	ACNA Missionary Diocese of All Saints Synod Speaker
August 16	Ecumenical, ACNA/Continuing Evangelical Episcopal Communion
August 25	Ecumenical, ACNA/Philippine Independent Catholic Church Planning for Signing of Concordat
August 31	Ecumenical Discussion, ACNA/Continuing Evangelical Episcopal Communion
September 22-25	New Wineskins Conference, Asheville, NC
September 26-27	ACNA Bishops Conclave
October 25	Anglican House Publishing Board
December 15	ACNA College of Bishops
February 23, 2023	Ecumenical, ACNA Philippine Independent Catholic Church
February 23	Ecumenical, ACNA Catholic Conference of Bishops
March 6	Ecumenical, Ukrainian Orthodox Church of Mexico
March 7	Ecumenical Partnerships
March 23	ACNA 2030 Task Force Interview
March 28	ACNA Executive Committee
April 5	Ecumenical, Global Methodist Church Bishop
April 11	ACNA College of Bishops
April 11	Anglican House Publishing Board
May 10-11	Ecumenical Dialog, ACNA/Lutheran Dialog, Dallas, TX
May 30	Forward in Faith Assembly, Dallas, TX

DENOMINATIONAL

August 6, 2021	REC Board of Foreign Missions
August 25	REC100
September 7	REC100

September 16	Charleston Site Visit, General Council 150th
September 17	REC Diocese of the Southeast Synod, Charleston, SC
October 1	Reformed Episcopal Seminary Board
October 13	REC Council of Bishops
October 14	ACNA Christ Church Missionary District Speaker
October 14	Anglican School Association, Benefactor Banquet, The Saint Timothy School, Dallas, TX
October 21-22	REC Diocese of the Central States Synod, Mason, OH
November 2	REC Board of Foreign Missions Board
November 4-5	REC Diocese of the Northeast/Mid-Atlantic Synod, Ellicott City, MD
November 6	REC Germany Synod by Zoom
November 22	REC100
December 1	REC Sustentation Fund Committee
December 8	REC General Committee
December 21	Retirement of Bishop Al Gadsden, Charleston, SC
February 26, 2022	REC Diocese of the Southeast Special Synod, Charleston, SC
March 4	REC BFM Germany
April 1	REC100
April 19	REC Council of Bishops
April 20	REC Standing Liturgical Committee
April 21	REC Theological Commission
April 22	REC General Committee
April 29	Reformed Episcopal Seminary Board
May 3	REC100
May 23	REC Board of Foreign Missions (Cuba)
June 10	REC Board of Foreign Missions (Cuba)
June 28	Consecration Planning Meeting for Bishop-elect Willie J. Hill, Jr.
August 13	Consecration of Rt. Rev. Willie J. Hill, Jr., Diocese of the Southeast
August 30	REC Board of Foreign Missions
September 16	DSE Synod
September 16	Installation of Rt. Rev. Willie J. Hill, Jr., as Ordinary of the Diocese of the Southeast REC
October 13	Anglican School Association, Benefactor Banquet, The Saint Timothy School, Dallas, TX
October 28	Reformed Episcopal Seminary Board
October 31	REC Standing Liturgical Commission
November 7	REC Constitution and Canons Committee
November 8	REC Board of Foreign Missions (Cuba sub-committee)
November 9-10	REC Council of Bishops
November 11	REC General Committee
November 18	Reformed Episcopal Seminary Board
December 8	Military Chaplaincy Endorsers
December 13	REC100
December 20	REC100
February 15, 2023	REC General Council Planning
February 24	Reformed Episcopal Seminary Board
February 24	REC100
March 20	REC Constitution and Canons Committee
April 25	REC Council of Bishops
April 27	REC General Committee
April 28	Reformed Episcopal Seminary Board
April 29	Consecration, Rt. Rev. William A. Jenkins, Sr., Bishop Cummins REC, Catonsville, MD

Following his exhortation, Bishop Sutton resumed the Chair and dismissed the delegates for a fifteen-minute break at 3:30 p.m. BUSINESS SESSION ONE was reconvened at 3:45 p.m.

A teaching lecture was delivered by The Most Rev. John Fenwick D.D., Bishop Primus of the Free Church of England, entitled "BISHOP GEORGE DAVID CUMMINS: CONTEXT AND VISION." Due to time constraints, Bishop Fenwick delivered an abridged version of his original lecture. The script of his complete lecture is included in the APPENDIX of this Journal as requested by the General Council.

At the conclusion of the teaching session, Bishop Sutton asked the delegates to stand at their seats for a five-minute "stretch" break before beginning BUSINESS SESSION 2 at 4:30 p.m.

SECOND BUSINESS SESSION

The Very Rev. Canon Jason R. Grote, Canon Missioner, presented the REPORT OF THE REC100 COMMITTEE. Mrs. Mei-li Sivigny moved to receive the report as presented. The motion was seconded and carried.

REC100 CANON MISSIONER

> *According to the grace of God given to me, like a skilled master builder I laid a foundation, and someone else is building upon it. Let each one take care how he builds upon it. (1 Cor. 3:10-11)*

Brethren,

I am not one who can simply offer a report of this nature with bullet points and highlights. I can do that for many of the financial reports I generate. Yet, when it comes to this special occasion of our 150th anniversary, and the work and ministry of growing the Reformed Episcopal Church through REC100, I tend to put on my pastoral hat and write as I would a sermon, with that verse of St. Paul in my mind.

As this is a council of special history and remembrance, it is appropriate that I share a memory of nearly 40 years ago. I believe it was 1986, perhaps 1987, such that I was in middle school. My family ventured from our home in New Jersey across the whole of the nation to California. I don't remember much of the trip, but out of all the vacation type activities we did, the one part that I can remember was visiting a church.

I remember it being this beautiful sanctuary, much like the Cathedral of St. Luke & St. Paul wherein we worshipped this morning. It had a balcony which stretched above and around the sides and back of the nave. What stood out to me most, though, was the elevated pulpit – the kind where the minister had to walk up steps in order to preach. And that Sunday, my father, Bishop Grote, would be the one to climb those steps. To an eleven or twelve-year old, that was something special!

I don't remember which parish it was that rented the sanctuary, but I do know that it was one of the first Reformed Episcopal parishes in California that began in the 1980's. That was the actual reason we were in California. Bishop Grote was making a visit, working on the future planning of the Reformed Episcopal Church under what was called the Special Jurisdiction of North America.

At the time, he was serving as the President of what used to be called the Board of National Church Extension (BNCE). Some of you here may have served on that Board with him (hint: Joan Workowski). If you are unaware as to the history, it was the expansion and growth of the BNCE and the Special Jurisdiction of North America that would eventually lead to Bishop Grote moving our family to Texas in 1991, to officially form what has now become known as the Diocese of Mid-America.

I went back to the Journals and noted the BNCE report to the General Council in 1990. Therein Bishop Grote wrote, "As of February this year [1990], the membership of the Special Jurisdiction now totals nearly four hundred people. The young children under age 13 in the jurisdiction number more than 130 and are not included in the above figures." If you look at the state of the church report this year, the Diocese of Mid-America now numbers over 2500 members, even after having some of our original parishes enter the Diocese of the Central States when that was established.

That same journal of 1990 contains the state of the church report, which stated that as of 12/31/1989 the triennium had a net gain of 99 communicant members and that it was, quote, "*our first net gain for a triennium since the triennium that ended May, 1957*".

Think about that for just a moment. For 32 years, the Reformed Episcopal Church did not have a net growth of at least one member. Mission took a back seat to preservation. And, as usually happens in such cases, the grass begins to wither, and the flower begins to fade! Or as our Lord's Parable of the Talents teaches, when you bury the single talent in fear so as to preserve it, it will certainly be taken away from you and given to another (Matt. 25:14ff). May such words not be said of us! Amen!

But then a vision and intentional structure was put into place that restored the mission-mindedness of our original founders. And that didn't result in growth of just 99 members, but to over 400, to over 2500 new REC members in the next 32 years (albeit and admittedly, not 'net growth'). What was 79 parishes in 1987 is now 119 parishes in 2023, despite many parishes closing or leaving during that same period.

Both Canon John Boonzaaijer, current President of the Board of Foreign Missions, and I often use this quote:

> "It is our conviction that mission should be at the center of everything we are and do in the Reformed Episcopal Church. Every Reformed Episcopalian should be a missionary. Each parish should be a mission station. All committees at the parish, diocesan, and national levels should factor mission into the center of their business first and foremost. Mission should be the heart of every aspect of the Reformed Episcopal Church." *(Bishop Grote)*

I speak these things to stress the vision of the whole of the Reformed Episcopal Church for the past 35 years. And as our predecessors built upon the vision and mission of our founding REC fathers, so we now build upon what that which they have laid for us.

As Elisha did with Elijah, Bishop Sutton took the mantle of his predecessor and continues to direct and guide us with that same mission-centric purpose – seeking not just a broader communion with other jurisdictions within Christendom, but in planting and receiving new Reformed Episcopal Churches, such that we can raise up disciples in the great Tradition of the Anglican Way.

Hence, the birth of REC100 – a plan and vision to grow the Reformed Episcopal Church, supported by an annual Lenten offering of $100 per adult. This is what Bishop Sutton introduced to us at General Council 2017. And despite the challenges of the pandemic, the Lord has blessed us. In terms of mere numbers of parishes, it might not seem that much growth has occurred since 2017. We are only a few more in total number than we were then. However, numbers on a spreadsheet can be deceiving since some withered limbs have been pruned from the tree, even as we sprout new ones.

In the Lenten Offering brochure distributed a few months ago, I indicated that since the inception of REC100, our new Reformed Episcopal plants, missions, and parishes have regularly influenced more than 1000 new souls with their ministries. They may not all be members yet, but it does mean that the REC has significantly increased its overall witness, even with half of the five years being during a pandemic.

I said to my own congregation in my Lenten offering announcements that $100 may not seem like a lot towards the costs of planting a church. But when each of our individual $100 is put together with everyone else's, the impact is amazing. In total, we have raised over $500,000 in Lenten offerings (2018-2022) and received more than $250,000 in special donations. Over $325,000 has been committed in support grants to plants and planters. We have over 20 new REC parishes and plants in the works, with 3 of those being our first Spanish-speaking REC plants in the continental United States in our 150-year history (that I'm aware of). A potential fourth is even on the horizon. I won't mention them now, but a full listing is attached at the end of this report.

As we continue to grow, we are facing the reality that better support structures and intentional planning for growth are necessary. We are now walking alongside our brethren in the Anglican Church in North America, as we participate in certain aspects of Always Forward (which is the church planting arm of the ACNA). Always Forward has a structure in place for the assessment, training, and coaching of potential and new church planters. Our Canons are now establishing relationships with their Diocesan Canons for Church Planting to collaborate and support one another. While the Reformed Episcopal Church has certain distinctives and values which we will maintain, there are many valuable tools and resources that we can glean from the wisdom of our brothers and sisters in Always Forward.

I also communicated to our Bishops that we must start to think strategically towards church planting rather than functioning from a reactionary position. By that I mean, we mustn't simply wait for someone, anyone, to say "It sure would be nice if you plant a church in this area". That sometimes works out. However, more times than not, the effort and financial resources expended chasing such leads do not end with a successful plant. We must transition to a strategic plan of growth where our leadership identifies key geographic areas in which to plant, establishes internal structures which develop more church planters, and equips existing parishes that can help provide 'motherly' support to a new plant – something Bishop Grote referred to as a mission station.

A mission station is one that helps train planters to do the work of church planting. As an example, this past year, Christ the King offered the first official 'church planter residency' for REC100. This was an opportunity for Fr. Jesse Barkalow and his family to spend four months under the direction of Canon Tony Melton in Georgia. While learning from Canon Tony, Fr. Jesse was developing and leading a new group of individuals in Colorado Springs. When Fr. Jesse returned to Colorado Springs, he already had a group of committed people, with the tools and structure in place to begin the 'launch' process. Holy Cross Oratory will now be chartered as a mission in August, with over 50 people already!

Surely, there is not one single model for church planting which must always be followed. Methods and means can vary. However, having certain structures in place will greatly aid in the work, ministry, and growth of the Reformed Episcopal Church.

We also realized this triennium that we must have a separated focus on the two-sided coin that Bishop Sutton mentioned in his 2017 address. If you recall, he said that we must not only plant churches, but we must revitalize churches – and that revitalized churches will result in the planting of churches.

For this reason, we had Canon Mark Eldredge join us at our previous Zoom General Council. Canon Mark led teaching sessions centered around revitalization. Some of you are now reaping the fruits of those labors. You have brought Canon Mark into your parishes to provide parish-level training and assessment. As you'll hear in a minute, Fr. Tony Welty has been leading a revitalization cohort for several of our pastors – something for which Canon Mark helped train us. Some of our parishes are now using Canon Mark's book, *Revive: Bringing Health, Vitality, and Growth Back into Your Church*, in parish studies and with vestries.

While Church Planting and Church Revitalization overlap in many ways and feed each other, they are two distinct things requiring separate gifts, tools, and resources. To that end, we will begin enhancing our efforts at providing better support for each area.

Before I close, I want to allow Canon Tony and Fr. Tony to say a few words about their ministry in leading each of these two areas for REC100. Canon Tony is our church planter in Marietta, GA, and now a Canon for Church Planting in the Southeast. Fr. Tony is the rector of All Saints in Shreveport, LA, who has been doing the work of revitalization in his parish and leading the cohort for revitalization.

[Fr. Tony & Canon Tony]

Closing –

Beloved, I close my report by saying that I am a second-generation Reformed Episcopalian. My daughter is here with me this week. She is a third-generation Reformed Episcopalian. We are not unique in this regard. Dss. Barbara West, who helped direct Four Brooks Bible Camp when I was a young child, told me she is a third-generation Reformed Episcopalian. And some of you, especially from the Northeast and the Southeast, may be fourth, fifth, or even sixth-generation Reformed Episcopalians.

That is the joy of something like a 150th anniversary celebration. But it is not just a celebration of time. It is a celebration of passing on the Tradition of the Faith once Delivered, from generation to generation to generation.

Bishop Cummins stated in his circular letter of November 13, 1873, a call to "Restore the Old Paths". And now, 150 years later and many generations later, we say on our special anniversary logo – "Continuing the old Paths".

This is what runs through my mind as I think about REC100 and the mission of the Reformed Episcopal Church. That which was started long before this past triennium or two, is built on the work of the Board of National Church Extension before us, which was built on the missionary call and work of the founders of the Reformed Episcopal Church, extending back in our ancestry even to the original missionary call of Jesus Christ – "Go and baptize all nations… teaching them to observe whatsoever things I have commanded you".

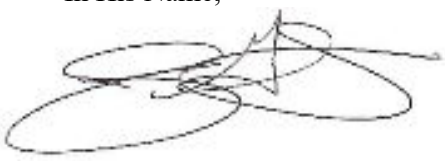
It is not new – it is a continuation. It is a further building up of this branch of Christ's church upon their foundation, such that the next generation after us may worship and rejoice in it and may build it even more.

My final words echo again the words of my father. He wrote in the same report I quoted earlier these words:

"We believe that we are standing on the brink of the most outstanding growth our Church has experienced in this century".

May we say the same words today. But even more importantly, may those words be proclaimed generation, after generation, after generation.

In His Name,



The Very Rev. Canon Jason R. Grote
REC100 National Canon Missioner

Here is a listing of the growth of the Reformed Episcopal Church (and I may be missing two or three that I did not have involvement with – please forgive me in such cases.)

Plants, Replants, Missions, and new REC parishes since 2017

1. Anglican Church of the Epiphany – La Mirada, CA
2. *Christ the King – Covington, LA
3. Christ the King – Grover Beach, CA
4. *Christ the King – Marietta, GA
5. Covenant Church – Greenville, MI
6. *Emmanuel Anglican – Spartanburg, SC
7. *Good Shepherd (name change coming soon) – Colorado Springs, CO
8. Good Shepherd – Harrisburg, PA
9. *Holy Cross – Amelia, VA
10. *Holy Cross – Colorado Springs, CO
11. *Iglesia Holy Communion – Dallas, TX
12. *Iglesia San Matias – Katy, TX
13. Iglesia Santa Cruz – Dallas, TX
14. St. Andrew's – Glendale, AZ
15. *St. Barnabas – Lansing, MI
16. *St. Benedict's – Rockwall, TX
17. St. Mark the Evangelist – Waxahachie, TX
18. *St. Mark's on the Plain – Canyon, TX
19. *Trinity Church – Connersville, IN

In addition, we are currently working on the planting of these new plants:

20. *Johnson City, TN – currently gathering and looking for a planter
21. *Canton, GA – plans to launch later this year
22. *Marietta, GA – potential Spanish-speaking plant

The asterisks denote those which are plants from scratch – 15 in total that have been or are about to be planted.

In addition to the above, two efforts at planting were not successful in Oregon and Maryland (which is ok – it happens!). We also vetted opportunities to plant in Branson (Missouri), Manhattan (Kansas), and Little Rock (Arkansas). Nothing was able to come from those efforts.

BUSINESS SESSION 2 concluded with adjournment for the day at 5:15 p.m. Canon Grote gave instructions for attending the Council Banquet and the Thursday morning worship service.

The Council Banquet was held in the Carolina Ballroom at the Francis Marion Hotel beginning at 6:30 p.m. During the banquet, a special presentation was offered by the Diocese of the Southeast.

THURSDAY, JUNE 8, 2023

On Thursday morning, June 8, at 9:00 a.m., the service of Morning Prayer was held at St. John's Reformed Episcopal Church in Charleston with The Rev. Tory Liferidge preaching. The offering taken was designated for the Board of Foreign Missions. Following worship, greetings were offered from our guests of New Wineskins, SAMS, and the Free Church of England. Greetings from the Mayor of Charleston were also given.

Upon returning to the hotel, a buffet lunch was served in the Carolina Ballroom of the hotel at noon before the beginning of BUSINESS SESSION 3.

THIRD BUSINESS SESSION

Presiding Bishop Sutton opened the meeting with prayer at 1:30 p.m. He then invited the President of the BOARD OF FOREIGN MISSIONS*, The Rev. Canon John Boonzaaijer, to present his report. Following his presentation, Canon Boonzaaijer invited several missionaries and board members to present reports on their various endeavors. Reports were presented by the following:*

1.) **Germany** – *David and Patricia Ayres reported that Patricia had received her degree in Christian Counseling in Berlin and was working with 15 – 20 refugee boys, representing seven different languages. Two of these boys were baptized on Pentecost. They expressed their need for continued prayers and support from the Board of Foreign Missions.*

2.) **Missions History in the REC** – *Dss. Barbara West, former President of the BFM, presented a slide presentation documenting the history of missions in the REC over the past 150 years. Her complete narrative with slides may be found in the Media Center on the Board of Foreign Missions webpage at https://www.recbfm.org/media, and is included in the* APPENDIX *of this Journal.*

3.) **Cuba** – *The Cuba team was introduced by Canon Boonzaaijer. They included The Rt. Rev. Walter Banek, The Rev. Dr. Benjamin Bernier, The Rev. Canon Barklay Mayo (Anglican Church in Canada), The Rev. Udell, and The Rev. Enrique Melchor. Bishop Banek reported on the situation in Cuba since the COVID19 pandemic. He also stated that the Cuban diocese had been divided into two convocations, east and west. Three seminarians graduated from the seminary in Cuba this year. Canon Mayo, editor of the Cuban Chronicles newsletter, brought greetings from The Rt. Rev. Charles and Mrs. Claudia Dorrington and reported that a new church plant was ready to be launched in Uruguay.*

Reformed Episcopal Church Board of Foreign Missions

REPORT TO THE 57th GENERAL COUNCIL

June, 2023

Dear Brothers and Sisters,

While the effects of COVID were extremely fruitful for many small, sacramental churches—due to ultimate questions of faith, discipleship, and practice—they were equally difficult for our friends in lands with fewer resources and greater government control. Each of the REC foreign mission works, however, became creative in mission, ministered to those in need, and faced their challenges with fortitude and prudence, along with faith, hope, and love.

The Board of Foreign Missions is all about planting, building, and restoring the Church itself, as it seeks to re-evangelize the West. She also does so through individual missionary efforts: Bishop and Grace Meyer, Germany; Fr David and Patricia Ayres, Germany; Bishop Jasmin Milić, Croatia; Dr. and Traci Gresser, Malawi; Fr Enrique Melchor, Hispanic Missions and Cuba. Retired missionary Diane Jordan also remains active in Francophone teaching ministry around the world.

Amongst others, some noteworthy achievements of the Board of Foreign Missions since last General Council include:

- A Joint REC/AniC Cuba Committee has been formed, chaired by the Right Reverend Walter Banek, to oversee the Reformed Episcopal Missionary Diocese of Cuba. Relief and oversight travel to Cuba have now resumed, and provision for its $99,000 budget is currently being met, together with our Canadian partners, but requires higher giving should it be sustained beyond this year.
- A partnership between the Anglican Council in Malawi, the Diocese of Fort Worth, and the Reformed Episcopal Church was secured, resulting in the sending of The Rev'd Dr. Robert Gresser to become the organizing Ph.D. at the Leonard Kamungu Theological College in Zomba, Malawi. The partnership will service several southern and central African jurisdictions with accredited, biblical, and strategic ministerial formation. Matching scholarships are currently funded through REC-BFM gifts, with a goal of graduating 120 orthodox priests over the next ten years.
- The Board of Foreign Missions' "Donation Page" now sponsors repeating gifts to each individual missionary, foreign diocese, and ministry project sponsored by the Board of Foreign Missions.
- A choir of Anglican School Association students sang for The Free Church of England General Convocation, furthering ties and friendship between the churches and their members, and providing additional opportunity for their youth to join our own at the 2023 Summer Youth Camps, Young Adult Cultural Literacy Retreat, and Church Planter Cohort Intensive.
- The Anglikanische Kirche in Deutschland (Reformed Episcopal Church in Germany) is functioning as a missionary convocation, is hosting the initial REC100-Europe activities this summer, is seeking wisdom to acquire the Knüll Camp the Meyers have maintained for decades, and has posted a Job Description, seeking a qualified replacement as Camp Director.
- A board for the European Anglican Theological Schools (EATS), serving Reformed Episcopal ministerial formation in Germany/Holland, Croatia/Serbia, The Free Church of England now meets quarterly for regional seminary development in Europe and the UK.
- Advent Offerings have purchased needed food and fuel in Cuba, provided seminary and new mission support to each foreign diocese, paved the way for the Gressers to move to Malawi, and funded the presence of our missionaries, foreign bishops, and visitors at General Council. Thank you!
- The Reformed Episcopal Missionary Diocese of Croatia has initiated new missions—both in the country and its surrounding regions. It has also appointed a theological canon, the Rev'd Almir Pehlić, for its Michael Starin Seminary.
- The Cycle of Prayer is published twice per year, is accessible through the website, and is now prayed through in many of our parishes, allowing our Church to pray with one voice for specific works and their needs each week of the year.
- More parishes are enjoying inter-parish friendships within North America and jointly with a foreign REC parish through the ministry of Circles of Three.
- During BFM presentations at annual diocesan synods more parishes have embraced becoming a "sending parish" through assigning a lay missions delegate, sponsoring the BFM General Fund with at least $500 per year, and signing up for monthly support of at least two ministry projects, missionaries, or dioceses.

Planting, Building, and Restoring the Church and its Ministry

in

Croatia
Cuba
Germany
United Kingdom
(Free Church of England)

and beyond.

REFORMED EPISCOPAL

Board of Foreign Missions
Supporting Reformed Episcopalians in Ministry Abroad

- REC100-Europe was launched to empower church planting and enrich parish and personal relationships for the re-evangelization of Europe.
- The Reformed Episcopal Church, a member of the Anglican Global Mission Partners, meets with its partners twice per year, and again presented a workshop at the last triennial international missions conference, New Wineskins.
- The BFM is exploring ways better to serve the specific needs of Missionary Dioceses which lack the sufficient numbers and internal financial support to survive on their own.

Ways everyone can remain fruitfully involved for the increased health of their own parish and the extension of the Kingdom:

- Sign up for automatic electronic news from www.rec-bfm.org.
- Sponsor several projects on a monthly basis.
- Budget for both annual General Fund and monthly missionary support.
- Choose a Short-Term Missions Project or Team to engage.
- Host a Missions Sunday.
- Become a Sending Parish, pray the Cycle of Prayer, and launch a Circle of Three.
- Designate a portion of your website and your parish hall Bulletin Board for the BFM.
- Remind parishioners they can also support missions individually.

Each of these Reformed Episcopal ministries is needed and fruitful. Current giving is not able to sustain all mission efforts and missionary needs, but if every parish and its members chips in, The Reformed Episcopal Church will be able to sustain all these ministries, plus more. Praise be to God for 150 years of sustained missions ministry!

Respectfully submitted,
The Rev'd Canon John Peter Boonzaaijer
BFM President, and Canon to the Presiding Bishop for Foreign Missions

Following the reports from the various missionaries and board members, Bishop Sutton asked Canon Grote to present the Treasurer's Report for the Board of Foreign Missions.

Notes & Highlights
To accompany the 2021-2022 Financial Reports
The Board of Foreign Missions of the Reformed Episcopal Church

There are 3 pages to consider with the financial statements. These notes apply to the first 2 reports as the 3rd page (Fund Balance Report) should be self-explanatory.

Due to the postponement of General Council 2020 to 2021, this report reflects the activities of Calendar years 2021 and 2022, since 2020 was reported at the last General Council.

1) **Statement of Financial Position**

   This is, basically, a Balance Sheet which shows our assets, liabilities, and any restricted funds we are holding for missionaries, projects, etc. The remaining balance (Total assets less any liabilities and restricted funds) equals our unrestricted net assets. A summary of the report is as follows.

   Total Assets (line 6) – Currently, at the end of 2022, we have $633,185.78 in total assets (line 6). Approximately $218,000 of that is held in cash (lines 3 & 5) and $415,454.76 of it is invested with Goldman Sachs.

   Restricted Assets (lines 16-45) – These are the balances of each mission "fund". Donations are received with a specific intent (i.e., "earmarked"), and the board endeavors to use 100% of those funds in accordance with

that intent, without any administrative fees deducted. This balance will change every year based on the timing and manner in which we receive and disburse the monies. To see what impacted the changes in balance, you would look at the final page of the financial packet regarding the Fund Balances. We must ensure that we always have enough cash/cash- equivalent assets available to pay these balances. Currently, at the end of 2022, we have $270,439.68 in restricted assets.

Unrestricted Net Assets (line 50) - This is usually what parishes refer to as their 'General Fund'. In every day terms – this would be your final bank balance after you have paid off all your other bills. For us, it is the total of all the assets less any liabilities we owe (line 14) and any restricted assets we have (line 45). The Board can determine how and when to use these funds as it deems best. Currently, at the end of 2022, we have $361,846.10 in unrestricted net assets (line 50).

2) Statement of Activities

The second page of the report is the Statement of Activities. This is, essentially, an income statement. In a non-profit structure, the terms revenue and expenditures are used. Revenues are all the receipts of donations, investment income, etc. Expenditures are split into two main categories. Program Services are those items which directly support the purpose and mission of the Board's existence. This would be all of our mission projects, missionaries, etc. The second category is called Operational Expenses. These are expenses that, while necessary to function, are not directly supporting our mission and purpose. They're often called "overhead expenses". The goal of any non-profit is to have a high percentage of revenue supporting their "Program Services" and a low-percentage supporting "Operational Expenses", which we certainly do.

Revenue (lines 1-12) – We have two main sources of revenue: Donations and Investment Income. Our total donations during 2021 & 2022 were $392,449.89 (line 5). Our total investment revenue (which includes unrealized gains) during the same period was a decrease of $33,413.73 (line 10). This is primarily due to the great downturn in the market during 2022. We are not withdrawing any invested principle to operate. This means we can 'wait it out' until the market recovers. We have restructured based on the recommendations of Goldman Sachs.

Expenditures (lines 14-35) - During the two years of 2021 and 2022, we disbursed $260,714.66 in monies to our Program Services (line 18). Approximately $256,000 of that were restricted assets (donations received with earmarks) (see line 17). In addition, we disbursed $4,481.34 of additional unrestricted General Funds towards our Program Services (line 16). Our total Operational Expenses (line 33) were kept to a minimum at just over $64,674.18 for the two-year period, averaging about $32,000 per year.

3) Bottom Line

The total change to our Unrestricted Net Assets (of the 'Profit/Loss' in a business world) for the two-year period was a decrease of $5,826.96 (line 42). This means that our "general fund" decreased by that amount. It is noted that the primary reason for the decrease in the general fund is due to the decrease in the market value of our investments (line 10). Had the market value remained even, neither losing nor gaining, then our general fund would have actually increased by approximately $28,000.

The Board of Foreign Missions
Statement of Activities
Calendar Years 2020 - 2021

		Dec. 31, 2021	Dec 31, 2022	TOTAL 2021 - 2022
1	**REVENUE**			
2	Contributions			
3	*General Fund Donations*	*$39,716.55*	*$57,025.74*	*$96,742.29*
4	*Designated for Projects & Missions*	*$141,227.90*	*$154,479.70*	*$295,707.60*
5	Total Contributions	$180,944.45	$211,505.44	$392,449.89
6				
7	Investment Revenue			
8	*Investment Income (Dividends, Cap Gains, Realized)*	*$8,914.47*	*$14,263.12*	*$23,177.59*
9	*Unrealized Gain (Loss) on Investments*	*$20,103.01*	*($76,694.33)*	*($56,591.32)*
10	Total Investment Revenue	$29,017.48	($62,431.21)	($33,413.73)
11				
12	**TOTAL REVENUES**	**$209,961.93**	**$149,074.23**	**$359,036.16**
13				
14	**EXPENDITURES**			
15	Program Services			
16	*General Funds used for Program Svcs*	*$0.00*	*$4,481.34*	*$4,481.34*
17	*Rest. Funds paid out in support*	*$88,692.66*	*$167,540.66*	*$256,233.32*
18	Total Program Services	$88,692.66	$172,022.00	$260,714.66
19				
20	Operational Expenses			
21	*Accounting*	*$5,005.49*	*$5,005.85*	*$10,011.34*
22	*Administrative Honorarium*	*$0.00*	*$0.00*	*$0.00*
23	*Advertising & Promotion*	*$5,546.46*	*$0.00*	*$5,546.46*
24	*Bank & CC Fees*	*$1,691.26*	*$1,536.89*	*$3,228.15*
25	*BFM Canon Missioner - Honorarium*	*$15,000.00*	*$15,000.00*	*$30,000.00*
26	*BFM Canon Missioner - Travel Expenses*	*$4,855.29*	*$8,464.39*	*$13,319.68*
27	*Dues & Subscriptions*	*$0.00*	*$195.00*	*$195.00*
28	*Gifts*	*$0.00*	*$0.00*	*$0.00*
29	*Miscellaneous*	*$59.67*	*$0.00*	*$59.67*
30	*Office Supplies & Expense*	*$750.00*	*$750.00*	*$1,500.00*
31	*Travel & Meeting Expense*	*$112.28*	*$157.20*	*$269.48*
32	*Website Administration*	*$544.40*	*$0.00*	*$544.40*
33	Total Operational Expenses	$33,564.85	$31,109.33	$64,674.18
34				
35	**TOTAL EXPENDITURES**	**$122,257.51**	**$203,131.33**	**$325,388.84**
36				
37	**Increase (Decrease) in Net Assets (Restricted & Unrestricted)**	**$87,704.42**	**($54,057.10)**	**$33,647.32**
38				
39	Increase/ Decrease in Temporary Restricted Asset Balance	$52,535.24	($13,060.96)	$39,474.28
40	*This is the amount that we used from previous year fund balances (if negative) or the amount we put into funds balances for future use (if positive)*			
41				
42	**Increase (Decrease) in UNRESTRICTED NET ASSETS**	**$35,169.18**	**($40,996.14)**	**($5,826.96)**

This is the amount our General Fund changed by. Note the decrease is directly due to the market performance in 2022 (line 9).

The Board of Foreign Missions
Statement of Financial Position
Calendar Years 2021 - 2022

		Dec 31, 2021	Dec 31, 2022
1	**ASSETS**		
2	Current Assets		
3	*PNC Checking*	*$130,618.91*	*$201,032.51*
4	*Investments & Securities (Current Market Value)*	*$545,785.97*	*$415,454.76*
5	*Undeposited Funds at Year-End*	*$10,038.00*	*$16,698.51*
6	Total Current Assets	$686,442.88	$633,185.78
7			
8	**TOTAL ASSETS**	**$686,442.88**	**$633,185.78**
9			
10	**LIABILITIES & NET ASSETS**		
11	Current Liabilities		
12	*Pass Throughs*	*$100.00*	*$900.00*
13	*Pensions Payable*	*$0.00*	*$0.00*
14	Total Current Liabilities	$100.00	$900.00
15			
16	Temporarily Restricted Assets		
17	*Advent 2019 Offering*	*$14,286.27*	*$14,286.27*
18	*Advent 2021 Offering*	*$14,494.00*	*$0.00*
19	*Advent 2022 Offering*	*$0.00*	*$21,116.00*
20	*Croatia*		
21	*Christ the King Building Project*	*$19,509.34*	*$19,509.34*
22	*Karlovac*	*($268.89)*	*$5,286.73*
23	*Special Projects*	*$6,231.60*	*$6,231.60*
24	*General*	*$17,344.95*	*$13,803.91*
25	*Cuba*		
26	*Scooter Project*	*$11,812.00*	*$16,459.56*
27	*Seminary*	*$0.00*	*$9,316.97*
28	*General*	*$55,903.99*	*$35,675.38*
29	*Germany Missions*		
30	*Berlin (David Ayres)*	*$30,576.25*	*$7,651.25*
31	*General*	*$11,284.15*	*$15,879.15*
32			
33	*Gresser, Robert*	*$15,065.05*	*$17,858.08*
34	*Melchor, Enrique*	*$8,086.72*	*$15,159.84*
35	*Wright, Greg*	*$1,300.00*	*$2,150.00*
36			
37	*Short-Term:Croatia*	*$1,000.00*	*$1,000.00*
38	*Short-Term:Nepal/Singapore Missions*	*$850.73*	*$0.00*
39			
40	*Foreign Scholarship Fund*	*$0.00*	*$10,850.73*
41	*Mission Education & Training*	*$10,145.87*	*$2,326.26*
42	*Eliza Dean Fund (unrestricted for missions)*	*$65,228.61*	*$55,228.61*
43	*Other*	*$0.00*	*$0.00*
44	*Memorials*	*$650.00*	*$650.00*
45	Total Temporarily Restricted Assets	$283,500.64	$270,439.68
46			
47	Unrestricted Net Assets *(General Fund)*		
48	*Prior Balance*	*$367,673.06*	*$402,842.24*
49	*Current Year Change*	*$35,169.18*	*($40,996.14)*
50	Total Unrestricted Net Assets	$402,842.24	$361,846.10
51			
52	**TOTAL LIABILITIES & NET ASSETS**	**$686,442.88**	**$633,185.78**

The Board of Foreign Missions
Statement of Fund Balances
For Calendar Years 2021 - 2022

	Fund Name	Donations 2021	Donations 2022	Beginning Fund Balance Dec. 31, 2020	Total Donations to Fund (2021-2022)	Other Income (2021-2022)	General Funds used for Missions (2021-2022)	Redesignated/ Shifted to another Fund	Expenditures Paid from Fund (2021-2022)	*Change to Fund Balance (2021-2022)*	Fund Balance Dec 31, 2022
1											
2	Advent 2019 Offering	$0.00	$0.00	**$14,286.27**	$0.00	$0.00	$0.00	$0.00	$0.00	*$0.00*	**$14,286.27**
3	Advent 2021 Offering	$14,494.00	$14,277.97	**$0.00**	$28,771.97	$0.00	$0.00	($23,771.97)	($5,000.00)	*$0.00*	**$0.00**
4	Advent 2022 Offering	$0.00	$21,116.00	**$0.00**	$21,116.00	$0.00	$0.00	$0.00	$0.00	*$21,116.00*	**$21,116.00**
5											
6	Croatia:Christ the King Project	$0.00	$0.00	**$19,509.34**	$0.00	$0.00	$0.00	$0.00	$0.00	*$0.00*	**$19,509.34**
7	Croatia:Karlovac	$987.54	$5,555.62	**$1,592.46**	$6,543.16	$0.00	$0.00	$0.00	($2,848.89)	*$3,694.27*	**$5,286.73**
8	Croatia:Special Project	$420.00	$0.00	**$9,811.60**	$420.00	$0.00	$0.00	$0.00	($4,000.00)	*($3,580.00)*	**$6,231.60**
9	Croatia:General	$9,169.00	$8,458.96	**$21,975.95**	$17,627.96	$0.00	$0.00	$5,000.00	($30,800.00)	*($8,172.04)*	**$13,803.91**
10											
11	Cuba:Property Initiative	$2,000.00	$0.00	**$5,000.00**	$2,000.00	$0.00	$0.00	$0.00	($7,000.00)	*($5,000.00)*	**$0.00**
12	Cuba:Scooter Project	$100.00	$10,647.56	**$11,712.00**	$10,747.56	$0.00	$0.00	$0.00	($6,000.00)	*$4,747.56*	**$16,459.56**
13	Cuba:Seminary	$0.00	$545.00	**$0.00**	$545.00	$0.00	$0.00	$8,771.97	$0.00	*$9,316.97*	**$9,316.97**
14	Cuba:General	$61,248.03	$29,941.96	**$30,269.73**	$91,189.99	$0.00	$0.00	$0.00	($85,784.34)	*$5,405.65*	**$35,675.38**
15											
16	Germany:Berlin (Ayres)	$17,014.00	$17,975.00	**$13,562.25**	$34,989.00	$0.00	$0.00	$5,000.00	($45,900.00)	*($5,911.00)*	**$7,651.25**
17	Germany:Wensyel	$0.00	$0.00	**$4,745.73**	$0.00	$0.00	$0.00	($4,745.73)	$0.00	*($4,745.73)*	**$0.00**
18	Germany:General	$23,488.61	$22,595.00	**$1,049.81**	$46,083.61	$0.00	$165.30	$4,745.73	($16,165.30)	*$14,829.34*	**$15,879.15**
19											
20	Colvin, Matt & Sara	$0.00	$0.00	**$1,625.00**	$0.00	$0.00	$0.00	($1,625.00)	$0.00	*($1,625.00)*	**$0.00**
21	Greaser, Robert & Traci	$500.00	$1,970.00	**$12,940.05**	$2,470.00	$0.00	$4,316.04	$6,625.00	($8,493.01)	*$4,918.03*	**$17,858.08**
22	Melchor, Enrique	$6,586.72	$16,736.63	**$0.00**	$23,323.35	$0.00	$0.00	$1,500.00	($9,663.51)	*$15,159.84*	**$15,159.84**
23	Wright, Greg	$5,220.00	$4,660.00	**$3,510.00**	$9,880.00	$0.00	$0.00	$0.00	($11,240.00)	*($1,360.00)*	**$2,150.00**
24											
25	Short-Term: Croatia	$0.00	$0.00	**$1,000.00**	$0.00	$0.00	$0.00	$0.00	$0.00	*$0.00*	**$1,000.00**
26	Short-Term: Nepal/Singapore	$0.00	$0.00	**$850.73**	$0.00	$0.00	$0.00	($850.73)	$0.00	*($850.73)*	**$0.00**
27											
28	Foreign Scholarship Fund	$0.00	$0.00	**$0.00**	$0.00	$0.00	$0.00	$10,850.73	$0.00	*$10,850.73*	**$10,850.73**
29	Mission Education & Training	$0.00	$0.00	**$10,145.87**	$0.00	$0.00	$0.00	$0.00	($7,819.61)	*($7,819.61)*	**$2,326.26**
30	Eliza Dean Fund (unrestricted)	$0.00	$0.00	**$65,228.61**	$0.00	$0.00	$0.00	($10,000.00)	$0.00	*($10,000.00)*	**$55,228.61**
31	Other	$0.00	$0.00	**$1,500.00**	$0.00	$0.00	$0.00	($1,500.00)	$0.00	*($1,500.00)*	**$0.00**
32	Memorials	$0.00	$0.00	**$650.00**	$0.00	$0.00	$0.00	$0.00	$0.00	*$0.00*	**$650.00**
33											
34	**Total Restricted Funds**	**$141,227.90**	**$154,479.70**	**$230,965.40**	**$295,707.60**	**$0.00**	**$4,481.34**	**($0.00)**	**($260,714.66)**	***$39,474.28***	**$270,439.68**

Line 2 - Remains on books for 2023 General Council travel expenses as per Advent Offering intent. Additional General Fund monies were already authorized to supplement but are not expensed or included in this balance.
Line 3 was shifted to line 9($5k), line 13($8,771.97), line 16($5k), line 21($5k) - as per the Advent 2021 Offering intent
Line 3 expenditure ($5k) was sent to FCE as per Advent 2021 Offering intent
Line 17 was shifted to line 18 - as per Board approval
Line 20 was shifted to line 21 - as per Board approval
Line 21 General Fund supplement was to help offset the expenses of Canon Boomaaijer traveling to Malawi for initial visit. Advent offering of $5k was enough to cover Greaser but not enough to cover Boomaaijer.
Line 26 was shifted to line 28 - as per Board approval
Line 29 - Expenditures were for New Wineskins pre-conference expenses 2022
Line 30 - $10,000 shifted to line 28 - as per Board approval
Line 31 was shifted to Line 22 - as per donor request

Archdeacon James T. Payne moved to receive the Treasurer's Report for the Board of Foreign Missions. The motion was seconded and carried.

COMMITTEE ON WOMEN'S MINISTRY

Bishop Sutton then invited Mrs. Gale Hill to present the report of the COMMITTEE ON WOMEN'S MINISTRY. *Mrs. Hill summarized her written report, reporting that approximately $35,000.00 had been raised for the various Women's Day Projects during the triennium. She thanked Dss. Canon Annette Johnson for helping to develop new bylaws and protocols for the Women of the Church. Melanie Boettner was introduced as the new treasurer, along with the new committee members. She also stated that the current 2023 devotional book had been authored by Dss. Canon Annette, and the one for 2024 was being written by Dss. Teresa Johnson. She then displayed the new lapel pin which had been created for the COWM. Mrs. Mei-li Sivigny moved to receive the report together with the Treasurer's Report. The motion was seconded and carried.*

Triennial Report

COMMITTEE ON WOMEN'S MINISTRY

to

The 57th General Council of the Reformed Episcopal Church

Phase I of the organizational meeting of the Committee on Women's Ministry for the Triennium was held on Thursday, July 1, 2021, by way of electronic media.

In attendance at the meeting was Gale Hill, Chairperson of the Committee on Women's Ministry along with three Diocesan Women of the Church Presidents: Gennie Verbeck from the Diocese of Mid-America, Denise Snyder from the Diocese of the Northeast, Mid-Atlantic and Eastern Canada, and Oneathia "Trella" Washington Ugochukwu from the Diocese of the Southeast.

Phase II of the organizational meeting was held on Thursday, July 22, 2021. Diocesan Women of the Church Presidents and adjunct diocesan representatives were introduced as follows: from the Diocese of the Central States – Mary Bailey, Melanie Boettner, and Mary Jane Thompson; from the Diocese of Mid-America – Gennie Verbeck, Annette Johnson, and Kathy Wood; from the Diocese of the Northeast, Mid-Atlantic and Eastern Canada – Denise Snyder, Susan Higham, and Sarah Benner; from the Diocese of the Southeast – Oneathia "Trella" Washington Ugochukwu, Brenda Anderson, and Rebecca J. "Becky" Pettigrew; Deaconess representative – Teresa Johnson; Daughters of the Holy Cross representative – Susan Sutton. Gale Hill chaired the meeting and recognized Joan Workowski as Advisor. Annette Johnson was elected as devotional leader and Teresa Johnson was named as her assistant. Newly developed Operating Procedures for the Reformed Episcopal Church Committee on Women's Ministry and Protocols and Guidelines for organizing Reformed Episcopal Diocesan Women of the Church Organizations were reviewed and discussed.

In accordance with our newly initiated operating procedures, two newly elected diocesan women of the church presidents joined the committee. Succeeding Gennie Verbeck was Beth Mills, and succeeding Oneathia "Trella" Washington Ugochukwu was Jessica Edwards.

Kathy Wood agreed to serve as secretary for the committee. Melanie Boettner agreed to succeed Brenda Anderson's tenure.

Six regular meetings in October and May, two called meetings, and four sub-committee meetings were held during the triennium. Two subsequent meetings were held.

Founded in 1948 by the General Council of the Reformed Episcopal Church for the purpose of "unifying, coordinating and stimulating the work of the Women in the Reformed Episcopal Church; …", a summary of the committee's activities during the triennium follows:

Women's Day Project Luncheons – Programs of spiritual and inspirational blessings, including luncheons and the reception of monetary gifts toward a specific need within the denomination.

2020 and 2021Women's Day Project Luncheons and the Corvid 19 Coronavirus Pandemic: Geared up for our 2020 Women's Day Project Offering Luncheons, the first of which was to be held in Dallas, TX on March 21, 2020, two scheduled to be held on April 25th and three others scheduled to be held on May 2nd, the committee was forced to cancel all in-person program gatherings because of the global Corvid 19 Coronavirus Pandemic. The 2020 Project Offering Goal was to raise $10,000 to assist in the purchase of five electric bikes to assist clergy in Cuba with transportation to their preaching stations. Given the times of program changes/cancellations and financial restrictions, we were pleased to report that our goal was reached and, because of the great need for these bikes and the number of pastors requiring assistance in reaching their preaching stations, the Committee embraced the opportunity to purchase five additional bikes and announced the 2021 Project Offering Goal to raise $10,000 to purchase five additional electric bikes. A combined two-year total of $20,647.56 was raised.

2022 Women's Day Project Luncheons: The goal for this year's project is to raise $7,500 to assist in reuniting Father Enrique Melchor, one of our Reformed Episcopal Priests in Cuba, with his family. The 2022 program theme was "Ascending to the Heavenly Places," and the theme passage was Hebrews 12:22-24 and 28 – "Ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel. . . . Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear."

Six luncheons were held across the denomination: In the **Diocese of the Central States** (2), in the **Diocese of the Northeast, Mid-Atlantic and Eastern Canada** (2), in the **Diocese of the Southeast**, and in the **Diocese of Mid-America.**

On Saturday, April 30, 2022, 25 persons representing four parishes from the **North Carolina and Virginia** areas met at Saint Jude's Anglican Church in Richmond, VA, where Linda Culberth of the Daughters of the Holy Cross was the speaker.

Linda Culberth

On Saturday, May 7. 2022, 30 persons from Christ the King, Christ Our Hope, Trinity RE, and Trinity Anglican Churches were in attendance at a luncheon (decorated in a Hawaiian theme) for the **Ohio, Indiana, and Kentucky areas** at Christ Our Hope Anglican Church in Fairborn, OH. Carol Herman of Christ the King and Saint Lazarus Mission (a nursing home ministry in Dayton, OH) was the luncheon speaker.

Carol Herman

Diocese of the Central States – Ohio, Indiana, and Kentucky areas 2022 Women's Day Project Offering Luncheon

On Saturday, May 7, 2022, a luncheon was held in the northern region of the **Diocese of the Northeast, Mid-Atlantic and Eastern Canada.** 24 persons gathered at Emmanuel Episcopal Church in Somerville, NJ. The luncheon speaker was Judy King, Wycliffe Bible Translators and Reformed Episcopal Church Board of Foreign Missions Bible translator and retired missionary to Brazil.

Judy King

Diocese of the Northeast, Mid-Atlantic, and Eastern Canada (northern region) – 2022 Women's Day Project Offering Luncheon

Susan Dykes

In the southern region of the **Diocese of the Northeast, Mid-Atlantic and Eastern Canada**, 27 persons gathered at Saint Stephen's Reformed Episcopal Church in Eldersburg, MD for a luncheon on Saturday, May 14, 2022. The luncheon speaker was Susan Dykes of Saint Stephen's Reformed Episcopal Church, Eldersburg, MD.

Diocese of the Northeast, Mid-Atlantic, and Eastern Canada (southern region) 2022 Women's Day Project Offering Luncheon

Charlene Simmons

In the **Diocese of the Southeast** – 60 persons, representing 18 churches, gathered at the Bishop Jerdan Conference Center in McClellanville, SC, for a luncheon on Saturday, May 21, 2022. Charlene Simmons of Holy Comforter Reformed Episcopal Church, Moncks Corner, SC, and president of the Missionary Convention of the Diocese of the Southeast, was the luncheon speaker.

Diocese of the Southeast – 2022 Women's Day Project Offering Luncheon

Jackie Erlandson

In the **Diocese of Mid-America**, a luncheon was held on Wednesday, October 5, 2022 at the Church of the Holy Communion in Dallas, TX. The luncheon speaker was Jackie Erlandson of Good Shepherd's Church, Tyler, TX. Approximately 35 persons were in attendance at the luncheon.

We were delighted to have with us Deaconess Canon Annette Johnson, upon whose writings for our 2022-2023 Devotional Studies and our theme were based.

Diocese of Mid-America - 2022 Women's Day Project Offering Luncheon

A total of 201 persons were in attendance at our 2022 luncheons, and the committee is pleased to report that our goal of $7,500 was exceeded **AND DOUBLED** – a total of **$15,097.13** was received.

In view of the Reformed Episcopal Church's 150th Anniversary Celebration General Council to be held June 7-9, 2023, in Charleston, SC, and associated preparation for this historic event, **2023 Women's Day Luncheons** in the Dioceses of the Central States and Mid-America will be held in small-group settings throughout the dioceses at local parishes. Three larger venue gatherings, one in the Diocese of the Southeast and two in the Diocese of the Northeast, Mid-Atlantic and Eastern Canada, will be held.

We extend sincere thanks and appreciation to the rectors and their congregations hosting our luncheons: the Rev. Barton J. Gingrich and Saint Jude's Church, Father Michael Fitzpatrick and Christ Our Hope Church, the Rev. Gerald McGlenn and Emmanuel Church, and the Rev. Eric Jorgenson and Saint Stephen's Church, the Board of Managers of the Bishop Jerdan Conference Center, and the Rev. Canon Charles Camlin and the Church of the Holy Communion.

Special thanks to the ladies who coordinated these luncheons in their areas: Mary Jane Thompson, Mary Bailey, and Terri Sebree, Diocese of the Central States; Denise Snyder and Susan Higham, Diocese of the Northeast, Mid-Atlantic and Eastern Canada; Rebecca Pettigrew and Jessica Edwards, Diocese of the Southeast; and Beth Mills, Diocese of Mid-America.

Spiritual Enrichment Conference (SEC) – Designed to provide spiritual fellowship, instruction, and opportunity for women to participate and to grow in the knowledge of Christ and be strengthened as members of His body. Traditionally, the conference is held the first or second weekend in October.

2020 – As the novel Corona 19 Virus Pandemic continued to spread, the 64th Spiritual Enrichment Conference scheduled to be held Friday, October 9 through Sunday, October 11, 2020, at The Embassy Suites Williamsburg in Williamsburg, VA, was canceled, as was our 2021 Conference.

2022 – Following a two-year hiatus of gathering for our annual conference, the 64th Spiritual Enrichment Conference commenced on Friday, September 30, 2022. 48 conference attendees, traveling from the northeast and the southeast in the winds and rains of Hurricane Ian, enthusiastically gathered at the Embassy Suites Williamsburg in Williamsburg, VA.

The conference theme was Ascending to the Heavenly Places – Using the Psalms of Ascent as a Prelude for Worship, and the theme scripture passage was Hebrews 12:22-24, 28: *"Ye are come unto mount Sion … Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear."* The conference speaker was Dr. Alvalene G. Rogers, of Nazareth Reformed Episcopal Church, Pinopolis, SC. Alvalene is the president-elect of the Missionary Convention of the Diocese of the Southeast of the Reformed Episcopal Church and a candidate for the setting apart as a deaconess. Our hearts and minds were truly drawn to God as Alvalene's messages expounded on what true worship is, emphasizing the differences in worship, praise, and service.

Alvalene G. Rogers

Denise Snyder

An optional afternoon session was held on Saturday, where Denise Snyder of Saint Stephen's Church, Eldersburg, MD, gave an enlightening presentation entitled "How Does Your Garden Grow? … Make a Christian Life Comparison to a Garden." This presentation reminded us that all things are created to worship God.

On Saturday evening, following the afternoon break, conference attendees reassembled for a time of special recognitions and evening activity. During this time, Mrs. Elizabeth Holmes Mikell was recognized with a Resolution of Honor and Respect *(a copy follows below in this report),* acknowledging her many years as a member of this committee, a founding member of the Committee on Women's Work of the Diocese of the Southeast, and her years of encouraging and mentoring young women. This 64th Spiritual Enrichment Conference was dedicated to the honor of Mrs. Elizabeth Holmes Mikell.

Elizabeth Holmes Mikell

93-year-old Elizabeth Holmes Mikell, and grandson of Alvalene G. Rogers, two-month-old Antwane Jerome Williams,

Alvalene G. Rogers and Elizabeth Holmes Mikell

Resolution of Honor and Respect
for
Elizabeth Holmes Mikell

"But as for you, speak the things which are proper for sound doctrine: that the older men be sober, reverent, temperate, sound in faith, in love, in patience; the older women likewise, that they be reverent in behavior, not slanderers, not given to much wine, teachers of good things." — Titus 2:1-3

It is with much gratitude to God and appreciation to Mrs. **Elizabeth Holmes Mikell** that we pen this Resolution of **Honor** and **Respect** for one who, by her life's living has influenced many towards *good things* and Godly living.

WHEREAS, Elizabeth served faithfully as a member of the Committee on Women's Work, now known as the Committee on Women's Ministry, of the Reformed Episcopal Church for nearly two decades before retiring in the early 1990s.

WHEREAS, **Elizabeth** is an active supporter of the work of the Committee on Women's Ministry of the Reformed Episcopal Church having attended and participated in a combined total of more than 118 committee meetings, Spiritual Enrichment Conferences, and Women's Day Project Offering Luncheons, necessitating more than 278,550 miles of travel.

WHEREAS, desiring that the women of her diocese be blessed through the programs of the Spiritual Enrichment Conference, **Elizabeth** and nine other women were appointed and became charter members of the Committee on Women's Work of the Diocese of the Southeast *(originally known as the Missionary Jurisdiction of the South, subsequently known as the Charleston, Atlanta and Charlotte Synod)* of the Reformed Episcopal Church, for the express purpose of establishing a local conference.

WHEREAS, succeeding Miss Lucille A. Williams, **Elizabeth**, served as the second Chairperson of the Committee on Women's Work of the Diocese of the Southeast of the Reformed Episcopal Church

WHEREAS, Elizabeth is a co-founder *(one of two still serving in the Church Militant)* of the Christian Life Enrichment Conference for the women of the Diocese of the Southeast of the Reformed Episcopal Church.

WHEREAS, since 2005, **Elizabeth** has faithfully served as mentor and counselor to the current chairperson of the Committee on Women's Ministry of the Reformed Episcopal Church.

WHEREAS, **Elizabeth** at the age of 93, currently serves as registrar for the Committee on Women's Ministry's Women's Day Project Offering Luncheons held in the Diocese of the Southeast and assistant registrar for our annual Spiritual Enrichment Conferences.

THEREFORE, let it be known that it is with deep respect that we recognize and honor our dear sister and mother in Christ.

THEREFORE, BE IT RESOLVED, that this 64th Spiritual Enrichment Conference be dedicated to the honor of Mrs. **Elizabeth Holmes Mikell** for the Glory of God.

BE IT FURTHER RESOLVED, that a copy of this resolution be given to Mrs. **Elizabeth Holmes Mikell** and a copy kept in the archives of the Committee on Women's Ministry of the Reformed Episcopal Church.

Humbly submitted on this first day of October, two-thousand and twenty-two,

The Committee on Women's Ministry of the Reformed Episcopal Church

Gale G. Hill

Gale G. Hill, Chairperson

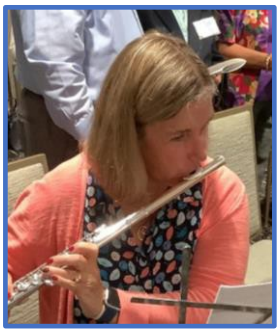
Rosa Smith Jenkins

Following this very special time, conference attendees were led in a fun-filled evening of entertainment by Rebecca "Becky" Pettigrew of Calvary Reformed Episcopal Church and the comedic antics of Rosa Smith Jenkins of Grace Reformed Episcopal Church, Moncks Corner, SC.

The Rt. Rev. Willie James Hill, Jr., Bishop Ordinary of the Diocese of the Southeast, led in the Sunday Morning Worship Service and preached the message. He was assisted by the Rev. Harry L. D. Loyd of Emmanuel Reformed Episcopal Church, Alvin, SC.

Rebecca Pettigrew

Again, this year, Bobbi Lynn Jorgenson of Saint Stephen's Church, Eldersburg, MD, served as conference musician. Charlene Simmons of Holy Comforter Church, Moncks Corner, SC, served as song leader, and we were blessed to have the accompaniment of flutist Paula Grapes, also of Saint Stephen's Church.


Paula Grapes

Charlene Simmons

Bobbi Lynn Jorgenson

2022 First-time Conference Attendees

Among the 48 conference attendees were 13 first timers, including one infant, Antwane Jerome Williams, Jr., the two-month-old grandson of our conference speaker.

Special thanks to Rebecca "Becky" Pettigrew for presiding and leading us through the activities of the weekend.

2022 Spiritual Enrichment Conference Attendees

Spiritual Enrichment 2023, our 65th Spiritual Enrichment Conference, is scheduled to be held Friday, October 13, through Sunday, October 15, at the Embassy Suites Williamsburg in Williamsburg, VA. Lord willing, Mrs. Kimberley Jenkins of the Diocese of the Northeast, Mid-Atlantic and Eastern Canada will be our keynote speaker for the weekend.

Publication of Devotional Books – Written by Reformed Episcopal women, for use in the Women of the Church groups.

The **2020-2021 Devotional Book** entitled "**Fruit of the Spirit"** was written by Dss. Jill Nowell of the Diocese of Mid-America. 480 copies were printed and distributed to women's groups throughout the denomination.

The **2021-2022 Devotional Book** was a reprint of the 1986-1987 Devotional Book entitled, **"Fear Not."** The devotional study was written by ten wives of Reformed Episcopal ministers. 417 copies were printed and distributed to women's groups across the denomination: Diocese of the Southeast 199; Diocese of the Northeast, Mid-Atlantic and Eastern Canada 142; Diocese of Mid-America 43; Diocese of the Central States 33.

The **2022-2023 Devotional Book** entitled, **"Ascending to the Heavenly Places"** – *Devotions in the Psalms of Ascent as a Prelude for Worship (Psalms 120-134)* was written by Dss. Canon Annette Johnson of the Diocese of Mid-America. 382 copies have been distributed to 24 churches.

While many of our ladies have resumed in-person study, several virtual as well as hybrid studies and prayer fellowships continue.

We look forward with great anticipation to our **2023-2024 Devotional Study** entitled **"Finding Restoration in the Redeemer,"** currently being written by Teresa R. Johnson of the Diocese of the Central States.

Special thanks to our devotional book writers for sacrifices made in writing our devotionals, to the Rev. Richard W. Workowski for his untiring assistance and guidance in the publishing process, to Francis Lenzo and Cynthia Campbell of Columbia, Maryland, for serving as our devotional book editors, and to Joan Workowski for serving as our printing coordinator and distributor.

"Dates to Remember" Publication – A listing of important dates from each diocese.
The committee continues to compile, publish, and distribute the "Dates to Remember" each year. It is hoped that this brochure will be helpful in planning activities in each parish and that it will assist in limiting scheduling conflicts. Our committee chairperson, yours truly, under the auspices of GHi Productions ©, continued to lead in the production of this publication during the triennium.

"A Look at You" Publication – A written and pictorial summary of the committee's purpose and history, listing milestones and transitions since its inception in 1948.
During the triennium, this booklet was updated and copies provided to each parish in the denomination. Additional copies can be made available upon request.

You are encouraged to visit us on the web at cowm-rec.org and follow us on Facebook at https://www.facebook.com/RECCOWM/. Much thanks and appreciation are extended to our web master, Deaconess Teresa R. Johnson.

Communications – The committee's primary mode of disseminating information is via electronic-mail. We have established electronic address books, including addresses of all clergy, parish, and diocesan key representatives. We solicit your support in maintaining accurate addresses. Please notify us of any changes, updates, or additions at gghmrsmoses@yahoo.com.

What's New?

In August of 2021, the first Committee on Women's Ministry Logo was designed by the Rev. Richard W. Workowski and Mrs. Joan B. Workowski in collaboration with Mr. Chris Wilson of Best Printing, Inc., Roanoke, VA.

Memorial – Our hearts were saddened to learn of the death of **Mrs. Beverly Reese** on Sunday, February 5, 2023. Mrs. Reese was a member of Saint Luke's-Bishop Hoffman Memorial Reformed Episcopal Church, Philadelphia, PA. She was very active in the work of the women of her church, the Diocese of the Northeast, Mid-Atlantic and Eastern Canada, and on the national level. She served as registrar for Women's Day Project Offering Luncheons for many years and used her vocal talents to provide special music as soloist at many luncheons. Since relocating our Spiritual Enrichment Conference from Philadelphia to Williamsburg, Virginia in 2004, "Bev," as she was called, and her sidekick, Sue Higham traveled together each year from Pennsylvania to Virginia to attend the conference arriving early enough to greet other conference attendees, including the bus load from the Southeast, as they arrived, thus dubbing them "The Welcome Committee." We were blessed to have Bev with us at our 64th Spiritual Enrichment Conference, September 30 through October 2, 2022, and extend our appreciation to her husband, Ron, and Sue for bringing her to fellowship with us one last time. Our sincere sympathy is extended to her beloved husband, Ronald; her children, Kimberly and John, and his wife, Colleen; Karen and her husband, David; and other family members.

Beverly Reese

At this 57th General Council, the Committee on Women's Ministry expresses our sincere thanks and appreciation to Presiding Bishop, Ray R. Sutton; to all diocesan ordinaries and the clergy under their charge; to all diocesan women's ministry groups; and to all of you for your encouragement and support of the programs of this ministry.

Yours in Christ Jesus,

Gale G. Hill, Chairperson

COMMITTEE ON WOMEN'S MINISTRY
Profit and Loss
January 2020 through December 2022

Balance Forward as of December 2019				**$ 24,700.78**
Income				
Devotional Receipts	2020		$ 3,657.39	
Devotional Receipts	2021		$ 1,951.00	
Devotional Receipts	2022		$ 1,916.00	
Interest Income			$ 8.26	
Miscelaneous Income			$ 12.00	
Spiritual Enrichment Cont. Inc.				
SEC COWM Offering	2022	$ 446.00		
SEC Registration		$ 2,640.00		
Total Spiritual Enrichment Cont., Income			$ 3,086.00	
Women's Day Income				
Women's Day Lunch Reservations		$ 4,440.20		
Women's Day Project	2020	$ 8,190.05		
Women's Day Project	2021	$ 11,449.00		
Women's Day Project	2022	$ 9,292.13		
Total Women's Day Income			$ 33,371.38	
TOTAL INCOME				**$ 44,002.03**
Expense				
Bank Service Charges			$ 36.00	
Devotional Book Exp.			$ 4,810.50	
Professional Fees - Accounting			$ 200.00	
Spiritual Enrichment Conf. Exp.				
SEC Food & Lodging		1766.78		
SEC Honorarium		200		
SEC Misc. Exp.		461.95		
SEC Spkr. Litur/. Music Travel Exp.		200		
Total Spiritual Enrichment Conf. Exp.			$ 2,628.73	
Women's Day Expense				
Women's Day Project Disburs.	2020	$ 9,797.49		
Women's Day Project Disburs.	2022	$ 25,772.19		
Total Women's Day Expenses			$ 35,569.68	
Total Expense				**$ 43,244.91**
Net Income				**$ 757.12**
Balance as of December 31, 2022				**$ 25,457.90**

Committee on Women's Ministry
2020-2023 Triennium

Gale Hill

Gennie Verbeck

Oneathia Ugochukwu

Jessica Edwards

Denise Snyder

Mary Bailey

Brenda Anderson

Sarah Benner

Kathy Wood

Melanie Boettner

Rebecca J. Pettigrew

Susan Higham

Annette Johnson

Mary Jane Thompson

Teresa R. Johnson

Susan Sutton

Joan Workowski

Not Pictured is Beth Mills

Bishop Sutton then asked Dss. Canon Annette Johnson to present the report for the ORDER OF DEACONESSES.

REPORT for the ORDER OF DEACONESSES
WITH RECOMMENDATION
57th General Council of the Reformed Episcopal Church
June 7 - 9, 2023

Once again, I would like to express heartfelt appreciation on behalf of all of our deaconesses and prospective deaconesses for the support from our bishops, clergy, and laity to develop this biblically based and historic Order of ministry for women in the REC. It has not been easy to earn the trust of those in the church who have witnessed the turmoil created by the innovation of the ordination of women in other parts of the Anglican world and mainline denominations. However, through patience and confidence in our Lord and his Apostles' recognition of faithful women to be assets to the Church and clergy, the steadfast witness of the REC in regard to women's ministry is making a significant impact on those both within and without our ranks.

Currently, we have a total of 10 active deaconesses, 3 retired deaconesses, 11 candidates, and 2 postulants in the REC. The term "candidate" designates those who have been approved by the Bishop and Standing Committee of their respective diocese to begin training to become a deaconess and are preparing to take the canonical exams required in order to be Set Apart by the bishop. A postulant is one who has made it known that she is discerning her call to be a deaconess, but has not yet received approval to be a candidate. A list of all our deaconesses and candidates is included at the end of this report. The date beside each name indicates the start date of their candidacy, or the date they were Set Apart.

Two of our deaconesses, Dss. Canon Annette Johnson and Dss. Teresa Johnson, serve as faculty members at Cranmer Theological House in the Deaconess Studies Program. For the Fall of 2021, Cummins Seminary and Cranmer Theological House teamed up to offer courses in the CTH Deaconess Studies Program to new students. The Fall 2021 semester classes had 12 students, including Bishop White, who was observing. In fact, all four of our REC dioceses were represented in the classes. Cranmer House offers both a Deaconess Certificate curriculum as well as a Master of Arts in Religion for Deaconess Studies.

In relation to the seminaries and their programs for the Candidates for Deaconess, and upon the recommendation of the Council of Bishops, the Committee on Women's Ministry (COWM) adopted as their Women's Day Project for 2023 to raise $7,500.00 to begin a perpetual Deaconess Scholarship Fund. This fund is intended for women seeking to complete the academic coursework required by the REC Constitution and Canons to become Deaconesses. Depending on the needs of the Candidate, financial assistance from a scholarship could allow her to earn either a Deaconess Certificate or a Master of Arts in Religion for Deaconess Studies (M.A.R.) through one of our REC seminaries. As specified by our bishops, the scholarship fund is to be shared equally between our three seminaries for their Deaconess Studies students. Funds from the scholarship would help students pay for tuition, fees, and texts for their courses. Often, because of the financial burden, some of our candidates are currently opting to audit courses rather than take them for credit. This means they are ineligible to receive a Certificate or a Degree.[1] By being able to offer scholarships, it is hoped that this problem can be eliminated.

Besides serving in their various capacities at the parish level, our deaconesses have been called upon to share their talents all across the REC. Several serve on various church committees and boards. Recent authors of the annual devotional books for the Women of the Church include Dss. Barbara West, Dss. Jill Nowell, Dss. Teresa Johnson, and Dss. Canon Annette Johnson. In addition, Dss. Teresa and Dss. Canon Annette participated in the development of catechetical materials by serving on the Committee on Biblical Manhood and Womanhood appointed by Bishop Sutton.

[1] Before admission to the Office of Deaconess, a Candidate is required to pass examinations (written and oral) from the Board of Examining Chaplains of her diocese in the following subjects: 1.) Holy Scripture; 2.) Church History; 3.) Christian Missions; 4.) Anglican Doctrine; 5.) Christian Ethics & Moral Theology; and 6.) Ministration.

Our REC deaconesses, alongside the REC chapters of the Daughters of the Holy Cross, continue to support our clergy through the REC Intercessors, an intercessory prayer team for clergy and deaconesses in the REC. Dss. Canon Annette and Dss. Teresa are the co-chairs of the Intercessors. By following the set of privacy protocols developed for this purpose, they manage how requests for prayer are handled within the group.

During the summer of 2022, a new brochure for the Order of Deaconesses was produced and distributed at the Forward in Faith N.A. Conference and Anglican Way Institute in July. A discussion of deaconesses was part of the agenda as the Diocese of Ft. Worth prepares to restore the Order in their diocese. One of the board members of FiFNA has been promoting deaconesses on the campus of Nashotah House and has given out a number of our brochures there. We also have been invited to share the BFM booth during the upcoming ACNA Provincial Council meetings at Christ Church Plano, June 19-23, 2023, in order to pass out information about deaconesses at that time. These brochures are available here at General Council as well.

Dss. Barbara West, Ph.D., represented the Order at GAFCON IV in Kigali, Rwanda, April 17-21, 2023, and distributed close to one hundred of our new brochures to attendees. We started receiving email inquiries about our Deaconess model and training program before the end of the conference. Rumor has it that several Anglican seminaries in Africa are interested in our curriculum program for deaconesses.

As Canon for Deaconesses in the REC, I would like to request that each Bishop Ordinary send a copy to me of any application for Deaconess Candidate that has been approved, along with a copy of the official approval letter from the Bishop and/or Standing Committee to the applicant. This gives me the new Candidate's contact information and other pertinent information, as well as her official approval date to place in our records for deaconesses in the REC. It also allows me to send her a packet of information in regard to becoming a deaconess for her to use during her discernment and training. Also, Deaconess Candidates are included with the deaconesses in other activities within the Church, such as the REC Intercessors and Convocational meetings, as part of their training. Therefore, it would also be helpful to have their names and contact information included in your diocesan directories under the category of "Candidates" or "Postulants".

Another reason it is helpful for the Deaconess Canon to have the names of approved Candidates for Deaconess in each diocese, is that she is the one who orders the Deaconess Cross for those who will be Set Apart. The cross represents a mark of the Order and is presented at her Setting Apart. Since it takes at least six weeks lead time to have the crosses made, it is helpful to know how many crosses may be anticipated at any time.

As a reminder, our Canons require that the names of all women connected with the Diocese or Missionary Diocese who have been Set Apart as deaconesses during the preceding year to be submitted to the office of the Presiding Bishop and the General Council Secretary with her full name and date of birth, the date and place of her Setting Apart, and the name of the Bishop who presided at the Setting Apart. This information is recorded as part of the clerical records of the Church. Whenever a deaconess resigns, retires, or passes away, that information must also be submitted. Updated contact information for deaconesses and candidates should be included in the Diocesan Directories, which are submitted to the General Council Secretary on the first of March each year.

The Deaconess Canon is always available to answer questions from the clergy or prospective deaconesses when needed. With the attention our Deaconess model has received recently, I pray that the Order will continue to grow and serve the Church as a reflection of God's order and glory in the world.

Respectfully submitted,

Dss. Canon Annette M. Johnson

Dss. Canon Annette M. Johnson, M.A.R.
Presiding Bishop's Canon for the Order of Deaconesses

RECOMMENDATION:

Over the years, we have encouraged our dioceses to adopt a standardized procedure for recommending and training Candidates for the Order of Deaconesses, leading to their canonical examination and Setting Apart within the REC. Having standardized procedures would help to avoid confusion about the process and ensure all of our Deaconesses have met the canonical standards that have been adopted by this Church. In such an environment, future Candidates will know what to expect, and the Church can be assured that our Deaconesses have been properly trained and approved in their vocation. Additionally, there have been inquiries from individual clergy and dioceses within the ACNA who have been impressed with how the REC addresses the matter of women's ministry and are interested in adopting a similar program.

THEREFORE, since specific procedures are not iterated in the Canons, it is recommended and moved that the 57th General Council of the Reformed Episcopal Church adopt the procedures outlined in the attached document, **Process for Becoming a Candidate for Deaconess**, as the standard for each diocese in recommending and training Candidates for the Order of Deaconesses leading to their canonical examination and Setting Apart as a Deaconess in the REC.

Process for Becoming a Candidate for Deaconess:

Once a woman has discerned her call to become a Deaconess and desires to become a Candidate for the Order, she must submit a formal application to her Bishop Ordinary (Diocesan Bishop). The official application form is available online at https://recdss.org/application/, or may be requested from either the office of her Bishop or the Deaconess Canon. A background check will be initiated by the Bishop's office upon receipt of the application and fees. Once the application process begins, these are the steps that usually take place in the REC Diocese of Mid-America, leading to the Setting Apart of a Deaconess:

5. Application received in the Bishop's office → Background check initiated (fee required)
   The following should be submitted with the application:
   a. A letter of recommendation from the Rector or Minister- in- Charge of the parish she attends, to include a declaration that she is a communicant of the Church in good standing with evidence of her Baptism and Confirmation.
   b. Letters of recommendation from two women communicants of the parish.
   c. Evidence that she is a graduate of a four-year institution of higher learning.
      Any Candidate who does not meet this requirement shall have attained the age of thirty-five years, and must provide evidence to the Board of Examining Chaplains that she possesses the intellectual ability to enter with advantage upon a course of study preparatory to being Set Apart.

2. Interview with the Bishop once the application and background check are received.
   a. This gives the Bishop an idea of whether the potential candidate is spiritually prepared to enter this vocation, and where she is in terms of theological education.
   b. The Bishop determines whether the candidate needs a directed course of study (usually supervised by her Rector after approval by the Bishop), or a more formal certificate or degree plan through the seminary. If seminary is desired, an appointment with the Dean of the seminary is made, and an application to the seminary is completed to begin a course plan. (NOTE: Application to become a seminary student is a separate process from applying as a Deaconess Candidate.)

3. The Bishop presents the credentials of the potential candidate with his recommendation to the Standing Committee. If approved, she officially becomes a Candidate for Deaconess, and a letter to that effect is sent to her from the Bishop's office. The date of the letter is the official start of her Candidacy.

   In the letter, she is assigned a member of the Board of Examining Chaplains or a Deaconess to be her mentor. (The Standing Committee is also made aware of any changes to her status that may occur at any time during her Candidacy.)

4. The new Candidate embarks on her course of study and probationary requirements as stipulated in Canon 22 of the REC Constitution and Canons. This usually runs between eighteen months to two years, but not less than one year, and includes a nine-month internship under the supervision of a presbyter. She sends a report to the Bishop, her mentor, her Rector, and the seminary Dean quarterly at the Ember Days, summarizing her progress during the period of her candidacy. *(After becoming a Deaconess, she sends a written report of her activities to her Bishop annually.)*

5. Once it is determined by her panel (Bishop, Dean, Mentor, Rector) that she is ready to take her Canonical Exams, the written exam is sent to her to complete. After the written exam is submitted and assessed by her panel, a date is set for the oral exam. Her mentor, the Bishop Ordinary or Suffragan, and another member of the Examining Chaplains administer the oral exam. She must show competence in the following areas of study:

   (1) **Holy Scripture**: The Bible in English; introduction to and contents of the various books; special knowledge of at least one Gospel and one Epistle.

   (2) **Church History**: A general outline, including the History of the Church in the United States, and special knowledge of the first five centuries, and to include the history of Deaconesses, both ancient and modern.

   (3) **Christian Missions**: History; present extent and methods; at least one missionary biography.

   (4) **Doctrine**: Contents and teaching of the Book of Common Prayer, including preparation for the Sacraments.

   (5) **Christian Ethics and Moral Theology**: Particular emphasis on matters pertaining to the counseling of women and children.

   (6) **Ministration**: The office and work of a Deaconess; Parish Work and Organization.

▶ (During this time, information is sent to the Candidate about her daily habit (dress), vestments, and arrangements to have her Deaconess Cross made. - *The Candidate wears her vestments or habit for her Setting Apart and is presented with her collar and cross, the marks of the Order, during the service. It takes a minimum of six weeks to receive the custom-made cross and vestments. This should be kept in mind when setting a date for the service.)*

6. Upon successful completion of her Canonical Exams, the Standing Committee is notified by the Bishop that she has successfully completed all of the requirements and asks for approval for her to be Set Apart. A date is then set and arrangements made for the service of *The Setting Apart of a Deaconess* from the Book of Occasional Services.

NOTE: The Bishop exercises discretion as to whether the potential candidate's circumstances will allow her to attend seminary, or if extra time is needed for her candidacy, or even if she passes her exams under conditions for more study. This is usually done in consultation with the other members of her panel. However, the ultimate decision to Set Apart a Deaconess and when is determined by the Bishop with the advice and consent of the Standing Committee.

REC DEACONESS ROSTER
as of
May 2023

Following is a list of current Deaconesses and Candidates for Deaconess in each of our REC dioceses:

Diocese of the Northeast and Mid-Atlantic:

Deaconesses:

Dss. Ruth Creswell	*(**Retired**, St. Stephen's, Eldersberg, MD - Set Apart 3/9/2014)*

Candidates:

Diana Lopez	*(St. Peter's, Elkton, MD - 2020)*
Dr. Susan Regisford	*(St. Alban's, NYC - 2021)*

Diocese of Mid-America:

Deaconesses:

Dss. Gay Flack	*(St. Stephen's, Montrose, CO - Set Apart 9/8/2019)*
Dss. Cheryl Ivers	*(Holy Communion, Dallas, TX - Set Apart 1/21/23)*
Dss. Canon Annette M. Johnson	*(St. Matthias, Katy, TX - Set Apart 1/31/1993)*
Dss. Cynthia Longueville	*(Holy Communion, Dallas, TX - Set Apart 2/7/2021)*
Dss. Jill Nowell	*(Holy Communion, Dallas, TX - Set Apart 8/12/2019)*
Dss. Karen Pierpoint	*(**Retired**, Bend, OR - Set Apart 2/25/2016)*
Dss. Barbara West, Ph.D.	*(St. Stephen's, Flowood, MS - Set Apart 10/27/2019)*

Candidates:

Kimberly Hiles	*(St. Benedict's, Rockwall, TX - 12/20)*
Jocelyn Perkins	*(Holy Trinity, Houston, TX - 12/19)*
Melinda Skelton	*(Holy Communion, Dallas, TX - 4/21)*
Renee Boutwell	*(Holy Cross, Alpine, TX - 2/22)*
Melinda Brown	*((Holy Communion, Dallas, TX - 2022)*
Jane Charnock	*(St. Mark's, Waxahachie, TX - (2023)*

Postulant:

Ann Orgeron	*(St. Mark's, Waxahachie, TX - in discernment)*

Diocese of the Southeast:

Deaconesses:

Candidates:

Alvalene G. Rogers	*(Nazareth, Moncks Corner, SC - **to be Set Apart June 3, 2023**)*
Mei-li Sivigny	*(All Saints, Greenville, SC - 2022)*

Postulant:

Karen Tryon	*(Christ the King, Atlanta, GA - student, in discernment)*

Diocese of the Central States:

Deaconesses:

Dss. Michelle R. Caldwell *(Christ the King, Dayton, OH - Set Apart 11/22/2009)*
Dss. Teresa R. Johnson *(St. James', Memphis, TN - Set Apart 1/26/2003)*
Dss. Ella "Candy" Jacques *(**Retired** - Set Apart 10/5/2008)*

Candidates:

Shelley Fleming *(Holy Trinity REC, Fairfax, VA - 1/21)*

Missionary District of Cuba (REC-Canada):

Deaconesses:

Dss. Magalis Sierra Romero *(Iglesia San Marcos, Moa, Holguin, Cuba - Set Apart 5/24/2013)*

Dss. Canon Annette Johnson moved to receive the report and to adopt the recommendation contained therein. Mrs. Mei-li Sivigny seconded the motion. Dr. Jonathan Riches moved to amend the recommendation to include that a short text referring to the Procedures (Process) for Becoming a Candidate for Deaconess be added to Canon 22, of Deaconesses where appropriate. The motion as amended was seconded and carried.

The Christian Education and Anglican School Association reports were postponed until after the break. In the meantime, Bishop Sutton called upon Bishop Hill to give an oral report on the progress, youth camps, and other activities of YOUNG PEOPLE'S WORK. Mr. Harry K. Johnson moved to receive the report with thanks. The motion was seconded by Bishop Jenkins and carried.

After a 15-minute break, the Council reconvened for BUSINESS SESSION 4.

FOURTH BUSINESS SESSION

Upon reconvening the Council, Bishop Sutton called The Rt. Rev. Walter Banek and The Rev. Canon John Boonzaaijer to offer their reports on CHRISTIAN EDUCATION and the ANGLICAN SCHOOL ASSOCIATION.

REPORT OF THE COMMITTEE ON CHRISTIAN EDUCATION

To the 57th General Council of the Reformed Episcopal Church

Dear Brethren,

The members of the Committee on Christian Education for the past triennium were the Rt. Rev. Walter Banek, the Rev. Canon John Boonzaaijer, the Rev. Brian Foos, the Rev. John Heaton, the Rev. Eric Jorgensen.

The Committee on Christian Education has been focused on two areas of Christian discipleship:

1. **Catechesis of children and adults** in
   a. the Holy Scriptures,
   b. the Christian faith as expressed in the Creeds,

c. the life of Prayer rooted in the Lord's Prayer and cultivated in the regular cycles of prayer set forth in the Book of Common Prayer,
d. godly living founded upon the Ten Commandments which frame the life of holy love toward God and toward our neighbor.

2. **Establishment of Parish Schools** to reinforce and support parents and godparents in the vows they made in their child's baptism regarding "all other things which a Christian ought to know and believe to his soul's health." The Rev. Canon John Boonzaaijer has overseen this aspect of Christian education and will submit his Parish School and Anglican School Association report separately.

Children and Youth Education – A complete, published Bible curriculum for younger children and also older youth and adults is now available through Aelfred Rex Publications. It is currently in use in a number of REC parishes and parish schools. The curriculum objective is to teach faithfully and thoroughly the stories of the Bible, introducing all the major figures and key events and developing understanding of the historic unfolding of redemption as fulfilled in the Lord Jesus Christ. To be deeply rooted as Anglicans in the faith once for all delivered to the saints, our parish children must be deeply rooted in the knowledge of the entirety of Holy Scripture.

New Endeavors of Christian Education
The radical secularization of education in America has been the driving motivation for the development of Parish Schools in Anglican churches, and Christian schools in general, which serve concerned believers from many denominations. Most recently, it has become evident that fidelity to historic orthodox Christianity is being compromised in many existing "Christian" colleges, even prominent ones. It is now apparent that for true and enduring Christian education to take place in our parish schools, we must undertake comprehensive teacher training, specifically for staffing our parish schools. Most urgent is the need for elementary-grade teachers who understand how to use every lesson, routine, and activity to shape the loves, minds, and habits of our children.

Out of this concern a renewed vision for undergraduate studies has arisen in the form of micro-colleges, with small-scale student bodies. Two such micro-colleges are being organized in conjunction with existing REC parish schools. For more information on these endeavors contact
- the Rev. Brian Foos — info@standrews.com *or* https://www.standrewsalmanor.org/college/
- the Rev. Dr. Charles Erlandson — reverlandson@gmail.com

To effectively pass on *the faith once delivered unto the saints* to our current generation in our increasingly secular, hostile anti-Christian society, well-founded Christian education for our youth is critical to the faithful succession of faith from generation to generation.

Anglicans have always been concerned with education in many forms. Long before our government became involved in providing education for every child, **the Church of England had a vision for setting up a school in every parish for the education of poor children.** By 1900, there were over 14,000 parish schools funded by the Church of England.

Look up online and consider the words of Bishop John Henry Blunt in his chapter on "School" in his *Directorium pastorale: the principles and practice of pastoral work in the Church of England*, 1823-1884, pages 271-306, Link to "Schools":

[https://ia800904.us.archive.org/21/items/directoriumpast00blunuoft/directoriumpast00blunuoft_bw.pdf].

To quote Blunt on p. 277, "True Christian education consists not so much in imparting knowledge as in drawing out the grace of God for the work of life. Knowledge is good only when directed to a good end; and it is so plain that good ends are not the natural seeking of unregenerate hearts, or those in which the grace of regeneration lies dormant, that it is clear that knowledge must be imparted with an eye to its control by grace."

We live in an age in which the most significant formation of children is not found in schools or even homes, but from the internet and interaction with an ever-changing array of social media. We now live among a people who are increasingly devoid not only of knowledge and understanding, but also of the ability to think soundly. They are morally bankrupt, without a reliable work ethic, and have little regard for the past or the future. In this dire state, the words of C.S. Lewis underscore the imperative of a sound, godly education that will produce the kind of scholar who "has lived in many times and is therefore in some degree immune from the great cataract of nonsense that pours from the press and the microphone of his own age" — THE WEIGHT OF GLORY.

If we are to see our children's children walk and stand firm in the *faith once for all delivered to the saints*, then we must re-embrace the vision of Christian education set forth by Rev. Blunt a century and a half ago. The Committee on Christian Education is committed to serving our Church to that end.

Respectfully submitted,

The Rt. Rev. Walter R. Banek

ANGLICAN SCHOOL ASSOCIATION

www.AnglicanSchools.org

General Council, 2023

Purpose

- to assist parents to fulfill their baptismal vows with the advancement of parochial, classical education

Organization

- 16 Member Schools
- Answers to the Presiding Bishop and General Committee of the Reformed Episcopal Church, through its Committee for Christian Education.
- Episcopal Oversight: Bishop Walter Banek (Tyler, Texas)
- President: Cn. John Boonzaaijer (Dallas, Texas)
- Executive Secretary: Mr. Erik Landstrom (Philadelphia, Pennsylvania)
- Treasurer: Mr. Bud Longueville, Sustentation Fund
- The original Board of Directors has been replaced with Episcopal and General Committee oversight.

Description

1. Member schools are Anglican by jurisdiction and ethos, keep the Prayer Book's daily office in school life (at least one per day), and evidence a vision for traditional Western (classical) education across the scope and sequence of the curriculum. The vision typically includes classical languages, the trivium and quadrivium as the "liberating arts," a Great Books orientation to history, literature, and composition, and a practical appreciation for the sacramental nature of the arts. Students are expected to be fully equipped as godly churchmen for adult society, whether in employment, apprenticeship, or further education.
2. Member schools are invited to attain ASA accreditation, and are governed by ASA model bylaws, or similar approved bylaws.
3. Home Schools are welcome to join as members by the same standards as parochial schools (without governing bylaws).

4. All teachers of member schools belong to a professional network, "The Society of Saint Bede," and may seek and attain any of its teacher certification levels: Apprentice, Full, Master, and Planter. Anglican teachers in other schools may join the Society directly, pursue its certification, and enjoy its services.

Benefits

• For Teachers: *The National Teacher Development Program within the ASA involves on•site school visits by Master Teachers for faculty in•service days; self•study reading schedule; online distance modules taught by Master Teachers; and summer Intensive Training Modules at select training schools.*

• For Schools: *Benefits of ASA accreditation include defined academic, missional, and cultural standards; defined financial, organizational, and institutional standards; teacher certification and definable teacher development; startup resources; advertising for student recruitment; on•site school visits for administrative support and faculty development; decidedly Anglican ethos, discipleship, culture, and spiritual formation; membership in a professional education association (The Society of Saint Bede) for all faculty members.*

• For Parishes: *Benefits to the parish of a parochial school include the retention of youth as faithful adult members of the Church; training of youth as musical, knowledgable, and wise future Church members; student identification as Anglican Christians during formative years; building of family/ community relationships through "front porch evangelism"; attraction of new families (including unchurched and the de-churched); parish development to educate young families and shape youth effectively; good stewardship by sharing property, financial resources, and personnel.*

Considerations

1. Can or should our new colleges and current seminaries be included?
2. Members include parishes of other Anglican bodies.
3. Is there additional accreditation that may be helpful to the ministries, and should that be pursued?
4. How can the Reformed Episcopal Church better equip more teachers for our schools?
5. Can our schools incorporate additional training for the trades while still bequeathing a full inheritance of the "Seven *Liberating* Arts"?
6. How do the natural stages of a school's growth affect its host parish?

The Desired Profile an ASA Graduate

We believe that every student deserves the chance to receive the rich formation of the Great Tradition of the Liberal Arts—while completing a secondary education. While most graduates do go on to study them further at college or university, it is far too late to wait until then! Let every graduate be a philosopher•craftsman, regardless of future profession. When acquired, these arts free their graduates to choose well, to continue learning, and to understand the nature of people, relationships, and the creation.

Thus, we nickname the full tradition as "The Liberating Arts"! This vision reflects the Church's received heritage of classical learning—and she considers it her responsibility to bequeath these arts to her children, that they may enjoy real freedom as grown men and women. Through enrollment, each member has access to inherit that privilege, that inheritance, and that opportunity for their children.

What were the "Liberating Arts" in prior generations?

- Trivium (linguistic arts): Grammar, Logic, Rhetoric
- Quadrivium (numerical arts): Geometry, Music, Arithmetic, Astronomy
- Virtus et Scientia (mental arts): Philosophy, Theology, History, Sciences

What can a typical Upper School student, graduating with a full curricular honors diploma, expect to gain from learning these Arts?

- a full college•preparatory education
- imaginative and prayerful consideration of several vocations (i.e. callings from God, according to gifting and desire), and of these making application to three institutions which further articulated goals, and finally committing to one to pursue after graduation (with School Guidance Counseling, pastor, and parents)
- eloquence in speaking and writing (essay, poetic, narrative)
- generational wisdom, acquired through reading, writing, thinking, and discussion of the literary canon's Great Conversation
- lifelong intellectual curiosity
- four years of Geometry, Algebra, Trigonometry, Calculus
- four years of Latin and Greek (plus a modern language)
- four years of Moral Philosophy (Metaphysics; Ethics & Worldview; Christian Theology; Apologetics & World Religions)
- four years of Natural Philosophy (Biology, Chemistry, Physics, Advanced)
- four years of Western Civilization (Foundations & Ancient Life; Europe & the Medieval World; American History; Culture, Politics & Economy)
- four years in Logic, Rhetoric, Debate, Senior Thesis
- four years of dramatic production (primarily Shakespeare)
- four years of high•level training and capable performance in Choral and Orchestral ensembles
- four years of Heritage Travel, foreign and domestic
- four years of artistic shaping and representation of God's creation, with traditional tools
- four years of athletic discipline, individually and on teams
- exposure to industrial trades, and the ability to plan, build, modify, and repair
- the artist's skills & imagination, together with the craftsman's habitual practicality
- humble churchmanship and active faith, through Daily Worship, and within the Christian Calendar
- civic virtue: driver license, financial education, and voter registration (and the Draft, for men)
- responsible adult respect for the body, self, place, materials, and others
- resourcefulness and industry to solve problems
- eagerness to serve others
- teacher-led, rather than peer-driven culture, and friendships across generations, age groups, and interests
- Fortitude, Humility, Courage, Wisdom, Charity

Respectfully submitted,
The Rev'd Canon John Peter Boonzaaijer
President

A Christian, Classical, Parish Day School: *Oratio, Studium, Labor*

Following both reports, time was given for questions and answers. Bishop Banek discussed the Sunday School publications from Alfred Rex. Canon Boonzaaijer encouraged the reading of Profile of a Christian School. Dss. Barbara West spoke about the need to reach out to children and adults with special needs. Rev. Stephen Stults moved to receive both reports. The motion was seconded and carried.

THE GENERAL COMMITTEE

Bishop Sutton then called for a motion to file the SUMMARY OF ACTIONS OF THE GENERAL COMMITTEE for the last triennium. The Ven. Dr. Jim Payne so moved. The motion was seconded and carried.

GENERAL COMMITTEE
SUMMARY OF ACTIONS
DEC. 2021- APRIL 2023

REPORT of the GENERAL COMMITTEE
57th General Council of the Reformed Episcopal Church
June 7-9, 2023

Dear Brethren:

The General Committee of the Reformed Episcopal Church met four times during the years since the 56th General Council (2021 - 2023): December 8, 2021 April 22, 2022; November 11, 2022; and April 27, 2023; with one email vote included as an addendum to the minutes of the April 27, 2023 meeting. The Most Rev. Ray R. Sutton presided over each meeting all of which were held by video conference. Detailed minutes of each meeting are on file at the denominational headquarters in Dallas, Texas.

The following is a summary of actions taken by the General Committee:

December 8, 2021 – Zoom Video Conference

1. Received the report of the Trustees of the Sustentation Fund and approved recommendations as follows:
   a. To have the monies contained in The Stroud Fund and the Southern Missionary Fund donated to the Sustentation Fund to be distributed to the entities they were intended for, Church of the Atonement and the Diocese of the Southeast, to be used by them and taken off of the books.
   b. Combine funds remaining in the Video Fund and Visitation Manual Fund into a Special Projects Fund to help with those projects.
2. Approved the Proposed Budget for 2022
3. Approved Committee reports as presented
4. Approved the acceptance of the contract negotiated with the Francis Marion Hotel as the venue for the 57th General Council in Charleston, South Carolina, June 7-9, 2023

April 22, 2022 – Zoom Video Conference

1. Sustentation Fund and Committee reports were approved as presented.
2. Special thanks to Bishop William White for his work in the Diocese of the Southeast was offered with a round of applause on the eve of his retirement.

November 11, 2022 – Zoom Video Conference

1. Sustentation Fund and Committee reports were approved as presented.
2. Approved the printing of the Book of Occasional Services unless costs are more than anticipated, in which case, publication of the book will be reconsidered by the General Committee

March 15, 2023 - Email Vote (Addendum to the Minutes of the April 27, 2023 meeting)

1. Approved recommendations from the Trustees of the Sustentation Fund and REC100 as follows:
   a. Cost of Living Adjustments for honoraria and salaried positions for calendar year 2022

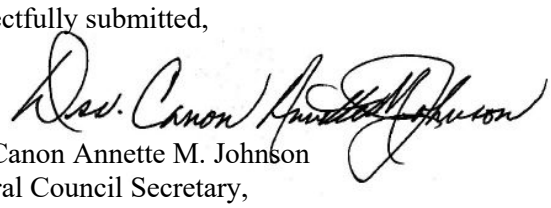
b. Proposed Budget for the Sustentation Fund and REC100 for 2023

c. New REC100 Policy regarding parish tithes for new plants

April 27, 2023 – ZOOM Video Conference

1. Approved report presented by the Trustees of the Sustentation Fund and REC100
2. Approved Committee reports as presented
3. Approved new Logo for the 150th Anniversary of the REC for the 57th General Council
4. Approved recommendations from the Standing Liturgical Committee to correct wording in the REC Book of Common Prayer before its next printing as follows:
   a. Corrections regarding the use of the word "Table" in the rubrics by adding "Holy Table"; "the Lord's Table"; or "Communion Table" as proper for the context
   b. Collect & Gospel for the Transfiguration: Change the word "glistening" to "glistering" as found in Luke 9:29 KJV
   c. Correct language in the Canadian prayers regarding the Monarch
5. Approved the invitation from the Diocese of the Central States to host the 58th General Council of the Reformed Episcopal Church
6. Approved the designation of offerings at the 57th General Council in Charleston to be as follows:
   a. Opening Service (Wednesday) – Women's Day Project for Deaconess Scholarship Fund
   b. Service at St. John's REC (Thursday) – Board of Foreign Missions
   c. Morning Prayer (Friday) – REC seminaries (to be shared)

Respectfully submitted,



Dss. Canon Annette M. Johnson
General Council Secretary,
and Secretary to the General Committee

TRUSTEES OF THE SUSTENTATION FUND

There being no President's Report from the TRUSTEES OF THE SUSTENTATION FUND, Bishop Sutton called on the Treasurer, Mr. James "Bud" Longueville, to present his report. Mr. Longueville highlighted certain aspects of the report, including fluctuations in the Goldman Sachs portfolio, additional expenses for ecumenical travel, and a 16% increase in diocesan tithes. He then discussed the REC100 treasurer's report. Rev. Bart Gingerich moved to receive the report as presented. The motion was seconded and carried. Rev. Richard Workowski spoke to compliment the hard work of our Treasurer and offered a prayer of thanksgiving. The Council responded with a rising round of thanks and applause for Mr. Longueville and for The Very Rev. Canon Jason R. Grote.

Statement of Financial Position
Sustentation Fund of the Reformed Episcopal Church
2021 - 2022

ASSETS		12/31/21	12/31/22
Cash			
1001	Sust. Checking Inwood (TX)	67,289.93	94,696.89
Cash Total		**67,289.93**	**94,696.89**
Current Investments			
1009	Goldman Sachs Portfolio	977,319.17	835,877.47
Current Investments Total		**977,319.17**	**835,877.47**
Other Assets			
1020	Reimbursable Expenses	85.26	-
Other Assets Total		**85.26**	**-**
TOTAL ASSETS		**1,044,694.36**	**930,574.36**
LIABILITIES AND NET ASSETS			
2501.1	Spec. Projects/Actions Payable	-	6,170.00
2502	Prepaid Expense	4,322.67	6,822.67
Total Liabilities (Gen. Con. deposits)		**4,322.67**	**12,992.67**
Restricted Assets			
3106	Emergency Relief Fund	713.00	713.00
3107	Anglican School Assn. Fund	7,980.29	10,543.88
3108	Special Projects Fund	833.53	833.53
3113	Military Chaplaincy Fund	441.97	1,527.88
3113	Young Peoples Fund	497.97	497.97
Restricted Assets Total		**10,466.76**	**14,116.26**
Unrestricted Assets			
3000	Current Year Gain/(Loss)	89,653.59	(131,178.83)
3100	Prior Year Balance	938,251.34	1,032,644.26
3115	Expense Reserve	2,000.00	2,000.00
Unrestricted Assets Total		**1,029,904.93**	**903,465.43**
TOTAL LIABILITIES & NET ASSETS		**1,044,694.36**	**930,574.36**

The Sustentation Fund
of the Reformed Episcopal Church
Statement of Activities
2021 - 2022

		2021 Actual	2022 Actual	Total
Ordinary Income				
Diocesan Tithes				
4000	Northeast Tithes	35,697.94	32,856.66	68,554.60
4001	Southeast Tithes	21,000.00	27,000.00	48,000.00
4002	Mid-America Tithes	40,000.00	45,000.00	85,000.00
4003	Central States Tithes	19,841.46	23,743.44	43,584.90
4006	Germany Tithes	-	400.00	400.00
Diocesan Tithes Total		**116,539.40**	**129,000.10**	**245,539.50**
Other Revenue				
Other Revenue Detail				
4015	Rest. Funds Released	40,192.17	9,850.50	50,042.67
Other Revenue Detail Total		**40,192.17**	**9,850.50**	**50,042.67**
Other Revenue Total				
Total Ordinary Income		**156,731.57**	**138,850.60**	**295,582.17**
Ordinary Expense				
Administrative & Operational				
6100	Accounting & Audit	1,489.70	310.61	1,800.31
6101	GC Secretary Honorarium	3,600.00	3,600.00	7,200.00
6105	GC Meeting (Triennial)	2,500.00	2,500.00	5,000.00
6106	Travel-Non Committee	4,884.19	5,355.53	10,239.72
6110	Office Expenses-Presiding Bishop	1,000.00	1,000.00	2,000.00
6110.1	Office Exp. PB - CHC Admin Support	7,500.00	7,500.00	15,000.00
6110.2	Office Exp. PB - CHC Office Support	6,000.00	6,000.00	12,000.00
6110.3	Office Exp. PB - CHC Storage Facility	838.41	825.00	1,663.41
6111	Presiding Bishop Salary & Benefits	37,600.00	37,599.96	75,199.96
6112	Treasurer Honorarium	5,000.00	5,000.00	10,000.00
6113	Vice-President Honorarium	1,500.00	3,000.00	4,500.00
6114	IT & Web Admin	5,416.66	5,499.92	10,916.58
6115	Committee Expense Total	-	-	-
6116	Gen. Liab/D&O Insurance	4,207.50	4,482.52	8,690.02
6117	Chaplaincy Fund Support	1,000.00	1,000.00	2,000.00
Total Administrative & Operational		**82,536.46**	**83,673.54**	**166,210.00**

The Sustentation Fund
of the Reformed Episcopal Church
Statement of Activities
2021 - 2022

		2021 Actual	2022 Actual	Total
Ecumenical Expenses				
6200	Ecum. Officer Honorarium	-	-	-
6201	Ecum. Meeting & Travel	5,954.24	11,254.36	17,208.60
6202	ACNA Support	12,000.00	12,900.00	24,900.00
Ecumenical Expenses Total		**17,954.24**	**24,154.36**	**42,108.60**
Ministries & Missions Support				
6308	Rest. Funds Disbursed	40,192.17	9,850.50	50,042.67
Ministries & Missions Support Total		**40,192.17**	**9,850.50**	**50,042.67**
Total Ordinary Expense		**140,682.87**	**117,678.40**	**258,361.27**
Change In Net Assets Due To Ordinary Revenue & Expense		**16,048.70**	**21,172.20**	**37,220.90**

Increase(Decrease) in Assets from Other Activity		2021 Actual	2022 Actual	Total
Investment Income (General Fund portion only)				
4014	Investment Income	83,677.51	(141,441.70)	(57,764.19)
4106	ACNA Mortgage Income	-	-	-
Investment Inc Total		**83,677.51**	**(141,441.70)**	**(57,764.19)**
General Committee Special Projects/Actions				
6300.1	Special COLA Adjustment	4,650.00	6,170.00	10,820.00
6300.2	Elanor Stroud Reduction	5,300.00	-	5,300.00
6304	Special Gifts	-	-	-
6307	Hymnal Production	122.60	-	122.60
Total General Committee Special Projects/Actions		**10,072.60**	**6,170.00**	**16,242.60**
Total Increase(Decrease) in Assets from Other Activity		**73,604.91**	**(147,611.70)**	**(74,006.79)**
Total Increase(Decrease) in Assets from All Activity		**89,653.61**	**(126,439.50)**	**(36,785.89)**

The Sustentation Fund
Restricted Asset Report
2021 - 2022

	Fund Name	Beg. Balance 1/1/2021	Donations	Net Inv. Income	Distributions	End. Balance 12/31/2022
3021	Video Fund	214.50	-	-	(214.50)	-
3102	Rebecca Stroud Fund	9,777.60	-	723.95	(10,501.55)	-
3103	Southern Missionary Fund	15,972.60	-	1182.65	(17,155.25)	-
3104	Needy Student Fund	2,357.35	-	174.18	(2,531.53)	-
3106	Emergency Relief Fund	713.00	-	-	-	713.00
3107	Anglican School Assn. Fund	9,477.67	11,200.00	-	(10,133.79)	10,543.88
3108	Special Projects Fund	701.88	214.50	-	(82.85)	833.53
3113	Military Chaplaincy Fund	(759.42)	11,710.50	-	(9,423.20)	1,527.88
3113	Young Peoples Fund	497.97	-	-	-	497.97
		10,631.10	23,125.00	-	(19,639.84)	14,116.26

	Donations	Amount	Memo
3107	Anglican School Assn. Fund	3,700.00	2021 Dues
3107	Anglican School Assn. Fund	7,500.00	2022 Dues
3108	Special Projects Fund	214.50	Combine 3021 with 3108
3113	Military Chaplaincy Fund	5,710.50	2021 DMA, AF Chaplain Corp. & Sust Fund support
3113	Military Chaplaincy Fund	6,000.00	2022 DMA & Sustentation Fund support
		23,125.00	

	Distributions	Amount	Memo
3021	Video Fund	(214.50)	Combine 3021 with 3108
3102	Rebecca Stroud Fund	(10,501.55)	Final distribution by action of TTEES & Gen. Comm.
3103	Southern Missionary Fund	(17,155.25)	Final distribution by action of TTEES & Gen. Comm.
3104	Needy Student Fund	(2,531.53)	Final distribution by action of TTEES & Gen. Comm.
3107	Anglican School Assn. Fund	(5,197.38)	2021 exp. reimbursements, Exec. Secy honorarium
3107	Anglican School Assn. Fund	(4,936.41)	2021 exp. reimbursements, Exec. Secy honorarium
3108	Special Projects Fund	(82.85)	Net to fund 3108 after postage by action of Trustees
3113	Military Chaplaincy Fund	(4,509.11)	2021 Monthly Support and annual conference
3113	Military Chaplaincy Fund	(4,914.09)	2022 Monthly Support and annual conference
		(19,639.84)	

The Sustentation Fund
of the Reformed Episcopal Church
2023 Budget & 2024 - 2027 Projections

		2023 Budget	2024 Projection	2025 Projection	2026 Projection	2027 Projection
Ordinary Income						
Diocesan Tithes						
4000	Northeast Tithes	32,000	33,280	34,611	35,996	37,435
4001	Southeast Tithes	27,000	28,080	29,203	30,371	31,586
4002	Mid-America Tithes	41,470	43,129	44,854	46,648	48,514
4003	Central States Tithes	23,000	23,920	24,877	25,872	26,907
Diocesan Tithes Total		**123,470**	**128,409**	**133,545**	**138,887**	**144,442**
Total Ordinary Income		**123,470**	**128,409**	**133,545**	**138,887**	**144,442**
Ordinary Expense						
Administrative & Operational						
6100	Accounting & Audit	1,500	1,250	1,250	1,250	1,250
6101	GC Secretary Honorarium	3,960	4,100	4,300	4,450	4,600
6105	GC Meeting (Triennial)	5,000	-	-	5,000	-
6106	Travel-Non Committee	7,500	7,500	7,500	7,500	7,500
6110	Office Expenses-Presiding Bishop	1,000	1,000	1,000	1,000	1,000
6110.01	Office Exp. PB CHC Admin Support	8,250	8,500	8,900	9,300	9,600
6110.02	Office Exp. PB CHC Office Support	6,000	6,250	6,500	6,750	7,000
6110.03	Office Exp. PB Storage Facility	825	1,000	1,000	1,000	1,000
6111	Presiding Bishop Salary & Benefits	41,360	43,000	44,700	46,500	48,300
6112	Treasurer Honorarium	5,500	5,700	5,900	6,100	6,400
6113	Vice-President Honorarium	3,300	3,400	3,600	3,700	3,900
6114	IT & Web Admin	5,500	5,700	5,900	6,100	6,400
6115	Committee Expense Total	2,500	2,500	2,500	2,500	2,500
6116	General Liability/D&O Insurance	4,500	4,500	4,500	4,500	4,500
6117	Chaplaincy Fund Support	1,000	1,000	1,000	1,000	1,000
Total Administrative & Operational		**97,695**	**95,400**	**98,550**	**106,650**	**104,950**
Ecumenical Expenses						
6201	Ecum. Meeting & Travel	11,500	11,500	11,500	11,500	11,500
6202	Tithe To ACNA	12,000	12,841	13,355	13,889	14,444
Ecumenical Expenses Total		**23,500**	**24,341**	**24,855**	**25,389**	**25,944**
Total Ordinary Expense		**121,195**	**119,741**	**123,405**	**132,039**	**130,894**
Change In Net Assets Due To Ordinary Revenue & Expense		**2,275**	**8,668**	**10,141**	**6,848**	**13,548**

		2023 Budget	2024 Projection	2025 Projection	2026 Projection	2027 Projection
Increase(Decrease) in Assets from Other Activity						
Investment Income (General Fund portion only)						
4014	Investment Income	31,000	31,000	31,000	31,000	31,000
Investment Inc Total		**31,000**	**31,000**	**31,000**	**31,000**	**31,000**
Total Increase(Decrease) in Assets from Other Activity		**31,000**	**31,000**	**31,000**	**31,000**	**31,000**
Total Increase(Decrease) in Assets from All Activity		**33,275**	**39,668**	**41,141**	**37,848**	**44,548**

REC100
Statement of Financial Position
2021 - 2022

ASSETS		12/31/2021	12/31/2022
Cash			
1001	INB REC100 X4798	223,503.14	339,131.95
1011	Waxahachie Petty Cash	120.00	120.00
1011.1	GSAF CO Springs Petty Cash	147.08	94.59
1011.2	Spartanburg Petty Cash	-	1,191.78
1011.3	HC Oratory Petty Cash	-	857.38
Cash Total		223,770.22	341,395.70
Other Assets			
1100	REC100 Prepaid Percept Reports	1,980.00	1,980.00
1110	REC100 Edward Jones X1895	126,719.42	178,300.06
1200.1	Spartanburg Venue Deposit	-	700.00
Other Assets Total		128,699.42	180,980.06
TOTAL ASSETS		352,469.64	522,375.76
LIABILITIES AND NET ASSETS			
2000.1	REC100 PPD Sp. Projects/Actions	-	1,500.00
Total Liabilities (Gen. Con. deposits)		-	1,500.00
Restricted Assets			
3101	REC100 Diocese of NE & MA	28,519.97	42,772.42
3102	REC100 Diocese of Southeast	16,229.19	18,473.93
3103	REC100 Diocese of Mid-America	25,920.31	26,732.31
3104	REC100 Diocese of Central States	61,783.84	53,213.31
3300	REC100 St. Benedicts (Rockwall, TX)	245.78	96.18
3301	REC100 (Covington)	11,081.13	12,917.09
3302	REC100 (Waxahachie)	511.01	34.26
3310	REC100 (Atlanta)	39,577.26	61,839.87
3312	REC100 (Spartanburg)	72,799.41	57,744.38
3313	REC100 GSAF (CO Springs)	35,603.25	90,187.78
3314	REC100 HC Oratory (CO Springs)	(2,000.34)	7,731.78
3314.1	REC100 HC Oratory Bldg/Leasehold	-	100,000.00
3315	REC100 (Lansing)	-	2,417.09
Restricted Assets Total		290,270.81	474,160.40
Unrestricted Assets			
3000	REC100 Administrative	62,198.83	46,715.36
Unrestricted Assets Total		62,198.83	46,715.36
TOTAL LIABILITIES & NET ASSETS		352,469.64	522,375.76

REC100
Statement of Activities
2021 - 2022

			2021 Actual	2022 Actual
(3000) REC100 Administrative				
Income				
	4000	Admin Direct Income	1,966.77	2,174.29
	4001	Admin Assessment Inc.	21,536.82	13,970.33
	4001.1	Admin Tithe Inc.	1,714.56	4,928.91
	4002	Admin Div/Int Inc.	2,062.58	1,203.39
Income Total			27,280.73	22,276.92
Expenditures				
	6000	Admin General Expense	-	-
	6001	Admin CC Proc Fees	(40.37)	0.37
	6002	Honorariums & Salaries	-	500.00
	6002.01	National Canon Missioner	10,833.33	9,999.96
	6002.02	Treasurer	5,000.00	5,000.00
	6002.04	Special Projects/Actions	-	1,500.00
	6004	Meeting Expense	-	937.50
	6004.03	Non-Retreat Travel	684.23	1,608.07
	6005	Admin Accounting/Audit	1,171.17	287.78
	6006	Admin Veritas Expense	537.18	271.55
	6007	Admin Non-Comm Mtg Expense	-	-
	6008.01	Front Porch Newsletter	447.72	773.09
	6008.02	Lenten Offering Materials	6,015.09	2,250.66
	6008.04	Software & Subscriptions	180.00	-
	6008.05	Website & Social Media	233.82	-
	6009	Admin Other Expense	-	-
	6010	Admin Gen. Liab/D&O Exp	2,805.00	2,988.35
Expenditures Total			27,867.17	26,117.33
		Admin Surplus/(Deficit)	(586.44)	(3,840.41)
		Admin Unrealized Gain/Loss	34,119.49	(11,643.06)
			33,533.05	(15,483.47)

REC100
Restricted Asset Report
2021 - 2022

	Fund Name	Beg. Balance 1/1/2021	Donations	Distributions	End. Balance 12/31/2022
3101	REC100 Diocese of NE & MA	17,566.12	28,174.97	(2,968.67)	42,772.42
3102	REC100 Diocese of Southeast	11,095.34	14,187.11	(6,808.52)	18,473.93
3103	REC100 Diocese of Mid-America	40,588.90	121,452.68	(135,309.27)	26,732.31
3104	REC100 Diocese of Central States	44,210.36	36,869.58	(27,866.63)	53,213.31
3300	REC100 St. Benedicts (Rockwall, TX)	463.16	5,250.00	(5,616.98)	96.18
3301	REC100 Christ The King (Covington, LA)	2,054.04	15,955.00	(5,091.95)	12,917.09
3302	REC100 St. Mark's (Waxahachie, TX	3,475.26	22,636.00	(26,077.00)	34.26
3310	REC100 Christ The King (Atlanta)	39,235.56	297,748.31	(275,144.00)	61,839.87
3311	REC100 Christ The King (Atlanta) Special Gift	3,000.00	-	(3,000.00)	-
3312	REC100 (Spartanburg)	1,884.33	240,188.49	(184,328.44)	57,744.38
3313	REC100 GSAF (CO Springs)	15,000.00	109,094.73	(33,906.95)	90,187.78
3314	REC100 HC Oratory (CO Springs)	-	100,596.51	(92,864.73)	7,731.78
3314	REC100 HC Oratory Bldg/Leasehold	-	100,000.00	-	100,000.00
3315	REC100 (Lansing)	-	2,850.00	(432.91)	2,417.09
		178,573.07	1,095,003.38	(799,416.05)	474,160.40

Detailed breakdowns are provided to the General Committee at each regular meeting and are available in the minutes of the General Committee or upon request.

REC100
2023 Budget & 2024 - 2027 Projections

		2023 Budget	2024 Projection	2025 Projection	2026 Projection	2027 Projection
(3000) REC100 Administrative						
Income						
4000	Admin Direct Income	2,100.00	2,100.00	2,100.00	2,100.00	2,100.00
4001	Admin Assessment Inc	14,000.00	17,500.00	17,500.00	17,500.00	17,500.00
4001.1	Admin Tithe Inc	-	5,000.00	5,000.00	5,000.00	5,000.00
4002	Admin Div/Int Inc.	1,200.00	1,300.00	1,300.00	1,300.00	1,300.00
Income Total		17,300.00	25,900.00	25,900.00	25,900.00	25,900.00
Expenditures						
Honorariums & Salaries						
6002	Honorariums & Salaries	-	-	-	-	-
6002.01	National Canon Missioner	11,000.00	11,000.00	11,000.00	11,000.00	11,000.00
6002.02	Treasurer	5,500.00	5,500.00	5,500.00	5,500.00	5,500.00
6002.03	Media Coordinator	-	-	-	-	-
Honorariums & Salaries Total		16,500.00	16,500.00	16,500.00	16,500.00	16,500.00
Meetings & Travel						
6004	Meeting Expense	1,000.00	1,000.00	1,000.00	1,000.00	1,000.00
6004.03	Non-Retreat Travel	1,700.00	1,700.00	1,700.00	1,700.00	1,700.00
Meetings & Travel Total		2,700.00	2,700.00	2,700.00	2,700.00	2,700.00
Operational Expense						
6005	Admin Accounting/Audit	300.00	300.00	300.00	300.00	300.00
6006	Admin Veritas Expense	300.00	300.00	300.00	300.00	300.00
6008.1	Front Porch Newsletter	800.00	800.00	800.00	800.00	800.00
6008.2	Lenten Offering Material	2,300.00	2,300.00	2,300.00	2,300.00	2,300.00
6010	Admin Gen. Liab./D&O Expense	3,000.00	3,000.00	3,000.00	3,000.00	3,000.00
Operational Expense Total		6,700.00	6,700.00	6,700.00	6,700.00	6,700.00
Total Expenditures		25,900.00	25,900.00	25,900.00	25,900.00	25,900.00
	Admin Surplus/(Deficit)	(8,600.00)	-	-	-	-

BOARD OF PENSIONS AND RELIEF and THE PUBLICATION SOCIETY

Archdeacon Jon Abboud was unable to attend General Council because of illness. Therefore, Bishop Sutton asked Canon Grote to present the treasurer's reports from the BOARD OF PENSIONS AND RELIEF and THE PUBLICATION SOCIETY. No President's Report was submitted.

REPORT OF THE TREASURER OF THE BOARD OF PENSIONS AND RELIEF
To the General Council of the Reformed Episcopal Church 2023

As we all know, 2022 was not a good year in the markets. Fixed interest rates were very low, and the markets were all down. There was virtually no safe haven. As a result, our pension fund ended 2022 with a loss of 13.25% despite a relatively strong 4th quarter. We should, however, keep in mind that 2022 did not wipe out the gains for 2020 and 2021, which were 11.7% and 10.35%, respectively. Further, some of the other funds and indexes lost as much as 19% or more in 2022.

With each passing year, the activity of the treasurer and secretary increases, and the administrative task grows. There are currently 248 total participants in the pension program. 196 of those are still active in ministry. In 2022 alone, we processed $940,578.12 in withdrawals taken by 42 different recipients. We field several requests each week for information and advice. We processed contributions for each of those still active in ministry. Some of those are made annually, some quarterly, and a number monthly. Each contribution is tracked 3 times. Once by the secretary who maintains a running record of contributions, along with photocopies of each contribution check and allocation. The treasurer maintains a separate record of contributions in a different location, and the plan administrator, BEON, maintains a third with secure backups.

The following is a breakdown of the age groups participating in our pension program.

Under 30	3
30-39	25
40-49	34
50-59	47
60-69	64
70+	74

The census shows an aging clergy who will increasingly need access to the pension funds deposited to their accounts.

One of the questions we receive on a regular basis is, "Should I roll my pension money into another investment vehicle?" This usually follows a visit to a financial advisor who is seeking to manage funds. With few exceptions, the answer to the question should be a resounding "No." The reason is that withdrawals from our pension program can be taken as a housing allowance by clergy in retirement. Thus, avoiding taxes on distributions. These tax savings more than offset the potential of greater gains, some promise. Further, they can satisfy the Required Mandatory Distribution.

We also maintain a disability and life insurance program for clergy and employees. In April we changed carriers. The previous carrier was raising rates, which would have necessitated an increase in premiums to our parishes. The new carrier has met our premium needs to the effect that we will not need to raise the premiums we pass along to our parishes. We are locking those premiums in for the next three years. Thus, the $560 paid for each participant will have remained stable for eight years. The coverage is as follows:

Disability, 60% of monthly salary up to $2000 per month after 180 days.
Life Ins., $50,000 35% reduction at age 65, Addt'l 25% at 70, Addt'l 20% at 75

The third program is the annual collection of and distribution of gifts for our retired and disabled clergy and widows. 2022 was a disappointing year for this activity, as the following chart shows.

Annual Fund contributions:
2017 - $9874; 2018 - $20626; 2019 - $9188; 2020 - $5920; 2021 - $8540; 2022 - $7355

What the chart doesn't show is that $5000 of the 2022 contribution was received as an emergency gift requested of one of our parishes. For the two trienniums combined, we collected $61,505.00 and, through rounding, distributed $63,477 to our retired and disabled clergy and widows. If 2023 contributions are similar to those received in 2022, the gifts distributed will be less than $60 each. We urge our parishes to take note of the annual offering and contribute to this worthy project.

At the time of this writing, the official auditor has been contacted and a request made to audit the books of the board.

Respectfully submitted,

The Rev. Dr. Jon W. Abboud

The Ven. Dr. Jim Payne spoke to the importance of donating gifts to the widows of clergy fund, stating that there were 110 in this group. He then moved to receive the report with the recommendation to change investment companies. The motion was seconded and carried.

The Board of Pensions and Relief **For the Triennium 2017-2019 and Triennium 2020-2022**

Starting Cash Balance (Operating Account) As of 12/31/16 from 2016 report	$	61,836.59
Adjustment to starting balance as a result of voiding outstanding checks	$	250.00
starting cash balance 12/31/2016	$	62,086.59

Increase to Cash Balance	"2017	"2018	"2019	2020	2021	2022
Disability Premiums Collected	$ 46,733.00	$ 54,753.35	$ 53,058.00	$ 49,638.32	$ 49,080.00	$ 48,073.00
Investment Account Withdrawals	$ 95,496.85	$ 97,820.44	$ 100,377.45	$ 100,997.34	$ 111,755.83	$ 104,581.71
Pension Contributions Received	$ 675,400.57	$ 666,053.45	$ 721,739.71	$ 886,571.79	$ 607,021.07	$ 828,388.66
Annual fund contribution	$ 9,874.00	$ 20,626.19	$ 9,188.18	$ 5,920.00	$ 8,540.00	$ 7,355.00
Scholarship Funding	$ 750.00	$ 750.00	$ 1,500.00	$ -	$ -	$ 0.00
Ministerial Relief Contribution				$ 2,500.00	$ -	$ 0.00
Total Increase to Cash Balance	**$ 828,254.42**	**$ 840,003.43**	**$ 885,863.34**	**$ 1,045,627.45**	**$ 776,396.90**	**$ 988,398.37**
Decrease to Cash Balance						
Administrative Expense	$ 96,086.93	$ 97,996.61	$ 96,161.03	$ 101,357.73	$ 111,605.83	$ 103,826.82
Audit	$ 1,000.00	$ -		$ -	$ -	
Bond Renewal	$ 150.00	$ 150.00	$ 150.00	$ 150.00	$ 150.00	$ 150.00
Disability Premiums Paid	$ 38,724.44	$ 47,786.50	$ 46,450.16	$ 42,431.63	$ 45,908.39	$ 41,256.44
Pension Contributions Forwarded	$ 675,400.57	$ 666,053.48	$ 721,739.71	$ 886,571.79	$ 607,098.11	$ 828,388.66
Annual Fund distributions	$ 9,350.00	$ 17,000.00	$ 12,590.00	$ 8,675.00	$ 9,000.00	$ 6,862.02
Ministerial Relief Dist	$ 2,000.00	$ -	$ 2,500.00	$ 1,500.00	$ -	$ 0.00
Scholarships Funded	$ 1,500.00	$ 1,500.00	$ -	$ -	$ -	$ 0.00
Total Decrease to Cash Balance	**$ 824,211.94**	**$ 830,486.59**	**$ 879,590.90**	**$ 1,040,686.15**	**$ 773,762.33**	**$ 980,483.94**
Net Increase/Decrease to Cash Balance (Operating Account)			**$ 19,831.76**	**$ 4,941.30**	**$ 2,634.57**	**$ 7,914.43**
Ending Cash Balances			**$ 81,918.35**	**$ 86,859.65**	**$ 89,494.22**	**$ 97,408.65**

Investment Account #1

	12/31/2017 0:00	12/31/2018 0:00	12/31/2019 0:00	12/31/2020 0:00	12/31/2021 0:00	12/31/2022 0:00
Rich Fund	$ 3,129.86	$ 2,952.21	$ 3,402.33	$ 3,751.72	$ 4,191.88	$ 3,719.40
Widows & Orphans	$ 1,877.87	$ 1,771.29	$ 2,041.30	$ 2,250.72	$ 2,515.08	$ 2,231.64
Ministerial Relief	$ 15,902.32	$ 14,999.74	$ 17,286.18	$ 19,059.56	$ 21,298.30	$ 18,898.04
Episcopal Relief	$ 9,306.57	$ 8,778.36	$ 10,116.47	$ 11,154.32	$ 12,464.50	$ 11,059.78
Kearney Fund	$ 99,461.80	$ 91,110.92	$ 100,399.93	$ 108,287.10	$ 118,764.38	$ 103,334.22
Administrative Reserve	$ 24,594.84	$ 23,198.89	$ 26,735.26	$ 28,256.19	$ 30,048.36	$ 25,442.91
Total	$ 154,273.26	$ 142,811.41	$ 159,981.47	$ 172,759.61	$ 189,282.50	$ 164,685.99
MPPP Account #2 (Pension Account)						
Total Account Balance						
Performance Percentage	*$ 10,048,252.12*	*$ 9,643,718.28*	*$ 11,172,669.87*	*$ 12,950,861.36*	*$ 14,444,613.20*	$ 12,272,519.56
	11.16%	*-5.28%*	*16%*	*11.70%*	*10.35%*	-13.2500%

Episcopal Recorder **For the Triennium 2017- 2019, and Triennium 2020 - 2022**

Revenue	2017	2018	2019	2020 Total	2021	2022
Sales	$ 12,126.00	$ 11,146.68	$ 9,990.84	$ 10,867.47	$ 44,130.99	$ 13,741.94	$ 13,058.21
Contributions	$ 11,599.98	$ -			$ 11,599.98	$ -	$ 10,000.00
Total Revenues	**$ 23,725.98**	**$ 11,146.68**	**$ 9,990.84**	**$ 10,867.47**	**$ 55,730.97**	**$ 13,741.94**	**$ 23,058.21**
Expenses							
Admin/Office	$ 13,312.26	$ 3,620.05	$ 3,875.89	$ 2,745.60	$ 23,553.80	$ 4,037.11	$ 4,397.55
Printed Books	$ 17,360.42		$ 1,846.48	$ 18,857.23	$ 38,064.13	$ 6,712.27	$ 0.00
Other Products		$ -	$ 27.09	$ 500.00	$ 527.09	$ 1,586.15	$ 393.38
Total Expenses	**$ 30,672.68**	**$ 3,620.05**	**$ 5,749.46**	**$ 22,102.83**	**$ 62,145.02**	**$ 12,335.53**	**$ 4,790.93**
Revenue in excess of Expense	**$ (6,946.70)**	**$ 7,526.63**	**$ 4,241.38**	**$ (11,235.36)**	**$ (6,414.05)**	**$ 1,406.41**	**$ 18,267.28**

	12/31/2016	12/31/2017	12/31/2018	12/31/2019	12/31/2020	12/31/2021	12/31/2022
Balance	**$ 13,066.69**	**$ 6,119.99**	**$ 13,646.62**	**$ 17,888.00**	**$ 6,652.64**	**$ 8,059.05**	**$ 26,326.33**

COMMITTEE ON DOCTRINE AND WORSHIP

The Very Rev. Charles Camlin was invited by Bishop Sutton to present the report from the COMMITTEE ON DOCTRINE AND WORSHIP.

COMMITTEE ON DOCTRINE & WORSHIP REPORT
57th General Council of the Reformed Episcopal Church
June 7-9, 2023

The Committee on Doctrine and Worship met once since the 56th General Council in 2021. The meeting was held via Zoom video conference on Monday, November 7, 2022. The members voted to accept the following submissions from the Standing Liturgical Committee for the Book of Occasional Services:

1. For inclusion in a new section entitled "LITANIES"
    a. Litany for Missions
    b. Litany for Marriage
2. For inclusion under "Supplemental Approved Services" on the REC website, "Resources" *(not in BOS)*
    a. Litany for Christian Education
3. For inclusion under "Blessings for Various Occasions - Episcopal Blessings"
    a. Prayer of Blessing for the Anniversary of the Setting Apart of a Deaconess

At the request of the Rev. George McCray, the committee voted to ask the Standing Liturgical Committee to include with the section on Litanies in the Book of Occasional Services an instructional rubric explaining the purpose and proper use of litanies.

Respectfully submitted,

Dss. Canon Annette M. Johnson, M.A.R.
Secretary for the Committee

The Very Rev. Canon Dr. Charles F. Camlin, *Chair*

The Rev. Dr. Jonathan Riches moved to receive the report of the Committee on Doctrine and Worship. The motion was seconded and carried.

STANDING LITURGICAL COMMITTEE

Bishop Sutton then asked Dss. Canon Annette Johnson, Interim Chair, to present the report of the STANDING LITURGICAL COMMITTEE with recommendations for additions to the Book of Occasional Services, an addition to the online Supplemental Approved Services, and revisions to the Book of Common Prayer before its next printing.

REPORT of the STANDING LITURGICAL COMMITTEE

57th General Council of the Reformed Episcopal Church
June 7-9, 2023

During the two years since General Council met in 2021, the Standing Liturgical Committee (SLC) has met three times via Zoom Video Conference. Most of the work of the committee has concentrated on revising and correcting the *Book of Occasional Services* in order to prepare it for publication. Once all revisions have been made and approved, the new sections will replace the older versions that are available online in downloadable form on the REC website "Resources" page. However, it has been approved by the SLC and General Committee to publish the book in hard copy whenever funds allow us to do so.

Early in 2022, the committee learned that the Chair, The Very Rev. Jerry Kistler, had been diagnosed and was undergoing treatment for a dire illness. He informed Bishop Sutton that he was unable to continue to chair the committee, but would participate as he was able. Bishop Sutton called upon the Secretary, Dss. Canon Annette Johnson, to step in as Interim Chair. On January 10, 2023, Fr. Jerry succumbed to his illness and went to be with the Lord. Dss. Canon Annette was asked to continue as Chair until the end of the term.

Book of Occasional Services *(2022 - 2023)*

Several amendments, corrections, and rubrical revisions have been made to the offices, some for consistency and others for clarity or to correct grammatical errors. Some services were moved to different positions to accommodate a new section entitled "Litanies". Within this section are the *Litany for the Church, Litany for Marriage, Litany for Missions, and A Litany for a Sick Person.* The following services were also added to the BOS: *The Blessing of a Grave or Cemetery* (from the Book of Occasional Offices, PECUSA,1960); *Prayer of Blessing for the Anniversary of the Setting Apart of a Deaconess,* placed under Episcopal Blessings in the Blessings for Various Occasions. These services are appended to this report, and, having passed the scrutiny of the Committee on Doctrine and Worship, are recommended for the General Council's approval.

Supplemental Approved Services (online)

Several litanies submitted for consideration were thought to be more appropriately placed in the Supplemental Approved Services category online. These litanies include: the *Service of The Beatitudes of the Gospel* (from the Visitation Handbook)*; Litany for Christian Education;* and *Litany for Holy Innocents* (still under revision for traditional language and not yet approved by Doctrine & Worship). The committee recommends the *Litany for Christian Education* appended to this report for General Council's approval, having been approved by the Doctrine & Worship Committee.

REC Book of Common Prayer

While conducting some comparative word searches between the BOS and the BCP for consistency, the committee discovered five instances in the REC Book of Common Prayer where the word *"Table"* was used as a stand-alone word in the rubrics referring to the Lord's Table. It was discovered that was not the case in other classic prayer books used for comparison. In each instance, *"Table"* was qualified by the words *"Holy", "Communion"*, or *"the Lord's"*, depending on the context. This discovery led to other word changes in the BCP that were found to be in need of correction. Therefore, the SLC recommends the following changes prior to its next printing:

1. Correct the use of the word *"Table"* in the rubrics and replace with *"Holy Table"; "the Lord's Table";* or *"Communion Table"* as proper for the context
2. Correct the word *"glistening"* to *"glistering"* as it is found in St. Luke 9:29 KJV, in the Collect & Gospel Propers for the Transfiguration
3. Correct the Canadian prayers in Morning and Evening Prayer referring to the "Queen's Majesty" with more generic words referring to the Monarchy, if possible

Upon approval, the specific changes referred to in these items will be forwarded to Mrs. Nelda Banek, Custodian of the Book of Common Prayer, to make the necessary revisions.

The members of the Standing Liturgical Committee should be commended for their detailed work on the various projects they have been asked to complete. Special appreciation goes to The Rev. Robert Peterson who has taken on the task of formatting (and reformatting) the Book of Occasional Services, both for use online and for publication, and making all of the necessary revisions when needed.

Respectfully submitted,

Dss. Canon Annette M. Johnson, M.A.R.
Secretary & Interim Chair

A Litany for Missions

O God the Father, Creator of heaven and earth;
Have mercy upon us.
O God the Son, Redeemer of the world;
Have mercy upon us.
O God the Holy Ghost, Sanctifier of the Faithful;
Have mercy upon us.
O holy, blessed, and glorious Trinity, one God;
Have mercy upon us.

WE beseech thee to hear us, O Lord God; and that it may please thee to plant thy holy Church in all the world, that the Name of thy Son Jesus Christ may be known and worshipped by all peoples,
We beseech thee to hear us, Good Lord.
That it may please thee to awaken a zeal for missions in the hearts of all thy people,
We beseech thee to hear us, Good Lord.
That it may please thee to send forth laborers into thy harvest throughout the world,
We beseech thee to hear us, Good Lord.
That it may please thee to enkindle within thy faithful people an awareness of mission and a willingness to provide faithful support,
We beseech thee to hear us, Good Lord.
That it may please thee to revive thy Church in North America and the Christian West,
We beseech thee to hear us, Good Lord.

That it may please thee to restore and enlarge thy Church in the Caribbean and Central and South America,

We beseech thee to hear us, Good Lord

That it may please thee to prosper and protect thy Church in Africa,

We beseech thee to hear us, Good Lord.

That it may please thee to raise up faithful evangelists to restore the Church in Europe,

We beseech thee to hear us, Good Lord.

That it may please thee to increase the Christian witness among the people of the Middle East,

We beseech thee to hear us, Good Lord.

That it may please thee to invigorate those who proclaim and incarnate the Gospel in China, India, and all Asia,

We beseech thee to hear us, Good Lord.

That it may please thee to grant stability in the Holy Land and peace to Jerusalem, that the Gospel of thy Son may be heard, loved, and obeyed,

We beseech thee to hear us, Good Lord.

That it may please thee to relieve and protect all members of thy Church who suffer persecution for the Faith throughout the world,

We beseech thee to hear us, Good Lord.

That it may please thee to give to all people increase of grace to hear meekly thy Word, and to receive it with pure affection, and to bring forth the fruits of the Spirit,

We beseech thee to hear us, Good Lord.

That it may please thee to prosper ministry among immigrants, the neglected, and forlorn,

We beseech thee to hear us, Good Lord.

That it may please thee to convict and convert the apostate, self-righteous, and deceived, and to draw all sinners to repentance,

We beseech thee to hear us, Good Lord.

That it may please thee to enlighten with saving faith those who worship the Creation rather than their Creator,

We beseech thee to hear us, Good Lord.

That it may please thee to illuminate all Ministers with true knowledge and understanding of thy Word; and that both by their preaching and living they may set it forth, and show it accordingly,

We beseech thee to hear us, Good Lord.

That it may please thee to assist with thy grace Reformed Episcopal missionaries and their families, both at home and abroad,

We beseech thee to hear us, Good Lord.

That it may please thee to enlighten all seekers, and to strengthen all catechumens and converts,

We beseech thee to hear us, Good Lord.

That it may please thee to empower all baptized Christians to be faithful to their calling in their daily life and work in thy Name,

We beseech thee to hear us, Good Lord.

That it may please thee to guide Bishops, Priests, and Deacons, and all who minister in thy Church,

We beseech thee to hear us, Good Lord.

That it may please thee to deliver all nations and people from slavery and oppression,

We beseech thee to hear us, Good Lord.

That it may please thee to enable sound learning and uphold the work of education in schools and learning centers everywhere,

We beseech thee to hear us, Good Lord.

That it may please thee to bless medical, agricultural, and economic missions,

We beseech thee to hear us, Good Lord.

That it may please thee to guide and inspire all Bible translators, that thy Word may be proclaimed in all tongues,

We beseech thee to hear us, Good Lord.

That it may please thee to restore unity among all who love thee,
We beseech thee to hear us, Good Lord.

The Lord be with you.
And with thy spirit.
Let us pray.

Lord, have mercy upon us.
Christ have mercy upon us.
Lord, have mercy upon us.

OUR Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done, On earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation, But deliver us from evil. *Amen*.

O GOD, who hast made of one blood all nations of men for to dwell on the face of the whole earth, and didst send thy blessed Son to preach peace to those who are far off and to those who are nigh; Grant that all men everywhere may seek after thee and find thee. Pour out thy Spirit upon all flesh, bring the nations into thy fold, and hasten the coming of thy kingdom; through the same thy Son Jesus Christ our Lord. *Amen.*

O LORD Jesus Christ, the Desire of all nations, who didst come down from heaven to seek and to save the lost; Grant thy blessing, we beseech thee, upon thy missionary servants who are carrying the light of thy Gospel to the dark places of the earth. Preserve them from every danger to which they may be exposed; from perils by land and sea, from persecution and pestilence, from discouragement in their labors, and from the devices of the adversary. May they see thy work prospering in their hands; and do thou hasten the time, O gracious Savior, when the multitude of the heathen shall be gathered into thy fold, and when all in every land who neglect thy salvation shall be converted unto thee. And to thee, Lord Jesus, be the praise; unto whom, with the Father and the Holy Spirit, be all honor and glory, world without end. *Amen.*

O ALMIGHTY Father, thou King eternal, immortal, invisible, thou only wise God our Savior; Hasten, we beseech thee, the coming upon earth of the kingdom of thy Son, our Lord and Savior Jesus Christ, and draw the whole world of mankind into willing obedience to his blessed reign. Overcome all his enemies, and bring low every power that is exalted against him. Cast out all the evils which cause wars and fightings amongst us, and let thy Spirit rule the hearts of men in righteousness and love. Repair the desolations of former days; rejoice the wilderness with beauty; and make glad the city with thy law. Establish every work that is founded on truth and equity, and fulfill all the good hopes and desires of thy people. Manifest thy will, Almighty Father, in the brotherhood of man, and bring in universal peace; through the victory of thy Son, Jesus Christ our Lord. *Amen.*

O Lord, arise, help us, and deliver us for thy Name's sake.

O GOD, we have heard with our ears, and our fathers have declared unto us, the noble works that thou didst in their days, and in the old time before them.

O Lord, arise, help us, and deliver us for thine honour.

THE Lord bless us and keep us. The Lord make his face to shine upon us, and be gracious unto us. The Lord lift up his countenance upon us, and give us peace, both now and evermore. *Amen.*

Adapted for use in the
REFORMED EPISCOPAL CHURCH,
a Founding Member of the ANGLICAN CHURCH IN NORTH AMERICA
from
"Liturgy for Mission: The Litany and Prayers of the People"
Prepared and published by the World Mission Committee
of the Episcopal Diocese of Fort Worth
for use in any Anglican Church.

A LITANY FOR MARRIAGE

ALMIGHTY GOD, OUR HEAVENLY FATHER, the Giver of every good gift; we thank thee for creating mankind in thine image, male and female, and ordaining that a man and a woman be joined as one flesh in the covenant of marriage.

We thank thee, O Lord.

O GOD, the Father of Thine only begotten Son, we thank thee for the gift and heritage of children and for homes which may be havens of blessing and peace.

We thank thee, O Lord.

OUR HEAVENLY FATHER, from whom every family in heaven and earth is named, we thank thee for the love that binds fathers and mothers, sons and daughters together from generation to generation, undergirding the social fabric of our nation.

We thank thee, O Lord.

O LORD JESUS CHRIST, divine Bridegroom, we confess and repent of our unfaithfulness to the covenant of marriage, by too often dishonorably pursuing the selfish desires of our own hearts.

Lord, have mercy upon us.

WE CONFESS AND REPENT of our failure to prepare the children in thy Church for holy matrimony and inadequately caring for those who are widowed, unmarried, or victims of a broken marriage.

Lord, have mercy upon us.

WE CONFESS AND REPENT of our complacency and neglect as citizens in the defense of marriage in the public square.

Lord, have mercy upon us.

O HOLY SPIRIT, by thy quickening grace, revive the marriages of thy people as emblems of thy love, and mercifully restore the sacrament of marriage to its honorable estate in our nation.

WE beseech thee to hear us, O Lord.

ALMIGHTY AND EVERLASTING GOD, send down upon our Bishops and other ministers in thy Church, the healthful Spirit of thy grace, that they may faithfully uphold the sacrament of marriage against those that would gainsay thy holy institution.

WE beseech thee to hear us, O Lord.

O MERCIFUL GOD, who desires not the death of a sinner, but rather that he would be converted and live, make those who have promoted false teaching about marriage as well as those who have been led astray and harmed by it, to be deeply sensible of their transgression, and work in them an hearty contrition, that they may obtain forgiveness at thy hands.

Graciously hear us, O Christ; graciously hear us, O Lord Christ.

ALMIGHTY TRIUNE GOD, the strength of all those who put their trust in thee; Grant us courage to hold fast to the truth of Thy Holy Word, and give grace to those who are counted worthy to suffer for the Name of our Lord Jesus Christ.

"Now unto him that is able to keep you from falling, and to present *you* faultless before the presence of his glory with exceeding joy, To the only wise God our Saviour, *be* glory and majesty, dominion and power, both now and ever. Amen." (Jude 24,25)

A PRAYER FOR MARRIAGE

ALMIGHTY GOD OUR HEAVENLY FATHER, Maker of heaven and earth, who made man in thine image, male and female, and ordained that a man shall leave his father and mother and be joined to his wife; Look upon thy household the Church and upon our nation with the eyes of thy mercy; Knit together in constant affection whose who in holy matrimony have been made one flesh; Turn the heart of the fathers to the children, and the heart of the children to the fathers, and set the solitary in families. And we beseech to grant, that thy Church may steadfastly defend the unchangeable bond of marriage signifying the loving mystical union that is betwixt Christ and his Church; through the same Jesus Christ our Lord, to whom with thee and the Holy Ghost, be all honor and glory, world without end. *Amen*.

Litany for Christian Education

¶ After the teachers of the school *[as well as those who teach in other schools, or who home-school*] have assembled before the chancel, the Minister shall say,

The Lord be with you.
And with thy spirit.
Let us pray.

O God the Father, Creator of heaven and earth; have mercy upon us miserable sinners.
O God the Son, Redeemer of the world; have mercy upon us miserable sinners.
O God the Holy Ghost, Sanctifier of the faithful; have mercy upon us miserable sinners.
O holy, blessed, and glorious Trinity, one God; have mercy upon us miserable sinners.

We humbly beseech thee, O Father, mercifully to look upon our infirmities; and, for the glory of thy Name, turn from us all those evils that we most justly have deserved; and grant, that in all our troubles we may put our whole trust and confidence in thy mercy, and evermore serve thee in holiness and pureness of living, to thy honor and glory; through our only Mediator and Advocate, Jesus Christ our Lord.

O Lord, arise, help us, and deliver us for thy Name's sake.

O Lord God, who art the giver of all wisdom, and dost will that thy children should grow in the fear and love of thy Holy Name; Pour down, we beseech thee, upon *[Name of school,* or simply*, our school(s)]* the dew of thy heavenly blessing.

We beseech thee to hear us, good Lord.

That it may please thee to strengthen and sanctify all who labor in this place that they grow in grace and enjoy thy blessing as fellow-workers with thy Holy Spirit;

We beseech thee to hear us, good Lord.

That it may please thee to endue this school's teachers with wisdom, zeal, and patience so that thy Truth may be sincerely sought, faithfully received, and obediently followed;

We beseech thee to hear us, good Lord.

That it may please thee to inspire its pupils with the spirit of truth, honor, and humility so that they may grow in grace and in the knowledge of our Lord and Saviour Jesus Christ;

We beseech thee to hear us, good Lord.

That it may please thee to grant to all in this school such a cheerful and forbearing spirit, such strength of body, clearness of mind, and purity of heart that thy work may be heartily done and thy Name glorified;

We beseech thee to hear us, good Lord.

That it may please thee to put far from the homes of families by our school, every root of bitterness, desire for vainglory, and the pride of life;

We beseech thee to hear us, good Lord.

That it may please thee to fill the members of each family with faith, virtue, knowledge, temperance, patience, and godliness;

We beseech thee to hear us, good Lord.

That it may please thee to turn the hearts of the fathers to the children, and the hearts of the children to the fathers; so that a fervent loving-kindness might be enkindled among us all;

We beseech thee to hear us, good Lord.

Son of God, we beseech thee to hear us.
Son of God, we beseech thee to hear us.

O Lamb of God, that takest away the sins of the world;
Grant us thy peace.

Lord, have mercy upon us.
Christ have mercy upon us.
Lord have mercy upon us.

Glory be to the Father, and to the Son, and to the Holy Ghost;
As it was in the beginning, is now, and every shall be, world without end. Amen.

A Prayer for teachers.

Most merciful God, who art the fountain of all grace; Grant, we beseech thee, to those who teach in schools or at home thy gifts of wisdom, gentleness, and patience. May they find their work a joy, and count all labour light that is undertaken out of love for thee. Guard them from the tempation to a careless and half-hearted service. May the remembrance of the solemn duty which is theirs be always present with them. Bless their words to the good of the pupils committed to their care; and may thy Holy Spirit so enforce the teaching given them that, at the last, the reward which thou hast promised those who turn many to righteousness shall be theirs; all which we ask through Jesus Christ our Saviour. *Amen*.

Benediction

God the Father, God the Son, God the Holy Spirit, bless you, and keep you; the LORD make his Face to shine upon you, and be gracious unto you; the LORD lift up his countenance upon you, and give you peace. *Amen.*

Episcopal Blessings for Various Occasions

PRAYER OF BLESSING FOR THE ANNIVERSARY OF THE SETTING APART OF A DEACONESS

Bishop. The Lord be with you.
Answer. And with thy spirit.
Bishop. Let us pray.

ALMIGHTY God, Who has called this Thy servant, N., to the office and ministry of a Deaconess in Thy Church; mercifully grant at the _____anniversary of her setting apart, thy heavenly blessing; and so uphold her with thy grace and strengthen her with thy help, that in true humility and fervent hope she may continue to offer herself for the accomplishment of thy will and the service of thy Church, to the glory and honour of thy Name; through Jesus Christ our Lord. *Amen.*

Deaconess.

MOST Merciful Father, who has called me to be a servant within thy flock, fill me, I beseech thee, with a deep sense of my unworthiness, that with singleness of purpose and with a willing mind, I may faithfully fulfil my vocation and always render a service to the benefit of those I serve that is acceptable unto thee.

I acknowledge that on my own I am not worthy to serve in thy Name; yet I beseech thee, of thy great goodness, graciously to accept this, the rededication of my life to thy service. Prosper my work and defend me in thy faith. Give me such grace to follow, that wisely and charitably, prudently and acceptably, I may be a witness to thy Gospel in word and deed, and so assist thy ministers, serve the blind, comfort the needy and weary, support the weak, and guide the strong, especially among thy women and children; that by all my words and actions I may aid in the spiritual and material welfare of those who wait upon thee and those who are the least among us, showing forth thy honour and glory through our Lord Jesus Christ, and for his Name's sake. *Amen.*

People.

COME, Holy Spirit, Shepherd of our bishops, priests, deacons, and deaconesses, especially N., whose anniversary we celebrate today, and guide them who guide us; Enlighten the understanding of the Scriptures for them who enlighten us; give blessing to them who give to us: Grant that we may have such grace to succor those who serve and support those who lead us in worshipping thy glory and in caring for the least of those among us; that in all our words and deeds we may seek thy glory, and the increase of thy kingdom; through Jesus Christ our Lord. *Amen.*

Bishop.

ALMIGHTY God, Father of all mercy, receive the prayers and intercessions of all thy servants who, either now or hereafter, entering into this thy House of Prayer, shall call upon thee; And by thy grace prepare our hearts to serve thee with reverence and godly fear; that all who shall call upon thee here may worship thee in Spirit and in Truth, and in their lives show forth thy praise; through Jesus Christ our Lord. *Amen.*

¶ *The Bishop shall conclude with this Blessing.*

THE Blessing of God Almighty, the Father, the Son and the Holy Ghost, be upon you and remain with you always. *Amen*.

The Rev. Tony Welty moved to receive the report of the Standing Liturgical Committee and to approve the recommendations contained therein. The motion was seconded and carried.

COMMITTEE ON CONSTITUTIONS AND CANONS

REPORT of the COMMITTEE ON CONSTITUTION AND CANONS to the 57th General Council

To the Clergy & Lay Deputies of the Reformed Episcopal Church:

The Committee met via Zoom on 7 November 2022 and 20 March 2023. In addition, the proposed revisions were presented to the General Committee in April of this year. As a result of these deliberations, the Committee is proposing the changes summarized below, which have been reviewed and approved by the REC Council of Bishops.

The Committee's primary focus has been a thorough review of the "Disciplinary Canons" found in *Title II Ecclesiastical Discipline*, which comprises Canons 25 through 35. Moderate to major changes are being proposed to Canons 27, 29, 30, and 32, and minor changes to Canons 25, 26, 31,
33, and 35.

The impetus of this review was a harassment claim in an ACNA diocese that has resulted in legal actions, court costs, and attorney fees against the diocese in question and consumed considerable time and energy. Lessons learned from these events, specifically in two areas, have guided the Committee's work:

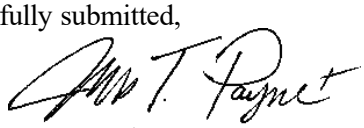
1. It became clear that putting the Bishop at the center of all prosecution proceedings was unwise for multiple reasons. Therefore, the proposed revisions remove the Bishop Ordinary of the Diocese as the principal individual conducting such proceedings and transfer that potential liability more broadly to those more learned in the law and those with special training to investigate allegations of improper behavior. Provisions are made for response teams suited for specific needs, investigative teams, and flexibility in responding to various claims.

2. Second, the lack of clear, well-defined court procedures and enumeration of the rights and the responsibilities of all parties was a hindrance to the goal of Christian discipline. Canon 30 was revised to support the development of Rules of Procedure, a document that is separate from the Canons, to delineate the requirements for trial courts.

Both the proposed Canon revisions and the Rules of Procedure specify that Courts act as a body that represents the Ecclesiastical Authority (defined as the Bishop Ordinary and Standing Committee of the Diocese), with the further assistance of persons learned in the law and the finer points of special cases such as child abuse, sexual harassment, or other cause of action that would open the REC Sub-Jurisdiction, any of its parishes, agencies, officers, or employees to liability, with a goal of seeking truth and a just resolution.

Two enclosures accompany this letter for your review and consideration: (1) the full text of the Disciplinary Canons with proposed revisions marked and (2) the proposed Rules of Procedure. The Committee recommends that the REC General Council approve these amendments to the Canons. As a reminder, since no amendments are being proposed to the Constitution, the revisions to the Canons take immediate effect if passed by a two-thirds majority vote.

Respectfully submitted,



The Ven. James T. Payne Committee Chair
Enclosures (2)

Markup Key: [Proposed addition]
~~Proposed deletion~~

TITLE II: ECCLESIASTICAL DISCIPLINE CANON 25
Of Amenability, Citation, [Counsel,] and Attendance

Section 1 Every Bishop, Presbyter, ~~or~~ Deacon [, and Deaconess] shall be subject to [the discipline of this Church and] the jurisdiction of the Courts of the Church as provided herein. Every Lay communicant of the Church is likewise subject to the orders and requests of the Courts and shall attend any hearing or investigatory procedure at the request of the Courts. Notice of the nature of such order or request may be served upon such Clergyman or Layman in the manner provided in Section 2 hereof.

Section 2 Any notice, citation, presentment, order, or request of any Court of the Church addressed to any Bishop, Presbyter, Deacon [, Deaconess], or Lay communicant of the Church may be served upon such person by

(1) personal delivery to the individual;

(2) delivery to the place of residence of such person or to a mature person residing therein;

(3) delivery to the last known address of such person by registered or certified mail; or

(4) if none of the above can be accomplished, by publication of notice of such citation in a newspaper of regular circulation within the County or City where such person is Canonically resident, for three consecutive issues of such newspaper; but for no less than three consecutive weeks, at least once a week for those three weeks.

Section 3 Every Presbyter and Deacon shall be amenable to the Bishop of the Diocese or Missionary Diocese in which he is Canonically resident [, and every Deaconess shall be amenable to the Bishop of the Diocese or Missionary Diocese in which she serves]. Bishops shall be amenable to the Council of Bishops in all Canons respecting Ecclesiastical Discipline.

Section 4 If the Presiding Bishop shall be the subject of any procedures pursuant to the Canons of Ecclesiastical Discipline, or any portion thereof, then and in that event, his place and stead in all procedures, as herein provided, shall be assumed by the most senior Bishop having jurisdiction in this Church.

Section 5 (a) Any and all charges originating within the Reformed Episcopal Church against any Bishop, Presbyter, Deacon [, Deaconess], or Lay communicant shall be investigated and adjudicated under the Canons of this Church, and shall follow the appellate process of the same. However, if the Reformed Episcopal Church has constitutionally aligned itself with a National or Provincial Church, appeals related to the trial of a Bishop shall be conducted according to the canonical requirements of said National or Provincial Church.

(b) Any charges originating against a Bishop of this Church at the level of a National or Provincial Church with which the Reformed Episcopal Church has constitutionally aligned itself shall be investigated and adjudicated under the Canons of said National or Provincial Church, following the decision of the Board of Inquiry specified in Canon 30 of the Canons of this Church.

[Section 6 In consideration that not all disciplinary actions will require the convening of a Court, measures for non-juridical discipline are delineated in Canon 32, Section 1.]

CANON 26
Of Offenses

Section 1 A Bishop, Presbyter, Deacon, [Deaconess,] or Candidate for the ministry may be presented on any of the following charges:

(1) Commission of an act constituting a felony violation of the criminal code of law of any political subdivision of the United States or Canada or of the Federal government of either.

(2) Commission of a lewd, lascivious, or vulgar act involving moral turpitude or gross immorality.

(3) Holding, pronouncing, teaching, or espousing by any means whatever any doctrine or practice contrary to the Received Doctrine of this Church.

(4) Violation of the Constitution and Canons of the Church.

(5) Violation of the Canons and By-laws of the Diocese, Missionary Diocese, or Parish.

(6) Any act or statement that constitutes a violation or repudiation of his Ordination vows.

(7) Habitual neglect of the exercise of his Ministerial Office, without cause; or habitual neglect of Public Worship, and of the Holy Communion, according to the order and use of this Church.

(8) Any unseemly, notorious and dilatory act or acts deemed derogatory of the Church or its Holy Orders. *Provided, however,* no formal charge of this nature or any presentment thereon shall be sanctioned until, and unless, the same shall be certified by the written signature thereto of three-fourths of all the members of the Standing Committee or Council of Advice of the Diocese or Missionary Diocese in which the Clergyman is Canonically resident.

(9) Abandonment of the communion of this Church.

Section 2 Any Communicant/Baptized Lay Person shall be liable to trial and discipline for any of the following offenses:

(1) Denial of the Faith.

(2) A walk or conversation unworthy of a Christian profession.

(3) Holding or teaching any doctrine condemned by this Church, or contrary to the Received doctrine thereof.

(4) Willful disobedience to properly constituted ecclesiastical or other properly constituted authority to the detriment of peace, harmony, and godly order in the Church or the promotion of schism in the Body of Christ.

CANON 27

Of the Establishment of Courts and Their Jurisdiction

Section ~~8~~[1] The objects of Christian discipline are the removal of offenses, the vindication of truth, and the promotion of purity and harmony in the Church, and the possibility of the restoration of the offender. In all cases of private offenses, the offender shall be dealt with in the manner prescribed in St. Matthew 18:15-17.

Section ~~1~~[2] In order to insure the expeditious and just disposition of the presentment of charges ~~regarding any member of Holy Orders~~, the following courts of inquiry, fact-finding, appeal, and review are established:

(1) **Court of Bishops**: This Court shall have sole jurisdiction of any presentment preferred against any Bishop of any Diocese or Missionary Diocese. It shall consist of the Presiding Bishop, or a Bishop chosen by him from the members of the Council of Bishops, who shall act as President of the Court; two other Bishops, and two Presbyters. One Bishop shall be chosen by the accused and one Bishop shall be chosen by the President of the Court. [Retired Bishops may be considered, provided both parties consent]. The two Presbyters shall be taken from [eight] ~~six~~ names chosen at random [from the list of Presbyters who serve as active Rectors in the Reformed Episcopal Church,] but excluding Presbyters Canonically resident in the Diocese in which the Accused Bishop holds office. The Accused and the President of the Court shall each, in turn, be allowed to strike [three] ~~two~~ Presbyters' names, without prejudice, from the list. The two remaining Presbyters shall be the remaining members of the Court.

[(a) The Presiding Bishop shall, with the advice and consent of the General Committee, appoint a prosecutor, either a Lay Person or member of the Clergy, to represent the Bishop and Diocese in the proceedings. It shall be the duty of the prosecutor to seek diligently the truth in the allegations brought before the Court in the interest of justice.

(b) All sessions of the Court will be presided over by the President of the Court who shall ask questions on behalf of the members of the Court as submitted in writing, and the President shall have the liberty of asking follow-up questions or clarifications as deemed appropriate.

(2) **Court of Diocesan Authority:** This Court shall have sole jurisdiction of any presentment preferred against any Presbyter, ~~or~~ Deacon[, or Deaconess.] It shall consist of [a presiding officer ("the President of the Court") appointed by] the Bishop of the Diocese, ~~or another Bishop designated by him~~ [who may be a Bishop, Retired Bishop, senior Presbyter or retired Presbyter with at least five years of service as a Presbyter in this Church,]

and [four] ~~two~~ Presbyters Canonically resident in the Diocese, to be selected from a list of [eight] ~~six~~ names drawn at random [from the roll of active and retired Clergy of the diocese]. The Accused and the Bishop shall each, in turn, strike two names from the list; the remaining [four] ~~two~~ Presbyters shall be members of the Court. [Prior to the empanelment of the Court, the Prosecution and the Defense should provide a list of witnesses to be called, who should be recused from service as members of the Court.

(a) The Bishop Ordinary shall, with the advice and consent of the Standing Committee, appoint a prosecutor who may be in holy orders or a member of the laity, who will represent the Bishop and Diocese in the trial and pre-trial proceedings. It shall be the duty of the prosecutor to seek diligently the truth in the allegations brought before the Court in the interest of justice.

(b) All sessions of the Court will be presided over by the President of the Court who shall ask questions on behalf of the members of the court as submitted to him in writing and the President shall have the liberty of asking follow-up questions or clarifications as deemed appropriate and shall rule on matters of admissibility of evidence or testimony. He may consult with the council for the defense, the chancellor of the diocese or other competent legal authority before making rulings on matters concerning testimony, evidence, precedent or interpretation of the canons and such procedures for trials as have been established by the Council of Bishops on the recommendation of the Committee on Constitution and Canons.

(c) The accused may self-represent or retain counsel, and this counsel may be from either the lay or clerical orders to represent him before the court.

(d) All testimony shall be given under oath or as prescribed in the Rules of Procedure.

(e) The President of the Court shall see that all testimony, affidavits, documents, and other evidence introduced into the record of the trial be preserved in the official record. All testimony shall be as prescribed in the Rules of Procedure and shall be preserved in a common electronic format or by a Certified Court Reporter for use in any appeal or retrial.

(f) Deliberations of the Court shall be in closed session. The verdict of the Court shall be "Guilty," "Not Guilty," or "Not Proven" and should be decided by the four appointed members of the court, a simple majority (3-1) being needed to convict the defendant. In the event that the panel of four appointed members is tied and unable to render a verdict, the President of the Court may, at his sole discretion, break the tie by casting his own vote or he may elect not to intervene, in which case the verdict shall be "Not Proven."

(g) A verdict of Guilty may be appealed, first to the Standing Committee which may affirm or overturn the decision of the trial court. and then to the Court of Review if the conviction of Guilty verdict of the trial court is upheld. A verdict of "Not Guilty" precludes a retrial or presentments based on the same incident/charges/allegations as the original presentment. A verdict of "Not Proven" may be the subject of a new Trial by a new Court. In the event the President breaks a tie to convict, there is an automatic appeal to the Standing Committee, and from it to the Court of Review if requested by any of the parties.

(h) All diocesan presbyters, active and retired, are part of the "pool" of potential members of the court except: presbyters who are elected or ex-officio by canon (i.e. Archdeacon) members of the standing committee, those who will be on the witness list of either the prosecution or the defense, those who are parties to the facts of the case, related by blood or marriage to the any party of the trial, or those who request to be excused by virtue of illness, age or disability. If the remaining pool is insufficient (i.e., ten or fewer), a neighboring diocese will be asked to furnish names for use in the court proceedings.]

(2) **The Court of Laity:** This Court shall have initial jurisdiction for any presentment preferred against any Communicant/Lay Person. It shall consist of the Rector or Vicar and Wardens of the Parish to which such Communicant belongs. The accused shall have the right to challenge one member of the Court in which case the Bishop shall appoint a substitute from among the communicant laity of the Parish or the Diocese, if such be challenged, or from among the Presbyterate of the Diocese if it be the Rector or Vicar who is challenged. [All testimony shall be as prescribed in the Rules of Procedure, and an electronic record shall be maintained of the testimony given. Conviction must be by unanimous vote. The Presbyter shall write the summary and provide the same to the Bishop within thirty days. A lay person convicted may appeal to the Bishop and Standing Committee whose decision is final.]

Section ~~2~~[3] No Court shall have any jurisdiction to hear and decide upon any presentment preferred against any member of the Clergy in any place which is located geographically beyond the boundaries of the Diocese or Missionary Diocese in which he is Canonically resident at the time of the presentment; nor shall any member of the Clergy be required to respond to any Court convened outside of his Canonical residence; *provided, however,* any ~~court~~ [board] of inquiry or [Court of] review or of appeal may convene its sessions at any place, or places, directed by the Presiding Bishop.

Section ~~3~~[4] All decisions of any Court must be delivered, in written or typed form, to the subject of the presentment within fifteen days next following the date of the conclusion of the hearing.

Section 4[5] The case of the trial of a Presbyter, Deacon, [Deaconess,] Candidate, or Lay Person, the initial right of appeal shall be to the Ecclesiastical Authority of the Diocese or Missionary Diocese. The request for said review shall be made within fifteen days of the decision of the Court having initial authority in the case. Upon request for appeal, the Court shall deliver the records to the Standing Committee within thirty days, which shall review the written record of said trial and either uphold or overturn said decision or by granting a new trial. The Standing Committee shall not hear new witnesses as a part of this review but shall solicit a brief from each side summarizing its position. The final appeal of the decision of such courts shall be to the Court of Review.

Section ~~5~~[6](a) The General Council shall establish a Court of Review. It shall be a court of appeal and for the sole purpose of reviewing the written record as established by the Court in which the presentment is heard. No additional testimony shall be considered, either oral or written. It may, at its election, hear arguments and receive written briefs, delivered or prepared by individuals other than the charged Clergyman or members of the Court on the merits of the case or applicable Canon law.

(b) Appeals from the decisions of any trial courts must be perfected within thirty days next following the receipt of the written decision of the trial court by the subject of such hearing.

(c) Notice of appeal must be in written or typed form addressed to the Bishop to whom the Clergyman is amenable and all members of the court of trial; provided, however, when the accused Clergyman is a Bishop, the notice of appeal shall be addressed to the Council of Bishops, who shall then appoint a member thereof to bring the appeal before the General Committee. The presiding member of the court of trial shall notify the presiding member of the Court of Review that notice of appeal has been made.

(d) The Court of Review shall convene within thirty days of the date of the receipt of the notice of appeal or the written record of the court of trial, whichever event occurs last. The Court of Review shall announce its decision within thirty days next following its consideration of such appeal.

(e) In rendering its decisions, the Court of Review may

(1) Affirm the decision of the trial court in whole or in part;

(2) Return the presentment for a new trial;

(3) Vacate the decision of the trial court and enjoin further prosecution; or

(4) Dismiss the appeal for failure to properly prosecute or lack of merit.

(f) The membership of the Court of Review shall consist of

(1) A member of the Council of Bishops, whether active or retired, who shall preside over the proceedings, to be appointed by the Presiding Bishop;

(2) Two Presbyters to be elected by the House of Clergy at General Council; and

(3) Two members of the Laity to be elected by the House of Laity at General Council. All members of the Court shall serve terms of three years and may succeed themselves in office.

Section 6[7] All written decisions of the various Courts shall contain the following:

(1) A proper heading for purpose of identification;

(2) Name of the subject of the presentment;

(3) Name or names and addresses of the presenters;

(4) A concise statement of the nature of the charges with Canonical references;

(5) Findings of fact;

(6) Verdict; and

(7) Sentence.

Section ~~7~~[8] In their deliberation, all Courts shall have the prerogative of employing such stenographers and [video or] other recorders of its proceedings as shall be deemed necessary.

Section 9 If the Reformed Episcopal Church has constitutionally aligned itself with any National or Provincial Church, in the event a Bishop of this Church is found guilty of any offense by a lawfully constituted court, the appeal process shall follow the process as established by said National or Provincial Church.

CANON 28 ***(no changes, included for reference)***

Of the Membership of the Courts

Section 1 The following persons may not serve on *any* Court:

(1) The presenter of a charge, or any person who will appear as a witness in the proceedings;

(2) Consanguinity to the accused in any degree.

(3) In the trial of a Bishop, other Bishops and Presbyters Canonically resident in the Diocese of the accused if the charges in question originated within the same.

Section 2 (a) Vacancies occurring on any Court of Diocesan Authority for any reason whatsoever shall be filled by appointment of the Bishop of the Diocese or Missionary Diocese in which the vacancy occurred. Such replacing member shall serve the unexpired portion of the term of the vacating member and may be re-elected or re-appointed.

(b) Vacancies occurring on any other Court for any reason whatsoever shall be filled by appointment of the Presiding Bishop. Such appointments shall be of persons having the same Canonical residence as the member whose seat is vacated. Such replacing member shall serve the unexpired portion of the term of the vacating member and may be re-elected or re-appointed.

CANON 29

Of the Rules of Procedure of Courts

Section 1 ~~The Rules of Procedure provided herein shall apply to all courts of trial, inquiry, and appeal.~~ {The Committee on Constitution and Canons, acting under the advice of persons learned in the law and with the concurrence of the Council of Bishops, shall maintain a standard of rules and procedures for the operation of all Courts established under these Canons. When it is necessary to convene a Court, the General Committee shall be contacted for the most recent version of these rules.]

Section 2 Courts of Trial and Review shall be composed of the following:

(a) A presiding officer, who shall be a Bishop of this Church, other members elected as required by the appropriate Canon. The Presiding Bishop shall always be the presiding officer of ~~any court of which he is a member;~~ [a Court for the Trial of a Bishop].

(b) A secretary, charged with the duty of recording the proceedings and certifying the same to a court of review and appeal; provided, however, the secretary may be a non-member of the Court as authorized by Canon 27, Section 8; and

(c) At the election of the court, an advisor, who shall be conversant in Canonical and secular law, may be a non-member of the court, and shall advise the Court in the application of Canonical and secular law.

Section 3 The general rules of procedure applicable to the Courts including the rules of evidence, pre-trial methods and hearings, shall be those applied by the State or Provincial courts in the jurisdiction where the proceedings are convened. The rights guaranteed by the Church, its Constitution, Canons and By-laws, as well as those provided by the State and Federal statute and Constitution for cases brought in the United States, or the applicable laws of the Dominion of Canada or of the Province in which the court shall meet, shall be observed. These shall include, but not be limited

to, the right to confront one's accuser(s), the right to due process, the presumption of innocence, the right to open and public proceedings of the court, and the right to consult legal counsel.

Section 4 Presentments shall be written or typed, specific and concise in form, setting forth in detail sufficient to properly advise the Court of the offense charged, including the following:

(1) The exact name, or names, of the persons charged;

(2) The date, or dates, time, or times, place, or places, of the alleged offense;

(3) The position of the charged clergyman in the Episcopal Order and place of Ministerial appointment;

(4) The nature of the offense charged with reference to applicable Canon, Constitution, By-law, Holy Scripture, or Church teaching; and

(5) The exact names and addresses of the person, or persons, instituting the presentment.

Section 5 (a) No charge, or charges, which allege Commission of an act, or acts, more than five years prior to the date of the presentment, shall be considered by any Court for any purpose and shall be dismissed by the presiding officer of the Court on his own motion.

(b) If the accused shall have been convicted of a felony offense in any Court of Record exercising criminal jurisdiction, notwithstanding five years may have elapsed since its Commission, a presentment may be made at any time within one year after such conviction.

Section 6 In the event the charged party shall be a Presbyter, ~~or~~ Deacon [, or Deaconess], the presentment shall be endorsed and certified by the affidavit of at least one Bishop or Presbyter, and by at least four communicant members in good standing of the Laity of the Church.

Section 7 In the event the charged party is a Bishop, the presentment shall be endorsed and certified by the affidavit of at least one Bishop, by no less than two Presbyters, and no less than five communicant members in good standing of the Laity of the Church. Before a Bishop shall be placed on trial for any offense charged by presentment, the Presiding Bishop shall impanel a Special Board of Inquiry composed of himself, or a Bishop (including a retired Bishop) appointed by him and not of the Diocese or Missionary Diocese of the Accused, acting as President, two other Bishops of this Church, two Presbyters and two Lay Persons, chosen from the General Committee, whose sole purpose shall be to establish the adequacy of such presentment. Bishops, Presbyters and Lay Persons serving on this Special Board of Inquiry may include persons from the Diocese of the Accused. The Board of Inquiry shall, in all cases, file a written report with the General Committee. After such investigation as it shall deem fit, it may, on its own motion, dismiss the presentment, declaring the cause for such dismissal, or may institute the necessary procedures precedent to trial upon the same. Any appeal to a decision to dismiss must be made to the General Committee within six months of the date of the original presentment or to the General Council, if in session, whose decision shall be final.

Section 8 In the event the accused party is the Presiding Bishop, the Special Board of Inquiry shall be chaired by the most senior Bishop of the Church having jurisdiction, with seniority reckoned from date of Consecration, or if he be unable due to age or infirmity, the next most senior Bishop and so on, but shall otherwise conform to Section 7 of this Canon.

CANON 30

Of Diocesan Boards of Inquiry

Section 1 [When allegations of an offense as defined in Canon 26 arise against a Clergyman, Deaconess, or Lay Member of this Church, prompt notification shall be made to the Bishop of the Diocese or Missionary Diocese in which the accused person presides. Prior to the institution of proceedings originating with a presentment, the Bishop may at his discretion consult with the Standing Committee or Council of Advice or appoint a Board of Inquiry, the purpose of which shall be to inquire into the validity, cause, and content of such allegations. The Board shall consist of at least three and not more than five persons of the Bishop's choosing and shall include both Lay and Clergy members. The Board shall exercise such authority as may be necessary to establish a valid opinion regarding such matter and report the same, in writing, within sixty days to the Bishop and Standing Committee, or Council of Advice, who shall take such measures, and institute such proceedings, as they shall deem just and proper.]

Prior to ~~the institution of proceedings originating with a presentment, or at any time when, in his sole discretion, a circumstance exists which is surrounded by rumor, gossip, allegations, or unrest in the Church, and which leads to discord, discontent and unrest, the Bishop of a Diocese or Missionary Diocese may consult with the Standing Committee or~~ Council ~~of Advice or, at his option, he may appoint a Board of Inquiry, the purpose of which shall inquire into the~~ validity, ~~cause and content of such circumstances. The Board shall consist of at least three and not more than five persons of~~ the Bishop~~'s choosing and shall include both lay and clergy members. The Board shall exercise such authority as may be~~ necessary ~~to establish a valid opinion regarding such matter and report the same, in writing, within sixty days to the Bishop~~ and Stan~~ding Committee, or Council of Advice, who shall take such measures, and institute such proceedings, as they shall deem just and proper.~~

Section 2 A ~~Special~~ Board of Inquiry shall have no power to issue a presentment on its own authority, nor to pass judgment on any person. Its sole function is that of gathering information for the purpose of making a written report and recommendation to the Ecclesiastical Authority of the Diocese or Missionary Diocese. In all such cases the report shall be given to the Standing Committee or Council of Advice for its review.

[Section 3 When the purpose of a Board of Inquiry is to investigate allegations of child abuse or sexual misconduct, the Board may appoint a Response Team under the authority of the Board to investigate, conduct interviews, gather facts related to the allegations, and notify all authorities as required by law. A Response Team shall include both Clergy and Lay members and shall include at least one person knowledgeable with the laws pertaining to the situation that is being investigated. The Response Team shall report its findings to the Board of Inquiry, which shall be responsible to report all findings as required in Section 1 and Section 2 of this Canon, unless the Bishop is the subject of such investigation, in which case the report shall be made to the Standing Committee or Council of Advice alone.]

CANON 31

Of Special Procedures for Presentments Charging Particular Acts

Section 1 (a) "Renunciation of the ministry" shall be defined as the instance, or instances, of oral or written expression or intention of a Minister of the Church that he desires, or will in the future request, a release from his pastoral and Ministerial obligations and the vows undertaken and assumed by him at the time of his ordination.

(b) Information regarding an actual, or contemplated, renunciation of the ministry shall be delivered in written form, properly subscribed, directly to the Bishop, to whom the renouncing Minister is amenable, who shall not take action thereon for a period of thirty days, unless the renouncing Minister shall request that he do so, provided, the Bishop may, at his election, suspend such Minister from the performance of all pastoral and Ministerial functions during such period, provided, further, the Bishop shall appoint a committee of inquiry during such period to establish whether or not a valid act or intention of renunciation of the ministry is, in fact, true or possible.

(c) No such suspension shall continue beyond thirty days unless a presentment charging renunciation of the ministry or other violation of the Canons shall be alleged in conformity with the Canons of this Church.

(d) Upon acceptance of a voluntary renunciation of the ministry by a Clergyman, the Bishop shall immediately notify the Clergyman, the Standing Committee of the Diocese or Missionary Diocese and the Secretary of the General Committee of his action, and the renouncing Minister shall be immediately deprived of the right to exercise and administer all Sacramental gifts and authorities as a Minister of God's Word and as conferred upon him at the time of ordination. He shall also surrender all certificates of ordination upon request.

(e) If the renouncing Minister is a Bishop of this Church, all the prerogatives and duties of the Diocesan or Missionary Bishop provided in this section, except those retained by the Standing Committee as Ecclesiastical authority, shall be exercised by the Presiding Bishop until such time as a replacement can be elected under these Canons.

Section 2 *Abandonment of Communion by a Bishop*

(a) "Abandonment of the Communion of the Church" shall be defined as

(1) an overt renunciation of the Doctrine, Discipline, or Worship of the Church, or any one of them,

(2) formal admission in any degree or consideration whatsoever into any religious body not in communion with this Church, or

(3) in any other manner deemed to constitute a rejection or departure from the precepts, principles and teachings of the Reformed Episcopal Church.

(b) Notice of any such actions may be delivered to the Presiding Bishop by a duly certified statement of any other Bishop, or that of at least two Presbyters, or that of at least three Deacons, or that of the entire membership of the Standing Committee of the Diocese or the Council of Advice of a Missionary Diocese.

(c) Upon receipt of such certificate, the Presiding Bishop shall notify the Bishop who is the subject thereof within five days of receipt thereof, but shall take no action thereon for a period of thirty days, during which time the charged Bishop may demand a full hearing. Within thirty days of receipt of a request for hearing, the Presiding Bishop shall convene a Court having jurisdiction in the trial of a Bishop. If no request for a hearing be received, in proper form and within such time, a Certificate of Deposition from the Ministry shall be issued by the Presiding Bishop, forwarded to the Bishop who is the subject thereof and certified to all the Bishops of this Church, the Secretary of General Council in the Office of the Presiding Bishop, and the Secretary of every Standing Committee and Council of Advice of this Church. If a trial of the matter be convened and the charge be substantiated, then, and in that event the sentence shall be the same as provided for the Abandonment of the Communion and shall be communicated to the Church in the manner herein provided.

Section 3 *Abandonment of Communion by a Presbyter, or Deacon [, or Deaconess]*. In the event of the abandonment of the communion by a Presbyter, ~~or~~ Deacon [, or Deaconess] as herein defined, the mode and method procedure and sentence as set forth in Section 2 of this Canon shall be applicable, with the Diocesan or Missionary Bishop exercising the prerogatives and duties assigned to the Presiding Bishop.

CANON 32

Of Sentences [and Other Forms of Discipline]

[Section 1(a) Non-Juridical Discipline**.** Discipline arising from and being inherent to the nature of the office held, without resort to a presentment or other formal proceeding, shall be governed by this Canon, the rubrics of the Book of Common Prayer (2003), and any diocesan policies that regulate, but do not abrogate, the authority of the Canons. There shall be three forms of Non-Juridical Discipline: The Godly Admonition, the Letter of Reprimand, and Inhibition and Excommunication.

(b) The Godly Admonition is a unique, ancient, extra-judicial form of private discipline reserved to the Bishop alone. It is a written directive from a Bishop with jurisdiction to another man in Holy Orders or to a Deaconess under his jurisdiction that is intended to be corrective, not punitive in nature. This discipline includes a Bishop under the authority of his superior such as the Archbishop, Presiding Bishop of this Church, or a Suffragan, Coadjutor, or Missionary Bishop under the authority of his Ordinary.

(1) The Godly Admonition shall never be used unless the Bishop issuing the Admonition has previously met personally with the one receiving the Admonition and the issues have been clearly and fairly discussed without any resulting improvement or change in response. The written Admonition shall be specific concerning the matter complained of and the canonical or theological basis for the complaint and shall provide a reasonable time for any required action to be taken. It is not ordinarily used alone to inhibit a member of the clergy, but as a corrective for actions that in the Bishop's judgement do not, at the time, rise to the level of presentment, inhibition, or removal from office, but which do require corrective action for the sake of good order and the good of the individual and the Church.

(2) A Godly Admonition should cite issues in specific, straightforward terms and state the expected actions to be taken in response. These actions may include a change in behavior; seeking professional, medical, or psychological counseling; ceasing participation in groups or causes that are incompatible with one's vows of ordination or Setting Apart; or dealing with family or financial issues.

(3) A Godly Admonition's required action may not impose clerical silence (forbidding the admonished person from telling anyone about his disciplinary status) as part of its discipline. However, a reminder should be included that it is improper to discuss being given a Godly Admonition with a member of the laity other than a spouse, close family member, or a counselor.

(4) The Bishop may withdraw or modify the Godly Admonition as he deems appropriate. A person under such discipline may request additional counsel from the Bishop and may be asked to make progress reports. A subject under an admonition may petition the Ordinary to remove the admonition and state

reasons for the request. In cases where the recipient believes the Godly Admonitions to be is unfair or excessive, he may make a respectful appeal through the President of the Standing Committee or an elected member of the Standing Committee for a review by the clergy members of the Standing Committee. They may consult with the Bishop and provide counsel and advice but may not overrule the decision of the Ordinary.

(5) Any Presbyter, Deacon, or Deaconess who has petitioned the Ordinary as in Section 1(a)(4) without satisfactory resolution may make a written appeal to the Archbishop of any National or Provincial Church with which the REC has aligned itself. The result of such appeal shall be final.

(6) A Bishop receiving a Godly Admonition may appeal to the Council of Bishops, and then to the Presiding Bishop or the Archbishop of any National or Provincial Church with which the REC has aligned itself, whose decision is final.

(7) Once the Godly Admonition is resolved to the Bishop's satisfaction, a record of it is not normally made part of the recipient's permanent file.

(c) The Letter of Reprimand is a formal but private notice of discipline imposed by the Bishop Ordinary on a member of the Clergy or a Deaconess. The Bishop Ordinary may issue a formal letter of reprimand to a Bishop, Presbyter, Deacon, or Deaconess under his authority for neglect of duty, for exceeding his or her authority by an action that violates the spirit or the stated intent of the various Canons or diocesan policies, to the detriment of peace and godly order in the diocese, or for a violation off vows of ordination or Setting Apart that does not rise to the level of a presentment.

(1) The letter must cite the specific circumstances under which it is issued and must be based upon failure to conform to the Constitution and Canons of the Reformed Episcopal Church or the Constitution and Canons of the Diocese of Canonical residence, or failure to follow policies of the Diocese or the lawful direction or discipline of the Bishop Ordinary or his Canonically lawful surrogate or representative.

(2) The Letter of Reprimand becomes and remains a part of the recipient's official personnel file unless withdrawn by the issuing Bishop or his successor. The recipient of a Letter of Reprimand may request its withdrawal, in writing, citing the reasons that he or she believes it appropriate.

(3) The Letter of Reprimand may be shared by the Bishop Ordinary with Rectors and Vestries only when in the opinion of the Ordinary it is germane to the circumstances at his sole discretion.

(d) Temporary Inhibition. Except as provided elsewhere in these Canons, inhibition is normally a temporary suspension from active and sacramental ministry for a time to allow for repentance, counseling, and compliance with the terms of a Godly Admonition or investigation of allegations. An inhibition of more than 60 days requires notification to the Standing Committee. A lifetime inhibition may only be imposed under one or more of the following conditions:

(1) A finding of guilt by a Court of this Church or of any National or Provincial Province with which the Reformed Episcopal Church is aligned.

(2) An agreement between an accused Clergyman or Deaconess and a Bishop or Diocesan authority acting on his behalf in which the party charged with any offense enumerated in these Canons agrees to plead no-contest and to surrender his/her ministerial credentials and sign a statement agreeing not to function in any capacity that is associated with his or her vows of ordination or Setting Apart.

(e) Pastoral Excommunication. A Bishop, Presbyter, Deacon, or Deaconess may be formally excommunicated for holding and or promoting heretical or heterodox belief or for the practice of gross immorality, gross insubordination, or promotion of schism with no demonstration of repentance, remorse, or restitution.

(1) Either a Bishop or Priest may declare a state of excommunication as allowed in the Book of Common Prayer, provided that a Presbyter making such declaration notify the Bishop Ordinary within 14 days.

(2) An excommunicated person may appeal to the Bishop Ordinary and to the Standing Committee. The results of their review and any discipline imposed may be appealed to the Court of Review as provided in these Canons.]

Section ~~1~~ [2] Upon a Court determining any Bishop, Presbyter, ~~or~~ Deacon [, or Deaconess] guilty of the charges preferred against him [or her], the verdict shall state the terms and conditions thereof in conformance with Canon 27, Section 7.

Section ~~2~~ [3] (a) When the penalty of suspension shall be imposed, it shall specify [the following:

(1) the terms and conditions thereof,

(2) the time and interval of such suspension, and

[(3) any conditions that must be met before the suspension is lifted, if applicable.]

(b) Sentences imposed in the case of a Bishop, Presbyter, Deacon, or Deaconess may be in the form of a reprimand, temporary suspension, or displacement from all ministerial functions in this Church. In the case of a Candidate or Postulant, he may be reprimanded, suspended, or removed from the list of Candidates for Ordination in this Church.

(c) Sentences imposed upon Lay Persons may include removal from elected office and a prohibition from serving in such capacity in the future, revocation of Lay Reader's or other licenses, or excommunication. Sentences imposed on a Lay Person may be in public or private, as the Court shall deem best.

Section ~~3~~ [4] In the event of the imposition of the sentence of deposition, a Minister may not be deposed from a higher to a lower order.

Section 4 [5] If a Bishop, Presbyter, ~~or~~ Deacon [, or Deaconess] shall be adjudged guilty of the charges in a presentment, whether one or more, by a Court of trial and no appeal shall be taken from such findings as herein provided, then the presiding officer of such Court shall certify the findings, judgment, and sentence to the Bishop to whom the Clergyman [or Deaconess] is amenable. In the event of appeal and affirmance of the action of a trial Court, such judgment shall be remanded to the trial Court for imposition of sentence. The decision of the trial Court may likewise be remanded to the trial Court for (1) dissolution, (2) a new trial, or (3) partial affirmation and partial dissolution.

Section ~~5~~ [6] At any time during a presentment, the trial of a presentment, or during the period of appeal from an adverse decision of a trial Court, the Bishop to whom the Clergyman is amenable may suspend the charged Clergyman from the performance of any pastoral, Episcopal, Sacramental, or Ministerial duties if he deems such suspension appropriate.

Section ~~6~~ [7] When sentence has been imposed by a trial Court, or the decision of the trial Court shall be affirmed by the Court of Review, the Bishop, to whom the Clergyman is amenable, shall immediately certify the same to all the Bishops of this Church, the Secretary of General Council in the Office of the Presiding Bishop, and the Secretary of every Standing Committee and Council of Advice of this Church.

Section ~~7~~ [8] Nothing in this Canon or any other Canon shall prohibit the Bishop Ordinary or the Presiding Bishop from suspending any sentence or pardoning and reinstating any person found guilty of any offense under these Canons, if in his opinion the best interests of the Church or of justice, or both, be served thereby.

CANON 33 *(no changes, included for reference)*

Of the Dissolution of the Pastoral Relation

Section 1 A Rector may not resign his Parish without the consent of the said Parish, or its Vestry, or its Trustees, whichever may be authorized to act in the premises, nor may any Rector or Minister Canonically or lawfully elected and in charge of any Parish be removed therefrom by said Parish, Vestry, or Trustees, against his will, except as hereinafter provided.

Section 2 If for any urgent reason a Rector or Minister as aforesaid, or the Parish committed to his charge, its Vestry or Trustees, shall desire a separation and dissolution of the pastoral relation, and the parties be not agreed respecting such separation and dissolution, notice in writing may be given by either party to the Ecclesiastical Authority of the Diocese or Missionary Diocese. The Bishop may ask the advice and consent of the Standing Committee of the Diocese or Council of Advice of the Missionary Diocese, and he shall be the ultimate arbiter and judge. If the Diocese or Missionary Diocese be vacant, the Ecclesiastical Authority shall select a Bishop of an adjacent Diocese or Missionary Diocese to act as the Bishop, and with like force and effect. The judgment shall be either that the pastoral relation between the parties shall cease and determine at a time and upon terms therein specified, or that the pastoral relation shall not be terminated; and it shall be the duty of both parties to submit to and abide by such judgment. In the event of either party refusing to abide by such judgment, the penalty for refusal and the further proceedings in the case shall be those provided by the Constitution and Canons of the Diocese or Missionary Diocese in which such Parish is situated.

Section 3 In case of the regular and Canonical dissolution of the connection between a Rector or Minister and his Parish, under this Canon, the Ecclesiastical Authority shall direct the Secretary of the Synod or Council to record the same.

Section 4 This Canon shall not apply in any Diocese or Missionary Diocese which has made, or shall hereafter make, provision by Canon upon this subject, nor in contravention of any right of any Rector, Minister, Parish, Congregation, or Vestry under the law of the Civil Authority.

Section 5 The right of the Bishop Ordinary to set aside any sentence so as to exercise the right of pardon, or to shorten or suspend punishment in whole or in part shall not be infringed upon by any Canon of this Church.

CANON 34

Of the Solemnization of Holy Matrimony

The text of this Canon has been omitted; no changes are being proposed at this time.

CANON 35

Of Regulations Respecting the Laity

Section 1 (a) A person who has been baptized with water, in the Name of the Holy Trinity and who has been confirmed in his or her baptism by declaration of faith and by the laying on of hands by a Bishop of this branch of Christ's One, Holy, Catholic and Apostolic Church, and who is regular in the attendance of public worship, and who exhibits support of the work of the Church by the offering of time, treasure, and talent, is an active Communicant, and entitled to vote and hold elective or appointed office in this Church subject to the Constitution and Canons of the same. A Communicant whose status is designated "inactive" in the Parish Register may not vote or hold elective office until restored to "active" Communicant status. The Rector and Wardens shall together constitute the final authority in disputes as to Communicant status.

(b) An active communicant member or baptized member, moving from one Parish or Congregation to another, shall be entitled to have a certificate of transfer sent to the Parish or Congregation to which he or she seeks to join from the Rector or Minister of the Parish or Congregation in which he or she is presently enrolled on the Parish Register, or, if there be no Rector or Minister, from one of the Wardens, a certificate of transfer which shall state that he or she is duly enrolled on the Parish Register as an active communicant member or baptized member; however, if the status of the communicant is listed as "inactive" in the Parish Register from which he or she desires to be transferred, the certificate of transfer shall specify his or her "inactive' status, and the Rector or Minister or Warden of the Parish or Congregation to which such communicant may move shall enroll him or her as a communicant when such certificate is presented, or, on failure to produce such certificate through no fault of such communicant, upon other evidence of his or her being such a communicant, sufficient in the judgment of said Rector or Minister. Notice of such enrollment in such Parish or Congregation to which such communicant shall have moved, shall be sent by the Rector or Minister thereof to the Rector or Minister of the Parish from which the communicant or baptized member is moved.

(c) Any communicant of any Church in communion with this Church shall be entitled to the benefit of this Section so far as the same can be made applicable.

(d) Any person already baptized in the name of the Trinity and seeking admission into full fellowship and communion with this Church, who has been confirmed by a Bishop in the Historic Episcopate, said Bishop not being in communion with this Church, may be received into the same upon approval of the Bishop Ordinary, provided he is persuaded as to the validity of such previous Confirmation.

(e) The normative manner in which persons already baptized in the name of the Trinity, but who have not been confirmed, shall be received into full membership of this Church, shall be through the Laying On of Hands by a Bishop of this Church, or by a Bishop who is in communion with this Church. Only confirmed communicant members may vote in Parish meetings or hold elective office.

(f) It shall be the duty of the Rector or Minister of every Parish or Congregation, learning of the removal of any member of his Parish or Congregation to another Cure without having secured a letter of transfer, as herein provided, to transmit to the Minister of such Cure a letter of advice informing him thereof.

Section 2 When a person to whom the Sacraments of the Church shall have been refused, or who has been repelled from the Holy Communion under the Rubrics, shall lodge a complaint with the Bishop, it shall be the duty of the Bishop, unless he see fit to require the person to be admitted or restored because of the insufficiency of the cause assigned by the Minister, to institute such an inquiry as may be directed by the Canons of the Diocese or Missionary Diocese, and should no such Canon exist, the Bishop shall proceed according to such principles as will insure an impartial decision; but no Minister of this Church shall be required to admit to the Sacraments a person so refused or repelled, without the written direction of the Bishop.

[Section 3] The Sacraments shall not be refused in any case to a penitent person at the point of death.

THE REFORMED EPISCOPAL CHURCH
(ANGLICAN CHURCH IN NORTH AMERICA)

RULES OF PROCEDURE FOR ECCLESIASTICAL TRIAL COURTS FOR BISHOPS, PRESBYTERS, DEACONS, AND DEACONESSES

Guiding Principle: Canon 27, Section 1

The objects of Christian discipline are the removal of offenses, the vindication of truth, and the promotion of purity and harmony in the Church, and the possibility of the restoration of the offender. In all cases of private offenses, the offender shall be dealt with in the manner prescribed in St. Matthew 18:15-17.

Rule 1: Application and Scope of Rules.

These Rules of Procedure are applicable to all Courts and Trials in front of all the aforesaid Courts brought under Title II of the Constitution and Canons of the Reformed Episcopal Church. (hereinafter "Canonical Trial Court").

The Canonical Trial Courts established under Title II of the Canons of the Reformed Episcopal Church are neither civil nor criminal. Rather, they cover Ecclesiastical matters arising from the Constitution of the Anglican Church of North America, the Constitution and Canons of the Reformed Episcopal Church, or the Constitution and Canons of the several dioceses and missionary dioceses of the Reformed Episcopal Church.

Participation of all parties in a Canonical Trial Court arising from a presentment is voluntary. However, a refusal to acknowledge or participate on the part of an accused individual ("the Respondent") under vows of obedience to his/her Bishop Ordinary will result in a review of the evidence and a decision in absentia.

The Rules will be construed and administered to secure the just, speedy, and efficient determination of every action brought within the Reformed Episcopal Church under its Constitution and Canons or those of the several dioceses of the same.

These Rules, which recognize and acknowledge the presumption of innocence of the accused and right to representation by counsel, are consistent with principles of natural justice including fairness, and due process. The goal is to obtain expeditious handling of the manner consistent with those principles.

In all Courts of original jurisdiction, the standard of proof is by clear and convincing evidence based upon witness testimony, written or physical evidence, and the reasonable, plain. and straightforward interpretation of the Constitution and Canons.

Rule 2: Institution of Actions.

(a) All actions in the Canonical Trial Courts established in the Canons will be initiated by the filing of a Presentment, setting forth in numbered paragraphs, the facts upon which the pleading is founded, the specific allegations alleged in numbered sentences or paragraphs, and specific relief requested.

(b) Summons. The Summons shall be signed by the President/Presiding Officer of the Court, identify the Court and the parties to the proceeding, be directed to the Respondent and state the name and address of the Prosecutor representing the Court, and indicate the deadline by which Respondent must file an Answer to the Presentment to the Court. The Presentment, or Articles of Presentment, will also notify the Respondent that failure to do so may result in a Judgment that an Offense was committed by the Respondent and place the Respondent at risk for a Sentence to be pronounced at a later date.

(c) Service. The Service of the Summons with a copy of the Presentment, Petition, Complaint, or other leading pleading shall be made either by hand-delivery or Certified Mail with a Return Receipt to the most recent address of the Respondent. If the Respondent refuses to pick up the Certified Mail, then service may be accomplished by email or Text message with a copy of the Presentment attached.

(d) Proof of Service. The person effecting the service of the Summons and supporting documents shall make Proof of Service by Affidavit or sworn statement to the Court. If service is by Email or Text message, a copy of the published Presentment and an affidavit attesting the sending of the Email or Text message shall be filed with the Court.

Rule 3: Service and Filing of Pleadings and Other Papers.

Except as otherwise expressly provided by these Rules, every pleading, paper, motion, and notice subsequent to the Summons, whether Articles of Presentment, Petition, Complaint, or other leading pleading required to be served on a party, shall be served upon either the party or their attorney that enters an appearance for the responding party, unless otherwise ordered by the Court. Service shall be made by hand delivering a copy to the party, or if represented, to the party's attorney, or by mailing it to the party or the attorney's last known address. The filing of papers with the Court shall be made by filing them with the Presiding Officer of the subject Court and otherwise directed by the Court. The parties may by agreement and approved by the Court provide for service by other means such as electronic mail and/or facsimile transmission. Upon agreement, filings may be made electronically by email.

Rule 4: General Rules of Pleading.

(a) Articles of Presentment: The Articles of Presentment shall contain a short and plain statement of each Offense with the express reference to applicable provisions of **Canon 26**, and a plain concise statement of the facts upon which each such allegation is made.

(b) All Filings. All filings shall contain a plain and concise statement of facts in numbered sentences or paragraphs. The Petition, Complaint, or other leading pleading will also set forth the specific allegations arising from said facts with specificity, and specifically set forth the relief requested.

(c) Answer.

(1) Presentments. Within thirty (30) days of being served with the Presentment, an Answer or Response shall be filed by the Respondent or his or her attorney. The Answer shall state in short and plain terms the Respondent's response to each allegation of the Articles of Presentment, including any defense thereto, and shall admit or deny each factual allegation of the Articles of Presentment.

(2) Filings. Within thirty (30) days of being served with the Petition, Complaint, or other leading pleading, the party served, or the party's attorney, will file an Answer. The Answer shall include any defense thereto, and shall admit or deny the factual allegations of the Petition, Complaint, or other leading pleading. If the Responding Party is without knowledge or information sufficient to form a belief as to the truth of any factual allegation, the Respondent shall so state and this has the effect of a denial. Denials may also be made in part or with qualification.

If the Answer made is to a Petition, Complaint, or other leading pleading, the Responding party may also include any Counterclaim, or in the case of multiple Responding parties, any Crossclaim. Any such Counterclaims or Crossclaims shall be in the form and manner required of initial Petitions, Complaints, or other leading pleadings.

(3) Construction. All pleadings shall be construed as to do substantial justice.

(4) Forms of Pleadings. Every pleading shall identify the name of the Court, name of the Respondent(s) and opposing party(ies), and file number, if any. Exhibits may be attached and identified by reference within the pleading.

(5) Signature. Each pleading shall be signed by the attorney for the party on whose behalf it is has been prepared, or by the party if not represented by an attorney. Each paper shall state the signer's address, email address, and telephone number.

Rule 5: Defenses and Objections.

(a) When Presented.

(1) Presentments. Unless a different time period is prescribed, a Respondent shall serve an Answer to the Articles of Presentment upon the Trial Attorney and file it with the Court within thirty (30) days after being served with a Summons and Articles of Presentment. The Respondent/Defendant may self-represent, or at any/every stage of the Ecclesiastical Discipline process may employ (at his own expense) competent legal assistance/representation. Such representation may be clergy or laity and may include an attorney at law.

(2) Answer to Petition, Complaint, or other Leading Pleading. The Answer shall be served upon the attorney of record for the Petitioner, Complainant, or person who has otherwise filed an action within thirty (30) days after being served.

(b) How Presented. The following defenses may be asserted by Motion, or by Answer:

(1) Insufficiency of service of process;

(2) Lack of jurisdiction;

(3) Failure to state the factual basis of the action, or in the case where Presentment, failure to state the factual basis of an Offense; and

(4) Expiration of the applicable period of limitations of five (5) years from the date of the alleged event for all charges except child abuse, or as allowed by Canon 29.

(c) More Definite Statement.

(1) Presentments. The Respondent to a Presentment may move for a more definite statement before filing an Answer if the Articles of Presentment are so vague or ambiguous that the Respondent cannot reasonably be required to frame a responsive pleading.

(2) Other Filings. The person or entity responding to a Petition, Complaint, or other leading pleading may also move for a more definite statement before filing an Answer if the Petition, Complaint, or other leading pleading is so vague or ambiguous that the Responding Party cannot reasonably be required to frame a responsive pleading.

Rule 6: Amended and Supplemental Pleadings.

The Court may, in the interest of justice, permit the filing of amended and supplemental pleadings so that the purpose, interest, and intent of these rules as set forth in the applicable Canons of the Reformed Episcopal Church can be carried out.

Rule 7: Voluntary Disclosures, Discovery.

(a) Voluntary Disclosures. The Parties shall provide to each other and the Court not later than sixty (60) days prior to trial a list of all the witnesses expected to testify at trial, including the name, phone number, address, and email address of each witness; and copies of all documents and exhibits intended for use at trial.

(b) Discovery. The Parties may conduct discovery through written or oral depositions or written interrogatories. All discovery in the Ecclesiastical Trial Courts will proceed apace from the date service of process is completed. The Court may limit the number, length, and scope of depositions or interrogatories.

The Respondent in Presentment Cases shall not be required to make any statement or admission against himself in any discovery procedure.

Rule 8: Taking of Testimony.

(a) In all court proceedings, the testimony of witnesses shall be taken orally in open Court by the Recorder of Proceedings, unless otherwise provided by the Court. All open sessions of the court shall be public, and all testimony and actions taken in these sessions shall be recorded on electronic media or by a certified Court Reporter and made part of the official record.

(b) Such testimony shall be given under oath or solemn affirmation. For Christians, the oath or solemn affirmation shall include the words, "So Help Me God."

(c) In appropriate circumstances, and upon Motion for good cause shown, such as due to physical distance, extreme health conditions unlikely to improve before the trial of the case, or to preserve testimony of someone in threat of death, the Court may for good cause shown allow deposition testimony of a witness be taken for trial.

(d) In addition, affidavits related to non-core factual issues, such as identification of documents or background information, may be admitted into evidence.

(e) The four members of the Court shall submit questions and follow up questions to the President of the Court in writing as concerns sworn testimony, affidavits, documents, and other evidence introduced into the record of the trial, which shall all be preserved in the official record.

Rule 9. Summary Judgment.

(a) How Made.

(1) In Presentment Cases. If the Respondent fails or refuses to Answer the Articles of Presentment or otherwise respond by motion, except for reasonable cause to be allowed by the Court, the Prosecutor for the Presenting Diocese or Missionary Diocese may no sooner than thirty (30) days after the Answer is due, move with or without supporting affidavits for Summary Judgment of Offense on all or part of the allegations in the Presentment.

The Prosecutor, representing the Ecclesiastical Jurisdiction bringing the Summary Judgment, shall file the Motion with any supporting affidavits with the Court and serve a copy of the same on the Respondent and his or her attorney. The Motion shall be served at least twenty (20) days before the time fixed by the Court for a hearing on the Motion.

(2) All Other Disputed Cases Before any Canonical Trial Court in Matters of Original Jurisdiction. If the Responding Party fails or refuses to Answer the Petition, Complaint, or other leading pleading, or to otherwise respond by motion, except for reasonable cause to be allowed by the Court, the Prosecutor who has filed the action may no sooner than thirty (30) days after the Answer is due, move with or without supporting affidavits for Summary Judgment. The responding party may also move with or without supporting affidavits for Summary Judgment on part or all of the allegations of the Petition, Complaint, or other leading pleading.

(b) Opposing Affidavits.

(1) The Respondent in a Presentment Action. Prior to the day of any hearing set by the Court on a Motion for Summary Judgment, the Respondent to the Presentment Action may submit affidavits in support of his response to the Motion.

(2) All Other Disputed Cases Before any Canonical Trial Court in Matters of Original Jurisdiction. The Responding Party to the Petition, Complaint, or other leading pleading, may submit affidavits in support of the response to the Motion up to three days before the hearing.

(3) Proceedings on Motion for Summary Judgment. The Court shall convene a hearing to consider any Motion for Summary Judgment, and may, in the Court's discretion, receive oral testimony at any such hearing.

(4) In Presentment Cases. If the **Articles of Presentment**, together with any Affidavits and oral testimony or other admissible evidence presented to the Court show that there is a genuine issue as to any fact material to a determination, the Court shall deny the Motion for Summary Judgment.

(5) In all Other Cases of Original Jurisdiction in Canonical Trial Courts. The Court shall convene a hearing to consider any Motion for Summary Judgment, and may, in the Court's discretion, receive oral testimony at any such hearing. If the Petition, Complaint, or other leading pleading and Answers, together with the Affidavits, if any, and oral testimony or other admissible evidence presented to the Court shows that there is a genuine issue as to any fact material to a determination, the Court shall deny the Motion for Summary Judgment on that fact or issue. Or, if there is found to be no genuine issue as to any fact material to the determination pending before the Court, the Court shall render Summary Judgment as to that fact or issue sought by the Motion for Summary Judgment.

The Court's Order on any Motion for Summary Judgment shall set forth the facts for which the Court found there was, or was not, a material issue of fact for rendering summary judgment. Summary Judgment may be granted in whole, or in part. All matters upon which the Court denies Summary Judgment will proceed to trial.

(6) Form of Affidavits. Supporting and opposing affidavits shall be made, under oath, on the basis of personal knowledge, shall set forth facts as would be admissible in evidence, and shall show affirmatively that the affiant is competent to testify as to the matters stated in the affidavit. Copies of papers referred to in an affidavit shall be attached to and served with the affidavit.

(7) Defense Required. When a Motion for Summary Judgment is made and supported as provided in this Rule, the opposing party may not rest upon mere allegations or denials of the adverse party's pleading but must, by affidavits or otherwise provided in this Rule, set forth specific facts to show that there is a genuine issue of material fact that requires a Trial for resolution.

Rule 10. Trials.

(a) Makeup of the Court (Refer to Canon 27).

(1) The President of each Canonical Trial Court, appointed by the Ecclesiastical Authority, will serve as the presiding officer of the Trial and shall preside over the proceedings of the Court and its four Voting Members.

(2) Voting Members. The four Voting Members, chosen under the Canons, shall hear testimony and receive evidence presented to the court.

(3) The Prosecutor shall be appointed by the Bishop and shall represent the Bishop and Diocese, examine witnesses, introduce evidence, and present the case for the prosecution.

(b) The proceedings of every Canonical Trial Court shall be recorded by electronic means.

(c) The President of each Canonical Trial Court shall appoint a Court Reporter to record the proceedings of each Trial and mark Exhibits as received.

(d) The President of each Canonical Trial Court shall call the Court to Order and the President shall be charged with maintaining proper court room order and decorum.

(e) The Standard of Proof shall be by clear and convincing evidence in all Canonical Trial Courts of original jurisdiction.

(f) In all Presentments, the burden of proof, and the burden of going forward, on each allegation will be upon the Ecclesiastical authority bringing Presentment. The Respondent in Presentment actions shall have the burden of proof, and the burden of going forward, on any affirmative Defense(s).

(g) The Court may allow concise and direct opening statements by all parties. Where appropriate and helpful to the Court, the Court may at the close of all proof allow closing statements by each party.

(h) **Order of Proof.** The party, or attorney, who filed the Presentment, Petition, Complaint, or other leading pleading shall then proceed to call its witnesses and introduce evidence on each factual allegation. The Respondent to a Presentment, or in all other actions, the responding party, will then proceed to present all of the witnesses and evidence on his behalf. All witnesses are subject to cross-examination of their testimony. Any challenge as to veracity or admissibility of the evidence presented and the basis of any request to strike such testimony shall be determined by the President of the Court on the merits of the challenge.

(i) **Evidentiary Requirements:** If there are questions concerning the introduction of evidence, the Trial Court may be guided by reference to the Federal Rules of Evidence.

(j) All witnesses and parties are expected to appear before the Trial Court with clean hands and a pure heart, not lifting up his or her soul to what is false and not swearing deceitfully. (Ps. 24.4). To that end, in all Presentments, no testimony shall be received at the Trial except from witnesses who have signed a Declaration with the following words, to be read aloud before the witness testifies and to be filed with the records of the Trial Court.

"I, A.B., witness on the trial of a Presentment, now pending, against ___ __, a Bishop/Presbyter/Deacon/Deaconess of the Reformed Episcopal Church, do most solemnly call God to witness that the evidence I am about to give shall be the truth, the whole truth, and nothing but the truth, So Help Me God."

A non-Christian presenting testimony can submit testimony by affirmation or declaration under penalty of perjury rather than a reference to God.

(k) **The Trial Court** may in the interest of Judgment sequester witnesses to achieve justice. (See Susanna and the Elders).

Rule 11: Judgment.

(a) Deliberations of the Court shall be in closed session. Judgement shall be rendered separately on every charge and specification. The affirmative vote of no fewer than a majority of the four Members of the appropriate Canonical Trial Court (excluding the President who shall not vote except in the event of a tie) shall be required for any Judgment rendered. A Judgment may be "Guilty" or "Not Guilty."

(b) In the event of a tie between the four Voting Members, the President of the Court shall be required to break the tie. He may vote Guilty, Not Guilty, or Not Proven on every charge or specification.

(1) A majority vote of Guilty by the Voting Members shall be deemed a conviction on that charge or specification.

(2) A majority vote of Not Guilty by the Voting Members shall preclude re-prosecution on that charge or specification.

(3) A tie broken by the President of the Court on any charge or specification with a vote of Not Guilty shall preclude re-prosecution. A tie broken by a vote of Guilty shall result in an automatic appeal to the Court of Appeals of the Reformed Episcopal Church.

(4) A vote of Not Proven on any charge or specification by the President is effectively an acquittal without prejudice that requires arbitration on those charges and specifications between the Bishop and Respondent to effect a non-judicial resolution of the remaining issues by mutual agreement. If such resolution is not forthcoming, the matter is deemed to be closed and the Bishop's actions shall be limited to a personal Letter of Reprimand.

(5) Non-disclosure may be part of this process.

(c) **Presentments.** The Court shall render its Judgment, in writing, no later than sixty (60) days after the Trial. The Court shall declare its opinion about whether the accused is guilty or not guilty or not proven as to each count or allegation.

(d) **Potential Criminal Liability**. Any finding of guilt on a matter that involves child or sexual abuse, or other matters that are deemed to have potential criminal liability or that have a legal requirement of reporting to State or Federal law enforcement shall be reported as required by statute.

(e) **Appeals:** A verdict of Guilty may be appealed, first to the Standing Committee which may affirm or overturn the decision of the trial court. and then to the Court of Review if the Guilty verdict of the trial court is upheld. A verdict of "Not Guilty" precludes a retrial on presentments based on the same incident/charges/allegations as the original presentment. A verdict of "Not Proven" may be the subject of a new Trial by a new Court. In the event the President breaks a tie to convict, there is an automatic appeal to the Standing Committee, and from it to the Court of Review if requested by any of the parties.

The Ven. Dr. James T. Payne, Chair, presented the report of the COMMITTEE ON CONSTITUTIONS AND CANONS. Archdeacon Payne first asked for prayers on behalf of Dss. Teresa Johnson, Secretary of the committee, who was unable to attend General Council because of health issues. He then explained that the reasons for the changes in the Canons were to make them compatible with new revisions made to the Disciplinary Canons of the Anglican Church in North America (ACNA). He also introduced a draft of a Procedural Manual (Rules of Procedure for Ecclesiastical Trial Courts for Bishops, Presbyters, Deacons, and Deaconesses), which would serve as a guide to best practices but would not be part of the Canons. This has been mandated for each jurisdiction in the ACNA.

Rev. Dr. Jonathan Riches moved the recommendations of the Committee on Constitution and Canons to approve the canonical changes and rules of procedure. The motion was seconded. Discussion followed. Mrs. Mei-li Sivigny noted that the word "off" should be corrected to "of" in Canon 32, Section 1(c). Delegates from the Diocese of the Central States questioned whether all dioceses must follow the same canons and rules regarding discipline, noting differing state laws. Archdeacon Payne explained that the Council would vote only on the canonical changes, not the rules, at this time. Rev. Dr. Riches offered an amendment to remove the rules of procedure from his original motion and to approve all recommended canonical changes with the exception of Canon 29. The amended motion was seconded and carried by a two-thirds majority as declared by the Chair.

Bishop Sutton announced that the Committee on Nominations report would be postponed until the Business Session on Friday due to time constraints. Canon Grote then gave instructions to those attending the Harbor Dinner Cruise on Thursday evening, as well as the schedule for Friday's Morning Prayer service and final business session.

At 4:40 p.m., Bishop Sutton declared the General Council to be in recess until 9:00 Friday morning.

FRIDAY, JUNE 9, 2023

General Council reconvened at 9:00 a.m. on Friday, June 9, for Morning Prayer in the Carolina Ballroom at the Francis Marion Hotel in Charleston. Following the service and in lieu of the sermon, The Most Rev. John Fenwick D.D., Bishop Primus of the Free Church of England, delivered his second teaching lecture on "BISHOP GEORGE DAVID CUMMINS: CONTEXT AND VISION." The complete script of his lectures is included in the APPENDIX II of this Journal as requested by the General Council.

BUSINESS SESSION FIVE

BUSINESS SESSION 5 was called to order at 10:55 a.m. by Bishop Sutton.

Bishop Sutton then invited Rev. Canon John Boonzaaijer, President of the BFM, to introduce several of the overseas bishops and clergy attending. The first to be introduced was The Rt. Rev. Gerhard Meyer from the REC in Germany. Canon Boonzaaijer acknowledged Bishop Meyer and his wife, Grace, for their 50 years of service as missionaries in Germany. Bishop Meyer remarked that Grace was hosting 85 people who were visiting the Knüll Camp, so she could not be with him. He also announced that Thomas Cranmer's 1549 Book of Common Prayer, as well as the ACNA's catechism, To Be A Christian, had been translated into German, and hard copies were available.

Next, The Rev. Kosi Umeasalugo, originally from Nigeria and also working with the church in Germany, was introduced. He expressed his appreciation for the Cycle of Prayer from the Board of Foreign Missions. He stated that the situation of people leaving the church in Germany is serious, and the needs are great. He then invited everyone to come to the Knüll Camp next month. Canon Boonzaaijer explained that a young people's camp, as well as an adult church planting retreat with REC100, was being held there during the summer.

The Rt. Rev. Jasmin Milic of the REC in Croatia and Serbia was invited to give a slide presentation of the churches and activities in his diocese. He told some of the history of the church in Tordinci, which was built in 1651.

Bishop Sutton then allowed ten minutes for those desiring to make special announcements. The Rev. Brian Foos of St. Andrews Church and School in Lake Almanor, California, announced the opening of St. Andrew's College. He explained the need for parochial colleges dedicated to a classical liberal arts education and encouraged everyone to commit to and support their efforts.

COMMITTEE ON NOMINATIONS

Bishop Sutton then called on The Rt. Rev. Walter Banek, Chair, to present the report of the COMMITTEE ON NOMINATIONS.

Bishop Banek moved to approve the nominees listed in the report and to have the Secretary cast one vote. He acknowledged that one nominee would need to be replaced. Mrs. Diana Lopez was called home to be with the Lord in May. The General Committee would designate someone to fulfill her term for the Class of 2029 at their Fall meeting. Bishop Hill seconded the motion. The motion carried.

REPORT OF THE COMMITTEE ON NOMINATIONS

To the 57th General Council of the Reformed Episcopal Church

Dear Brethren,

The Committee makes the following nominations for elected committees of the Reformed Episcopal Church for the next triennium. Note, that non-italicized names under the General Committee are nominated to serve either a nine-year term or complete the term of a vacant position on that committee.

***General Committee** (12)*
Note: Bishops Ordinary are *ex officio* members of the General Committee.

Class of 2032 - *The Rt. Rev. Bill Jenkins; The Rev. Dr. Julius Barnes; Mr. Harry K. Johnson, III; Mrs. Cathy Heissenhuber*

Class of 2029
Mr. Bruce Bagby; The Rev. Josiah Jones; Mrs. Diana Lopez; The Rev. Tony Melton.

Class of 2026 - The Rt. Rev. Walter Banek; Mr. Jeffrey Brown; Mr. Leckyler Gaillard; The Ven. Scott Thompson.

Trustees of the Sustentation Fund (Treasurer, *ex officio* + 4)
The Rev. Dr. Matthew P. Harrington; Mr. James ("Bud") Longueville; - Mr. Craig Keller; Mr. Josh Kellam; Mr. Nathan Banek; *Note also: The Very Rev. Canon Jason R. Grote (non-voting, advising member)*

Committee on Doctrine and Worship (3+3)
The Very Rev. Canon Dr. Charles Camlin; Mrs. Burnie Barnes; The Rev. Dr. Charles Erlandson; Dss. Canon Annette Johnson; Dss. Teresa Johnson; The Rev. George McCray.

Committee on Constitution and Canons (3+3)
The Ven. James T. Payne; The Rev. Wyatt Boutwell; Mr. John Hendershot, Esq.; Dss. Teresa Johnson; Mrs. Sandra McNamara; The Rev. Canon J. Ronald Moock.

Board of Pensions and Relief (7+1 APA)
The Rt. Rev. R. Charles Gillin; The Ven. Dr. Jon W. Abboud; Mr. Joel Abboud; Mr. Matthew Banek; Mr. Vince Clanton; The Rev. Canon J. Ronald Moock; Mr. Bruce Woodcock; Mrs. Kathryn Cando (APA representative). *Note also: The Ven. James T. Payne, (non-voting, advising member) Tonya Forsberg (non-voting, Secretary)*

Trustees of the Publication Society (7)
The Rt. Rev. R. Charles Gillin; The Ven. Dr. Jon W. Abboud; Mr. Joel Abboud; Mr. Matthew Banek; The Very Rev. Canon Dr. Charlie Camlin; Mr. Vince Clanton; The Rev. Canon J. Ronald Moock. Note: *Tonya Forsberg (non-voting, Secretary)*

Board of Foreign Missions (23/25 max)
The Rev. Canon John Boonzaaijer; The Ven. Dr. Jon W. Abboud; Dr. Laurie Aten; The Rt. Rev. Walter Banek; The Rev. Dr. Benjamin Bernier; The Rev. Wyatt Boutwell; Mr. John Buncum; The Rt. Rev. R. Charles Gillin; Rev. Glenvil Gregory; The Rev. Damien Grout; The Very Rev. Canon Jason R. Grote; Rt. Rev. Willie Hill; The Rev. Paul S. Howden; The Rt. Rev. William Jenkins; Dss. Teresa Johnson; The Rev. Dr. Eric W. Jorgensen; Mr. Farrel Lawrence; Rev. Tory Liferidge; The Rt. Rev. Peter Manto; The Rev. Gerald McLynn; The Rev. Davidson Morse; The Very Rev. Dr. Jason Patterson; The Rev. Anthony Thompson; Dss. Barbara West; Mr. Gregory Wright.

Standing Liturgical Commission (12 max)
Dss Canon Annette Johnson; The Rt. Rev. Walter Banek; The Very Rev. Canon Dr. Charlie Camlin; The Rev. Justin Forsberg; The Rt. Rev. R. Charles Gillin; The Rev. Wayne McNamara; The Rev. Canon J. Ronald Moock; The Very Rev. Dr. Jason Patterson; The Rev. Robert Peterson; Rt. Rev. Peter Manto; The Rev. Dr. Jonathan S. Riches; The Rev. Canon Kenneth Shaw.

Official Auditors
Mr. Greg Wright: Pensions & Relief and Episcopal Recorder; Mr. David Shepson: Sustentation Fund and REC100.

Court of Review
The Ven. James T. Payne; Mr. Percy Beauford; Mr. John Hendershot, Esq.; Mr. Jeff Hurt, Esq. The Rev. Canon J. Scott Houser;

Respectfully submitted,

The Rt. Rev. Walter R. Banek

FILED REPORTS

Bishop Sutton entertained a motion to file the following reports, which contain no recommendations for the General Council, with the Secretary casting one ballot. (Some committees did not submit a report.) Bishop Hill seconded the motion. The motion carried.

DIOCESE OF THE CENTRAL STATES

Diocese of the Central States
Bishop Ordinary Activities
June 1, 2021-April 30, 2023

In January 2023, I began my fourth year as Bishop Ordinary of the Diocese of the Central States. In addition to my work as Ordinary, I have served as Vice President of the General Council and as Vice President of the Board of Foreign Missions. I was chairman of the committee which produced a document for our Church stating our opposition to the conscription of women as a well a study guide on the roles of men and women for use in our churches. In February 2023, I assumed the role of Interim Rector for Trinity REC, Mason, Ohio, after the resignation of their rector and his transfer to the United Episcopal Church of North America. I previously held the role of interim rector at Trinity from January 2020 to September 2021. I have reassumed that role with the assistance of Deacon Andrew Costa and Rev. David Truax.

I. June-September 2021

A. 6/9-11, REC General Council via Zoom

B. 6/16-18, ACNA College of Bishops via Zoom

C. 7/7, Mason, OH: Trinity, met with candidate Rev. Matthew Joyner & family

D. 7/22-23, Lexington, VA: St. Paul's, episcopal visit, (1 confirmation, 10 receptions)

E. 8/20-21, Evansville, IN, Trinity Anglican: Ohio Valley Clericus

F. 8/27-28, Richmond, VA: Piedmont Clericus

G. 8/29, Richmond, VA: Sunday worship, St. Jude's

H. 9/18, Connersville, IN: Trinity Anglican, Rev. & Mrs. R. Tarsitano

I. 9/22, Mason, OH: Trinity REC, Parish Council and Rev. Matthew Joyner

J. 9/25, Appomattox, VA: St. Andrew's Academy, dedication Boone Hall

K. 9/26, Appomattox, VA: St. Andrew's Anglican, episcopal visit

II. October-December 2021

A. 10/1-2, Leesburg, VA: Church of Our Savior, 150th anniversary

B. 10/5, Mason, OH: Trinity vestry

C. 10/13, REC Bishops via Zoom

D. 10/14, ACNA College of Bishops via Zoom

E. 10/20-22, Mason, OH: DCS Synod

F. 10/23-25, Cincinnati, OH: host Adn. Scott and Mary Jane Thompson

G. 10/25, Mason, OH: institution of Rev. Matthew Joyner, rector Trinity Mason

H. 11/2, BFM meeting via Zoom

I. 11/6-7, Birmingham, AL: St. John's, episcopal visit, 8 confirmations

J. 11/11, Greenville, OH: Andrew and Heather Costa, discuss REC transfer and possible church plant

K. 11/13, Dayton, OH: Christ the King vestry meeting and update

L. 11/14, Dayton, OH: Christ the King, episcopal visit, 3 confirmations, altar piece dedication

M. 11/20, Fairborn, OH: Christ Our Hope, Veley ordination

N. 11/21, Fairborn, OH: Christ Our Hope, episcopal visit, 4 confirmations, 2 receptions

O. 12/4-5, Memphis, TN: St. James, episcopal visit, kneeler dedication, 3 confirmations

P. 12/8, General Committee via Zoom

Q. 12/10-12, Lynchburg, VA: All Saints, episcopal visit, chapel consecration, 8 confirmations

R. 12/14, Committee on Roles of Men and Woman via Zoom

S. 12/19, Connersville, IN: Holy Trinity, worship/visit with Tarsitano family

III. January-March 2022

A. 1/10-14, ACNA College of Bishops via Zoom

B. 1/20, ACNA College of Bishops special meeting via Zoom

C. 1/22-23, Fairfax, VA: Holy Trinity, building consecration, episcopal visit

D. 1/24, REC/BFM, REK in Germany discussion via Zoom

E. 1/30, Dayton, OH: Christ the King, episcopal visit, 3 Confirmations

F. 2/6, Fairborn, OH: Christ Our Hope, Holy Communion, all-parish meeting

G. 2/24, Dayton, OH: Grandview Hospital, Rev. Wayne McNamara illness

H. 3/6, Connersville, IN: Trinity Anglican, award REC 100 grant

I. 3/12-13, Lexington, VA: St. Paul's Anglican, episcopal visit, 2 receptions

J. 3/26-28, Amelia, VA: Holy Cross Anglican, episcopal visit, 7 confirmations

IV. April-June 2022

A. 4/13-17, Mason, OH: Trinity Church, Holy Week services and Easter Holy Communion

B. 4/19, REC Council of Bishops via Zoom

C. 4/20-22, REC Liturgical, Theological and General Committees via Zoom

D. 4/24, Connersville, IN: Trinity Anglican worship/visit church plant

E. 4/26, DCS rectors reimplementation of Child Protection Policy via Zoom

F. 4/29-5/1, Leesburg, VA: Church of Our Saviour, episcopal visit, 7 confirmations, 9 receptions

G. 5/9, DCS Trustees via Zoom

H. 5/13-14, Evansville, IN: Ohio Valley Clericus (16 clergy/postulants)

I. 5/14-15, Evansville, IN: Trinity Anglican episcopal visit, 1 confirmation

J. 5/19, DCS Standing Committee via Zoom

K. 5/22, Dayton, OH: Christ the King, lunch afterwards with Postulant Aaron Pelot and family…studying at St. Andrew's Scotland beginning this fall.

L. 6/1-3, Richmond, VA: visit with Adn. and Mrs. Scott Thompson

M. 6/4-5, Richmond, VA: St. Jude's episcopal visit, 7 confirmations, 2 receptions

N. 6/12-14, Falls Church, VA: ACNA Bishops meeting

O. 6/15-16, Falls Church, VA: ACNA Provincial Council

P. 6/24-26, Raleigh, NC: All Saints episcopal visit, 2 confirmations

Q. 6/27-28, Mason, OH: Trinity REC, sponsored presentation by Rev. Steven Shepard, missionary, Church Planting International

V. July-September 2022

A. 7/8, diocesan investigation committee, re Dcn. Tanner Moore via Zoom

B. 7/9-11, Asheboro, NC: St. Andrew's Anglican episcopal visit, 6 confirmations

C. 7/11, Standing Committee, investigation report via Zoom

D. 7/16-24, Family vacation

E. 7/30-31, Wilson, NC: Church of the Redeemer, ordination diaconate-Jameson Lowery and episcopal visit

F. 8/9, Dayton, OH: Christ the King, A. Costa, Rev. W. McNamara meeting

G. 8/13, Mason, OH: Trinity REC, interview Dcn. Tanner Moore along with Rev. David Straw

H. 8/12-13, Moncks Corner, SC: Grace REC, episcopal consecration Bishop Hill.

I. 8/27, Richmond, VA: St. Jude's, Piedmont Clericus

J. 8/28, Roanoke, VA: Covenant REC, Rev. Veley institution as vicar

K. 9/11, Mason, OH: Trinity Episcopal visit, 1 reception

L. 9/13, Dayton, OH: Christ the King, Rev. McNamara/Costa planning

M. 9/17-18, Owensboro, KY: Redeemer, Kline ordination diaconate, episcopal visit, 6 confirmations

N. 9/25, Dayton, OH: Christ the King, Costa and Pelot diaconate ordination

O. 9/25-30, Ridgecrest, NC: ACNA Bishops Conclave

VI. October-December 2022

A. 10/2, Connersville, IN Trinity: visit church plant

B. 10/7-10, Appomattox, VA: St. Andrews episcopal visit, 7 confirmations

C. 10/19-21, Lynchburg, VA: DCS Synod

D. 10/22-24, Lynchburg, VA: All Saints episcopal visit, 3 confirmations

E. 10/29, Eaton, OH: meeting with Dcn. Andrew and Heather Costa

F. 11/5-6, Chantilly, VA: Holy Trinity episcopal visit, 4 confirmations

G. 11/7-8, REC Doctrine/Worship, Constitution/Canons via Zoom

H. 11/8, Dayton, OH: Christ the King vestry, Ansonia, OH church plant presentation

I. 11/9-10, REC Bishops meeting via zoom

J. 11/9, St. Andrew's Appomattox vestry via Zoom, rector's resignation

K. 11/10, Mason, OH, interview Christ Our Hope candidate with clergy team

L. 11/13, Fairborn, OH: Christ Our Hope episcopal visit, 4 confirmations

M. 11/22, St. Andrew's Bishop's Council via zoom

N. 12/2-5, Memphis, TN: St James episcopal visit, 3 confirmations

O. 12/10-11, Dayton, OH: Christ the King episcopal visit, 6 confirmations

P. 12/15, ACNA Bishops via Zoom

Q. 12/18, Mason, OH: Trinity, co-celebrate Sunday

R. 12/18, ACNA Bishops' Committee via Zoom

S. 12/21, Mason, OH: Lindner Center of Hope, Lessons & Carols, Rev. Truax

T. 12/29, St. Andrew's Bishop's Council via Zoom

U. 12/30, Cincinnati, OH: Spring Grove Cemetery, celebrant funeral for Gladys Fitzpatrick

VII. January-March 2023

A. 1/1, Fairborn, OH: Christ Our Hope: Sunday worship, rector candidate Rev. Lewis celebrant

B. 1/8-14, Melbourne, FL: ACNA Bishops

C. 1/17, Standing Committee via Zoom

D. 1/18, Mason, OH: Trinity vestry

E. 1/21-22, Greenhills, OH: Dcn. Tim Kline, attorney ,Trinity Mason crisis

F. 1/23-31: numerous calls regarding Trinity crisis…Dcn. Bill Barto assisted

G. 1/25, Bishop's Council via Zoom: St Andrew's crisis

H. 1/26, West Chester, OH: Rev. Josiah Jones SC president, Trinity crisis

I. 1/26, West Chester, OH: meet with Rev. Jones, Trinity Sr. Warden and Sexton regarding Trinity crisis

J. 1/29, Mason, OH: Trinity REC, assumed interim rector duties after Rev. Joyner departure

K. 1/31, Trustees conference via Zoom

L. 2/2, Mason, OH: Rev. Mike Lewis, rector candidate Christ Our Hope, Fairborn.

M. 2/5, Mason, OH: Trinity Mason, Sunday preach, celebrate

N. 2/7, Mason, OH: Trinity vestry meeting

O. 2/12, Mason, OH: Trinity Mason, Sunday preach, celebrate

P. 2/15, Ohio Valley and Piedmont Convocation clergy meetings

Q. 2/18-19, Amelia, VA: Holy Cross building consecration

R. 2/22, Mason, OH: Trinity Ash Wednesday service

S. 2/24, REC 100 Committee via Zoom

T. 2/26, Mason, OH: Trinity All-parish meeting followed by Sunday worship-preach, celebrate

U. 3/20, REC Constitution/Canons Committee via Zoom

V. 3/21, DCS Standing Committee via Zoom

W. 3/23, Johnson City, TN: Church plant, meet with lay leaders

X. 3/24-25, Richmond, VA: DCS Piedmont Clericus

Y. 3/25-26, Richmond, VA: St. Jude's episcopal visit, 4 confirmations, 9 receptions

Z. 4/5-9, Mason, OH: Trinity Holy Week and Easter services

AA. 4/14-15, Dayton, OH: Christ Our Hope, Clericus, Piedmont Convocation

BB. 4/15, Dayton, OH: Christ Our Hope: Institution Rev. Michael Lewis, Rector

CC. 4/16, Dayton, OH: Christ the King, parish visit, preach, 2 confirmations

DD. 4/22-23, Leesburg, VA: Church of Our Saviour, episcopal visit,12 confirmations, 21 receptions

EE. 4/25, REC Bishops' meeting via Zoom

Summary

Episcopal visits: 29

Confirmations: 116

Receptions: 56

Other diocesan travel/visits/Zoom: 48

Ordinations Presbyter: 1

Ordinations Deacon: 5

Institutions Rector: 2

Building Consecrations/Dedications: 4

Clericus, others: 36

Provincial meetings: 10 (travel-5; via Zoom-5)

REC meetings: 11 (travel-1; via Zoom-10)

BISHOPS, ARCHDEACON

Manto, The Rt. Rev. Peter, Ordinary**; Morse,** The Rt. Rev. Daniel, Bishop Emeritus; **Thompson,** The Very Rev. W. Scott, Adn.

PRESBYTERS (26)
Beckham, The Rev. Dr. Christopher; **Boettner**, The Rev. Roy K. (Keith); **Clauson**, The Rev. Dr. Marc A.; **Edgerton**, The Rev. Dr. Paul; **Fitzpatrick**, The Rev. Michael; **Gingerich**, The Rev. Bart; **Goodwin**, The Rev. David; **Grout,** The Rev. Damien; **Heaton**, The Rev. John; **Herman**, The Rev. Christopher; **Houser**, The Rev. Canon Jon S. (Scott); **Jones,** The Rev. Josiah; **Kell,** The Rev. Jonathan; **Lewis**, The Rev. Michael; **MacGregor**, The Rev. Canon Ian; **McNamara**, The Rev. Wayne; **Mills**, The Rev. Ken; **Morse,** The Rev. Davidson R.; **Parker,** The Rev. Dr. Eric; **Sanders**, The Rev. Franklin; **Spieth**, The Rev. Michael; **Straw**, The Rev. David; **Taranto,** The Rev. Dominic; **Tarsitano**, The Rev. Richard; **Truax**, The Rev. David; **Veley,** The Rev. Duane

DEACONS (8)

Barto, The Rev. Dcn. William; **Butler,** The Rev. Dcn. Mark; **Costa**, The Rev. Dcn. Andrew; **Fitzpatrick,** The Rev. Dcn. Stuart; **Kline**, The Rev. Dcn. Timothy; **Lowery**, The Rev. Dcn. Jameson; **Overton**, The Rev. Dcn. Jameson; **Pelot**, The Rev. Dcn. Aaron;

DEACONESSES (2)

Caldwell, Michelle; **Johnson**, Teresa

RETIRED CLERGY (8)

Crenshaw, The Rev. Dr. Curtis**; Josephsen**, The Rev. Dr. Hans; **Kump**, The Rev. William; **Mills**, The Rev. Dr. Doug; **Palmer,** The Rev. Canon Richard Ph.D.; **Tuten**, The Rev. Edward; **Uselton,** The Rev. Randy; **Workowski,** The Rev. Richard

POSTLUANTS (3)

Presbyterate: **Costa,** The Rev. Dcn. Andrew
Diaconate: **Davis**, Ralph; **Hynd**, Matthew; **Rafferty**, Coleman

CANDIDATES DEACONESS (1)

Fleming, Shelley

PARISHES, MISSIONS, CHURCH PLANTS (22)

Alabama (1)

St. Johns, Chelsea

Indiana (2)

Trinity Anglican, Connersville; Trinity Anglican, Evansville

Kentucky (1)

Christ the Redeemer, Owensboro

North Carolina (3)

Church of The Redeemer, Wilson; All Saints, Raleigh; St. Andrew's, Asheboro

Ohio (5)

Christ Our Hope, Fairborn; Christ the King, Dayton; Dark County church plant, Ansonia; St. Lazarus Mission, Dayton; Trinity, Mason

Tennessee (3)

St. James, Memphis; Christ Our Hope, Westpoint; Tri-city church plant, Johnson City

Virginia (7)

All Saints, Lynchburg; Church of Our Saviour, Leesburg; Covenant, Roanoke; Holy Cross, Amelia, Holy Trinity, Chantilly; St. Jude's; Richmond; St. Paul's, Lexington

Respectfully Submitted,

+Peter Manto

Rt. Rev. Peter Manto
Ordinary of the Diocese of the Central States

Diocese of the Central States of the Reformed Episcopal Church
April 20, 2023

REPORT OF THE STANDING COMMITTEE FOR THE 57th GENERAL COUNCIL

ORGANIZATION

2021-2022 Composition
Clergy Members - The Rev. Josiah Jones (2022), The Rev. Keith Boettner (2023), The Rev. Jonathan Kell (2024) Lay Members - Dss. Teresa Johnson (2022), Mr. Jon McGill (2023), Mr. Jeff Brown (2024)
Ex Officio Members –Bishop Peter Manto, Archdeacon Scott Thompson, the Treasurer Fr. Ken Mills

2022-2023 Composition
Clergy Members - The Rev. Keith Boettner (2023), The Rev. Jonathan Kell (2024), The Rev. Josiah Jones (2025), Lay Members - Mr. Jon McGill (2023), Mr. Jeff Brown (2024), Mr. Tom McConnell (2025)
Ex Officio Members –Bishop Peter Manto, Archdeacon Scott Thompson, the Treasurer Fr. Ken Mills

ACTIONS

Postulancy:

1. On 13 October 2021, the Standing Committee received a postulancy application for Matthew Hynd, from Christ Our Hope REC in Westpoint, Tennessee. He is currently a seminarian at RES. On 18 October 2021, the Standing Committee recommended to the Bishop Ordinary that be accepted as a Postulant.
2. On 1 August 2022, the Standing Committee received a postulancy application for Coleman Rafferty, from Church of Our Saviour in Oatlands, VA. On 4 August 2022, the Standing Committee recommended to the Bishop Ordinary that he be accepted as a Postulant.
3. On 8 August 2022 the Standing Committee received a postulancy application and materials from David Heng of Trinity Anglican in Evansville IN. On 11 August 2022, The Standing Committee recommended to the Bishop Ordinary that he be accepted as a Postulant.
4. On 22 September 2022, the Committee received the application for ordination to the Diaconate for Mr. Jameson Overton from Christ Our Hope, Westpoint TN. He was examined by the Chaplains yesterday.
5. On 24 September 2022, the Committee received the application for ordination to the Diaconate for Mr. Matthew Hynd from Christ Our Hope, Westpoint TN. He will be examined by the Chaplains in the months ahead.
6. On 6 December 2022, the Committee approved the application of Mr. Jonathan McGill to the postulancy. Mr. McGill attends at Christ the King Anglican Church in Dayton, OH.

Holy Orders:

1. On 20 July 2021, the Standing Committee received application materials for reception of Fr. Matthew Joyner of the Orthodox Church in America. The Committee approved his reception on 22 July and received the favorable report of the Examining Chaplains on 4 August.

2. On 6 August 2021, the Standing Committee received application materials for reception of Fr. Richard Tarsitano of the Anglican Catholic Church. The Committee approved his reception on 8 August and received the favorable report of the Examining Chaplains on 24 August.
3. On 4 October 2021, the Standing Committee received application materials for the reception of the Rev. Andrew Costa. The Committee approved his reception as a candidate for ordination in our Church on 13 October 2021.
4. On 29 October 2021, Mr. Jameson Lowery was recommended for ordination to the Diaconate. He was ordained on 31 July 2022.
5. On 29 October 2021, Dcn. Duane Veley was recommended for ordination to the Presbyterate. He was ordained on 20 November 2021.

   On 9 September 2022, Mr. Timothy Kline was recommended for ordination to the Diaconate. He was ordained on 18 September.
6. On 20 September 2022, Mr. Andrew Costa and Mr. Aaron Pelot were recommended for ordination to the Diaconate. They were ordained On 25 September.
7. On 9 February 2023, Fr. Michael Lewis was received in the REC from the ACNA.

Reception of a Parish:

1. On 17 January 2022, the Standing Committee voted to affirm the reception of Trinity Anglican Church in Connersville, IN, and voted further to approve the use of REC100 funds to support the parish's ongoing ministry.
2. On 10 February 2023, the Standing Committee voted to approve the beginning of an Extension Work in Johnson City, TN, which will be conducted under the auspices of the REC100 program.

Calls of Rectors:

1. On 16 February 2022, the Standing Committee received the call of Fr. Duane Veley to Covenant REC in Roanoke, VA. His application was approved on 18 February 2022.
2. On 2 September 2021, the Standing Committee received and approved the call of Fr. Matthew Joyner to Trinity Church in Mason, Ohio.
3. On 9 February 2023, Fr. Michael Lewis' call as Rector to Christ our Hope in Fairborn, OH was approved.

Affirmation of Episcopal Election:

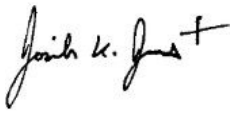
1. On 18 March 2022, the Standing Committee provided consent to the election of the Rev. Willie J. Hill to be Bishop Coadjutor of the Diocese of the Southeast.
2. On 8 December 2022, the Standing Committee provided consent to the election of the Rev. William Jenkins to be the Bishop Coadjutor of the Diocese of the Northeast and Mid-Atlantic.

Duties as Assigned:

1. On 26 January 2021, the Standing Committee received and approved the application materials for the Order of Deaconesses of Mrs. Shelley Fleming of Holy Trinity, Fairfax, Virginia.
2. On 14 October 2021, the Standing Committee received a position description and nomination from the Bishop Ordinary for a Diocesan Chancellor. Mr. Dan Bell of Church of Our Saviour, Oatlands was the nominee. On 18 October 2021 the Committee approved the nomination.
3. On 19 May 2022 and 11 July 2022, the Standing Committee met with Bishop Manto via Zoom to discuss a discipline matter in our Diocese, and to advise and support our Bishop.

4. In January of 2023, the Committee worked with the Bishop regarding a difficult clergy discipline issue in Mason, Ohio. We met on Zoom on Tuesday, January 17 to discuss the matter.
5. On 9 February 2023, the Standing Committee agreed to a proposal to send a letter of disaffiliation to St. Andrew's Anglican Church in Appomattox, VA.
6. The Committee met via Zoom on 21 March 2023 to discuss various Diocesan matters.
7. The Standing Committee reviews local Protection Policies for Minors and Specially Protected Adults, in keeping with our Diocesan policy. We have thus far reviewed the policy submitted by Church of Our Saviour, Oatlands, and by All Saints Anglican in Lynchburg.

Respectfully submitted,



Fr. Josiah Jones,
President of the Standing Committee,
Diocese of the Central States

DIOCESE OF MID-AMERICA

STATISTICAL REPORT OF THE
ORDINARY OF THE DIOCESE OF MID-AMERICA
TO THE 57TH GENERAL COUNCIL OF THE REFORMED EPISCOPAL CHURCH

JUNE 7-9, 2023

Since the last General Council held in June 2021, I had the following number of meetings, visits, events, and services, including baptisms, confirmations, ordinations, installations, investitures, consecrations, weddings and funerals.

June 2021 – June 2023

Diocesan Meetings/Events: 57 Parish Visits/Episcopal Visits: 41 Baptisms 1
Confirmations: 208 & Receptions: 66
Weddings: 3
Funerals 4
Ordinations 9
Installations: 3
Consecrations: 2
Other: 12

In addition to weekly Cathedral Staff and Diocesan Staff meetings, I attended the following:

Diocesan Meetings and Events

June 25, 2021	Qualifying Clergy Examination, Andrew Voelkel
August 2	DMA Synod Planning
August 10	Search Committee, St. Michael's Anglican Church, Broken Arrow, OK

September 8	Clergy Examination, Spencer Amaral & Edward Fruin
September 13	DMA Standing Committee
September 14	Bishop's Council, Covenant Church, Greenville, MI
September 21	Vestry, Anglican Church of the Epiphany, La Mirada, CA
September 23	Diaconate Clergy Examination, Garrett Agajanian
September 27	DMA Synod Planning
October 7-8	DMA Synod, Dallas, TX
October 10	Vestry, St. Michael's Anglican Church, Broken Arrow, OK
October 15	Mariners' Church of Detroit Trustees Banquet
November 17-20	Holy Trinity Houston Men's Retreat Speaker
January 18, 2022	DMA Trustees
January 19	Cranmer House Trustees
January 19	DMA Deans
February 1	DMA Standing Committee
February 6	Groundbreaking Ceremony, Good Shepherd REC, Tyler, TX
February 9-12	Clergy Retreat, Convocation of the West, Santa Clara, CA
March 12	DMA Cathedral Vestry Retreat, Dallas, TX
March 16	DMA Cathedral Lenten Series Speaker, Dallas, TX
March 22	DMA Cathedral Chapter Meeting, Dallas, TX
April 11	DMA Deanery of South Texas/Southern Louisiana Eucharist of Collegiality, St. Matthias Anglican Church, Katy, TX
April 12	DMA Deanery of North Texas Eucharist of Collegiality Church of the Holy Communion Cathedral, Dallas, TX
May 9	Cathedral Staff Retreat
May 9-11	North Texas Deanery Clergy Retreat, Camp Crucis, Granbury, TX
May 13	Cranmer Theological House Faculty and Dinner
May 14	Cranmer Theological House Commencement
May 17	DMA Standing Committee
May 20	Presbyterate Clergy Examination, Rev. Deacon Jacob Skogen
May 23	DMA Synod Planning
May 26-27	Upper Midwest Deanery Clericus, Holy Trinity Anglican Church, Webster Groves, MO
June 7-8	Southeast Deanery Clericus, St. Timothy's Anglican Church, Jonesboro, AR
June 23	Bishop's Council, St. Mark the Evangelist, Waxahachie, TX
July 5	Qualifying Examination, Rt. Rev. Frank Brulc
July 27	DMA Standing Committee
August 16	Cranmer Theological House Trustees
August 18	Bishops Council, St. Mark the Evangelist, Waxahachie, TX
September 12	DMA Synod Planning
September 12	DMA Standing Committee
October 5-7	DMA Synod, Church of the Holy Communion, Dallas, TX
October 21	Mariners Church of Detroit, Trustees Banquet
November 16-18	Holy Trinity Houston Men's Retreat Speaker
January 17, 2023	DMA Trustees Meeting
January 24	Cranmer Theological House Trustees
February 10	Cranmer Theological House Governance
February 21	Cranmer Theological House Journal
February 25	Cathedral Vestry Retreat
March 9	Bishops Council, St. Mark the Evangelist, Waxahachie, TX
March 10	Cranmer Theological House Bylaws
March 14	DMA Standing Committee

April 4	DMA Deanery of North Texas Eucharist of Collegiality, Church of the Holy Communion, Dallas, TX
April 24	Cranmer House Trustees
May 15-17	DMA Deanery of North Texas Clergy Retreat, Granbury, TX
May 19	Cranmer Theological House Faculty and Dinner
May 20	Cranmer Theological House Commencement
May 22	DMA Standing Committee

Parish & Episcopal Visits / Confirmations

June 20, 2021	Parish Visit	Christ the King Anglican Church, Atlanta, GA
June 27	Episcopal Visit	St. Timothy's Anglican Church, Jonesboro, AR 1 Confirmation
July 18	Episcopal Visit	St. Thomas of Canterbury, Houston, TX 6 Confirmations / 1 Reception
August 2	Parish Site Visit	St. Benedict's Anglican Church, Rockwall
September 5	Episcopal Visit	Trinity Anglican Church, Pagosa Springs, CO 2 Confirmations
September 26	Parish Visit	Good Shepherd Anglican Fellowship, Colorado Springs, CO
October 3	Episcopal Visit	St. Stephen's Anglican Church, Montrose, CO 5 Confirmations
October 8	Private Confirmation	Church of the Holy Communion 1 Confirmation
October 17	Episcopal Visit	Mariners Church of Detroit, MI 3 Confirmations
October 24	Episcopal Visit	Christ's Chapel, Riverside, CA 9 Confirmations
October 31	Episcopal Visit.	Iglesia Holy Communion, Dallas, TX 20 Confirmations / 3 Receptions
November 21	Episcopal Visit	Church of the Holy Trinity, Houston, TX 3 Confirmations
December 5	Episcopal Visit	Anglican Church of the Epiphany, La Mirada, CA 9 Confirmations
December 12	Episcopal Visit	Covenant Church, Heber Springs, AR
January 2, 2022	Congregational Zoom	Good Shepherd Anglican Fellowship, Colorado Springs, CO
February 6.	Episcopal Visit	Good Shepherd REC, Tyler, TX 18 Confirmations
February 11	Parish Visit	St. Paul's Anglican Church, Los Altos, CA
March 19-20	Pastoral Visit.	Jerry Kistler, Montrose, CO
April 3	Episcopal Visit.	St. Mark the Evangelist, Waxahachie, TX 9 Confirmations / 12 Receptions
April 10.	Episcopal Visit.	St. Barnabas Anglican Church, Bellville, TX
April 24.	Episcopal Visit.	Holy Trinity Anglican Church, Webster Groves, MO 9 Confirmations
May 1.	Episcopal Visit	Holy Cross Anglican Church, Alpine, TX 1 Confirmation
May 15	Episcopal Visit	St. Benedict's Anglican Church, Rockwall, TX 14 Confirmations / 10 Receptions
May 22	Episcopal Visit.	Good Shepherd Anglican Fellowship, Colorado Springs, CO 3 Confirmations

May 31	Private Confirmation	Church of the Holy Communion, Dallas, TX 1 Confirmation
June 5	Episcopal Visit	Church of the Holy Communion Cathedral, Dallas 12 Confirmations / 3 Receptions
June 5	Episcopal Visit	Iglesia Holy Communion Cathedral, Dallas, TX 7 Confirmations / 3 Receptions
July 3	Episcopal Visit	St. Paul's Anglican Church, Houston, TX 3 Confirmations
August 7	Episcopal Visit	Iglesia Santa Cruz, Dallas, TX 5 Confirmations
August 21	Episcopal Visit	St. Timothy's Anglican Church, Jonesboro, AR 3 Confirmations / 2 Receptions
September 11	Episcopal Visit	All Saints Anglican Church, Shreveport, LA
October 23	Episcopal Visit	Mariners Church of Detroit, MI 9 Confirmations
October 30	Episcopal Visit	St. Matthias Anglican Church, Katy, TX 3 Confirmations / 8 Receptions
October 30.	Episcopal Visit	Iglesia San Matias, Katy, TX 1 Confirmation
November 13.	Episcopal Visit	St. Stephen's Anglican Church, Flowood, MS 10 Confirmations / 3 Receptions
November 20.	Episcopal Visit	Church of the Holy Trinity, Houston, TX 1 Confirmation / 1 Reception
April 16, 2023	Episcopal Visit	St. Andrew's Church, Lake Almanor, CA 2 Confirmations / 2 Receptions
May 7	Episcopal Visit	Church of the Resurrection, Crosby, TX 4 Confirmations / 2 Receptions
May 14	Episcopal Visit	The Chapel of the Cross, Dallas, TX 12 Confirmations / 1 Reception
May 21	Episcopal Visit	St. Benedict's Anglican Church, Rockwall, TX 5 Confirmations / 13 Receptions
June 4	Episcopal Visit	Church of the Holy Communion, Dallas, TX 17 Confirmations / 3 Receptions

Baptisms

Aug. 15, 2021	Della Wilkerson	Church of the Holy Communion, Dallas, TX

Weddings

October 30, 2021	Mr./Mrs. Landry Dalton, Church of the Holy Communion, Dallas
February 19, 2022	Mr./Mrs. Joseph Fell, Hacienda Del Mar, Los Cabos, Mexico July 16 Mr./Mrs. Daniel Sutton, North Carolina

Funerals

July 14, 2021	Mr. Bill Williams, Church of the Holy Communion, Dallas, TX
September 8	Mrs. Martha Schenken, Church of the Holy Communion, Dallas, TX
September 10, 2022	Rev. Tom Vestal, All Saints, Shreveport, LA
March 25, 2023	Dr. Robert Pickering, Church of the Holy Communion, Dallas, TX

Ordinations

July 10, 2021	Rev. Kent Bartel, Ordination to the Presbyterate
July 10	Rev. Jesus Quintero, Ordination to the Presbyterate
September 15	Rev. Deacon Spencer Amaral, Ordination to the Diaconate
September 15	Rev. Deacon Edward Fruin, Ordination to the Diaconate
October 3	Rev. Deacon Garrett Agajanian, Ordination to the Diaconate October
8	Rev. Deacon Jacob Skogen, Regularized to the Diaconate
Mar. 5, 2022	Rev. David Norton, Ordination to the Presbyterate
May 27	Rev. Jacob Skogen, Ordination to the Presbyterate
March 17, 2023	Rev. Derek Harmon, Ordination to the Presbyterate

Installations

June 27, 2021	Rev. Thomas McGee as Dean, Deanery of the South
January 23, 2022	Rev. Richard Jones as Rector, St. Michael's Anglican Church, Broken Arrow, OK
September 26, 2022	Rt. Rev. Willie J. Hill, Jr., as Ordinary of the Diocese of the Southeast REC

Consecrations

August 13, 2022	Rt. Rev. Willie J. Hill, Jr., Diocese of the Southeast REC
April 29, 2023	Rt. Rev. William A. Jenkins, Sr., Diocese of the Northeast & Mid-Atlantic

Other

July 8-10, 2021	Anglican Way Institute (AWI) Plenary Speaker, Dallas, TX
September 10-12	Philip Edgcumbe Hughes Lecture Series, Lecturer, Dallas, TX
November 12-14	Seminary Course Professor, Cranmer Theological House
March 25-27, 2022	Seminary Course Professor, Cranmer Theological House
May 2	Anglican Way Institute Conference Planning
June 3	Anglican Way Institute Conference Planning
July 7-9	Anglican Way Institute Conference Plenary Speaker, Dallas, TX
September 9	Anglican Way Institute Conference Planning
September 19	Anglican Way Institute Conference Book Editors Planning December
2-4	Seminary Course Professor, Cranmer Theological House
March 7, 2023	Anglican Way Institute Conference Planning
May 31-June 2	Anglican Way Institute Conference Planning

REPORT OF THE STANDING COMMITTEE OF THE REC DIOCESE OF MID-AMERICA TO THE 57th GENERAL COUNCIL OF THE REFORMED EPISCOPAL CHURCH June 2023

The following is a summary of the actions taken by the Standing Committee of the Diocese of Mid-America since the last General Council held in June 2021.

Standing Committee Meeting
Monday, September 13, 2021

Action taken:

A. Approved Candidacy for Holy Orders
   a. Mr. Bradley Adams, St. Stephen's Anglican Church, Montrose, CO
B. Parish Transfer
   In –
   a. Approved Anglican Church of the Epiphany, La Mirada, CA, from ACNA Diocese of Western Anglicans
C. Clergy Transfer
   a. The Rev. Dr. Greg Peters, Rector, Anglican Church of the Epiphany, La Mirada, CA, from the ACNA Diocese of Western Anglicans

Standing Committee Meeting
Tuesday, February 1, 2022

Action taken:

A. Approved Candidacy for Holy Orders
   a. Mr. Randy Randall, Good Shepherd REC, Tyler, TX
   b. Mr. Derek DeMars, St. Benedict's Anglican Church, Rockwall, TX
B. Approved Candidacy for Deaconess
   a. Mrs. Renee Boutwell, Holy Cross Anglican Church, Alpine, TX
C. Approved for Ordination to the Presbyterate
   a. The Rev. Dcn. David Norton, Church of the Holy Communion Cathedral, Dallas, TX
   b. The Rev. Dcn. Jacob Skogen, Holy Trinity Anglican Church, Webster Groves, MO
   c. The Rev. Dcn. James Sullivan, Covenant Church, Greenville, MI
D. Status Changes
   a. The Rev. Paul Cook, Covenant Church, Greenville, MI, retired from active ministry, named Rector Emeritus
   b. The Rev. Dcn. Joshua Farris, Holy Cross Anglican Church, Alpine, TX, resigned from ministry
   c. The Rev. Richard Jones, St. Michael's Anglican Church, Broken Arrow, OK, installed as Rector
   d. The Rev. James Sullivan, Covenant Church, Greenville, MI, installed as Rector
E. Parish Transfer
   In –
   a. Approved Iglesia Santa Cruz, Dallas, TX, from ACNA Diocese of Quincy
   b. Approved St. Mark's on the Plains, Amarillo, TX from ACNA Diocese of the Southwest
F. Clergy Transfer
   In –
   a. The Rev. Omar Magana Bravo, Iglesia Santa Cruz, Dallas, TX
G. Approved Creation of Provisional Response Team
H. In Memoriam
   a. The Rev. Robert Blaine Kemendo, St. Barnabas Anglican Church, Bellville, TX (May 21, 1954–February 1, 2022)

Standing Committee Email Vote
Monday, February 28, 2022

Action taken:

A. Approved by unanimous consent the episcopal election of the Rev. Willie J. Hill, Jr., Rector of St. John's REC in Charleston, SC, as Bishop Coadjutor in the Diocese of the Southeast

Standing Committee Resolution
Wednesday, March 30, 2022

Action taken:
The following Resolutions were adopted:

WHEREAS, DoMA operates Cranmer House Theological Seminary as a formally registered assumed name of DoMA, rather than through a separate corporate entity; and

WHEREAS, DoMA desires to obtain exemption from oversight of the seminary by the Texas Workforce Commission and by the Texas Higher Education Coordinating Board, which exemption is available to approved entities that are exempt under the Internal Revenue Code Section 501(c)(3) as amended upon application for such exemption; and

WHEREAS, entities exempt under the Internal Revenue Code Section 501(c)(3) as amended are now required to provide in their organizational and governing documents, that in the event of the dissolution of the entity, all assets of that entity shall be transferred to another educational, religious, charitable, or other similar organization that is qualified for exemption under the Internal Revenue Code Section 501(c)(3) as amended; and

WHEREAS, DoMA is an entity exempt under the Internal Revenue Code Section 501(c)(3) as amended pursuant to its May 1, 1964 Group ruling from the Internal Revenue Service, but DoMA does not reflect the aforementioned required language in its organizational and governing documents;

WHEREAS, the Corporation is, in fact, managed by the Standing Committee and by the Board of Trustees constituted and provided for in the Constitution and Canons of the Diocese of Mid-America, as amended in 2019, though this management structure is not reflected in the corporate documents filed with the State of Illinois; and

WHEREAS, the 1888 Articles of Incorporation refer to a Board of at least five Directors, and not a Board of Trustees, and the amendments to the Articles of Incorporation reflect the existence of Directors and Officers, since corporations are managed by their Boards of Directors and Officers, but these corporate documents do not mention the actual management structure;

NOW THEREFORE, the Members of the Standing Committee of DoMA hereby approve the amending of the Articles of Incorporation to include the required language for 501(c)(3) corporations and to clarify the management of the Corporation as follows:

1. RESOLVED, that recognizing that the Diocese of Mid-America is exempt under the Internal Revenue Code Section 501(c)(3) as amended, pursuant to its May 1, 1964 group ruling from the Internal Revenue Service, the Corporation shall amend its Articles of Incorporation filed May 16, 1888, as amended May 14, 1912 and August 12, 1998, to fully amend and restate its object

and purpose in order to incorporate the following language applicable to and now required of non-profit corporations exempt under the Internal Revenue Code Section 501(c)(3) as amended, as follows:

> "The object and purpose for which this corporation is formed is to establish and maintain churches of the Reformed Episcopal Church, supervise and govern churches within the jurisdiction of The Diocese of Mid-America, aid needy clergymen and their families, and promote the general charitable work of such churches within the limits of The Diocese of Mid-America and to fulfill these purposes as an exempt organization in accordance with the provisions of the Internal Revenue Code Section 501(c)(3) as amended. Accordingly, upon the discontinuance of the Non-Profit Corporation known as The Diocese of Mid-America, the assets of the Corporation are to be transferred to an educational, religious, charitable or other similar organization that is qualified for exemption under the Internal Revenue Code Section 501(c)(3) as amended."

2. RESOLVED, that the Articles of Incorporation as amended be further amended to clarify that the management of the Corporation is vested in a Board of Directors, which Board is the Board of Trustees constituted and provided for in the Constitution and Canons of the Diocese of Mid-America, as amended, and which Board shall be no fewer than five; this amendment shall also clarify that the Corporation shall also have corporate officers as provided for in the Constitution and Canons of the Diocese of Mid-America, as amended, including a President, at least one Vice-President, a Treasurer, and a Secretary and such other officers as the Diocese of Mid-America may decide upon from time to time.

3. RESOLVED, that the Directors of The Diocese of Mid-America and the President and Secretary are hereby authorized and directed to do any and all acts as are necessary to effectuate the foregoing resolutions.

Standing Committee Meeting
Tuesday, May 17, 2022

Action taken:

A. Approved Candidacy for Holy Orders
   a. Mr. Brett Lemke, Church of the Holy Communion Cathedral, Dallas, TX
B. Approved Candidacy for Deaconess
   a. Mrs. Melinda Brown, Church of the Holy Communion Cathedral, Dallas, TX
C. Approved Reception as Postulant
   a. Mr. Sunil Clarence Rajah, Blessed Trinity Church, El Cajon, CA
D. Approved Ordination to the Diaconate
   a. Mr. Sunil Clarence Rajah, Blessed Trinity Church, El Cajon, CA
E. Approved Setting Apart as a Deaconess, pending successful completion of canonical exam
   a. Ms. Cheryl Ivers, Church of the Holy Communion Cathedral, Dallas, TX
F. Status Changes
   a. The Rev. Robert Ahrens, Church of Our Savior, Joplin, MO, retired from active ministry
G. Clergy Transfer
   In –
   a. The Rev. Andrew Brummett, from REC Diocese of the Northeast/Mid-Atlantic
   b. The Rev. Dcn. Derek Harmon, from ACNA Diocese of the South

Standing Committee Meeting
Thursday, June 2, 2022

Action taken:

A. Formation by the Most Rev. Ray Sutton of a Diocesan Board of Inquiry according to Title II, Canon 30 of the REC Canons

Standing Committee Meeting
Wednesday, July 27, 2022

Action taken:

A. Approved report from the Board of Inquiry which resulted in an agreed upon inhibition
B. Status Change
    a. The Rev. Jason VanBorssum status changed to "not in good-standing"

Standing Committee Meeting
Monday, September 12, 2022

Action taken:

A. Approved Candidacy for Holy Orders
    a. Mr. Rex Bradshaw, St. Stephen's Anglican Church, Flowood, MS
    b. Mr. James Allen, St. Andrew's Anglican Church, Glendale, AZ (conditional approval)
    c. Mr. Michael Nader, All Saints Anglican Church, Shreveport, LA
    d. Mr. Chad McIntyre, Christ's Chapel, Riverside, CA (conditional approval)
B. Approved Reception as Presbyter
    a. The Rt. Rev. Frank W. Brulc, St. Michael's Anglican Church, Broken Arrow, OK as Curate and Presbyter, formerly in the Anglican Province of Christ the King
    b. The Rev. Garrin Dickinson, The Chapel of the Cross, Dallas, TX, released from the Episcopal Church (conditional approval pending successful completion of qualifying exam)
C. Approved Examination and Ordination to the Presbyterate
    a. The Rev. Dcn. Derek Harmon, Church of Our Savior, Joplin, MO (conditional approval pending successful completion of clergy exam)
D. Approved Ordination to the Presbyterate
    a. The Rev. Dcn. Edward Fruin, The Chapel of the Cross, Dallas, TX
E. Clergy/Deaconess Transfers
    In –
    a. The Rev. Steven McCarthy, St. Barnabas Anglican Fellowship, Lansing, MI, Priest-in-Charge from ACNA Anglican Diocese of the Living Word
    Out –
    a. The Rev. Lawrence Jones, St. Thomas of Canterbury, Houston, TX, to the United Episcopal Church
    b. Dss. Nancy Jones, St. Thomas of Canterbury, Houston, TX, to the United Episcopal Church
F. Approved members of the newly created Provisional Response Team
G. In Memoriam
    a. The Rev. Tom Vestal, All Saints Anglican Church, Shreveport, LA (July 31, 1938–August 8, 2022)

Standing Committee Electronic Vote
Friday, November 11, 2022

Action taken:

A. Approved by unanimous consent the episcopal election of the Rev. William A. Jenkins, Sr., as Bishop Coadjutor in the Diocese of the Northeast/Mid-Atlantic REC.

Standing Committee Meeting
Tuesday, March 14, 2023

Action taken:

A. Approved Candidacy for Holy Orders
   a. Mr. Joe Woodwell, Church of the Holy Communion Cathedral, Dallas, TX
   b. Mr. Nathan van Beek, Anglican Church of the Epiphany, La Mirada, CA
   c. Mr. Matthew Visk, Christ's Chapel, Riverside, CA
B. Approved Candidacy for Deaconess
   a. Mrs. Jane Charnock, St. Mark the Evangelist, Waxahachie, TX
C. Approved Reactivation of Postulancy
   a. Mr. Kevin Harris, St. Thomas of Canterbury, Houston, TX
D. Approved Examination and Ordination to the Diaconate (pending successful completion of exam)
   a. Mr. John Rowland, Good Shepherd REC, Tyler, TX
   b. Dr. Randy Randall, Good Shepherd REC, Tyler, TX
   c. Mr. Kevin Harris, St. Thomas of Canterbury, Houston, TX
E. Status Changes
   a. Mr. Michael Nader, All Saints Shreveport, suspended from postulancy
   b. Mr. Tim Kucera, St. Benedict's Anglican Church, Rockwall, TX, removed from postulancy
   c. Mr. Derek DeMars, St. Benedict's Anglican Church, Rockwall, TX, removed from postulancy
   d. Mrs. Becky Elliston, St. Benedict's Anglican Church, Rockwall, TX, removed from candidacy for deaconess
   e. The Rev. Jacob Skogen, Holy Trinity, St. Louis, MO, leave of absence
   f. The Rev. Edward Fruin, The Chapel of the Cross, Dallas, TX, Curate
   g. Christ's Chapel, Riverside, CA, elevated from mission status to parish status
F. Clergy Transfers
   In –
   a. Chaplain Rory Kendall Felton, from Episcopal Diocese of Fort Worth
   Out –
   a. The Rev. Dcn. Spencer Amaral to Diocese of the Southeast REC
   b. The Rev. Marcus Emmons, *in process*
   c. The Rev. Adam James Gadomski to ACNA Diocese of the South
G. Parish Transfer
   a. Christ Anglican, Hot Springs, AR, *in process*
H. Approved Deposition of Presbyter
   a. Mr. Jason VanBorssum
I. In Memoriam
   a. The Very Rev. Jerry Kistler, Rector of St. Stephen's Anglican Church, Montrose, CO, March 21, 1966-January 10, 2023

Standing Committee Meeting
Monday, May 22, 2023

Action taken:

A. Approved Candidacy for Holy Orders
   a. Mr. Jose Bartolo, St. Andrew's Anglican Church, Glendale, AZ
   b. Mr. Matthew Visk, Christ's Chapel, Riverside, CA (entry date revised to application date of 2/4/2023, rather than 3/14/2023, the date he was approved by the Standing Committee)
B. Approved Candidacy of Deaconess
   a. Mrs. Carol Couch, St. Timothy's Anglican Church, Jonesboro, AR
C. Approved Ordination to the Presbyterate
   a. The Rev. Dcn. Sunil Rajah, Blessed Trinity Church, El Cajon, CA
D. Status Changes
   a. The Rev. Dr. Steve Rutt, appointed Dean of the Convocation/Deanery of the West
   b. The Rev. Derek Harmon, Vicar of Church of Our Savior, Joplin, MO
   c. The Rev. Jesse Barkalow, Vicar of Holy Cross Church, Colorado Springs, CO
E. Clergy Transfers
   In –
   a. The Rev. Tait Deems from the Diocese of the Northeast/Mid-Atlantic REC
F. Approved new Cranmer Theological House Constitution/Bylaws
G. Approved new Mission, Christ Church Anglican Church, Colorado Springs, CO (formerly Good Shepherd Anglican Fellowship) and Vicar, the Rev. Tait Deems
H. Approved new Mission, Holy Cross Church, Colorado Springs, CO (formerly Holy Cross Oratory)

DIOCESE OF THE NORTHEAST & MID-ATLANTIC

Report of the Rt. Rev. R. Charles Gillin to the 57th General Council of the Reformed Episcopal Church

Dear Brethren:

This report summarizes my episcopal activities for the years 2021 and 2022. These activities can be found in detail in the Minutes of the Diocese of the Northeast & Mid-Atlantic for the 141st and 142nd diocesan Councils. These Minutes can be found on the diocesan website: rec-nema.org under the "Council" link.

Regular Episcopal Visitations to churches in 2021:

Visits	Confirmations	Canonical Receptions
22	52	13

Regular Episcopal Visitations to churches in 2022 (Four year-end visitations, not recorded in the Minutes of the 141st diocesan Council, are included):

Visits	Confirmations	Canonical Receptions
20	31	13

At my request, the following clergy visited these churches that had no confirmations or specific need for the bishop to visit during the 2022 diocesan year:

8/14/22 - Archdeacon Jon W. Abboud: Good Shepherd Church - South Easton, MA
9/11/22 - Archdeacon Jon W. Abboud: St. Luke's & Bishop Hoffman Church - Philadelphia, PA
9/18/22 - Archdeacon Jon W. Abboud: Good Shepherd Church - Brooklyn, NY
9/18/22 - Dean Eric W. Jorgensen: Bishop Cummins Church – Catonsville, MD 9/25/22 - Canon William A. Jenkins: Grace Church – Havre de Grace, MD

Clergy Receptions, Transfers, Removals, Institutions and Ordinations

On 12/28/20 I transferred, by request, the Rev. Michael D. Fitzpatrick to the Reformed Episcopal Diocese of the Central States under the oversight of the Rt. Rev. Peter Manto.

On 1/28/21 I transferred, by request, the Rev. Obaid George to the Reformed Episcopal Diocese of Mid-America under the oversight of the Most Rev. Dr. Ray R. Sutton.

On 3/30/21 I transferred, by request, the Rev. Paul S. Howden to the Reformed Episcopal Diocese of Mid-America under the oversight of the Most Rev. Dr. Ray R. Sutton.

On 3/30/21 I transferred, by request, the Rev. Dcn. Theodore R. Powell to the ACNA Anglican Network in Canada under the oversight of the Rt. Rev. Charlie Masters.

On 4/12/21 I received a letter dimissory from the Rt. Rev. Peter Manto, Ordinary of the REC Diocese of the Central States, for the Rev. Bartholomew Martin. Rev. Martin is a 2007 graduate of the Reformed Episcopal Seminary currently serving as a U.S. Army Chaplain to a unit located in Richmond, VA. He and his family have relocated to Lancaster Co., Pennsylvania to help care for aging parents. The Standing Committee approved the Bishop's recommendation of his reception onto our diocesan clergy rolls as of the date of transfer.

On 3/9/22 I issued a Letter Dimissory for the Rev. Andrew Brummett, at his request, to the Reformed Episcopal Diocese of Mid-America. Fr. Brummett served this Diocese as Head Master of Christ Academy, Collingdale, PA, as Interim at Grace Church, Collingdale, PA, as administrator and teacher at Atonement Academy in Philadelphia, PA and as the chairperson of the Christian Education Committee. We are thankful for his ministry among us and pray God's blessing upon him and his family.

On 2/1/22 I received and approved the application of the Rev. Earnest Nadeem to be received as presbyter in this Diocese. The Standing Committee concurred on 5/19/22.

On 9/11/22 I Instituted the Rev. Shawn Riley as the Rector of Grace Reformed Episcopal Church, Collingdale, PA.

On 7/2/22 the Rev. Dcn. Dr. Thomas Thomas was issued a Letter Dimissory to the Ecclesiastical Authority of the ACNA Diocese of the Living Word.

Ordinations

Rev. Aaron Tyler Cappucci & Rev. Matthew Gregory Maule - On June 24, 2022 at 5:00pm, the Feast of St. John the Baptist, I ordained the Rev. Aaron Tyler Cappucci and the Rev. Matthew Gregory Maule to the presbyterate. The Presenter was the Very Dr. Rev. Jason Patterson who also delivered the sermon. The Litanist was the Rev. Tait Deems. The Epistoller was the Rev. Timothy Cappucci and the Gospeller was the Rev. Jonathan Kell. Other participants were the Rev. Barton Gingerich and Mr. Gregory Maule. A lovely reception, hosted by the parish, was held following the service.

Jared Lovell – On November 2, 2022 I ordained Mr. Jared Lovell, Deacon, at Grace Reformed Episcopal Church, Scranton, PA. The ordinand was presented by the Rev. Ricky McCarl who also served as a Litanist in addition to the Rev. Michael D.Blitz. The sermon was delivered by the Rev. William G. Garrison, Jr.

Clergy Necrology

The Rev. Canon William S. Jerdan
On July 17, 2021 Jan and I attended the Memorial Service for the Rev. Cn. William Jerdan at Immanuel Presbyterian Church in Warrenville, IL. I spoke briefly and Cn. John Boonzaaijer, President of the Board of Foreign Missions, and I were privileged to present a Resolution of Appreciation to the Jerdan family. Canon Jerdan's orders were held in the Diocese of Mid-America.

The Rev. Barton L. Craig
On Wednesday, September 1, 2021 Jan and I attended the funeral service for the Rev. Barton L. Craig held at St. Mark's Reformed Episcopal Church in Rydal, PA. The Officiant was the Very Rev. Jason S. Patterson, who had been pastorally ministering to Rev. Craig and his family. I conducted the Interment at Arlington Park Cemetery in Pennsauken, NJ. Rev. Craig had served the Diocese as Rector and Interim Rector in several charges over many years prior to his retirement. He is survived by his wife Ronell.

The Rev. Ronald D. Bretherick, 71, of Ventnor, NJ passed into the presences of his Lord and Savior from complications of Covid-19 on Thursday, October 14, 2021. He grew up in Glenolden, PA and is a graduate of St. Joseph's University and the Reformed Episcopal Seminary. Pastor Ron was the Rector of St. John's By-The-Sea Reformed Episcopal Church where he served for 35 years until his retirement in 2016. He also served the Lord on various boards of directors including the Atlantic Christian School and Hope Pregnancy Center and was an instructor for the Reformed Bible Institute. Jan and I attended the funeral service held on October 21, 2021 at the First Presbyterian Church in Ocean City, NJ. Rev. Bretherick is survived by his wife, Sue.

The Rt. Rev. Daniel G. Cox
Bishop Daniel Gilbert Cox, a retired bishop of the Reformed Episcopal Church, and longtime pastor of Bishop Cummins Church in Catonsville, MD, departed this earthly life and entered the presence of his Lord on October 16, 2021, a month short of his 90th birthday.

Bishop Cox was born on November 15, 1931 in Abington Township, PA. Following high school, he entered the Theological Seminary of the Reformed Episcopal Church in Philadelphia, from which he graduated in 1952. That same year he moved to Baltimore, was ordained a deacon, and began ministering at Koontz Memorial Chapel (now Faith Church) in the Armistead Gardens community of East Baltimore. In 1954 he married Patricia Stiemly and was ordained a presbyter. Throughout the 1950s he continued to serve at Koontz Chapel and attended the Johns Hopkins Evening School, from which he received a Bachelor of Science in social sciences.

In 1960, Bishop Dan accepted a call to pastor Bishop Cummins Memorial Church, which was in the process of relocating from West Baltimore to Catonsville. In 1984, he was consecrated a bishop in the Reformed Episcopal Church. He served as an assistant Bishop in the Diocese of the Northeast and Mid-Atlantic, while continuing as Rector of Bishop Cummins Church.
Bishop Cox retired from active ministry in 1996. He came out of retirement briefly two years later, to serve as Interim Pastor of St. Stephen's Reformed Episcopal Church in Eldersburg, MD which he had helped to found in the early 1980s as a mission of Bishop Cummins. He remained active in service, making occasional episcopal visits to parishes throughout the diocese. Bishop Cox is survived by his wife Patricia of 67 years.

The funeral service for Bishop Cox was held at Bishop Cummins Church on Saturday, October 23, 2021. I presided and was assisted by the Rev. Cedric R. Benner, rector of the parish, the Rev. Canon William A. Jenkins, Sr., the Very Rev. Gerald S. McLynn and the Very Rev. Dr. Eric W. Jorgensen, who delivered the homily. Bishop Cox is interred at Glen Haven Memorial Park in Glen Burnie, MD.

I AM the resurrection and the life, saith the Lord: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die. St. John 11:25, 26

Church Reception

Good Shepherd Anglican Church

On June 6, 2021 I visited and received Good Shephard Anglican Church into our Diocese. They were transferred from the ACNA Diocese of Pittsburgh. On the occasion of that visit, I also confirmed seven new members. The church meets in the chapel of Zion Lutheran Church in Harrisburg, PA. A reception was held following services. This Mission is served by the Rev. Ricky McCarl.

Church Release

St. Mary's Church – New York, NY – On June 27, 2019 the Rev. Belgrave Pelle advised me that the parish was considering another jurisdictional affiliation because of the issue of women's ordination. I was notified that the vestry has voted to pursue this on March 11, 2020. On January 7, 2021 I received notice that the congregation voted to disassociate from our Diocese. The petitions contained 139 names of members. I continued to be in communication with Rev. Pelle about possible alternative arrangements. Two ANCA jurisdictions, that ordain women to the priesthood, chose not to pursue a relationship with St. Mary's Church. I emailed Rev. Pelle to determine if the vestry was still insistent on affiliating with a jurisdiction that ordained women to the priesthood or would they possibly consider one that ordained women to the diaconate. He acknowledged that was a possibility. Shortly thereafter, I contacted Bishop Julian Dobbs of the Diocese of the Living Word to determine his interest. He has several churches in the New York City area under care. He made contact with Rev. Pelle and subsequently, the church made application to be received into the ACNA Diocese of the Living Word. Even though St. Mary's Church disaffiliated with the NEMA Diocese, nonetheless, Bishop Dobbs requested a letter of release from me and the Standing Committee, since the church held membership in our Diocese for over 25 years. I also released Rev. Pelle to the care of Bishop Dobbs without issuing a letter dimissory. At the Standing Committee meeting on May 19, 2022 I requested, with regret and sorrow, that the Standing Committee vote to release St. Mary's Church from NEMA diocesan oversight. That recommendation was seconded and sustained.

Church Building Purchase

Good Shepherd Church – South Easton, MA

The Very Rev. Eduardo A. Andrade reported the purchase of the New Hope Christian Chapel, 6 Meadowhill Ct., South Easton, MA 02375 on April 21, 2022. The congregation of Good Shepherd had been renting this facility for many years. We rejoice with them and pray God's blessing on their ministry on their 'new' building. Archdeacon and Mrs. Jon Abboud visited the church, on behalf of the bishop, on August 14, 2022 and presented the rector and congregation with a congratulatory plaque in recognition of their building purchase.

Additional Diocesan Activities

Daughters of the Holy Cross

A chapter for this women's prayer ministry was established at Faith Church, Baltimore, MD by Mrs. Kim Jenkins. Several women have been meeting by Zoom with instructors from the Daughters during the discernment process. Their induction into this prayer ministry was held on Sunday, October 9, 2022 at Faith Church. Canon William Jenkins and I participated in the service. Members of the St. Elizabeth Chapter in South Carolina were present to welcome and present these newest members. Congratulations to this "Faithful Daughters" chapter and its members: Sandra Alsruhe, Meagan Bohlen, Chee Cox, Shirley Fisher, Jan Gillin, Allison Gillespie-Jenkins, Kim Jenkins and Emily Marble.

Reformed Episcopal Seminary
I continue to serve as Chancellor of the Seminary.

Election of a Co-adjutor
I laid before the Standing Committee the need to elect a Co-adjutor for the Diocese and the Standing Committee concurred. I provided the President with a time table. A sustainability form was filed with the Archbishop's office and the ACNA College of Bishops approved the election process. In addition, Presiding Bishop Ray Sutton also provided his permission.

An Episcopal Search Committee was appointed by Dean Eric Jorgensen. The Committee polled the clergy and churches for the names of potential candidates. Since Dean Jorgensen's name was put forward as a candidate, the Canons required him to recuse himself as the chair of the Episcopal Search Committee. The Canons specify, should this eventuate, that the most senior presbyter on the Standing Committee then assume the chairmanship of the Episcopal Search Committee. The Ven. Dr. Jon W. Abboud was advised of this responsibility and agreed to fulfill it.

The Episcopal Search Committee continued its duties under the guidance of Dr. Abboud. A vitae was requested from each candidate and individual ZOOM interviews were held. Dr. Abboud worked closely with Bishop William Murdoch, who is Archbishop Foley Beach's representative for Episcopal elections in the Jurisdiction. All required clearances were obtained and the Episcopal Search Committee submitted its recommendation for acceptance.

I chaired the Standing Committee meeting held on September 21, 2022. The candidates, who also serve on the Standing Committee, dismissed themselves during the discussion to consider the recommendation of the Episcopal Search Committee. At a meeting held on October 3, 2022, the Standing Committee voted to put forward the following for election as Coadjutor to the 142nd Diocese of the Northeast & Mid-Atlantic of the Reformed Episcopal Church to be held on November 3-4, 2022 in Scranton, PA:

- The Rev. Canon William A. Jenkins, Sr.
- The Very Rev. Dr. Eric W. Jorgensen

I concurred with this action of the Standing Committee.

On November 3, 2022, the diocesan Council elected the Rev. Canon William A. Jenkins, Sr. Bishop-Coadjutor Elect. He was approved by the ACNA College of Bishops, meeting in Melbourne, FL on January 12, 2023.

His Service of Consecration was held at 11:00 am on April 29, 2023, at Bishop Cummins Memorial Church in Catonsville, MD. The Most Rev. Foley Beach and the Most Rev. Ray R. Sutton were Co-consecrators.

Respectfully submitted,
The Right Rev. R. Charles Gillin,
Bishop Ordinary NEMA Diocese

REPORT OF THE STANDING COMMITTEE OF THE DIOCESE OF THE NORTHEAST & MID-ATLANTIC AND CENTRAL & EASTERN CANADA

To the Fifty-seventh General Council of the Reformed Episcopal Church

Dear Brethren:
This report represents a summary of the actions of the Standing Committee of the Diocese of the Northeast & Mid-Atlantic that are recorded in detail in the minutes of the One Hundred Fortieth and the One Hundred Forty-First Councils. The membership of the Committee for each year of the triennium will be found listed in the same published records.

The Committee has held meetings since its last reporting to the Fifty-Sixth General Council. During the triennium, the Very Rev. Eric W. Jorgensen served as President and the Rev. Cedric R. Benner served as Secretary.

CANONICAL EXAMINATIONS/ORDINATIONS/RECEPTIONS/TRANSFERS
Clergy Reception
On December 28, 2020, Bp. Gillin transferred, by request, the Rev. Michael D. Fitzpatrick to the Reformed Episcopal Diocese of the Central States under the oversight of the Rt. Rev. Peter Manto.

On January 28, 2021, Bp. Gillin transferred, by request, the Rev. Obaid George to the Reformed Episcopal Diocese of Mid-America under the oversight of the Most Rev. Dr. Ray R. Sutton.

On March 30, 2021, Bp. Gillin transferred, by request, the Rev. Paul S. Howden to the Reformed Episcopal Diocese of Mid-America under the oversight of the Most Rev. Dr. Ray R. Sutton.

On March 30, 2021, Bp. Gillin transferred, by request, the Rev. Dcn. Theodore R. Powell to the ACNA Anglican Network in Canada under the oversight of the Rt. Rev. Charlie Masters.

On April 12, 2021, Bp. Gillin received a letter dimissory from the Rt. Rev. Peter Manto, Ordinary of the REC Diocese of the Central States, for the Rev. Bartholomew Martin. Rev. Martin is a 2007 graduate of the Reformed Episcopal Seminary currently serving as a U.S. Army Chaplain to a unit located in Richmond, VA. He and his family have relocated to Lancaster Co., Pennsylvania to help care for aging parents. The Standing Committee approved the Bishop's recommendation of his reception onto our diocesan clergy rolls as of the date of transfer.

On March 9, 2022, Bp. Gillin issued a Letter Dimissory for the Rev. Andrew Brummett, at his request, to the Reformed Episcopal Diocese of Mid-America. Fr. Brummett served this Diocese as Head Master of Christ Academy, Collingdale, PA, as Interim at Grace Church, Collingdale, PA, as administrator and teacher at Atonement Academy in Philadelphia, PA and as the chairperson of the Christian Education Committee. We are thankful for his ministry among us and pray God's blessing upon him and his family.

On February 1, 2022, Bishop Gillin received and approved the application of the Rev. Earnest Nadeem to be received as presbyter in this Diocese. **The Standing Committee concurred with this action on May 19, 2022.**

On July 7, 2022, the Rev. Dcn. Dr. Thomas Thomas was issued a Letter Dimissory to the Ecclesiastical Authority of the ACNA Diocese of the Living Word.

Ordination Exams

On April 6, 2022, the Examining Chaplains examined the Rev. Deacon Matthew G. Maule and the Rev. Deacon Aaron T. Cappucci for advancement to the priesthood. Both men passed their exams which were held at St. Mark's Church, Rydal, PA where each have been involved in ministry. A joint ordination service has been tentatively scheduled for Friday evening, June 10, 2022, at St. Mark's Church. Rev. Maule's advancement was previously approved by this Committee.

Bp. Gillin requests that the Standing Committee approve the advancement of the Rev. Deacon Aaron T. Cappucci to the priesthood in the Diocese. **The Standing Committee approved this motion.**

Ordinations

Rev. Aaron Tyler Cappucci & Rev. Matthew Gregory Maule - On June 24, 2022, at 5:00pm, the Feast of St. John the Baptist, Bp. Gillin ordained the Rev. Aaron Tyler Cappucci and the Rev. Matthew Gregory Maule to the presbyterate. The Presenter was the Very Rev. Jason Patterson who also delivered the sermon. The Litanist was the Rev. Tait Deems. The Epistoller was the Rev. Timothy Cappucci and the Gospeller was the Rev. Jonathan Kell. Other participants were the Rev. Barton Gingerich and Mr. Gregory Maule. A lovely reception, hosted by the parish, was held following the service.

Jared Lovell – On November 2, 2022, Bp. Gillin ordained Mr. Jared Lovell, Deacon, at Grace Reformed Episcopal Church, Scranton, PA. The ordinand was presented by the Rev. Ricky McCarl who also served as a Litanist in addition to the Rev. Michael D.Blitz. The sermon was delivered by the Rev. William G. Garrison, Jr.

Church Reception

On June 6, 2021, Bishop Gillin visited and received **Good Shephard Anglican Church** into our Diocese. They were transferred from the ACNA Diocese of Pittsburgh. On the occasion of that visit, Bishop Gillin also confirmed seven new members. The church meets in the chapel of Zion Lutheran Church in Harrisburg, PA. A reception was held following the service. This Mission is served by the Rev. Ricky McCarl.

Changes in Pastoral Connection

Grace Church – Collingdale, PA – The church issued a call, which was accepted by the Rev. Shawn Riley, on August 10, 2021. The Rev. Riley will serve the parish and continue to work at Reformed Episcopal Seminary. On September 11, 2022, Bp. Gillin instituted the Rev. Shawn Riley as the Rector of Grace Reformed Episcopal Church, Collingdale, PA.

Pastoral vacancies

Emmanuel Church (Mission) – Pipersville, PA – Canon Jonathan Riches continues to serve as Interim Vicar. He has scheduled a number of visiting ministers and Seminary students to assist with services.

New Redeemer Church – Jersey City, NJ – This parish continues under the Bishop's oversight. Bishop Gillin has been assisted by the Dean Jerry Mc Lynn who has agreed to schedule presbyters to serve the Eucharist once-a-month at the church. Mr. Norris Gadsden, Jr. Warden and Mr. Tyrell Brinson have been alternating reading Morning Prayer and preaching.

Grace Church (Mission) – Scranton, PA – This mission continues under the Bishop's oversight. Mr. Jared Lovell, Sr. Warden and Dr. Joshua Arp, Jr. Warden continue to provide local lay leadership in the absence of a vicar along with other local vestry members. Mr. Lovell was hired by the church to perform intern-related activities. He has also filed his Postulant's application. The Rev. William Garrison has been engaged by the vestry to visit the church twice each month to preside at the Lord's Table and to preach.

St. Peter's Church – Elkton, MD – The Rev. Frank Spadafora continues to serve as Interim Vicar. A Search Committee has been formed and the Committee has issued a letter to prospective pastoral candidates.

Clerical Necrology

The Rev. Canon William S. Jerdan
On July 17, 2021, Bishop Gillin and his wife attended the Memorial Service for Cn. Willian Jerdan at Immanuel Presbyterian Church in Warrenville, IL. Bishop Gillin spoke briefly and Canon John Boonzaaijer, President of the Board of Foreign Missions, and Bishop Gillin were privileged to present a Resolution of Appreciation to the Jerdan family.

The Rev. Barton L. Craig
The Rev. Bartram Craig was promoted to glory on August 27, 2021. His funeral service was held at St. Mark's Church, Rydal, PA on Wednesday, September 1. The Very Rev. Dr. Jason Patterson was the officiant. Bishop Gillin officiated at the interment which took place at Arlington Park Cemetery in Pennsauken, NJ. The Rev. Craig held pastorates and served as Interim in the Diocese on several occasions. Memorial gifts are requested to be sent to the Seminary.

The Rev. Ronald D. Bretherick
Bp. and Mrs. Gillin attended the funeral service for the Rev. Ronald D. Bretherick 71, of Ventnor, NJ held on October 21, 2021, at the First Presbyterian Church in Ocean City, NJ. The Rev. Bretherick passed into the presence of his Lord and Savior from complications of Covid-19 on Thursday, October 14, 2021. He grew up in Glenolden, PA and is a graduate of St. Joseph's University and the Reformed Episcopal Seminary. Pastor Ron was the Rector of St. John's By-The-Sea Reformed Episcopal Church where he served for 35 years until his retirement in 2016.

He also served the Lord on various boards of directors including the Atlantic Christian School and Hope Pregnancy Center and was an instructor for the Reformed Bible Institute. A private family burial was scheduled for Arlington Cemetery in Drexel Hill, PA. The Rev. Bretherick is survived by his wife, Susan.

The Rt. Rev. Daniel G. Cox
Bishop Daniel Gilbert Cox, a retired bishop of the Reformed Episcopal Church, and longtime pastor of Bishop Cummins Reformed Episcopal Church in Catonsville, MD, departed this earthly life and entered the presence of his Lord on October 16, 2021, a month short of his 90th birthday.

Bishop Cox was born on November 15, 1931, in Abington Township, PA. Following high school, he entered the Theological Seminary of the Reformed Episcopal Church in Philadelphia, from which he graduated in 1952. That same year he moved to Baltimore, was ordained a deacon, and began ministering at Koontz Memorial Chapel (now Faith Church) in the Armistead Gardens community of East Baltimore. In 1954 he married Patricia Stiemly and was ordained a presbyter. Throughout the 1950s he continued to serve at Koontz Chapel and attended the Johns Hopkins Evening School, from which he received a Bachelor of Science in social sciences.

In 1960, Bishop Dan accepted a call to pastor Bishop Cummins Reformed Episcopal Church, which was in the process of relocating from West Baltimore to Catonsville. In 1984, he was consecrated a bishop in the Reformed Episcopal Church. He served as an assistant Bishop in the Diocese of the Northeast and Mid-Atlantic, while continuing as Rector of Bishop Cummins Church.

Bishop Cox retired from active ministry in 1996. He came out of retirement briefly two years later, to serve as Interim Pastor of St. Stephen's Reformed Episcopal Church in Eldersburg, MD which he had helped to found in the early 1980s as a mission of Bishop Cummins Church. He remained active in

service, making occasional episcopal visits to parishes throughout the diocese. Bishop Cox is survived by his wife Patricia of 67 years.

The funeral service for Bishop Cox was held at Bishop Cummins RE Church on Saturday, October 23, 2021. Bishop Gillin presided and was assisted by the Rev. Cedric R. Benner, rector of the parish, the Rev. Canon William A. Jenkins, Sr., the Very Rev. Gerald S. McLynn and the Very Rev. Dr. Eric W. Jorgensen, who delivered the homily. Bishop Cox is interred at Glen Haven Memorial Park in Glen Burnie, MD.

Other Actions of the Standing Committee

Election of a Bishop Co-adjutor

Bp. Gillin laid before the Standing Committee the need to elect a Bishop Co-adjutor for the Diocese. This Committee previously approved his recommendation. Bp. Gillin has provided the President with a time table. A sustainability form has been filed with the Archbishop's office and the ACNA College of Bishops have approved the election process. In addition, Presiding Bishop Ray Sutton has also given his permission.

An Episcopal Search Committee was appointed by Dean Eric Jorgensen. The Committee polled the clergy and churches for the names of potential candidates.

At the September 21, 2022 meeting of the Standing Committee meeting, the Standing Committee acknowledged the work of the Episcopal Search Committee by thankfully receiving its report.

At a meeting held on October 3, 2022, the Standing Committee voted to put forward the following for election as Coadjutor to the 142nd Diocese of the Northeast & Mid-Atlantic of the Reformed Episcopal Church to be held on November 3-4, 2022 in Scranton, PA:

- The Rev. Canon William A. Jenkins, Sr.
- The Very Rev. Dr. Eric W. Jorgensen

Bp. Gillin concurred with this action of the Standing Committee.

On November 3, 2022 the diocesan Council elected the Rev. Canon William A. Jenkins, Sr. Bishop-Coadjutor Elect. He was approved by the ACNA College of Bishops, meeting in Melbourne, FL on January 12, 2023.

His Service of Consecration was held at 11:00am on April 29, 2023 at Bishop Cummins Reformed Episcopal Church in Catonsville, MD. The Most Rev. Foley Beach and the Most Rev. Ray R. Sutton were Co-consecrators.

Respectfully submitted,
The Rev. Cedric R. Benner
Secretary

DIOCESE OF THE SOUTHEAST

Report of the Bishop Ordinary
Diocese of the Southeast
Reformed Episcopal Church

To the 57th General Council of the Reformed Episcopal Church:

As a newly elected, consecrated, and inducted bishop in the Reformed Episcopal Church, I am please to share this, my first, report as a bishop with you.

Following my induction as bishop ordinary of the Diocese on September 16, 2022 during the 50th Diocesan Anniversary Celebration held at Redeemer Reformed Episcopal Church, Pineville, SC *(this event was held one day shy of 40 years from the date of my ordination to the deaconate held in the same location on September 17, 1982)*, my episcopate began with thoughts of **RE**conciling, **RE**storing, and **RE**energizing the people and the work of the Diocese of the Southeast with special emphasis placed on **RE** ***(Reformed Episcopal)***.

Understanding that this task could only be accomplished through the power of our Living Lord, I rehearsed and rested on His promise found in Jeremih 33:3 –

"Call to Me, and I will answer you, and show you great and mighty things, which you do not know."

And so, the journey began …

General Administration

As I began this work, three particular goals were set: First, to fully reopen our places of worship with congregants returning following their time away during the pandemic. Second, to encourage fellowship among and bring our clergy together as one unit thus, the year was declared "The Year of the Clergy." Third, to move our diocesan administration from a manual to an electronic operation. To this end, a diocesan technology team has been established and testing of the transition has begun.

Diocesan Visits, Roles and Functions

Episcopal Visits and Confirmations – The work of the episcopate within the diocese has been exciting and rewarding. As I made my two-day visits to each of our parishes, which included examinations of candidates for confirmation, open discussion with rectors, vestries *(and any congregants desiring to be present)*, and examination of the parish registries on Saturdays and celebrating the Holy Communion on Sundays, I am pleased to report, as of this writing, visitations to 23 of our 34 parishes and 24 confirmands: 18 at Christ the King Church, Marietta, GA; tree at Liberty Church, Jamestown, SC; one at All Saints Church, Greenville, SC; and two at New Saint Thomas' Church, Columbia, SC.

Marriage – I was honored to serve, Along with the Rev. Dr. Marshall Blalock, as co-officiant of the marriage of one of our Reformed Episcopal Clergy, the Rev. Anthony B. Thompson, and Miss Darlene Jackson on Friday, October 28, 2022, at First Baptist Church, Charleston, SC.

Funerals/Memorials – A diocesan-wide memorial service was held on Good Friday, April 7, 2023. The purpose of this service was to provide a time of remembrance of those who joined the Church Triumphant during the "COVID YEARS," regardless of cause of departure. Because of the health

restrictions during this time period, many went about the business of burying their dead, neglecting the opportunity to mourn their loss. This occasion provided an opportunity for such. 143 souls, ranging in age from two to 101 years of age were remembered.

Missions – Particular focus is being place on the REC 100 efforts in the Diocese of the Southeast as two additional Canons have been appointed to oversee the work: the Revs. Tony Melton and Tory Liferidge. Along with the Rev. Canon A. Cameron Robinson, the Rev. Canon Liferidge will lead in efforts of church revitalization and the Rev. Canon Melton will lead in church planting efforts.

Two new parishes have been planted in the diocese, one recently elevated from mission status to a full parish, and at least two new plants are planned in the near future. We pray that our ever faithful Lord will send an outpouring of His Holy Spirit on these efforts.

The Missionary Convention of the Diocese of the Southeast and others have partnered to sponsor a short-term mission trip to Roatan, Honduras, CENTRAL AMERICA, June 28-July 5, 2023. to provide medical and spiritual care. We are pleased that several Reformed Episcopalians, including a medical doctor, are members of this team. We covet your prayers for this evangelistic mission.

Theological Education – On Thursday, March 23, 2023, Cummins Memorial Theological Seminary held the Inaugural Bishop Sanco K. Rembert Memorial Lecture at Saint Paul's Anglican Church, Summerville, SC. New Testament scholar and poet, Dr. Bonnie B. Thurston of Wheeling, WV taught on "Persistence and Humanity: Jesus on Prayer in Luke11:1-13 and 18:1-14.

Denominational – An opportunity to fellowship with brothers and sisters in the Diocese of Mid-America of the Reformed Episcopal Church presented itself when I was invited to share God's Word during their 115th Diocesan Council held October 4-6, 2022 at the Church of the Holy Communion in Dallas, TX. My wife, Gale, accompanied me on this trip and, as Chairperson of the Committee on Women's Ministry of the Reformed Episcopal Church, fellowshipped with the women of the diocese as she brought greetings and updates from the committee during the time of their annual diocesan Women's Day Project Offering Luncheon.

On Saturday, April 29, 2023, I was honored to serve as co-presenter at the Consecration of the Rev. Canon William A. Jenkins as Bishop Coadjutor of the Diocese of the Northeast and Mid-Atlantic.

Ecumenical

On Saturday, November 19, 2022, at Saint John's Reformed Episcopal Church, Charleston, SC, the Rev. Dr. Marshall Blalock and I again teamed as speakers for our community's One New Humanity Charleston Revival Service. Founded by the Rev. Anthony B. Thompson, *(whose wife Myra was one of the victims of the Charleston Nine Shooting*) the origin of the organization's name is based on Ephesians 2:14-15: *"For HE Himself is our PEACE, who has made the two groups ONE and has destroyed the barrier, the dividing wall of hostility, by setting aside HIS Flesh the law with its commandments and regulations. HIS purpose was to create in HIMSELF One New Humanity out of the two, thus making PEACE, ..."* The mission statement of this organization reads, *"By the Grace of GOD to encourage repentance, forgiveness and reconciliation in our cities, states and eventually in our nation for breaking down the walls that divide us and unifying all people in one family."* (One New Humanity Charleston | Prayer Procession
SEP Jubilee Assembly (onenewhumanitychs.org))

On Sunday, December 4, 2022, I served as officiant for the Consecration and Dedication Service for Agape InnerCity Community Church, the Rev. Dr. (Brother) Dallas Wilson, Leader. Housed on the east side of Charleston, this service celebrated the renovation and reopening of the church's worship place and facility from which a number of spiritual, educational, community and social ministries are launched. I

was encouraged to have my predecessor in the episcopate, the Rt. Rev. Alphonza Gadsden, Sr. with me on this occasion.

I continue to serve (since 2016) as a member of the Inter-denomination Clergy Advisory Council to the Mayor of the City of Charleston, SC in the area of racial reconciliation.

Provincial Relationship

June 12-16, 2022 – I attended the Anglican Church in North America's (**ACNA)** Provincial Council in Falls Church, VA where on Monday, June 13, 2022, I stood before the Anglican Church in North America's College of Bishops for final examination for the episcopate. The Lord being my helper, the examination was successfully completed. Leaving the council on June 15, we, along with two other newly-elected bishops and their wives, Gale and I traveled to the Loyola on the Potomac Retreat Center in Faulkner, MD to attend the Anglican Church in North America's Pre-consecration Retreat for Newly Elected Bishops. The retreat concluded on Saturday, June 18 with much insight for our new ministry of the episcopate and four new and dear friends: Bishops-elect Alec Cameron of the ACNA's Diocese of Pittsburg and Bishop-elect Alexander Farmer of the ACNA's Gulf Atlantic Diocese and their wives Tamara and Jodi, calling ourselves the "ACNA's College of Bishops Class of 2022"

On August 27, 2022, Gale I attended the Ordination and Consecration Service of Bishop-elect Alexander Farmer at Saint Peter's Anglican Cathedral in Tallahassee, FL.

September 25-29, 2022 – I attended the College of Bishops Conclave and the New Wineskins Missions Conference held at Ridgecrest Conference Center, Black Mountain, NC.

On January 9, 2023 I traveled to Washington, DC where the Rev. Canon Carlos Ortiz and I received training to become Endorsing Agents for Military Chaplains. Succeeding the Rev. Canon Robert C. Gresser, I was assigned as the New Endorsing Agent for Military Chaplains for the Reformed Episcopal Church. Leaving Washington, DC on January 10, I traveled to Melbourne, FL to attend the ACNA's College of Bishops Meeting, January 9-13, 2023. There, I was privileged to bring the message during Morning Prayer Service and to serve as chaplain to the Rev. Canon William A. Jenkins of the Diocese of the Northeast and Mid-Atlantic of the Reformed Episcopal Church as he endured final examination for the episcopate.

Global Anglican Future Conference (GAFCON)

I attended the Fourth Global Anglican Future Conference (**GAFCON IV**) in Kigali, Rwanda, EAST AFRICA, April 15-21, 2023 where approximately 1,300 Anglicans from at least six of the seven continents gathered and publicly affirmed, in writing, our belief that Jesus Christ alone is the head of the Church (GAFCON IV – The Kigali Commitment | GAFCON). I was especially humbled to be given an opportunity to share God's Word by way of interviews regarding our statement (https://youtu.be/NPV4jHGdIRw).

Exhortation

Chapters 32 and 33 of the Book of Jeremiah tells of King Zedekiah's imprisonment of the Prophet Jeremiah for preaching in the name of the LORD the message that God's judgment was upon the Nation of Israel and Judah for sinning against God.

In Jeremiah 33:1, scripture tells us, "The word of the LORD came to Jeremiah a second time, while he was still shut up in the court of the prison …." The emphasis here is on whose Word. In verse two, the LORD (YAHWEH) is mentioned three times thus, clearly indicating who is giving this word. The verse reads,

> "Thus says the **LORD** who made it, the **LORD** who formed it to establish it (the **LORD** is His name): *(vs 3)* 'Call to Me, and I will answer you, and show you great and mighty things, which you do not know.'"

God invited Jeremiah and all who are His, to come to Him in faith and pray with the confidence that He will answer. And so, my fellow Reformed Episcopalians, as we move through the next triennium for the Gory of God and the edification of the body let us "Call unto Him," and let Him show you great and mighty things, which you do not know."

F. B. Meyer, commenting on this passage said, "He cries to us, Call unto Me, call unto me. Little prayer, little blessing; more prayer, more blessings; much prayer, much blessing."

I conclude this report by extending thanks to the Most-High God for the leadership of the Most Rt. Rev. Ray R. Sutton, the Very Rev. Canon Jason Grote, the General Committee of the Reformed Episcopal Church, and the Diocese of the Southeast for the labor of love in preparing for the upcoming 57th General Council celebrating the 150th Anniversary of the Reformed Episcopal Church. Special thanks is extended to my dear wife, best friend, and counselor Mrs. Gale Hill for her continued encouragement and support.

Respectfully Submitted,

the Rt. Rev. Willie J. Hill, Jr.
Bishop Ordinary

ENDORSER FOR MILITARY CHAPLAINS

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Endorser for Military Chaplains in the Reformed Episcopal Church
Annual Report for the General Council of the Reformed Episcopal Church

Summary

The duties of endorsers encompass the following general categories: Pastor to our Military Chaplains, Liaison to the Armed Forces, and Liaison to other organizations. The past three years have seen major changes in the way the REC endorses military chaplains. Future chaplains will be endorsed through the ACNA Special Jurisdiction of the Armed Forces and Chaplaincy (The Right Reverend Derek Jones).

I. **Pastor to Military Chaplains**
Report

The following REC military chaplains were endorsed by the REC:

Dunlap, Dwight P.	Navy
Gough, Frank D. III	Civil Air Patrol
Martin, Bartholomew P.	Army
Ortiz, Carlos B.	Civil Air Patrol

Robinson, Arthur	Air Force
Felton, Rory K.	Navy
Adenuga, Bukola	Army (pending accession)

The following are chaplains from other organizations endorsed through the REC:

Danford, James F. (Anglican Province of America)	Air Force
Lormand, Lance M. (Diocese of Fort Worth)	Air Force
Mohler, Jonathan (Diocese of Fort Worth)	Army

The following are priests we currently endorse for Veterans' Administration Hospital or the Federal Bureau of Prisons:

Glenvil, Gregory	VA
Goodlin, Gary	VA
Simpson, John	VA
Ortiz, Carlos	Federal Bureau of Prisons

Endorsers are encouraged by the Services' Chiefs of Chaplains, the Armed Forces Chaplains Board (AFCB) and the National Conference on Ministry to the Armed Forces (NCMAF) to serve as pastors to their chaplains. Military chaplaincy can be a lonely job. Chaplains serve in a pluralistic environment. Nevertheless, chaplains are encouraged to maintain their denominational distinctiveness. This is an extremely important characteristic of a successful chaplain. Chaplains cannot do this without regular contact with their bishops, "sending churches," and endorsers.

Part of the pastoral ministry of the endorser is to visit our chaplains. Endorsers are encouraged to visit their chaplains at least once every three-year tour of duty. Regular visits allow our chaplains to share joys and concerns "face to face" with a pastoral representative.

Unlike the REC, The Special Jurisdiction of the Armed Forces and Chaplaincy has the necessary personnel (three bishops) and resources to accomplish this task.

Action Taken: The Special Jurisdiction of the Armed Forces and Chaplaincy has assumed the responsibility of overseeing our chaplains, providing training and pastoral support.

II. Liaison to the Armed Forces

Report

Each faith-groups endorser serves as a liaison to the Armed Forces, the Armed Forces Chaplains Board (AFCB), and the National Conference on Ministry to the Armed Forces (NCMAF). In this capacity, the Endorser for Military Chaplains represents the ACNA to each Service Chief of Chaplains (either a two-star general or admiral). The endorser provides the office of each Service Chief of Chaplains and the AFCB with the necessary documentation allowing our priests to serve as chaplains. Any questions regarding the ecclesiastical status of our priests are directed to the Endorser for Military Chaplains.

Occasionally, a chaplain will encounter an issue relating to his specific faith requirements and duties that cannot be resolved at his level. When this happens, the endorser has the authority to communicate directly with the Office of the Chief of Chaplain and the AFCB.

Change in Endorser

The Reverend Canon Robert Gresser has been replaced as the REC Endorser by The Right Reverend Willie Hill. Bishop Hill is assisted by The Reverend Canon Carlos Ortiz.

Change Endorsing Agency

The past three years have seen major changes in the way the REC endorses military chaplains. Future chaplains will be endorsed through the ACNA Special Jurisdiction of the Armed Forces and

Chaplaincy (The Right Reverend Derek Jones). Department of Defense Instructions and Military Regulations permit only one endorser for each denomination. Up until recently we—the ACNA and the REC—have violated this rule. Because the ACNA is a relatively new entity, we have been given a grace period to merge the two chaplaincies. Therefore, effective this year, the REC will no longer endorse future chaplains. All endorsements will be through the Special Jurisdiction of the Armed Forces and Chaplaincy. Current REC chaplains will continue to be endorsed by the REC. The REC will maintain its status as an endorser even if we have no chaplains to endorse. REC chaplains will fall under the ecclesial authority of Bishop Jones who will provide training, liaison, and pastoral support. REC chaplains will not lose their special distinctiveness; they will still be REC priests and they will still have REC bishops. They will maintain their distinctiveness in the same manner as the REC maintains our distinctiveness within the ACNA. Bishop Hill will partner with Bishop Jones in this endeavor.

Recommendation: Attend NCMAF meeting in January. Support Bishop Jones as he and his staff provide training and pastoral oversight to our chaplains.

III. Liaison to other Organizations

Report

Endorsers are encouraged to maintain contact with other endorsers. By attending the annual meeting of NCMAF, the REC Endorser meets other endorsers as well as representatives of the various services recruiting commands, and the Services' Chiefs of Chaplains. Attending these meetings allows the Reformed Episcopal Church to influence the Armed Forces on matters related to religious liberty and other concerns of the church *vis-à-vis* military service.

Recommendation: The Endorser for Military Chaplains should continue to attend the annual meeting of NCMAF.

COMMITTEE ON INTERCHURCH RELATIONS

Since the beginning of the Reformed Episcopal Church, we have been driven in our ecumenical relationships by the powerful invitation in our service of Holy Communion. It is, "Our fellow Christians of other branches of Christ's Church, and all who love our Divine Lord and Savior Jesus Christ in sincerity are affectionally invited to the Lord's Table." So committed to the unity of Christians, our first Bishop George David Cummins along with our other founders wanted these words at every Eucharist.

Beyond Holy Communion, however, this charitable spirit has historically guided our desire to live out and into the Lord's High Priestly prayer," that they all may be one . . . that the world might believer" (John 17:21). Based on this prayer concerning unity with fellow Christians, we have quoted the famous statement over the decades, "In things essential unity; in things non-essential liberty; in all other things charity."

The result has been numerous ecumenical dialogues throughout our history. Some of them have been with non-Anglican denominations such as the Moravians, Presbyterians, and so forth. Reformed Episcopalians were instrumental in the 1940s in forming the Federated Council of Churches that became the National Council of Churches. When the latter organization turned in a liberal direction, we withdrew our involvement.

Other ecumenical dialogues also have been with fellow Anglican jurisdictions like the Anglican Church of Nigeria and the Anglican Province of America. We have been able to enter important concordats. These unions without absorption into one another's jurisdictions have been approved through the constitutional processes of our General Committee and General Councils in the early 2000s.

With the Reformed Episcopal Church's involvement in forming the Anglican Church in North America, our REC Interchurch Relations Committee has worked in conjunction with the Ecumenical Relations Task Force of the ACNA. This historic new Anglican Province connected to the Global South of the Anglican Communion through GAFCON (the Global Anglican Future Conference), has been led to dialogues with a number denominations both Anglican and non-Anglican. Since I chair both ecumenical efforts as the Ecumenical Dean for the Ecumenical Relations Task Force of the ACNA, the Reformed Episcopal Church has been able to share and follow our historic charity toward "other branches of Christ's Church." It is critical to understand, however, that our jointly coordinated ecumenical efforts with the ACNA have operated with an ecumenical philosophy that we have called *The New Ecumenism Based on the Gospel and the Holy Scriptures.*

As I have developed in my *Presiding Bishop's Exhortation* for this 57th General Council, it is a much different day, world, and culture that are no longer sympathetic to the Christian worldview. Our present culture has become one of exclusive secularism. Our ecumenical involvements with non-Anglican denominations in this cultural context has been and is therefore, to the end that we might stand together for the witness of Jesus Christ as the only way to God the Father with historic Christian commitments of theology and morality. Concerning ecumenical dialogues with other Anglican jurisdictions within and without the Anglican Communion, the goal has been and is to seek the highest levels of unity without relinquishing time-proven allegiance to our own Reformed Episcopal standards of faith and order. With this introduction, I offer the following brief summary of the many ecumenical dialogues worked through the coordinated efforts of the REC Interchurch Relations Committee and the ACNA.

a. The Roman Catholic Church: In the history of Anglicanism, Anglicans have not unchurched Roman Catholics nor viewed them as unbelievers. Many developments in both of our churches (the *Lambeth Quadrilateral, Vatican II,* the *Malta Agreement* of 1968, and *the Anglican-Roman Catholic International Commission ARCIC*) have allowed greater pursuit of unity in the Gospel and Holy Communion. Since the beginning of the ACNA and as Ecumenical Dean of the Ecumenical Relations Task Force, I have been privileged to accompany our archbishop and other Anglican Bishops to meet with those at the highest levels of leadership including Popes to discuss how we might work together in the Gospel witness of Jesus Christ. I/we have paid respects to the Bishop of Rome according to Anglican tradition, recognizing him as "First among Equal" Bishops without granting jurisdiction in Anglican Churches. Our purpose has *not* been for *absorption* into the Roman Catholic Church. Much progress has been made toward greater Gospel witness together and unity without acquiescing our Anglican commitments. We have joined in producing important joint-statements on Biblical marriage and morality. Our conversations continue to these ends. We continue to call for the implementation of the historic *Malta Agreement* calling for unity without union (absorption). I am even planning to accompany Archbishop Foley Beach (the ACNA Primate) and Bishop Eric Menees (Chair for our ACNA Ecumenical Committee dialogues) for a return visit to the Vatican later this summer. Bishop Menees' committee has made considerable progress with the United States Conference of Catholic Bishops and their ecumenical representatives. They meet annually and sometimes more often. They are scheduled to meet in early fall.

b. The Orthodox Church in America: Anglicans and the Eastern Churches have a long history of ecumenical involvement. Some say it goes back to the 7th century when Theodore of Tarsus from the Eastern part of the Church became Archbishop of Canterbury. In the ACNA, shortly after our beginning we became engaged in ecumenical talks with the Orthodox Church in America. Our dialogues began when the OCA broke off ecumenical relations with The Episcopal Church. We produced papers together on the *Filioque* clause added to Western version of the Nicene Creed. We jointly affirmed in agreement Lambeth Conferences that the *Filioque* was in the original creed. When the ACNA produced its own *BCP2019* allowance was made for the *Filioque* not to be said as indicated by brackets around the phrase. Our dialogues have been working toward the production of a book on the history of Eastern Orthodox/Anglican relations and dialogues. We have also produced a document on a *New Ecumenism in the Gospel.* We are presently scheduled to meet in June in person for the first time since the pandemic. We will be resuming talks about a book on our larger ecumenical history between Anglicans and Orthodox. Bishop Kevin Allen chairs the ACNA ecumenical team.

c. The North American Lutheran Church: The NALC came out of the Evangelical Lutheran Church of America one year after the founding of the ACNA. It was like our own movement attempting to maintain the Gospel, the Holy Scriptures and Reformation confessional standards. The first Presiding Bishop of the NALC had apostolic succession due to the ecumenical agreements between their mother church (ELCA) and The Episcopal Church. As part of these dialogues TEC Bishops consecrated Lutheran Bishops. As a result of our ecumenical talks, the NALC decided to have a Lutheran Chair of theological studies at Trinity School for Ministry in Ambridge, Pennsylvania. We have produced many joint statements on justification by faith, the authority of Holy Scripture, the real presence of Christ in the Eucharist, and marriage. Our churches as a result have agreed to grant Eucharistic hospitality to each other's members. We will be having our next meetings later in the year. We're scheduled to begin working on a joint statement regarding transgenderism. Bishop Dan Gifford is the ecumenical chair for the ACNA.

d. The Lutheran Church Missouri Synod: From the start of the ACNA, we have also been in ecumenical conversation with this historic body of Confessional Lutherans. In their 175-year history, their only Anglican jurisdiction, non-Lutheran dialogue has been with the ACNA. The LCMS has a history of closed communion based on adherence to the confessions of the 16th century Reformation within Germany. Yet, their President and our Archbishop were able to sign a document expressing significant agreement on the Gospel, justification by faith, Holy Scripture, the sacraments, and marriage. The LCMS has been generous in allowing ACNA church plants to use their buildings. In our most recent dialogues this past May at Church of the Holy Communion Cathedral in Dallas, Texas, we reached two important clarifications. We are united without union (absorption) in our witness of the Gospel in various ways in our culture. We are also able to invite each other to non-Eucharistic services of the Word such as Morning (Mattins) and Evening (Evensong) Prayer. However, the ministers officiating cannot jointly lead services. Only a representative from either church may lead the service. Bishop David Hicks with the assistance of the Rev. Canon Dr. Jonathan Riches oversee this ecumenical dialogue for the ACNA.

e. The Presbyterian Church in America: We have had fraternal relations with the PCA since our beginning. Each year I am asked to bring or send a representative to their annual General Assembly to offer fraternal greetings. Their representatives, usually the Rev. Dr. Roy Taylor, do the same at our Provincial Assemblies. We have many liturgical/sacramental Presbyterian friends in the PCA who are sympathetic to the Anglican Way. I'm currently functioning as the ACNA chair for this dialogue.

f. The Philippine Independent Catholic Church (Intercommunion/Concordat): This jurisdiction of over three million members is centered in the Philippines. It came into existence out of the Roman Catholic Church in the early 20th century. They were provided with care, and eventually apostolic orders from the Episcopal Church in the middle part of the century. They have churches in the United States under the oversight of an American Archbishop. They were in full communion with TEC until 2005 when they broke communion. They have a liberal counterpart with a similar acronym (Philippine Independent Church-PIC), which is not to be confused with them. The church with whom we have been working has a new official name, Iglesia Catolic Filipina Independiente – The Philippine Independent Catholic Church). They approached the ACNA with the approval of their Supremo Episcopo in the Philippines to extend to us the full communion that they had with TEC. Our College of Bishops and Provincial Council approved full communion with them in 2019. Due to the pandemic, we are only now able to have a joint signing and worship service involving their Supremo Episcopo, Bishops, our Archbishop, me and others. For their Archbishops and Bishops to travel into the U.S., requires visas. It is a complicated process involving the State Department approval. We have been coordinating efforts for a joint meeting and service toward the end of this year. Bishop Mark Engel chairs this ecumenical dialogue for the ACNA.

g. The Evangelical Lutheran Church of Latvia: The ELCL is effectively the State Church of Latvia. Historically, this Biblical, Confessional, and Reformational part of the Lutheran Church has Apostolic Order (Archbishop, Bishops, Priests, and Deacons) and Faith. They also have Anglican Orders in their line of succession dating back to Communion with the See of Canterbury. They are also in Communion with the

Lutheran Church Missouri Synod in this country. Last summer, their Archbishop Janis Vanags invited Archbishop Beach and Bishop Ryan Reed (Diocese of Ft. Worth) to participate in the consecration of one of their new bishops. Our Archbishop and Bishop Reed were extended full pulpit, altar, and communion privileges. Archbishop Beach and I have been invited to Lativia this September to participate in the celebration of Archbishop Vanags' 30 years as a Bishop. We are in the process of formulating full communion with this church, subject to the approval of their constitutional body, as well as our College of Bishops and Provincial Council. Bishop Ryan Reed chairs this ecumenical dialogue with the assistance of Bishop Keith Ackerman.

h. Communio Messianica (Muslim Background Believer Movement): The CM is a group of over one million converts from Islam in approximately fourteen Muslim countries in the Mideast. Their ruling council consists of twelve Elders among whom is their elected Primary Elder, the Rev. Dr. Yassir Eric. He has been forced to live in Germany from which he conducts his ministry into the Mideast. Five years ago, this body of believers was led by the Holy Spirit to become Anglican.
They sought relationship with GAFCON through the Reformed Episcopal Church in Germany when Archbishop Beach was the Chair of the Primates Council. The Primates approved a plan whereby Dr. Eric would receive Holy Orders through the REC Bishop in Germany, be ordained a priest by Bishop Bill Atwood, and consecrated a Bishop later this year. The Primates have tasked Bishop Atwood to work with Dr. Eric and the twelve Elders to organize the CM into a GAFCON Province.

i. The Global Methodist Church: The GMC has recently come into existence having departed from the United Methodist Church. They are to Methodism what we are to Anglicanism. They are a Gospel, Biblical, Confessional and conservative body of Methodist Believers. They currently have 1500 congregations and three bishops. The President and some faculty at one of their conservative seminaries, Asbury Theological Seminary, have been friends with Archbishop Beach, Bishop Clark Lowenfield, and many other ACNA clergy and laity. Bishop Scott Jones in Dallas, Texas is their Ecumenical Bishop. Bishop Jones will be an ecumenical observer at the upcoming ACNA College of Bishops and Provincial Council at Christ Church Pro Cathedral in Dallas, Texas this June. We will be seeking ecumenical dialogue and eventually full communion with this new jurisdiction. Bishop Clark Lowenfield is the chair of the ACNA ecumenical committee for this dialogue.

j. The Episcopal Missionary Church: With the previous approval of our College of Bishops and the Provincial Council we are in full communion with this Anglican jurisdiction out of the Continuing Anglican Churches movement. □eir Presiding Bishop is the Most Rev. Vince McLaughlin. Bishop McLaughlin serves on the board of the Reformed Episcopal Seminary in Philadelphia, Pennsylvania. It is one of the approved ACNA seminaries.

k. The Continuing Evangelical Episcopal Churches (Not to be confused with the Communion of Evangelical Episcopal Churches): This church is a national and international jurisdiction. We entered into official dialogue with the CEEC in 2022. We are working toward full communion.
The chair of our dialogue is Bishop Bill Atwood.

l. The New Day Kingdom Assembly of Churches: The NDKAC is a Pentecostal African American Evangelical church that became Anglican in order and doctrine through the ministry of Bishop Keith Ackerman. □ey have sought teaching and consultation from ACNA/REC Bishops, including our own Bishop Al Gadsden. As a result, they have received approval from the COB for ecumenical dialogue with the goal of full communion. The COB has also approved Eucharistic Hospitality for participation in each other's services of Holy Communion. The NDKAC is presently undergoing reorganization under their Archbishop □omas Wallace. Bishop Alan Hawkins has chaired our dialogue.

In conclusion, God has greatly blessed the vision of a New Ecumenism based on the Gospel and the Holy Scriptures. As I hope we'll recognize, the ministry of the Reformed Episcopal Church has been greatly extended through our involvement with and through our relationship with the Anglican Church in North America. Many REC Bishops and leaders have participated in a number of these dialogues, some of which have resulted in full communion. We have been able to live out our historic commitment to "our fellow Christians in other branches of Christ's Church who love our Divine Lord and Savior Jesus Christ in sincerity." Please continue to pray that the ecumenical work of the REC/ACNA would not only facilitate being "affectionately invited to the Lord's Table," but that we would see all these ecumenical relationships with many parts of God's Church issue into a bold witness for the Gospel and the historic Christian faith in our culture.

Respectfully Submitted,
The Most Rev. Dr. Ray R. Sutton (Chair)
Presiding Bishop

STATE OF THE CHURCH REPORT

The Reformed Episcopal Church
State of the Church Report
As of December 31, 2022

Diocese	Total Parishes & Missions/Extensions	Parishes that did NOT report	Baptized Members	All Communicant Members	Adult Communicants Members	Average Sunday Attendance	OFFICIAL ACTS Baptisms 2021-2022	Confirmations 2022	Marriages 2021-2022	Burials 2021-2022
Central States		20	0		1295	941	47		147	1
Mid-America		41	1		2504	2043	139		264	17
Northeast & Mid-Atlantic		25	3		1493	1138	32		42	11
Southeast		33	1		2310	1846	63		54	17
Totals		**119**	**5**		**7602**	**5968**	**281**		**507**	**46**

This report was completed on May 14, 2023. Submissions after that date are not reflected.

The Statistical Information was obtained from Parish Certification forms for the 57th General Council. The committee notes that 5 parishes in total did not complete the certification form.

It is noted that the statistical form includes official acts from January 1, 2021, through December 31, 2022, which is only two years instead of three. It omits the first year of the triennium (2020) due to the postponement of General Council from June 2020 to June 2021. Statistics from 2020 were reported with the previous 56th General Council report.

Respectfully Submitted,

The Very Rev. Canon Jason R. Grote
Committee Chairman

Diocese of the Central States

The Rt. Rev. Peter Manto, Ordinary

	Parish	City	State	Total Members as of 12/31/2022	ALL Communicants as of 12/31/2022	ADULT Communicants as of 12/31/2022	Average Sunday Attendance	Official Acts: Baptisms 2021-2022	Confirmations 2021-2022	Marriages 2021-2022	Burials 2021-2022
1	All Saints	Lynchburg	VA	130	100	75	85	3	3	0	0
2	All Saints	Raleigh	NC	69	64	62	62	2	2	0	1
3	Christ our Hope	Fairborn	OH	52	41	34	41	1	3	0	1
4	Christ our Hope	Westpoint	TN	35	34	21	15	4	0	1	0
5	Christ the King	Dayton	OH	93	61	61	95	7	11	0	2
6	Christ the Redeemer	Owensboro	KY	22	12	10	25	2	6	0	0
7	Church of the Redeemer	Wilson	NC	35	10	9	17	1	0	0	0
8	Church of our Saviour	Leesburg	VA	129	91	91	96	8	11	0	3
9	Covenant Church	Roanoke	VA	20	20	19	11	0	0	0	1
10	Holy Cross	Amelia	VA	56	38	38	40	1	4	0	3
11	Holy Trinity	Fairfax	VA	77	67	60	45	4	80	0	2
12	St. Andrew's	Asheboro	NC	20	14	14	14	1	5	0	0
13	St. James	Memphis	TN	166	14	142	55	3	6	0	5
14	St. John's	Chelsea	AL	68	68	46	49	2	6	0	0
15	St. Jude's	Richmond	VA	80	74	70	64	2	10	0	0
16	St. Lazarus Mission	Dayton	OH	108	108	108	43	3	0	0	80
17	St. Paul's	Lexington	VA	32	28	27	30	0	0	0	0
18	Trinity Church	Connersville	IN	8	6	6	25	0	0	0	0
19	Trinity Church	Evansville	IN	56	56	47	33	2	0	0	1
20	Trinity Church	Mason	OH	39	35	30	37	1	0	0	0
				1295	941	970	882	47	147	1	99

DNR=Did Not Report

Diocese of Mid-America

The Rt. Rev. Ray Sutton, Ordinary

The Rt. Rev. Walter Banek, Suffragan

	Parish	City	State	Total Members as of 12/31/2022	ALL Communicants as of 12/31/2022	ADULT Communicants as of 12/31/2022	Average Sunday Attendance	Official Acts: Baptisms 2021-2022	Confirmations 2021-2022	Marriages 2021-2022	Burials 2021-2022
1	All Saints	Shreveport	LA	60	60	47	47	5	0	0	1
2	Anglican Church of the Epiphany	La Mirada	CA	43	26	26	41	3	15	2	1
3	Chapel of the Cross	Dallas	TX	128	91	75	112	13	13	2	3
4	Iglesia Santa Cruz	Dallas	TX	*Reported under Chapel of the Cross*							
5	Christ's Chapel	Riverside	CA	50	44	31	40	8	16	2	1
6	Christ the King	Grover Beach	CA	28	16	16	20	0	0	1	0
7	Christ the King *(in formation)*	Covington	LA	5	4	4	11	0	0	0	0
8	Church of the Blessed Trinity	Alpine	CA	27	12	12	14	3	0	0	1
9	Church of our Savior	Joplin	MO	13	6	6	22	1	0	0	0
10	Covenant Church	Greenville	MI	64	21	21	65	8	3	0	0
11	Covenant Church	Heber Springs	AR	45	37	30	35	0	0	0	2
12	Good Shepherd	Tyler	TX	223	149	145	178	7	17	0	1
13	Good Shepherd Fellowship *(in formation)*	Colorado Springs	CO	23	9	13	28	1	0	0	0
14	Holy Communion	Dallas	TX	415	358	332	192	13	20	1	15
15	Iglesia Holy Communion *(in formation)*	Dallas	TX	*Reported under Holy Communion*			55	21	27	0	1
16	Holy Cross	Alpine	TX	49	40	38	30	6	3	0	2
17	Holy Cross Oratory *(in formation)*	Colorado Springs	CO	1	1	1	50	1	4	1	0
18	Holy Trinity	Houston	TX	115	115	82	48	3	4	0	0
19	Holy Trinity	Webster Groves	MO	46	42	37	28	1	9	0	1
20	Living Word	Courtenay, BC	CANADA	43	31	28	18	0	0	0	0
21	Mariners Church	Detroit	MI	DNR							
22	Providence	Corpus Christi	TX	54	31	29	25	5	2	0	1
23	Resurrection	Crosby	TX	95	82	82	50	1	3	1	0
24	St. Andrew's	Tinley Park	IL	119	121	78	65	5	6	0	3
25	St. Andrew's	Chester	CA	26	22	19	17	1	2	0	0
26	St. Andrew's	Glendale	AZ	42	17	14	32	2	10	3	1
27	St. Barnabas	Bellville	TX	23	23	22	17	2	6	1	1
28	St. Barnabas *(in formation)*	Lansing	MI	12	6	5	20	3	0	0	0
29	St. Benedict's	Rockwall	TX	105	105	90	90	6	14	0	0
30	St. Mark the Evangelist	Waxahachie	TX	46	35	30	32	0	70	0	1
31	St. Mark's on the Plain	Canyon	TX	26	18	15	13	0	0	0	0
32	St. Matthias	Katy	TX	67	55	54	51	14	4	1	2
33	Iglesia San Matias *(in formation)*	Katy	TX	*Reported under St. Matthias*			32				
34	St. Michael's	Tulsa	OK	22	22	22	20	0	0	0	3
35	St. Paul's	Baton Rouge	LA	41	34	31	30	0	0	0	0
36	St. Paul's	Houston	TX	47	45	40	40	3	4	1	3
37	St. Stephen's	Flowood	MS	129	129	104	71	2	7	0	2
38	St. Stephen's	Montrose	CO	63	54	49	35	0	0	0	2
39	St. Thomas of Canterbury	Houston	TX	139	117	91	70	1	2	0	1
40	St. Timothy's	Jonesboro	AR	44	40	40	12	0	3	1	0
41	Trinity	Pagosa Springs	CO	26	25	25	13	0	0	0	1
				2504	2043	1784	1769	139	264	17	50

DNR=Did Not Report

Diocese of the Northeast & Mid-Atlantic
The Rt. Rev. Charles Gillin, Ordinary
The Rt. Rev. William Jenkins, Coadjutor

	Parish	City	State	Total Members as of 12/31/2022	Communicants as of 12/31/2022	ADULT Communicants as of 12/31/2022	Average Sunday Attendance	Official Acts: Baptisms 2021-2022	Confirmations 2021-2022	Marriages 2021-2022	Burials 2021-2022
1	Bishop Cummins	Catonsville	MD	122	119	117	67	2	0	1	1
2	Church of the Atonement	Philadelphia	PA	34	28	27	15	1	1	0	0
3	Church of Our Redeemer	Jersey City	NJ	45	45	45	30	0	0	0	2
4	Covenant Chapel	Basking Ridge	NJ	33	33	32	30	0	2	0	0
5	Emmanuel	Pipersville	PA	57	43	40	29	6	6	0	0
6	Emmanuel	Somerville	NJ	41	41	36	32	0	0	0	3
7	Faith Church	Baltimore	MD	54	51	41	42	0	3	0	1
8	Good Shepherd	Harrisburg	PA	30	26	26	23	0	4	0	0
9	Good Shepherd	West Bridgewater	MA	79	66	65	47	2	0	0	1
10	Grace Church	Collingdale	PA	94	65	47	37	2	5	0	0
11	Grace Church	Havre-de-grace	MD	39	35	33	8	0	0	2	3
12	Grace Church	Scranton	PA	30	29	15	50	1	2	0	0
13	Jesus the Good Shepherd	Brooklyn	NY	DNR							
14	St. Alban's	New York	NY	39	39	39	24	0	0	0	0
15	St. George's	Hamilton, Ontario	CANADA	84	73	71	50	4	3	0	8
16	St. John's by-the-sea	Ventnor	NJ	45	45	43	30	0	2	0	0
17	St. Luke's	New Providence	NJ	8	8	8	8	0	0	0	0
18	St. Luke's/Bishop Hoffman	Philadelphia	PA	11	11	11	10	0	0	0	3
19	St. Mark's	Rydal	PA	120	94	90	89	3	2	1	1
20	St. Matthew's	Havertown	PA	71	58	57	40	4	3	1	4
21	St. Patrick's	Norristown	PA	DNR							
22	St. Paul's	Oreland	PA	DNR							
23	St. Peters	Elkton	MD	45	45	45	20	0	0	0	1
24	St. Stephen's	Eldersburg	MD	169	169	169	133	7	8	3	6
25	St. Timothy's	Mt. Laurel	NJ	17	15	11	11	0	1	3	2
				1493	1138	1068	825	32	42	11	36

DNR=Did Not Report

Diocese of the Southeast
The Rt. Rev. Willie Hill, Ordinary

	Parish	City	State	Total Members as of 12/31/2022	Communicants as of 12/31/2022	ADULT Communicants as of 12/31/2022	Average Sunday Attendance	Official Acts: Baptisms 2021-2022	Confirmations 2021-2022	Marriages 2021-2022	Burials 2021-2022
1	All Saints	Greenville	SC	37	35	32	30	0	1	0	2
2	Atonement	Mt. Pleasant	SC	17	17	17	15	0	0	0	1
3	Bethlehem	Moncks Corner	SC	38	38	38	25	0	0	0	0
4	Calvary	St. Stephen	SC	72	72	65	12	5	0	2	4
5	Christ's Church	Johns Island	SC	37	35	33	25	3	5	0	2
6	Christ the King	Marietta	GA	235	49	43	186	16	27	5	0
7	Emmanuel	Alvin	SC	25	25	25	20	0	0	1	3
8	Emmanuel	Spartanburg	SC	41	11	10	30	2	11	1	0
9	Good Shepherd	Bonneau	SC	40	40	40	7	1	0	1	8
10	Grace	Moncks Corner	SC	241	192	140	175	9	0	0	3
11	Holy Comforter	Moncks Corner	SC	72	47	38	30	0	0	0	5
12	Holy Rock	Mt. Carmel	SC	42	35	35	25	0	0	0	3
13	Holy Trinity	Charleston	SC	29	27	27	13	0	0	0	0
14	Immanuel	Cross	SC	62	62	61	45	0	0	0	2
15	Intercession	Wando	SC	27	27	25	16	0	0	0	0
16	Liberty	Jamestown	SC	69	69	50	25	3	2	0	1
17	Messiah	Pineville	SC	48	48	48	33	0	0	0	3
18	Mt. Carmel	Goose Creek	SC	32	32	31	19	0	1	0	1
19	Mt. Olivet	Ravenel	SC	82	82	82	60	7	0	0	1
20	Nazareth	Moncks Corner	SC	178	108	99	51	1	0	0	7
21	New Bethel	North Charleston	SC	156	121	121	63	0	0	0	7
22	New Israel	Charleston	SC	148	115	105	65	0	0	0	5
23	New St. Thomas	Columbia	SC	43	43	41	20	0	2	0	2
24	Promiseland	Johns Island	SC	14	14	14	7	0	0	1	2
25	Redeemer	Pineville	SC	159	154	134	125	2	0	0	8
26	St. Andrew's	Savannah	GA	52	51	51	23	0	0	2	2
27	St. John's	Charleston	SC	118	112	107	78	8	4	3	17
28	St. Luke's	Charleston	SC	95	85	80	60	2	0	0	5
29	St. Matthew's	North Charleston	SC	DNR							
30	St. Michael's	St. Stephen	SC	24	23	23	15	0	0	0	2
31	St. Paul's	Moncks Corner	SC	41	41	36	29	2	0	0	1
32	St. Thomas	Moncks Corner	SC	15	15	15	8	0	0	1	1
33	Zion	Edisto Island	SC	21	21	21	12	2	1	0	1
				2310	1846	1687	1347	63	54	17	99

DNR=Did Not Report

COMMITTEE ON MEMORIALS

57th General Council - Committee on Memorials Report
2021 -2022

"I AM the resurrection and the life, saith the Lord: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die." (St. John 11:25, 26)

Diocese of the Southeast

• The Rev. Namon Perkins Jr.
Born: September 5, 1948- Died June 27, 2021

Rev. Namon Perkin Jr entered into eternal rest on June 27, 2023. He loved God, and His Church and had a heart for ministry and service. At an early age, he was confirmed as a communicant member at Redeemer Reformed Episcopal Church. Where he served as a Sunday school teacher, Lay Reader, and Bible Quiz Coach. Rev. Perkins was a 1982 Diploma of Theology degree graduate of Cummins Memorial Theological Seminary. He earned his Bachelor's degree from South Carolina State University in 2000 and was awarded the Master of Divinity degree in 2002 from Cummins Memorial Theological Seminary.

He was ordained to the Orders of Deacon and Presbyter under Bishop William S. H. Jerdan and began his formal ministry at Messiah Reformed Episcopal Church, Pineville SC under the leadership of Rev. John A. Perkins. His 40+ years of ministry in the Diocese of the Southeast as a Rector/Pastor include Atonement Church, Mt. Pleasant, SC, Bethlehem Church, Moncks Corner, SC, and 29 years at Mt. Olivet Church, Ravenell, SC until his death. He faithfully as Secretary of the Synod, member of the Board of Trustees, member of the Intercessory Prayer Committee, past member of the Committee on Nominations, President of the Cummins Memorial Theological Seminary Alumni Association, and pastor, preacher/teacher extraordinaire, the indefatigable Reverend Namon "Buck" Perkins, Jr.; To God be the Glory for the great things He worked through this man of God.

• Mrs. Doris Thomas Handy
Born: August 22, 1937- Died November 15, 2021

Mrs. Doris Thomas Handy, the widow of the Rev. Thomas Jerome Handy went to be with the Lord on November 15, 2021. She was a member of Grace Reformed Episcopal Church, Moncks Corner, SC under the leadership of Rev. Paul Nesbit. She loved the Lord with all of her heart and loved praying and singing praises to him aloud. Mrs. Handy, a faithful servant of God, served as treasurer of the Minister's Wives and Widow Alliance, President of the Missionary Convention, and Director and Business Manager of Bishop Jerdan Conference Center.

• Mrs. Arlene S. Grant Jenkins
Born: November 18, 1961- Died August 31, 2021

Mrs. Arlene S. Jenkins, the wife of Rev. Mikle Jenkins, entered into her eternal rest on August 31, 2021. She was a member of Messiah Reformed Episcopal Church, Pineville, SC. She served faithfully with her husband in ministry in several organizations and capacities as the Sunday School Superintendent/ Teacher, Women of the Church, Youth Choir Director, Missionary Society, Minister Wives and Widow Alliance, and the Diocese Mass Choir.

Diocese of Northeast and Mid-Atlantic

- **The Rev. Barton L. Craig**
  Born: 1936 – Died: August 27, 2021

  The Rev. Barton L. Craig, 85, of Bensalem, PA went home to be with His Lord on Friday, August 27, 2021. Barton was the loving husband of Ronell Craig and the late Barbara A. Craig, and the loving father of Stephen Craig and his wife Shelly. He will also be sadly missed by his grandchildren, Douglas Craig, Corey Lord, Justine Cooper, stepchild Terry Cooper, sister-in-law Florie Craig, nephew Matt Craig, other relatives, and dear friends.

  Barton worked as a printer for many years and was an ordained minister. He enjoyed woodworking, gardening, working with his computer, watching old westerns, and traveling, especially in his camper with his wife Ronell. His service was held on Wednesday, September 1, 2021, at St. Mark's Reformed Episcopal Church, Jenkintown, PA. Barton was laid to rest in Arlington Cemetery, Pennsauken, NJ with his first wife Barbara.

- **Danae L. Smith**
  Born: October 4, 1938 –Died: September 10, 2021

  Danae was a long-time faithful member of St. Matthew's Church in Havertown, PA, having transferred her membership, along with her husband Rudy, from Christ Memorial Church in Philadelphia, PA, in November of 1977. Danae contributed richly to the life of the parish responding to any need that arose that would further extend the Gospel. She worked at the Reformed Episcopal Seminary from June of 1988 until her retirement in May of 2009. At RES, she served in many capacities including bookkeeper, assistant to the Librarian, Registrar, and various administrative assistant duties. She was also a faithful member of the Looney-Hoffman Board. She will be sorely missed. The legacy of her unwavering faith and trust in the Lord Jesus will live on to serve as an example for every life she touched. "*Well done, thou good and faithful servant!* – St. Matthew 25:21

- **The Rev. Ronald Bretherick**
  Born: 1940 Died October 14, 2021

  The Rev. Ronald D. Bretherick, 71, of Ventnor, passed into the presence of his Lord and Savior from complications of Covid-19 on Thursday, October 14, 2021. Ron grew up in Glenolden, PA, and is a graduate of Interboro High School, St. Joseph's University, and The Reformed Episcopal Seminary. Ron was the Rector of St. John's By-The-Sea Reformed Episcopal Church where he served for 35 years until retiring in 2016. He also served the Lord on various boards of directors including The Atlantic Christian School & Hope Pregnancy Center and was an instructor for the Reformed Bible Institute. He was a former baseball/softball umpire for ACUA and was a school crossing guard for Ventnor City. Ron is survived by his wife, Sue; daughters, Rebekah Rudolph & Laura Bretherick along with the joys of his life, his grandchildren; Evelyn & Jonah; brothers: Jack (Marilyn), Alan (Hope), David (Dori) and sister Betty Ann Verity. Ron is predeceased by his parents John & Anna Bretherick and infant daughter Sarah Elizabeth.

- **The Rt. Rev. Daniel Gilbert Cox**
  Born: November 15, 1931- Died: October 16, 2021.

  Bishop Daniel Gilbert Cox, a retired bishop of the Reformed Episcopal Church and the longtime pastor of Bishop Cummins Church in Catonsville, MD, departed this earthly life and entered the presence of his Lord on October 16, 2021, a month short of his 90th birthday.

Daniel was born to Newton and Irene Cox on November 15, 1931, in Abington Township, PA. He was raised in the Cox family home in Roslyn, PA, along with his older siblings Irene (Sis) and Newton, Jr. (Newt). Seven years later, my younger brother Alfred (Al) arrived, completing the household. Daniel, or "Danny", as his family affectionately called him, attended the Abington Township School from grade 1 till his high school graduation in 1949. During his high school years, he sang bass in "The Four Flats", a barbershop quartet that gained fame on campus and beyond. Daniel retained a life-long love of music, playing the cornet, singing in church choirs, and fostering excellent music programs throughout his parish ministry.

Raised in a devout home, Daniel felt called to Christian ministry early in life. After high school, he entered the Theological Seminary of the Reformed Episcopal Church in Philadelphia, from which he graduated in 1952. That same year, he moved to Baltimore, was ordained a deacon, and began ministering at Koontz Memorial Chapel (now Faith Church) in the Armistead Gardens community of East Baltimore. 1954 was an eventful year for Daniel, as he married Patricia Stiemly and was ordained a presbyter. Throughout the 1950s, he continued to serve at Koontz Chapel, supplementing his modest income by working on a Brinks armored truck. He also attended the Johns Hopkins Evening School, from which he received a BS in social sciences. In 1960, Daniel accepted a call to pastor Bishop Cummins Memorial Church, which was in the process of relocating from West Baltimore to Catonsville. During the early years at Cummins, he was assisted by the financial acumen of then-Baltimore City Councilman William Donald Schaefer, who served as church treasurer and with whom he maintained a lifelong friendship. Governor Schaefer would later award Daniel the Governor's Citation in 1990. Although Daniel did not engage in political activism, Schaefer was not the only well-known political figure with whom he had an association.

In July of 1974, Daniel was the officiant at the wedding of Michael Ford, son of then Vice President Gerald Ford, who would assume the presidency within months. In 1984, Daniel was consecrated a bishop in the Reformed Episcopal Church. He served as an assistant Bishop in the Diocese of the Northeast and Mid-Atlantic while continuing as Rector of Bishop Cummins Church. Both of these ecclesiastical roles enabled him to focus on one of his top priorities: the encouragement of young people in their Christian life, especially those who felt the call to enter the ministry, like he had so many years before. To this day, numerous men and women who were mentored by Bishop Cox remains active in various fields of Christian service, including Joni Eareckson Tada, whose inspirational writings were among those he turned to the most, especially in the time of his failing health.

In the 1980s, Bishop Cummins Church began assisting in the relocation of Ethiopian and Eritrean refugees to the Baltimore area. During that period, Bishop Cox established deep friendships with members of the local Ethiopian and Eritrean communities. He supported the formation of the Tewahido Mekane Selam Eyesus Ethiopian Orthodox Church, which held services at Bishop Cummins before moving into its own church building in Gwynn Oak. Bishop Cox was also actively involved in the Billy Graham crusade held at Baltimore Memorial Stadium in 1981, delivering the invocation at one evening's rally.

Bishop Cox retired from active ministry in 1996. He came out of retirement briefly two years later, to serve as Interim Pastor of St. Stephen's Reformed Episcopal Church in Eldersburg, which he had helped to found in the early 1980s as a mission of Bishop Cummins. Even after concluding his stint at St. Stephen's, he remained active in service, making occasional episcopal visits to parishes throughout the diocese, performing confirmations, and encouraging others in a multiplicity of ways. After he became physically limited in his later years, he spent countless hours on the telephone, advising

younger clergy and offering spiritual support to those in need of it. To the surprise of all he took up texting and enjoyed exchanging messages with his nieces and nephews scattered throughout the country, and especially his little brother Al, who now lives in Broken Arrow, OK.

More than anything else, Daniel Cox wanted to be remembered as a follower of Jesus Christ. The desire "to depart and be with Christ" took possession of him in his last days.

- **The Rev. Dr. Hans Eugene Josephsen, III,**
  Born: December 19, 1934 –Died: October 1, 2021

  The Rev. Dr. Hans Eugene Josephsen, III**,** December 19, 1934 – October 1, 2021, was welcomed into the presence of the Lord on October 1, 2021. He graduated from Reformed Episcopal Seminary with a diploma in 1957 and received a Bachelor of Divinity degree in 1976. He had served Reconciliation Reformed Episcopal Church in Philadelphia and later planted Prince of Peace RE Church in Midlothian Virginia while Virginia was still part of this Diocese. Hans retired in 2001. He is survived by his wife Charlotte, sons Eric and Leif, and daughter, Karen.

- **The Revd. Canon Jack Clark**
  Born: May 5, 1948- Died June 2, 2022

  The Revd. Canon Jack Clark of Davenport, FL passed into the loving arms of his heavenly Father on June 2, 2022, of complications related to pancreatic cancer. Jack was born May 5, 1948, the second child of six siblings born to the late Robert and Betty Clark of Santa Ana, CA.

  Fr. Jack attended Taylor University but completed his BS in Management and Organizational Development at Mount Olive. He also earned a Master's in Divinity, Pastoral Counseling, and recently, Sports Psychology in 2021.

  Fr. Jack was ordained in the Reformed Episcopal Church where he became the first Priest and Rector of St. Peter's Anglican Church in Elkton, MD. He helped plant the new church in an abandoned church building, negotiated the price, built the altar and railing, assisted the Vestry, and supported the congregation there for ten years.

- **The Rev. Edward Allatt**
  Born: January 12, 1928- Died: April 14, 2022

  The Rev. Edward Allatt was born on January 12, 1928, and died on April 14, 2022, at the age of 74. Ed had been a clergyman in our diocese, and a member of St. Luke's & Bishop Hoffman RE Church in Philadelphia. He was also a graduate of the Reformed Episcopal Seminary in Philadelphia.

Diocese of Mid-America REC

- **The Rev. Robert Blaine Kemendo**
  Born: May 21, 1954 – Died: February 1, 2022

  Father Blaine Kemendo was a Harvard-trained Architect. Even with a prolific architecture career, nobody would ever confuse his vocation with his calling as a minister of Christ. Proven through his works, Blaine embodied the foundational conviction of his faith, rooted in the faith of his father Frank, and mother Virginia. Although he was ordained a priest later in life, Blaine brought his ministry forward through 40 years of children's church, his generosity to the indigent and homeless, and his work ethic and dedication to his craft. Blaine is survived by his only son Andrew, and three grandchildren. Blaine's funeral was held on February 12th at St. Matthias Anglican

Church, 4142 Dayflower Drive, Katy, TX 77449.

- **The Rev. Tom Vestal**
  Born: July 31, 1938 –Died: August 8, 2022

  Fr. Tom Vestal passed away peacefully on August 8, 2022. He was born in Sherman, Texas on July 31, 1938, to Mildred and Harold Vestal. He was a lifelong educator in the Louisiana public schools, teaching students as well as adult professionals. Following retirement, he attended Cranmer Theological Seminary. He was ordained into the priesthood of the Reformed Episcopal Church in 2005. He is survived by his wife, Judith Carson Vestal. A Memorial Service was held on Saturday, September 10, 2022, at All Saints Anglican Church, 9051 Youree Dr, Shreveport, LA 71115. May he rest in peace.

- **The Very Rev. Jerry D. Kistler**
  Born: March 21, 1966 – Died: January 10, 2023)

  The Very Rev'd Jerry D. Kistler was born March 21, 1966, and at the age of 57 met his Lord and Savior on Tuesday, January 10, 2023, after a short but fierce battle with lung cancer. Fr. Jerry was Rector of St. Stephen's Anglican Church in Montrose for 16 years and also the Dean of the Western Convocation of the Diocese of Mid-America of the Reformed Episcopal Church (REC). He was a beloved pastor and Bible teacher for 25 years and served three congregations – St. Stephens Anglican in Montrose, CO, All Saints REC in Vacaville, CA, and St. Michael's REC in Broken Arrow, OK. Jerry graduated from Concordia University, Irvine, earned his MA in Religion from Westminster Seminary in Escondido, California, and received his MDiv from Cranmer Theological House. Jerry was married to his wife, Danielle Kistler, for 21 years. They have three children: Katherine, Andrew, and Elizabeth. A lover of theological conversations, music, Nascar, baseball, scotch, and dogs, Jerry spent many hours with family and friends talking theology, playing and composing songs on his guitar or piano, watching the Rockies or Nascar while drinking a glass of fine scotch, and petting his dog, Maryann. Jerry was preceded in death by his parents, Carolyn and Jack Kistler. He is survived by his wife and three children, sister, Cheryl (Jim) Sisco, brother, Dan Kistler, and many other family members.

Respectfully submitted,
The Rev. Dr. Julius Barnes
Committee Chairman

REPORT of the COMMITTEE On MATERIALS for REFORMED EPISCOPAL CHURCH HISTORY

This committee continues to collect, archive, and study historical materials related to the Reformed Episcopal Church, its seminaries, parishes, and auxiliary organizations. Please send in any bulletins, letters, pictures, articles, minutes, and other archival materials relating to the history of the Reformed Episcopal Church in its broadest sense. A set of archival materials should be kept by each local diocese. Please also send materials directly to me at:

The Rev. Canon Dr. Jonathan S. Riches
213 Olive Ave.
Horsham, PA 19044
Attention: Materials for RE Church History

Materials will be processed and stored as part of the denominational archives. This past triennium, we were able to secure various rare original documents, including many letters from and notes from the first twenty-five years of the church's history, thanks to special donations for that purpose made to Reformed Episcopal Seminary. Individuals, committees, and churches are reminded to please save materials for the historical record, as materials get older, they can be very expensive to acquire on the open market. If you have leads on pertinent materials for sale, please let us know. The committee hopes to collect more material and do more research into the dioceses, people, and institutions of the Reformed Episcopal Church.

Respectfully submitted,

The Rev. Canon Dr. Jonathan S. Riches

REPORT of the THEOLOGICAL COMMISSION

The primary function of the Theological Commission is to oversee the Master of Divinity programs of our seminaries and approve the graduates to be awarded that degree. The Commission is pleased to report 19 expected MDiv graduates for the past triennium, 7 from Cranmer Theological House, 3 from Cummins Theological Seminary, and 9 from Reformed Episcopal Seminary.

The Theological Commission under the direction of the Most Rev. Ray Sutton, worked toward improving and unifying theological education in the Reformed Episcopal Church. A Subcommittee for Unifying Theological Education (SCUTE) was established. SCUTE was formed in September 2020 "for the purpose of researching and proposing to our church a way to unify theological education in the REC to the greatest extent possible." The desire was and is to continue to build upon the strong commitments and programs that the church has had with regard to theological education and to meet the needs of a diverse and growing church.

The executive committee was formed to analyze and discuss different ways to achieve a high level of unity that would meet the greatest needs of the whole church and then to make initial proposals to the Theological Commission.

The committee began by looking at in-depth profiles of our three fine institutions of theological education: Cranmer Theological House Seminary, Cummins Seminary, and Reformed Episcopal Seminary. It was noted that each institution had its own distinct and valuable identity and niche, while all had a common core, purpose, and history.

As the executive committee began its deliberations, our existing seminaries and their identities, REC100 and church planting, distance education, and the accreditation that Reformed Episcopal Seminary has achieved were all important factors that were discussed. There was a consensus that it was essential to provide the traditional biblical Anglican Theological Education in keeping with II Timothy 1:1-18. This commitment to theological training that is grounded in biblical fidelity has been integral to the identities and growth of the REC. The desire is to make this education and equipping available to as many people as possible in various contexts and methods. There was also agreement that the identities, missions, and niches of our three seminaries is important to this goal.

Further, the executive committee concurred that accreditation and the benefits that it gives are important and valuable in extending and improving the delivery of theological education to more people and equipping more leaders to serve the church. Three options with regard to accreditation and unity were discussed and analyzed: 1) Individual Institution Accreditation – Each seminary achieves full accreditation on its own, 2) One National Seminary Operating Three Campuses – Our Institutions merge together into one Seminary under the Department of Education of one State, 3) One Accredited Seminary Offering Courses at All Three Campuses. Further discussion and brainstorming occurred in terms of how these options would be enacted and the details that would need to be worked out amongst the institutions, ecclesiastical, and government authorities for each one. Initially, the subcommittee and the Theological Commission chose to pursue the third option. The benefit of this model was seen to be that it would allow a combination of faculty and course offerings from the one accredited seminary in multiple places while allowing each institution to maintain its individual identity and serve its constituency. If this method could be enacted, a student could take up to 50% of credits needed to earn a degree through RES courses offered at a location other than the home campus of Reformed Episcopal Seminary. Students could earn additional credits through RES distance education and could also use transfer credits to earn a degree. There were still many details that would need to be worked out in order to bring such a plan to fruition. Our seminaries continue to strive to improve their theological programs and offerings and increase their financial stability. While the Theological Commission continues to work on finding the best ways to improve and unify theological education in the church, our seminaries are producing graduates.

Respectfully submitted,

The Very Rev. Canon Dr. Jonathan S. Riches

REFORMED EPISCOPAL CHURCH INTERCESSORS

Report to the 57th General Council of the Reformed Episcopal Church

June 7-9, 2023

Dear Brothers and Sisters:

Our Deaconesses, Deaconess Candidates, and Daughters of the Holy Cross Chapters in the REC would like to remind our clergy and deaconesses that we are a resource for you whenever a need for special prayer arises. The protocols we have in place for the Intercessors allow anyone requesting prayer to designate the level of privacy they feel necessary.

Even though the Intercessors have not met as a group during the period of time since General Council last met, we have been actively praying for a number of specific requests for clergy, clergy families, and other special needs of our clergy and deaconesses. Please be reminded to keep us updated as prayer needs change, and let us know when those needs have been resolved, that we may offer thanksgiving.

A single email address to the RECI, intercessors@rechurch.org, will direct prayer requests to Dss. Teresa and Dss. Canon Annette. These will be filtered to the appropriate members of the intercessory team as directed by the one making the request in accordance with our privacy protocols.

Respectfully submitted,

Dss. Canon Annette M. Johnson, M.A.R.
Co-chair, REC Intercessors

APPOINTMENT OF COMMITTEES – NON-ELECTIVE

Committee appointments were made and posted following the General Council. Refer to pages x – xi of this Journal to see the list of appointees.

NEW BUSINESS

A. Business to be referred to the General Committee:

Bishop Sutton called for the election of a new Missionary Bishop Suffragan for Cuba, citing the failing health of The Rt. Rev. Willian Suarez.

The Ven. Dr. Jim Payne moved to refer this matter to the General Committee to proceed. The motion was seconded and carried.

B. Motion of Thanks

The Very Rev. Canon Jason R. Grote moved the following Resolution of Thanks and Gratitude as follows:

On behalf of the 57th General Council, we wish to thank with deepest sincerity all those who assisted the Program Committee in planning, preparing, and executing all things necessary to conduct this council in Charleston, South Carolina, so successfully. And especially the following:

- To our Presiding Bishop, Ray R. Sutton, for his Godly leadership.
- To The Rt. Rev. Alphonza Gadsden, retired Bishop Ordinary of the Diocese of the Southeast, for his service, and with prayers for his successful recovery and continued health.
- To The Rt. Rev. Willie J. Hill, Bishop Ordinary, for his leadership in hosting Council, and all those who helped serve across the Diocese of the Southeast.
- To the Clergy and Staff at the Cathedral of St. Luke and St. Paul, and to their Organist, for hosting the Opening Eucharist for this Council.
- To the St. Andrew's Choir of Lake Almanor, California, for singing at the Opening Eucharist.
- To the Clergy, Staff, and members of St. John's REC for hosting the Morning Prayer service for this Council.
- To the Clergy, Lay Readers, Choir members, and other participants from the several Dioceses who led our various worship services and other activities.
- To the Mayor of Charleston for his gracious welcome to the REC on behalf of his city.
- To the staff of the Francis Marion Hotel for their gracious hospitality.

Canon Grote was given a standing ovation, thereby seconding and carrying his motion.

C. Motion to receive all reports of the Board of Foreign Missions

A motion was heard to receive all reports from the various members of the BFM that were presented throughout General Council. The motion was seconded and carried.

D. Invitation to the 58th General Council of the Reformed Episcopal Church

The Rt. Rev. Peter Manto, Bishop Ordinary of the Diocese of the Central States, issued an invitation on behalf of his diocese to host the 58th General Council in Washington, D.C. in 2026, and moved approval of the same. The motion was seconded and carried.

ADJOURNMENT AND BLESSING

Hearing no further business to be brought before Council, The Rev. Dr. Jonathan Riches moved to adjourn. The motion carried. The 55th General Council of the Reformed Episcopal Church was adjourned, sine die, with prayers and the Blessing by Bishop Sutton at 11:42 p.m.

Respectfully submitted,

Dss. Canon Annette M. Johnson, M.A.R.
Secretary to the 57th General Council
of the Reformed Episcopal Church

SPECIAL MEETING of the 57th GENERAL COUNCIL

held via

Zoom Video Conference

September 11, 2025

SPECIAL MEETING OF THE 57TH GENERAL COUNCIL
Zoom Video Conference
September 11, 2025

At their May 2, 2025, meeting, the General Committee voted to call a Special Meeting of the 57th General Council prior to the 2026 General Council to address a proposed change to Canon 19 of the REC Constitution and Canons concerning the mandatory retirement age for bishops and ministers. This proposal was recommended by the Council of Bishops and submitted by The Rt. Rev. Peter Manto. At the same meeting, the General Committee approved the proposed changes to Cannon 19 and to recommend them to the Special Meeting of the General Council.

On July 31, 2025, the call for the Special Meeting of the General Council was sent via email to all registered lay delegates, clergy, and officers of the 57th General Council. In addition, all were asked to attend an informational meeting held on August 21, 2025, so that the reasons for the proposed changes could be discussed and instructions given for how the vote would be taken on Zoom before the official vote.

The Special Meeting of the 57th General Council was held on September 11, 2025, via Zoom video conference. Participants were instructed to sign in at 6:00 p.m. Central Time in order for the host to place them in appropriate rooms to correctly tabulate votes. The meeting was called to order at 6:38 p.m. by The Most Rev. Ray R. Sutton with prayer.

The Rt. Rev. Jason R. Grote reviewed the instructions for participation and voting. Bishop Grote presented the report from the Committee on Credentials, stating that there were 148 registered participants with 43 lay delegates and 89 clergy. The Rt. Rev. Willie J. Hill moved to receive the Credentials Report. The Rev. Canon Ronald Moock seconded the motion. The motion was carried by a hand vote.

Bishop Sutton then asked Bishop Manto, Vice-President, to assume the chair, since the matter to be voted on affects him personally. Bishop Manto reviewed the proposed changes to Canon 19 prior to taking the vote.

Canon Moock moved to correct the wording in Canon 5, Section a, in relation to the passage of the proposed changes to Canon 19. The motion was seconded by The Rt. Rev. William Jenkins. After discussion, the motion was dismissed since the Special General Council Meeting was called to consider only the proposed changes to Canon 19.

Patricia Smith moved that the vote be taken by Houses, lay and clergy. The motion was seconded by The Rev. William Barto. The motion carried. Canon Grote explained that, as host, he would move the clergy into a separate room on Zoom while the House of Laity votes. Then, he would move the lay delegates to a separate room while the House of Clergy votes.

After all votes were tallied by Zoom, the motion to approve the proposed changes to Canon 19 carried in the House of Laity by 74%, 36 to 9, representing more than two-thirds in favor. In the House of Clergy, the motion also passed by 74%, 63 to 19, representing more than two-thirds in favor. (Percentages were calculated based on those present and voting.)

Following the vote, prayers were offered by Bishop Manto for those lost in the events of 9/11; Canon Moock for our nation; The Rev. Wayne McNamara for the world to accept Christ and against wars; and Bishop Hill for the REC.

Having completed the business of the Special General Council Meeting, the meeting was closed with a blessing from Bishop Sutton and adjourned at 8:00 p.m.

Respectfully submitted,

Dss. Canon Annette M. Johnson, M.A.R.
Secretary to the 57th General Council

CALL to the SPECIAL MEETING of the 57TH GENERAL COUNCIL of the Reformed Episcopal Church

Dear RE Brothers and Sisters:

Summer greetings in the name of our Lord Jesus Christ! I am writing to announce the General Committee's decision at its last meeting to call a special General Council zoom meeting. The reason has been prompted by a recommendation from the Rt. Rev. Peter Manto (attached) that was unanimously approved.

Bishop Manto's recommendation addresses an inconsistency in our Constitution and Canons. Canon 19 begins by stating, "There shall be no mandatory age for the retirement of a Bishop, Presbyter, or Deacon in this Church." Provision is then made for all clergy to be extended service at age 75 by their vestry, standing committee, or General Committee. However, the inconsistency appears when the canon states that "any bishop who has not attained the age 75 shall be eligible to be elected to the office of Presiding Bishop." This restriction would not permit a bishop to be elected at age 75, if desired by General Council.

Due to the apparent internal canonical inconsistency, the General Committee has deemed it necessary to convene a special zoom council meeting September 11 at 6:30pm CST to address the matter before our regularly scheduled General Council. Historically in the spring prior to a triennial General Council, the Council of Bishops recommends to General Committee their choice of the Presiding Bishop. The General Committee approves so that the nominee may be elected among the first order of business at the beginning of Council. However, with the possibility of debate on canon 19, the bishops will not be able to make their recommendation leaving their choice of Presiding Bishop undetermined going into General Council. To alleviate this possible uncertainty, General Committee is calling for the special council to resolve whether the canon should be changed.

Prior to our special council meeting by zoom, I am calling for an information meeting on August 21 at 6:30pm CST to discuss Bishop Manto's recommendation. This advanced meeting will allow for discussion and clarification before our special meeting.

The certified voting roster of clergy and lay delegates from the previous 2023 General Council will serve as voting members of this special meeting. All delegates will be sent a zoom link a week before the meetings. Should you have any questions, please speak to your bishop or contact my office. Let us all keep these meetings in prayer asking for the Lord's wisdom, guidance, and direction as we attempt to address these matters in our canons. Blessings,

In Christ,
+Ray
The Most Rev. Dr. Ray R. Sutton
Presiding Bishop

Proposed Change to Canon19
of the REC Constitution & Canons
as recommended by the Council of Bishops

The Constitution & Canons Committee requested us to review Canon 19, *Ministers and Their Duties,* and what they perceived as an inconsistency in Section 5a when addressing clergy retirement age and the age at which a bishop was eligible for election as Presiding Bishop.

I. The Section begins: *There shall be no mandatory age for the retirement of a Bishop, Presbyter, or Deacon in this Church…*all good, but we need to correct a punctuation error and change the period to a comma after *this Church* in first sentence.

II. The Section continues: provided however that upon the attainment of his 75th birthday a minister may continue to hold canonical office only with the consent of a majority of his Vestry, or if he be a Bishop, of the Standing Committee, or if he be the Presiding Bishop, of the General Committee as provided in Section 5(b) …all good so far.

III. Then our proposed correction: *Any bishop of this Church* <***who has not attained the age of 75*** > *shall be eligible to be elected to the office of Presiding Bishop and shall remain in office until the completion of his term regardless his age unless removed under the terms of the Canons.*

We propose removing the phrase <**who has not attained the age of 75>** from this section. Doing so removes the age requirement for a Presiding Bishop thereby making the Section internally consistent with the opening sentence: *There shall be no mandatory age for the retirement of a Bishop, Presbyter, or Deacon in this Church.* Removing the phrase makes the section consistent and underscores our stated belief that age should not disqualify a bishop from actively serving in our Church or from being elected as Presiding Bishop. It is important to emphasize that Canon 19 Section 5b does provide a mechanism for removing a Presiding Bishop if *unable to execute the duties of his office.*

IV. So, the proposal regarding the two sentences in Section 5a is:

A. Correct the punctuation in the first sentence, period to a comma.

B. Remove the phrase **who has not attained the age of 75** from the last sentence thereby making the Section internally consistent.

With these changes, Canon 19, Section 5(a) would read:

> There shall be no mandatory age for the retirement of a Bishop, Presbyter, or Deacon in this Church, provided however that upon the attainment of his 75th birthday a minister may continue to hold canonical office only with the consent of a majority of his Vestry or if he be a Bishop, of the Standing Committee, or if he be the Presiding Bishop, of the General Committee as provided in Section 5(b). Any bishop of this Church shall be eligible to be elected to the office of Presiding Bishop and shall remain in office until the completion of his term regardless his age unless removed under the terms of the Canons.

Committee on Credentials

To the Special General Council of September 11th, 2025,

The Committee on Credentials provides the following roster of certified voting members from the previous 2023 General Council. As per the Article 7 Section 4 of the Constitution and Canons, *"The Deputies elected to the next preceding Council shall be the Deputies in any special meeting unless other Deputies shall have been elected by any Parish or Mission in the meantime."*

Lay Roster: If a parish has changed the certified deputy since General Council 2023, or if other changes need to be made due to a deputy no longer be able to serve for any reason, the pastor of the parish must certify the names of their new deputies *(if any)* with the chair of this Committee as soon as possible. New deputies must be duly elected by the parish according to the parish by-laws.

Clergy Roster: If the 2023 certified voting clergy roster needs amendment for any reason (i.e., from death, transfer out of the REC, etc.), the Bishop of the Diocese must inform the chair of this committee as soon as possible.

A final listing of certified voting members will be given to the General Council Secretary prior to the special meeting of September 11, 2025.

Please email J2Grote@rechurch.org with any requests for changes.

Sincerely,

The Rt. Rev.. Jason R. Grote
Committee on Credentials, Chair

Clergy House – Voting Members

Bishops

1.	Sutton, Ray	Presiding Bishop & Diocese of Mid-America
2.	Manto, Peter	Vice-President & Diocese of the Central States
3.	Banek, Walter	Diocese of Mid-America
4.	Boonzaaijer, John	Diocese of Mid-America
5.	Brulc, Frank	Diocese of Mid-America
6.	Camlin, Charles	Diocese of Mid-America
7.	Dorrington, Charles	*Retired*
8.	Gillin, Raymond	*Retired*
9.	Grote, Jason	Diocese of the Central States
10.	Hill, Willie	Diocese of the Southeast
11.	Jenkins, William	Diocese of the Northeast
12.	Morse, Daniel	*Retired*
13.	Schnackenberg, Gerry	Diocese of Mid-America
14.	White, William	*Retired*

Presbyters

1.	Abboud, Jon	Diocese of the Northeast
2.	Acker, Keith	Diocese of Mid-America
3.	Addison, Alfred	Diocese of the Southeast
4.	Agajanian, Garrett	Diocese of Mid-America
5.	Amaral, Spencer	Diocese of the Southeast
6.	Andrade, Eduardo	Diocese of the Northeast
7.	Atchison, Stephen	Diocese of the Northeast
8.	Banks, Chester	Diocese of the Northeast
9.	Barkalow, Jesse	Diocese of Mid-America
10.	Barnes, Julius	Diocese of the Southeast
11.	Bartel, Kent	Diocese of Mid-America
12.	Barto, William	Diocese of the Central States
13.	Benner, Cedric	Diocese of the Northeast
14.	Bernier, Benjamin	Diocese of Mid-America
15.	Blitz, Michael	Diocese of Mid-America
16.	Boettner, Keith	Diocese of the Central States
17.	Boutwell, Wyatt	Diocese of Mid-America
18.	Breaux, James	Diocese of the Southeast
19.	Brookshire, Donald	Diocese of the Southeast
20.	Campbell, John	Diocese of the Northeast
21.	Carlberg, Charlie	Diocese of the Southeast
22.	Carr, Michael	Diocese of the Northeast
23.	Chase, Gregory	Diocese of Mid-America
24.	Clay, John	Diocese of Mid-America
25.	Collins, Jr. Charles A.	Diocese of the Southeast
26.	Cooper, Derek	Diocese of the Northeast
27.	Costa, Andrew	Diocese of the Central States
28.	Currie, Howard	Diocese of the Northeast
29.	Deems, Tait	Diocese of Mid-America
30.	DeLapp Nevada	Diocese of Mid-America
31.	Denzil, Roland	Diocese of Mid-America
32.	Dickinson, Garrett	Diocese of Mid-America
33.	Dorn, Patrick	Diocese of Mid-America
34.	Edgerton, Paul	Diocese of the Central States
35.	Ellisor, Rusty	Diocese of Mid-America
36.	Erlandson, Charles	Diocese of Mid-America
37.	Felton, Kendall	Diocese of Mid-America
38.	Fitzpatrick, Michael	Diocese of the Northeast
39.	Foos, Brian	Diocese of Mid-America
40.	Forsberg, Justin	Diocese of the Northeast
41.	Fowler, Edward	Diocese of Mid-America
42.	France, David	Diocese of the Northeast
43.	Fruin, Edward	Diocese of Mid-America
44.	Gage, Kasey	Diocese of Mid-America
45.	Garrison, William	Diocese of the Northeast

46.	Giles, George	Diocese of the Southeast
47.	Gingerich, Barton	Diocese of the Central States
48.	Goodwin, David	Diocese of the Central States
49.	Gregory, Glenvil	Diocese of the Southeast
50.	Gresser, Robert	Diocese of Mid-America
51.	Grote, Joshua	Diocese of the Southeast
52.	Grout, Damien	Diocese of the Central States
53.	Guild, Roy	Diocese of the Southeast
54.	Hajek, Gary	Diocese of the Northeast
55.	Hamilton, Joseph	Diocese of the Southeast
56.	Harper, Joshua	Diocese of Mid-America
57.	Harrington, Matthew	Diocese of the Northeast
58.	Hartman, Anthony	Diocese of Mid-America
59.	Harvey, Eric	Diocese of Mid-America
60.	Hassert, Derrick	Diocese of Mid-America
61.	Heaton, John	Diocese of the Central States
62.	Herman, Christopher	Diocese of the Central States
63.	Holley, Tyler	Diocese of the Southeast
64.	Holloway, Jason	Diocese of the Northeast
65.	Houser, Jon	Diocese of the Central States
66.	Howden, Paul	Diocese of Mid-America
67.	Hubbard, Jeffrey	Diocese of the Central States
68.	Jenkins, Mikle	Diocese of the Southeast
69.	Jenkins, Jr. , William	Diocese of the Northeast
70.	Johnson, Thomas	Diocese of Mid-America
71.	Jones, Josiah	Diocese of the Central States
72.	Jones, Richard	Diocese of Mid-America
73.	Jorgensen, Eric	Diocese of the Northeast
74.	Kell, Jonathan	Diocese of the Central States
75.	Kline, Timothy	Diocese of the Central States
76.	Klock, William	Diocese of Mid-America
77.	Lee, Rod	Diocese of the Northeast
78.	Levi, Frank	Diocese of Mid-America
79.	Lewis, Michael	Diocese of the Central States
80.	Liferidge, L. Donnel	Diocese of the Southeast
81.	Liferidge, Tory	Diocese of the Southeast
82.	Lloyd, Sr. , Chucky	Diocese of the Southeast
83.	Lowery, Jameson	Diocese of the Central States
84.	Loyd, Harry D.	Diocese of the Southeast
85.	Lund, Carl	Diocese of Mid-America
86.	Luth, Paul	Diocese of the Northeast
87.	Macias, Steven	Diocese of Mid-America
88.	Marlowe, Alex	Diocese of the Central States
89.	Martin, Bartholomew	Diocese of the Northeast
90.	Mattson, Gregory	Diocese of Mid-America
91.	Maule, Matthew	Diocese of the Northeast
92.	McCarl, Ricky	Diocese of the Northeast
93.	McCray, George	Diocese of the Southeast
94.	McDermott, Gerald	Diocese of the Central States
95.	McGee, Thomas	Diocese of Mid-America
96.	McLynn, Gerald	Diocese of the Northeast
97.	McNamara, Wayne	Diocese of the Central States
98.	Melton, Tony	Diocese of the Southeast
99.	Miller, Gregory	Diocese of the Northeast
100.	Milligan, Benjamin	Diocese of the Southeast
101.	Milligan, John	Diocese of the Southeast
102.	Mills, Kenneth	Diocese of the Central States
103.	Mitchell, Keppler	Diocese of Mid-America
104.	Moock, Ron	Diocese of the Southeast
105.	Morales, Sigfrido	Diocese of Mid-America
106.	Morse, Davidson	Diocese of the Central States
107.	Norton, David	Diocese of Mid-America
108.	Odinye, Victor	Diocese of Mid-America

109. Olubajo, Ebenezer	Diocese of the Northeast
110. Ortiz, Carlos	Diocese of Mid-America
111. Overton, Jameson	Diocese of the Central States
112. Pardon, Robert	Diocese of the Northeast
113. Parker, Eric	Diocese of the Central States
114. Patterson, Jason	Diocese of the Northeast
115. Payne, James	Diocese of Mid-America
116. Perez, Yudel	Diocese of the Southeast
117. Peters, Greg	Diocese of Mid-America
118. Prioleau, John	Diocese of the Southeast
119. Quintero, Jesus	Diocese of Mid-America
120. Rajah, Sunil	Diocese of Mid-America
121. Riches, Jonathan	Diocese of the Northeast
122. Riley, Shawn	Diocese of the Northeast
123. Robinson, Arthur	Diocese of the Southeast
124. Rollison, Moses	Diocese of the Southeast
125. Rowley, Aaron	Diocese of the Central States
126. Rutt, Steven	Diocese of Mid-America
127. Sanders, Franklin	Diocese of the Central States
128. Shaw, Kenneth	Diocese of the Southeast
129. Shaw, Lee	Diocese of the Southeast
130. Shaw, Don	Diocese of the Southeast
131. Shields, Mark	Diocese of Mid-America
132. Sims , Eugene	Diocese of the Southeast
133. Sneed, Brad	Diocese of Mid-America
134. Spadafora, Frank	Diocese of the Northeast
135. Specht, Mark	Diocese of the Northeast
136. Spieth, Michael	Diocese of the Central States
137. Stults, Stephen	Diocese of Mid-America
138. Sullivan, B. James	Diocese of Mid-America
139. Tarsitano, Richard	Diocese of the Central States
140. Templin, Michael	Diocese of Mid-America
141. Thompson, Anthony	Diocese of the Southeast
142. Tjoelker, Philip	Diocese of Mid-America
143. Toms, Stephan	Diocese of Mid-America
144. Veley, Duane	Diocese of the Central States
145. Vinson, Michael	Diocese of Mid-America
146. Visk, Matthew	Diocese of Mid-America
147. Voelkel, Andrew	Diocese of Mid-America
148. Vowles, William	Diocese of the Northeast
149. Washington, Julius	Diocese of the Southeast
150. Welty IV, Terrence Anthony	Diocese of Mid-America
151. White, Cornelius A.	Diocese of the Southeast
152. Wilson, Johnnie	Diocese of the Southeast
153. Young, Jerry	Diocese of Mid-America
154. Ziegenhagen, Nicholas	Diocese of Mid-America

Deacons - in charge of a parish

1. Brown, Micheal	Diocese of the Southeast
2. Jeffcoat, Matthew	Diocese of the Southeast
3. Johnson, Bruce	Diocese of the Southeast
4. Lovell, Jared	Diocese of the Northeast
5. Polite, Harrison	Diocese of the Southeast
6. Wegner, Carl	Diocese of the Northeast

House of Laity - Voting

Deputies

1.	Agajanian, Lauren	(DMA) St. Stephen's - Montrose, CO
2.	Anderson, Jim	(DMA) Good Shepherd - Tyler, TX
3.	Andrade, Mary	(NEMA) Good Shepherd - West Bridgewater, MA
4.	Banek, Nelda	(DMA) Good Shepherd - Tyler, TX
5.	Beauford, Kerron	(DSE) Liberty - Jamestown, SC
6.	Benekin, Hillary	(DSE) New Bethel - North Charleston, SC
7.	Benner, Sarah	(NEMA) Bishop Cummins - Catonsville, MD
8.	Brown, Paul	(DSE) St. John's - Charleston, SC
9.	Buncum, John	(DSE) Atonement - Mt. Pleasant, SC
10.	Butler, Linda	(DSE) Grace Church - Moncks Corner, SC
11.	Caldwell, Dss. Michelle	(DCS) Trinity REC – Mason, OH
12.	Camlin, Brett	(DMA) Holy Communion - Dallas, TX
13.	Carr, Meagan	(DMA) Church of the Resurrection - Crosby, TX
14.	Coffey, James	(NEMA) St. Peter's - Elkton, MD
15.	Dryden, Bob	(DCS) Church of our Saviour - Leesburg, VA
16.	Dunmeyer, Nathaniel	(DSE) Mt. Olivet - Ravenel, SC
17.	Ellison, Renia	(DSE) Messiah - Pineville, SC
18.	Foos, Kathleen	(DMA) St. Andrew's - Chester, CA
19.	Fruin, Melissa	(DMA) Chapel of the Cross - Dallas, TX
20.	Gadsden, Gerald	(DSE) Redeemer - Pineville, SC
21.	Gadsden, Hester	(DSE) New Israel - Charleston, SC
22.	Gaillard, Edelle	(DSE) New Israel - Charleston, SC
23.	Gehrke, Caitlin	(DMA) Covenant Church - Greenville, MI
24.	Goanos, George	(DSE) St. Andrew's - Savannah, GA
25.	Gottlieb, Kevin	(DCS) Holy Trinity - Fairfax, VA
26.	Grote, Ellen	(DMA) St. Matthias - Katy, TX
27.	Guild, Lorraine	(DSE) Intercession - Wando, SC
28.	Harrington, Susan	(NEMA) St. Alban's - New York, NY
29.	Hegyi, Katherine	(DCS) All Saints - Raleigh, NC
30.	Herman, Carol	(DSC) St. Lazarus Mission – Dayton, OH
31.	Howden, Beth	(DMA) Holy Trinity - Webster Groves, MO
32.	Howell, Steven	(DMA) St. Thomas of Canterbury - Houston, TX
33.	Jenkins, Kim	(NEMA) Faith Church - Baltimore, MD
34.	Jorgensen, Bobbi Lynn	(NEMA) St. Stephen's - Eldersburg, MD
35.	Kellam, Steffi	(DSE) Christ the King - Marietta, GA
36.	Klock, Veronica	(DMA) Living Word – Courtenay, BC Canada
37.	Landstrom, Erik	(NEMA) Grace Church - Collingdale, PA
38.	Longueville, Dss. Cynthia	(DMA) Holy Communion – Dallas, TX
39.	Longueville, Bud	(DMA) Holy Communion - Dallas, TX
40.	Main, Benjamin	(DMA) Christ the King - Grover Beach, CA
41.	Mazyck, Catherine	(DSE) Nazareth - Moncks Corner, SC
42.	Meade, Beverly	(DMA) Holy Cross - Alpine, TX
43.	Mikell, Gerard	(DSE) St. Luke's - Charleston, SC
44.	Mills, Mary Ann	(DCS) Holy Cross - Midlothian, VA
45.	Payne, Deborah	(DMA) St. Thomas of Canterbury - Houston, TX
46.	Pettigrew, Rebecca	(DSE) Calvary - St. Stephen, SC
47.	Porter, Earnestine	(DSE) Grace Church - Moncks Corner, SC
48.	Ravenell, Selinda	(DSE) Redeemer - Pineville, SC
49.	Riches, Anna	(NEMA) Emmanuel Church - Pipersville, PA
50.	Riches, Ronald	(NEMA) Covenant Chapel - Basking Ridge, NJ
51.	Robinson, Gwendolyn C. L.	(DSE) Mt. Carmel - Goose Creek, SC
52.	Rogers, Alvalene	(DSE) Nazareth - Moncks Corner, SC
53.	Rosner, Janie	(DSE) St. Paul's - Moncks Corner, SC
54.	Rutt, Susannah	(DMA) St. Andrew's - Phoenix, AZ
55.	Sebree, Terri	(DCS) Christ our Hope - Dayton, OH
56.	Shaw, Deborah	(DSE) Good Shepherd - Bonneau, SC
57.	Singleton, Elise	(DCS) St. James - Memphis, TN
58.	Sivigny, Mei-li	(DSE) All Saints - Greenville, SC
59.	Stults, Delfina	(DMA) St. Paul's - Houston, TX
60.	Sutton, Susan	(DMA) Holy Communion - Dallas, TX

61. Teachey, Rick (DCS) Christ the King - Dayton, OH
62. Thompson, Mary Jane (DCS) St. Jude's - Richmond, VA
63. Trapp, James (DSE) Emmanuel Anglican - Spartanburg, SC
64. Vaughn, Andrew (DMA) Providence Church - Corpus Christi, TX
65. Vowles, Diana (NEMA) St. Stephen's - Eldersburg, MD
66. Warren, Shirley (DSE) Holy Trinity - Charleston, SC
67. Wells, Brian (DCS) Christ the Redeemer - Owensboro, KY
68. West, Dss. Barbara (DMA) St. Stephen's – Flowood, MS
69. West, Willie Mae (DSE) New Bethel - North Charleston, SC
70. Wilson, Viola (DSE) Christ Church - Johns Island, SC
71. Wright, Gregory (NEMA) St. Matthew's - Havertown, PA
72. Wright, Sabrina (DSE) Emmanuel – Alvin, SC

General Council Officers, General Committee, & Canonical voting Committee members *(not otherwise elected as a deputy)*

1. Banek, Nathan (DMA) Good Shepherd – Tyler, TX – General Committee Member
2. Barnes, Burnie (DSE) St. Luke's – Charleston, SC – Committee on Doctrine & Worship
3. Brown, Jeffrey (DCS) St. Jude's – Richmond, VA – General Committee Member
4. Gaillard, Lee (DSE) New Israel - Charleston, SC – General Committee Member
5. Heissenhuber, Cathy (DMA) Holy Communion – Dallas, TX – General Committee Member
6. Hendershot, John Constitution & Canons Committee Member
7. Johnson, Dss. Annette (DMA) St. Matthias- Katy, TX – General Council Secretary (elected)
8. Johnson III, Harry K. (DMA) St. Matthias – Katy, TX – General Committee Member
9. Johnson, Dss. Teresa (DCS) St. James – Memphis, TN – Committee on Doctrine & Worship
10. McNamara, Sandra (DCS) Christ the King – Dayton, OH – Constitution & Canons Committee Member

Alternates *(only voting if deputy is not present)*

1. Bernier, Miriam (DMA) Providence Church - Corpus Christi, TX
2. Boettner, Melanie (DCS) St. James - Memphis, TN
3. Boonzaaijer, Christine (DMA) Chapel of the Cross - Dallas, TX
4. Comfort-Capers, Patricia (DSE) St. John's - Charleston, SC
5. Duggins, Lynette V. (DSE) New Israel - Charleston, SC
6. Erlandson, Jackie (DMA) Good Shepherd - Tyler, TX
7. Graham, Mikala (DMA) St. Andrew's - Chester, CA
8. Johnson, Joan (DMA) Holy Cross - Alpine, TX
9. Kell, Ann (DCS) Church of our Saviour - Leesburg, VA
10. Liferidge, Thelma (DSE) St. Paul's - Moncks Corner, SC
11. Mansour, Sam (DCS) Holy Trinity - Fairfax, VA
12. Regisford, Dss. Susan (NEMA) St. Alban's - New York, NY
13. Smalls, Marietta (DSE) Emmanuel – Alvin, SC
14. Smith, Pat (DCS) Covenant Church – Roanoke, VA
15. Sullivan, Helena (DMA) Covenant Church - Greenville, MI
16. Teachey, Jacqueline (DCS) Christ the King - Dayton, OH
17. Thompson, Darlene (DSE) Holy Trinity - Charleston, SC
18. Walton, Johnny (DSE) St. Luke's - Charleston, SC

COMMITTEE TO EXAMINE AND CERTIFY THE JOURNAL

To the 57th General Council of the Reformed Episcopal Church:

The Committee to Certify the Journal of the Proceedings of the Fifty-seventh General Council of the Reformed Episcopal Church has found the Journal to be essentially free of errors. Grammar errors in reports submitted and compiled were not addressed, though formatting modifications were made to bring consistency to the overall presentation and appearance of the Journal.

Noting the above, I, therefore, certify that the Journal for the 57th General Council is an accurate and faithful record of the reports and actions of the council.

Respectfully submitted,

Mrs. Cathy Heissenhuber
(for the committee)

APPENDIX I

A. Consecration of Bishops
B. Necrology
C. Directory of Parishes

CONSECRATIONS OF BISHOPS

BISHOP GEORGE DAVID CUMMINS, M.A., D.D., was consecrated by the Rt. Rev. John H. Hopkins, the Rt. Rev. Benjamin B. Smith, the Rt. Rev. Henry W. Lee, the Rt. Rev. Joseph C. Talbot, the Rt. Rev. Chides T. Quintard, the Rt. Rev. Robert H. Clarkson, and the Rt. Rev. John B. Kerfoot, of the Protestant Episcopal Church, in Christ Church Cathedral, Louisville, Kentucky, on November 15, 1866. Died at Lutherville, Maryland, June 26, 1875, aged 54.

BISHOP CHARLES EDWARD CHENEY, B.A., S.T.D., D.D., was consecrated by the Rt. Rev. George D. Cummins, assisted by five presbyters, in Christ Church, Chicago, Illinois, on December 14, 1873. Died at Chicago, Illinois, November 15, 1916, aged 80.

BISHOP RUFUS NICHOLSON, SR., M.A., D.D., was consecrated by the Rt. Rev. George D. Cummins, the Rt. Rev. Charles E. Cheney, and the Rt. Rev. Matthew Simpson of the Methodist Episcopal Church, assisted by nine presbyters, in St. Paul's Church, Philadelphia, Pennsylvania, on February 24, 1876. Died at Philadelphia, Pennsylvania, June 7, 1901, aged 79.

BISHOP EDWARD CRIDGE, B.A., was consecrated by the Rt. Rev. Charles E. Cheney, the Rt. Rev. William R. Nicholson, and the Rt. Rev. Carman of the Methodist Episcopal Church, assisted by nine presbyters, in Emmanuel Church, Ottawa, Ontario, on July 17, 1876. Died at Victoria, British Columbia, May 5, 1913, aged 96.

BISHOP SAMUEL FALLOWS, M.A., LLD., D.D., was consecrated at the same time and place as the Rt. Rev. Cridge, and by the same bishops and presbyters. Died at Chicago, Illinois, September 5, 1922, aged 87.

BISHOP BENJAMIN PRICE was consecrated by the Rt. Rev. Edward Cridge, assisted by several presbyters, in Christ Church, Teddington, Middlesex, on August 15, 1876.

BISHOP JOHN SUGDEN, B.A., D.D., was consecrated by the Rt. Rev. Edward Cridge and the Rt. Rev. Benjamin Price, assisted by several presbyters, in Christ Church, Lambeth, Middlesex, on August 20, 1876. Died at Baumemouth, Hampshire, June 20, 1897.

BISHOP THOMAS HUBAND GREGG, M.A., M.D., D.D., was consecrated by the Rt. Rev. Samuel Fallows, the Rt. Rev. Charles E. Cheney, and the Rt. Rev. William R. Nicholson, assisted by eight presbyters, in First Church, New York, New York, on June 20, 1877. Died at London, Middlesex, April 1, 1896, aged 56.

BISHOP PETER FAYSSOUX STEVENS, B.A., D.D., was consecrated by the Rt. Rev. William R. Nicholson and the Rt. Rev. Samuel Fallows, assisted by several presbyters, in St. Paul's Church, Philadelphia, Pennsylvania, on June 22, 1879. Died at Charleston, South Carolina, January 9, 1910, aged 80.

BISHOP JAMES ALLEN LATANE, B.A., D.D., was consecrated at the same time and place as the Rt. Rev. Stevens, and by the same bishops and presbyters. Died at Baltimore, Maryland, February 21, 1902, aged 71.

BISHOP ALFRED SPENCER RICHARDSON, D.D., was consecrated at the same time and place as the Rt. Rev. Stevens and the Rt. Rev. Latane, and by the same bishops and presbyters. Died in France, 1907.

BISHOP FREDERICK NEWMAN was consecrated by the Rt. Rev. Benjamin Price and the Rt. Rev. John Sugden, assisted by several presbyters, in Christ Church, Teddington, Middlesex, on July 2, 1879.

BISHOP HUBERT BOWER was consecrated by the Rt. Rev. John Sugden and the Rt. Rev. Alfred S. Richardson, assisted by several presbyters, in St. Saviour's Church, Littlehampton, Sussex, on August 19, 1879.

BISHOP EDWARD WILSON, D.D., was consecrated by the Rt. Rev. William R. Nicholson and the Rt. Rev. James A. Latane, assisted by several presbyters, in St. Paul's Church, Philadelphia, Pennsylvania, on July 1, 1880. Died at Metuchen, New Jersey, June 5, 1908, aged 88.

BISHOP HENRY ORION MEYERS was consecrated by the Rt. Rev. Frederick Newman and the Rt. Rev. John Sugden, assisted by several presbyters, in Emmanuel Church, Putney, Middlesex, on October 22, 1881.

BISHOP THOMAS GREENLAND, M.A., was consecrated by the Rt. Rev. Alfred S. Richardson, the Rt. Rev. Hubert Bower, the Rt. Rev. Henry O. Meyers, and the Rt. Rev. John Sugden, assisted by several presbyters, in Christ Church, London, Middlesex, on June 11, 1888. Later not connected with this Church.

BISHOP SAMUEL J. C. DICKSEE, D.D., was consecrated by the Rt. Rev. Benjamin Price and the Rt. Rev. Henry O. Meyers, assisted by several presbyters, in Christ Church, Lambeth, Middlesex, on November 6, 1889.

BISHOP WILLIAM BAKER was consecrated at the same time and place as the Rt. Rev. Dicksee, and by the same bishops and presbyters.

BISHOP THOMAS W. CAMPBELL, S.T.B., was consecrated by the Rt. Rev. Samuel Fallows, the Rt. Rev. James A. Latane, and the Rt. Rev. William R. Nicholson, assisted by several presbyters, in Epiphany Church, Cleveland, Ohio, on May 31, 1891. Later not connected with this Church. Died in Brooklyn, New York, 1918, aged 67.

BISHOP PHILIP XENOPHON ELDRIDGE, D.D., was consecrated by the Rt. Rev. John Sugden, the Rt. Rev. William Baker, and the Rt. Rev. Thomas Greenland, assisted by several presbyters, in Emmanuel Church, Gunnersbury, Middlesex, on June 24, 1892. Died at sea, 1921.

BISHOP JAMES RENNEY, D.D., was consecrated at the same time and place as the Rt. Rev. Eldridge, and by the same bishops and presbyters. Died at London, Middlesex, July 26, 1894.

BISHOP WILLIAM TROUGHTON was consecrated by the Rt. Rev. Henry O. Meyers, assisted by several presbyters, in Hounslow, Middlesex, on August 5, 1901.

BISHOP WILLIAM TUFNELL SABINE, Sr., B.A., D.D., was consecrated by the Rt. Rev. Samuel Fallows and the Rt. Rev. Charles E. Cheney, assisted by the Rev. Dr. William A. Freemantle, the Rev. Dr. Charles F. Hendricks, the Rev. Dr. Herman S. Hoffinan, the Rev. Dr. William Tracy, the Rev. Dr. Joseph D. Wilson, and the Rev. Dr. Ferdinand C. Englehart of the Methodist Episcopal Church, in First Church, New York, New York, on October 23, 1902. Died at New York, New York, August 11, 1913, aged 75.

BISHOP HERMAN S. HOFFMAN, B.A., D.D., was consecrated by the Rt. Rev. Samuel Fallows, the Rt. Rev. Peter F. Stevens, and the Rt. Rev. William T. Sabine, assisted by the Rev. Dr. W. Russell Collins, the Rev. Dr. Forrest E. Dager, the Rev. Dr. John Dennis, the Rev. Dr. John Edwards, the Rev. Dr. William A. Freemantle, the Rev. Dr. Charles F. Hendricks, the Rev. H. Medley Price, the Rev. Dr. William D. Stevens, the Rev. Dr. J. Milton Tweedale, and the Rev. Dr. Joseph D. Wilson, in Redeemer Church, Philadelphia, Pennsylvania, on June 3, 1903. Died at Philadelphia, Pennsylvania, November 23, 1912, aged 72.

BISHOP RICHARD BROOK LANDER, D.D., was consecrated by the Rt. Rev. William Troughton, assisted by several presbyters, in Christ Church, Teddington, Middlesex, on October 18, 1904.

BISHOP ROBERT LIVINGSTON RUDOLPH, M.A., D.D., was consecrated by the Rt. Rev. Samuel Fallows, the Rt. Rev. Charles E. Cheney, and the Rt. Rev. William T. Sabine, assisted by the Rev. Dr. W. Russell Collins, the Rev. Dr. William A. Freemantle, the Rev. Dr. Charles F. Hendricks, the Rev. George W. Huntington, the Rev. Dr. R. Westly Peach, the Rev. Dr. William D. Stevens, the Rev. Dr. William Tracy, the Rev. Dr. Joseph D. Wilson, and the Rev. Dr. John H. Oerter of the Reformed Church in America, in First Church, New York, New York, on January 12, 1909. Died at Doset, Vermont, September 16, 1930, aged 65.

BISHOP MANUEL FERRANDO, D.D., was consecrated by the Rt. Rev. Samuel Fallows, the Rt. Rev. Charles E. Cheney, and the Rt. Rev. Robert L. Rudolph, assisted by the Rev. Dr. Willard R. Brewing, the Rev. Dr. Frank V. C. Cloak, the Rev. Dr. W. Russell Collins, the Rev. John R. Furey, the Rev. Dr. Charles F. Hendricks, the Rev. Dr. D. Miner Steams, the Rev. Dr. William D. Stevens, the Rev. Dr. William Tracy, the Rev. Dr. William T. Way, the Rev. Duane Wevill, and the Rev. Dr. Joseph D. Wilson, in the Church of the Atonement, Philadelphia, Pennsylvania, on November 12, 1912. Later not connected with this Church.

BISHOP FRANK VAUGHAN, D.D., was consecrated by the Rt. Rev. Philip X. Eldridge and the Rt. Rev. R. Brook Lander, assisted by Rev. J. Dean, the Rev. I. P. Hodgkinson, the Rev. W. Houghton, the Rev. Dr. Samuel Naish, the Rev. Arnold O. Palmer, and Rev. Edward T. Reed, in Christ Church, Harlesden, Middlesex, on April 25, 1913. Died at London, Middlesex, September 30, 1962, aged 93.

BISHOP ARTHUR LORNE PENGELLEY, D.D., was consecrated by the Rt. Rev. Samuel Fallows, the Rt. Rev. Charles E. Cheney, and the Rt. Rev. Robert L. Rudolph, assisted by Rev. Harry W. Behney, the Rev. Dr. Forrest E. Dager, the Rev. John W. Furey, the Rev. Dr. Samuel M. Gibson, the Rev. Dr. Charles F. Hendricks, the Rev. Dr. William P. Mackay, the Rev. Dr. Francis H. Reynolds, the Rev. George R. Swam, and Rev. George D. Worrell, in St. Paul's Church, Philadelphia, Pennsylvania, on June 24, 1914. Died at Philadelphia, Pennsylvania, April 24, 1922, aged 43.

BISHOP WILLARD R. BREWING, D.D., was consecrated at the same time and place as the Rt. Rev. Pengelley, and by the same bishops and presbyters. Later not connected with this Church. Died at Toronto, Ontario, 1960, aged 79.

BISHOP JOSEPH LOUIS FENN, LLD., D.D., was consecrated by the Rt. Rev. Frank Vaughan, the Rt. Rev. R. Brook Lander, and the Rt. Rev. H. Mumford of the Moravian Church, assisted by Rev. George W. Forbes-Smith, the Rev. F. L. Grosvenor, the Rev. P. T. Norris, the Rev. I. M. Pollock, the Rev. W. Welby Pryor, the Rev. P. D. Robinson, the Rev. J. T. Stevenson, and Rev. J. W. Baxter of the Presbyterian Church, in Christ Church, Harlesden, Middlesex, on September 21, 1921.

BISHOP ROBERT WESTLY PEACH, Ph.B., D.D., was consecrated by the Rt. Rev. Robert L. Rudolph, the Rt. Rev. Willard R. Brewing the Rt. Rev. Frank Vaughan, and the Rt. Rev. John T. Hamilton of the Moravian Church, assisted by the Rev. Dr. Frank V. C. Cloak, the Rev. Dr. W. Russell Collins, the Rev. Dr. Forrest E. Dager, the Rev. Dr. William A. Freemantle, the Rev. Dr. Alexander M. Hubly, the Rev. Dr. Thomas J. Mason, the Rev. Henry McCrea, the Rev. Dr. J. Eustace Purdie, the Rev. Dr. Francis H. Reynolds, the Rev. Dr. William Tracy, and the Rev. Dr. Joseph D. Wilson, in Redeemer Church, Philadelphia, Pennsylvania, on May 23, 1924. Died at Upper Darby, Pennsylvania, December 23, 1936, aged 73.

BISHOP WILLIAM EDWARD YOUNG, O.B.E., D.D., was consecrated by the Rt. Rev. R. Brook Lander, assisted by several presbyters, in Emmanuel Church, Putney, Middlesex, on July 28, 1925.

BISHOP JOSEPH EDGAR KEARNEY, D.D., was consecrated by the Rt. Rev. Robert L. Rudolph, the Rt. Rev. R. Westly Peach, and the Rt. Rev. Frank Vaughan, assisted by the Rev. Dr. Frank V. C. Cloak, the Rev. Dr. Forrest E. Dager, the Rev. Dr. William A. Freemantle, the Rev. Dr. Howard D. Higgins, the Rev. Dr. Alexander M. Hubly, the Rev. Richard A. Madison, the Rev. Dr. Francis H. Reynolds, the Rev. Dr. Henry H. Trotter, the Rev. Dr. William T. Way, and Rev. R. Milton Webster, in Redeemer Church, Philadelphia, Pennsylvania, on May 23. 1930. Died at Summerville, South Carolina, January 21, 1981, aged 89.

BISHOP FRANK VALENTINE CENTENNIAL CLOAK, D.D., was consecrated by the Rt. Rev. R. Westly Peach, the Rt. Rev. Joseph E. Kearney, and the Rt. Rev. John T. Hamilton of the Moravian Church, assisted by the Rev. Dr. William C. Culbertson, III, the Rev. Dr. Forrest E. Dager, the Rev. Dr. W. Milton Eareckson, the Rev. Dr. William A. Freemantle, the Rev. Dr. Howard D. Higgins, the Rev. Fred G. Mackenzie, the Rev. Joseph Robinson, the Rev. Dr. William T. Way, and Rev. R. Milton Webster, in Christ Memorial Church, Philadelphia, Pennsylvania, on November 9, 1931. Died at Philadelphia, Pennsylvania, October 2, 1953, aged 77.

BISHOP JOHN CHRISTIE MAGEE, D.D., was consecrated by the Rt. Rev. Frank Vaughan, the Rt. Rev. J. Louis Fenn, and the Rt. Rev. William E. Young, assisted by several presbyters, in Christ Church, Harlesden, Middlesex, on July 7, 1932. Died at London, Middlesex, August 6, 1955, aged 71.

BISHOP GEORGE MARSHALL, D.D., was consecrated at the same time and place as the Rt. Rev. Magee, and by the same bishops and presbyters. Died at Belleville, Ontario, July 5, 1945, aged 83.

BISHOP ALEXANDER MELBOURNE HUBLY, D.D., was consecrated by the Rt. Rev. Frank V. C. Cloak and the Rt. Rev. George Marshall, assisted by Rev. George S. Buckingham, the Rev. W. G. Clarke, the Rev. Dr. R. S. Laidlaw, the Rev. Charles W. B. Scaife, the Rev. Dr. C. T. Scott, and the Rev. Dr. D. M. Solandt, in Christ Church, Toronto, Ontario, on May 11, 1933. Died at Vancouver, British Columbia, November 3, 1937, aged 91.

BISHOP HOWARD DAVID HIGGINS, M.A., Th.M., D.D., was consecrated by the Rt. Rev. Joseph E. Kearney, the Rt. Rev. Frank V. C. Cloak, and the Rt. Rev. George Marshall, assisted by Rev. Charles O. Bayard, the Rev. Howell S. Foster, the Rev. Thomas W. Fox, the Rev. Dr. Francis H. Reynolds, the Rev. Joseph Robinson, the Rev. Dr. Robert K. Rudolph, the Rev. Henry Short, the Rev. George R. Stout, and the Rev. Dr. Henry H. Trotter, in First Church, New York, New York, on January 19, 1937. Died at Southampton, Pennsylvania, April 6, 1980, aged 77.

BISHOP WILLIAM C. CULBERTSON, III, B.S., LLD., D.D., was consecrated by the Rt. Rev. Frank V. C. Cloak, the Rt. Rev. Howard D. Higgins, and the Rt. Rev. Joseph E. Kearney, assisted by Rev. Chides O. Bayard, the Rev. Dr. Edwin A. Bustard, the Rev. Dr. W. Milton Eareckson, Jr., the Rev. Howell S. Foster, the Rev. Dr. Francis H. Reynolds, the Rev. J. Harry Robinson, the Rev. Joseph Robinson, the Rev. Dr. Robert K. Rudolph, the Rev. George R. Stout, and the Rev. Dr. Henry H. Trotter, in Atonement Church, Philadelphia, Pennsylvania, on April 30, 1937. Died at Chicago, Illinois, November 16, 1971, aged 66.

BISHOP GEORGE W. FORBES-SMITH, M.A., was consecrated by the Rt. Rev. Frank Vaughan, the Rt. Rev. John C. Magee, and the Rt. Rev. T. H. Shawe of the Moravian Church, assisted by several presbyters, in Christ Church, Harlesden, Middlesex, on September 29, 1938. Died in 1976, aged 92.

BISHOP DONALD ARGYLE THOMPSON was consecrated at the same time and place as the Rt. Rev. Forbes-Smith, and by the same bishops and presbyters. Later not connected with this Church.

BISHOP ARCHIBALD L. R. KEEVIL was consecrated by the Rt. Rev. George Marshall and the Rt. Rev. Frank V. C. Cloak, assisted by Rev. H. O. Eastman, the Rev. C. V. Freeman, and Rev. Telford S. Russell, in Emmanuel Church, Belleville, Ontario, on June 11, 1944. Died 1953.

BISHOP GEORGE A. VECK was consecrated by the Rt. Rev. Archibald L. R. Keevil, assisted by Rev. Wilbur W. Lyle, the Rev. Dr. J. Eustace Purdie, and Rev. J. Bruce Ridland, in St. Paul's Church, New Westminster, British Columbia, on June 8, 1947.

BISHOP THOMAS CAMERON was consecrated by the Rt. Rev. Frank Vaughan, the Rt. Rev. George W. Forbes-Smith, the Rt. Rev. John C. Magee, and the Rt. Rev. W. G. MacLeavey of the Moravian Church, assisted by several presbyters, in St. John's Church, Tottington, Lancashire, on September 21, 1950.

BISHOP DENYS A. G. RANKILOR, M.A., D.D., was consecrated by the Rt. Rev. George A. Veck, assisted by Rev. Leonard B. McPherson and Rev. Cyril C. Ware, in St. Martin's Church, Toronto, Ontario, on December 12, 1954. Died at Victoria, British Columbia, 1972.

BISHOP WILLIAM RODGERS was consecrated by the Rt. Rev. George W. Forbes-Smith and the Rt. Rev. Thomas Cameron, assisted by Rev. F. P. Copeland-Simmons, Moderator of the Free Church Federal Council, and several presbyters, in Christ Church, Liscard, Lancashire, on October 18, 1957.

BISHOP WILLIAM HENRY STUART JERDAN, JR., B.S., D.D., was consecrated by the Rt. Rev. Howard D. Higgins, the Rt. Rev. William C. Culbertson, III, and the Rt. Rev. Joseph E. Kearney, assisted by Rev. John H. Doiley, the Rev. Abraham Gadsden, the Rev. Dr. Theophilus J. Herter, the Rev. Dr. S. Thomas Percival, Jr., the Rev. Dr. D. Ellsworth Raudenbush, the Rev. Dr. Sanco K. Rembert, the Rev. Dr. Franklin H. Sellers, and the Rev. Dr. Henry H. Trotter, in St. Paul's Church, Oreland, Pennsylvania, on May 27, 1960. Died at Summerville, South Carolina, on March 29, 2001.

BISHOP AMBROSE MARTIN BODFISH was consecrated by the Rt. Rev. Thomas Cameron, the Rt. Rev. George W. Forbes-Smith, and the Rt. Rev. Ernest W. Porter of the Moravian Church, assisted by several presbyters, in St. John's Church, Tottington, Lancashire, on September 4, 1963. Died 1973.

BISHOP JAMES DUDLEY BURRELL was consecrated at the same time and place as the Rt. Rev. Bodfish, and by the same bishops and presbyters. Died 1973, aged 70.

BISHOP SANCO KING REMBERT, B.S., S.T.M., D.D., was consecrated by the Rt. Rev. Howard D. Higgins, the Rt. Rev. William C. Culbertson, III, the Rt. Rev. William H. S. Jerdan, Jr., and the Rt. Rev. Joseph E. Kearney, assisted by the Rev. Dr. Daniel G. Cox, the Rev. John H. Doiley, the Rev. Abraham Gadsden, the Rev. Dr. James R. Galbreath, the Rev. Bartholomew A. James, the Rev. St. Julian Milligam, the Rev. Dr. D. Ellsworth Raudenbush, the Rev. Dr. Robert K. Rudolph, and the Rev. Dr. Henry H. Trotter, in Emmanuel African Methodist Episcopal Church, Charleston, South Carolina, on May 26, 1966. Died at Willington, South Carolina on August 14, 2015, age 83.

BISHOP THEOPHILUS JOHN HERTER, M.A., Th.D., D.D., was consecrated by the Rt. Rev. Howard D. Higgins, the Rt. Rev. William C. Culbertson, III, the Rt. Rev. William H. S. Jerdan, Jr., the Rt. Rev. Joseph E. Kearney, and the Rt. Rev. Sanco K. Rembert, assisted by Rev. M. Nelson Buffler, the Rev. Dr. Edwin A. Bustard, the Rev. Dr. Fred C. Kuehner, the Rev. Howard J. Miekley, the Rev. Alton F. Olsen, the Rev. Dr. D. Ellsworth Raudenbush, the Rev. Karl R. Rudolph, the Rev. Dr. Robert K. Rudolph, and Rev. Edwin C. Shisler, in Christ Memorial Church, Philadelphia, Pennsylvania, on June 15, 1966. Died at Philadelphia, Pennsylvania, June 2, 1987, aged 74.

BISHOP WILLIAM CHARLES WATKINS was consecrated by the Rt. Rev. Thomas Cameron, the Rt. Rev. Ambrose M. Bodfish, the Rt. Rev. James D. Burrell, and the Rt. Rev. George W. Forbes-Smith, assisted by several presbyters, in St. Jude's Church, Balham, Middlesex, on October 8, 1969.

BISHOP CYRIL MILNER, F.Th., D.D., was consecrated by the Rt. Rev. Thomas Cameron, the Rt. Rev. James D. Burrell, and the Rt. Rev. William C. Watkins, assisted by several presbyters, in St. Paul's Church, Fleetwood, Lancashire, on August 29, 1973.

BISHOP FRANKLIN HENRY SELLERS, D.D., was consecrated by the Rt. Rev. Howard D. Higgins, the Rt. Rev. Theophilus J. Herter, and the Rt. Rev. Joseph E. Kearney, assisted by the Rev. Dr. Daniel G. Cox, the Rev. Bartholomew A. James, the Rev. Robert N. McIntyre, the Rev. Robert F. Novak, the Rev. Dr. D. Ellsworth Raudenbush, the Rev. Clyde C. Scherz, and the Rev. Dr. Henry H. Trotter, in St. Andrew's-Cheney Memorial Church, Chicago, Illinois, on December 5, 1974. Died on January 17, 2016.

BISHOP LEONARD WAYNE RICHES, B.A., M.Div., D.D., was consecrated by the Rt. Rev. Theophilus J. Herter, the Rt. Rev. Howard D. Higgins, the Rt. Rev. William H. S. Jerdan, Jr., the Rt. Rev. Sanco K. Rembert, and the Rt. Rev. Franklin H. Sellers, assisted by the Rev. Dr. Daniel G. Cox, the Rev. Dale H. Crouthamel, the Rev. Dr. Harvey P. Davis, the Rev. Dr. Milton C. Fisher, the Rev. Robert N. McIntyre, the Rev. Dr. D. Ellsworth Raudenbush, the Rev. Dr. Robert K. Rudolph, the Rev. Edwin C. Shisler, and Rev. Walter G. Truesdell, in First Church, New York, New York, on June 14, 1975.

BISHOP ARTHUR WARD, Th.B., D.D., was consecrated by the Rt. Rev. Cyril Milner, the Rt. Rev. Thomas Cameron, the Rt. Rev. Theophilus J. Herter, and the Rt. Rev. Russell White of the Church of England, assisted by several presbyters, in Christ Church, Teddington, Middlesex, on September 11, 1976.

BISHOP DANIEL GILBERT COX, B.D., D.D., was consecrated by the Rt. Rev. Theophilus J. Herter, the Rt. Rev. William H. S. Jerdan, Jr., the Rt. Rev. Sanco K. Rembert, the Rt. Rev. Leonard W. Riches, and the Rt. Rev. Franklin H. Sellers, assisted by Rev. Michael L. Coleman, the Rev. Dr. Royal U. Grote, Jr., the Rev. Douglas Hansen, the Rev. Ralph H. Kidwell, the Rev. H. Paul Matthews, III, the Rev. Frank C. Roppelt, and the Rev. Dr. James C. West, Sr., in the Rt. Rev. Cummins Memorial Church, Catonsville, Maryland, on June 6, 1984.

BISHOP JAMES CORTEZ WEST, SR., B.A., B.D., D.D., was consecrated by the Rt. Rev. Theophilus J. Herter, the Rt. Rev. Daniel G. Cox, the Rt. Rev. Royal U. Grote, Jr., the Rt. Rev. William H. S. Jerdan, Jr., the Rt. Rev. Sanco K. Rembert, the Rt. Rev. Leonard W. Riches, and the Rt. Rev. Franklin H. Sellers, assisted by Rev. Willie J. Hill, Jr., the Rev. William T. Jennings, the Rev. Edmond B. Mazyck, the Rev. Dr. J. Ronald Moock, Sr., the Rev. Paul Nesbit, the Rev. John A. Perkins, Sr., the Rev. Namon Perkins, Jr., and Rev. William J. White, in St. John's Church, Charleston, South Carolina, on June 24, 1984. Died May 28, 2006, in Summerville, South Carolina, at age 66.

BISHOP KENNETH JOHN WESLEY POWELL was consecrated by the Rt. Rev. Cyril Milner and the Rt. Rev. Arthur Ward, assisted by Rev. Rowland Graves, President of the Wesleyan Reform Union, and several presbyters, in Christ Church, Teddington, Middlesex, United Kingdom on October 1, 1986.

BISHOP ROBERT HAROLD BOOTH, B.A., D.D., was consecrated by the Rt. Rev. Leonard W. Riches, the Rt. Rev. Royal U. Grote, Jr., the Rt. Rev. Sanco K. Rembert, and the Rt. Rev. James C. West, Sr., assisted by Rev. Samuel M. Forster, the Rev. William J. Holiman, Jr., the Rev. Daniel Olsen, III, the Rev. Frank C. Roppelt, the Rev. Joseph H. Watson, and Rev. Roger R. Spence, in Trinity Church, Philadelphia, Pennsylvania, on June 14, 1990.

BISHOP MICHAEL FEDECHKO was consecrated by the Rt. Rev. Wilber Lyle, the Rt. Rev. Royal U. Grote Jr, the Rt. Rev. Robert H. Booth, the Rt. Rev. Kenneth W. Powell assisted by Rev. Charles Dorrington, and several Presbyters at Trinity Church, New Liskeard, Ontario, Canada, on August 29, 1993. Later not connected with this Church.

BISHOP E. A. "TED" FOLLOWS was consecrated by the Rt. Rev. Wilbur Lyle, the Rt. Rev. Royal U. Grote Jr, the Rt. Rev. Robert H. Booth, the Rt. Rev. Michael Fedechko, assisted by Rev. Charles Dorrington, the Rev. Glen McLeod and the Rev. John Lindenour of the Episcopal Missionary Church in Church of our Lord, Victoria, British Columbia on September 12, 1993.

BISHOP GREGORY KEITH HOTCHKISS was consecrated by the Rt. Rev. Leonard W. Riches, the Rt. Rev. Robert H. Booth, the Rt. Rev. Daniel G. Cox, the Rt. Rev. Royal U. Grote, Jr., the Rt. Rev. Sanco K. Rembert, assisted by the Rev. Dale H. Crouthamel, the Rev. David L. Hicks, the Rev. Willie J. Hill, Jr., the Rev. Booker T. Lloyd, the Rev. H. Paul Matthews III, the Rev. Joseph H. Watson, the Rev. Jeffrey D. Welch, the Rev. Richard W. Workowski, and the Rev. Michael Blitz on June 8, 1996. Renounced his episcopal office November 30, 2003.

BISHOP GEORGE BRIAN FINCKE was consecrated by the Rt. Rev. Leonard W. Riches, the Rt. Rev. Sanco K. Rembert, the Rt. Rev. James C. West, the Rt. Rev. Royal U. Grote, Jr., assisted by Bishop-elect Daniel R. Morse, the Very Rev. Ray R. Sutton, the Rev. Bertram Card, the Rev. Dennis Cagle, the Rev. Donald K. Dale, the Rev. Paul Howden, the Rev. G. Arthur Fryer, the Rev. Mark E. Rudolph, the Rev. David T. Stark, the Rev. Robert Bowman, and the Rev. Jerry Kistler at All Saint's Episcopal Church on June 21, 1996. Later served in the Anglican Province of America. Died December 2, 2016, in Prescott, Arizona, at age 63.

BISHOP CHARLES DORRINGTON was consecrated by the Rt. Rev. Leonard W. Riches, the Rt. Rev. Royal U. Grote, Jr., the Rt. Rev. Sanco K. Rembert, the Rt. Rev. James C. West, the Rt. Rev. E. A. "Ted" Follows, the Rt. Rev. Wilbur W. Lyle, the Rt. Rev. Robert J. Badham, assisted by the Rev. Glen McLeod, the Rev. Willie J. Hill, Jr., and the Rev. Maurice Myttenar on June 23, 1996.

BISHOP DANIEL ROGAN MORSE, Th.M., D.D., was consecrated by the Rt. Rev. Leonard W. Riches, the Rt. Rev. Franklin Sellers, the Rt. Rev. Gregory Hotchkiss, the Rt. Rev. Sanco K. Rembert, the Rt. Rev. James C. West, Sr., the Rt. Rev. Royal U. Grote, Jr., the Rt. Rev. Michael Fedechko, the Rt. Rev. Charles Dorrington, assisted by the Rev. Ray R. Sutton, the Rev. Curtis Crenshaw, the Rev. Frank M. Levi, the Rev. Walter R. Banek, the Rev. Willie J. Hill, Jr., the Rev. Thomas J. Handy, the Rev. Edmond B. Mazyck, the Rev. J. Ronald Moock, Sr., the Rev. Charles R. Coe, Jr., the Rev. Jorge Garcia, and the Rev. Michael A. Osborne at Kingsway Christian Church, Memphis, Tennessee, on August 23, 1996.

BISHOP OOMMEN SAMUEL was consecrated by the Rt. Rev. Leonard W. Riches, the Rt. Rev. Daniel G. Cox, the Rt. Rev. Michael Fedechko, the Rt. Rev. Robert H. Booth, the Rt. Rev. Gregory K. Hotchkiss, assisted by the Rev. Frank M. Spadafora, the Rev. Milton C. Fisher, the Rev. Frank C. Roppelt, the Rev. Joseph H. Watson, and the Rev. Willie J. Hill, Jr. on September 15, 1996.

BISHOP JOHN BARRY SHUCKSMITH was consecrated by the Rt. Rev. Cyril Milner, the Rt. Rev. Kenneth Powell and the Most Rev. Leonard Riches in Christ Church, Teddington, United Kingdom on October 16, 1996.

BISHOP RAY RONNY SUTTON, Th.M., D.D., Ph.D., was consecrated by the Rt. Rev. Leonard W. Riches, the Rt. Rev. Kenneth Powell (Free Church of England), the Rt. Rev. Royal U. Grote, Jr., the Rt. Rev. Daniel R. Morse, the Rt. Rev. James C. West, Sr., the Rt. Rev. Sanco K. Rembert, the Rt. Rev. Robert H. Booth, the Rt. Rev. George B. Fincke and the Rt. Rev. Walter Grundorf (Anglican Province of America) at St. Paul's Episcopal Church, Shreveport, Louisiana, on July 29, 1999. Praying over and blessing the consecration were the Rt. Rev. Samuel Ssekkadde (Uganda), the Rt. Rev. Evans Kisekka (Uganda), the Rt. Rev. George Sinabulya (Uganda), the Rt. Rev. Michael Sinabulya (Uganda), the Rt. Rev. Wilson Mutebi (Uganda), the Rt. Rev. John Kahigwa (Uganda).

BISHOP JOHN MCLEAN was consecrated by the Rt. Rev. Kenneth J. W. Powell, the Rt. Rev. Leonard W. Riches, the Rt. Rev. Royal U. Grote, Jr. in Christ Church, Wallasey, Wirral, United Kingdom, on September 11, 1999.

BISHOP ARTHUR BENTLEY-TAYLOR was consecrated by the Rt. Rev. Kenneth J. W. Powell, the Rt. Rev. Leonard W. Riches, and the Rt. Rev. Royal U. Grote, Jr. in Christ Church, Wallasey, Wirral, United Kingdom, on September 11, 1999.

BISHOP DAVID LEE HICKS was consecrated by the Most Rev. Leonard W. Riches, the Most Rev. Walter H. Grundorf (Anglican Province of America), the Rt. Rev. Royal U. Grote, Jr., the Rt. Rev. Ray R. Sutton, the Rt. Rev. James Cortez West, Sr., the Rt. Rev. Robert Harold Booth, The Rt. Rev. Daniel Gilbert Cox, the Rt. Rev. Oommen Samuel, the Rt. Rev. George Brian Fincke, the Rt. Rev. Richard J. Boyce (Anglican Province of America) at St. Paul's Reformed Episcopal Church, Oreland, Pennsylvania, on July 16, 2005.

BISHOP PAUL NIGEL HUNT was consecrated by the Rt. Rev. Kenneth J. W. Powell, the Rt. Rev. John D. M. McLean, the Most Rev. Cyril Mar Basilios (of the Malabar Independent Syrian Church), the Most Rev. Joseph Mar Koorilose (of the Malabar Independent Syrian Church), the Rt. Rev. Royal U. Grote, Jr., the Rt. Rev. Keith Sutton, the Rt. Rev. John McOwat (of the Moravian Church), assisted by the Very Rev. Yonan Yonil (of the Church of the East), the Very Rev. Peter Hawkins (of the Roman Catholic Church), the Very Rev. Richard Fenwick (of the Church in Wales), the Rev. Gerald Kirsch (of the Countess of Huntingdon's Connexion) and several presbyters in Christ Church, Wallasey, Wirral, United Kingdom, on July 29, 2006.

BISHOP JOHN ROBERT KIPLING FENWICK was consecrated by the Rt. Rev. John D. M. McLean, the Right Rev. Kenneth J. W. Powell, the Rt. Rev. Paul N. Hunt, the Most Rev. Cyril Mar Basilios (of the Malabar Independent Syrian Church), the Most Rev. Joseph Mar Koorilose (of the Malabar Independent Syrian Church), the Rt. Rev. Royal U. Grote, Jr., the Rt. Rev. Keith Sutton, the Rt. Rev. John McOwat (of the Moravian Church), assisted by the Very Rev. Yonan Yonil (of the Church of the East), the Very Rev. Peter Hawkins (of the Roman Catholic Church), the Very Rev. Richard Fenwick (of the Church in Wales), the Rev. Gerald Kirsch (of the Countess of Huntingdon's Connexion) and several presbyters in Christ Church, Wallasey, Wirral, United Kingdom, on July 29, 2006.

BISHOP GERHARD MEYER was consecrated by the Most Rev. Leonard W. Riches, the Rt. Rev. Royal U. Grote, Jr., and the Rt. Rev. Kenneth J. W. Powell in the "Evangelisch Reformierte Kirche" zu Schwarzenborn, Deutschland (Germany), on October 22, 2006.

BISHOP ALPHONZA GADSDEN, SR. was consecrated by the Most Rev. Leonard W. Riches, the Rt. Rev. Sanco K. Rembert, the Rt. Rev. Royal U. Grote, Jr., and the Rt. Rev. David L. Hicks in Redeemer Reformed Episcopal Church, Pineville, South Carolina, on November 17, 2007.

BISHOP WILLIAM JOSEPH WHITE was consecrated by the Most Rev. Leonard W. Riches, the Rt. Rev. Sanco K. Rembert, the Rt. Rev. Alphonza Gadsden, Sr., the Rt. Rev. Royal U. Grote, Jr., the Rt. Rev. David L. Hicks, and the Rt. Rev. Ray R. Sutton in New Israel Reformed Episcopal Church, Charleston, South Carolina, on January 17, 2009.

BISHOP RAYMOND CHARLES GILLIN was consecrated by the Most Rev. Leonard W. Riches, the Rt. Rev. Royal U. Grote, Jr., the Rt. Rev. David L. Hicks, the Rt. Rev. Daniel R. Morse, and the Rt. Rev. Richard Lipka (of the ACNA) in the Reformed Episcopal Church of the Atonement, Philadelphia, Pennsylvania on September 29, 2012.

BISHOP JASMIN MILIC was consecrated by the Rt. Rev. Royal U. Grote, Jr., the Rt. Rev. Gerhard Meyer, and the Rt. Rev. Paul Hunt in Tordinci, Croatia, on May 3, 2013.

BISHOP PETER F. MANTO was consecrated by the Most Rev. Robert Duncan (of the ACNA), the Most Rev. Leonard W. Riches, the Rt. Rev. Royal U. Grote, Jr., the Rt. Rev. David L. Hicks, the Rt. Rev. Daniel R. Morse, and the Rt. Rev. Roger Ames (of the ACNA) in Trinity Reformed Episcopal Church, Mason, Ohio, on December 6, 2013.

BISHOP RAUL WILLIAM MENDEZ SUAREZ was consecrated for the Missionary District of Cuba by the Rt. Rev. Charles Dorrington, the Rt. Rev. Trevor Walters of the Anglican Network in Canada, and the Rt. Rev. Miguel Uchoa of the Diocese of Recife in Brazil, with all District clergy, the District Chancellor, the Rev. Barclay Mayo, and lay members of ANiC present, in the City of Holguin, Cuba, on May 24, 2014.

BISHOP JOSEP MIQUEL ROSSELLO FERRER was consecrated (for Brazil) by the Rt. Rev. John Fenwick, the Rt. Rev. Paul Hunt and the Rt. Rev. Gerhard Meyer in St. Andrew's Church, Bentley, West Midlands, United Kingdom on September 28, 2014.

BISHOP WALTER RAYMOND BANEK was consecrated by the Most Rev. Foley Beach (from the Anglican Church in North America – ACNA), the Most Rev. Dr. Ray R. Sutton, the Rt. Rev. Alphonza Gadsden, the Rt. Rev. Peter Manto, the Rt. Rev. William White, the Rt. Rev. Daniel R. Morse, the Rt. Rev. R. Charles Gillin, the Rt. Rev. John Guernsey (from ACNA), the Rt. Rev. Bill Atwood (from ACNA), the Rt. Rev. Eric Menees (from ACNA), the Rt. Rev. James Hobby (from ACNA), and the Rt. Rev. M. Keith Andrews (from ACNA) in the Pro-Cathedral Church of the Holy Communion, Dallas, Texas, on August 23, 2017.

BISHOP WILLIE JAMES HILL, JR. was consecrated by the Most Rev. Foley Beach (from the Anglican Church in North America – ACNA), the Most Rev. Dr. Ray R. Sutton, the Rt. Rev. Alphonza Gadsden, the Rt. Rev. Peter Manto, the Rt. Rev. William White, the Rt. Rev. Walter Banek, the Rt. Rev. R. Charles Gillin, the Rt. Rev. John Guernsey (from ACNA), the Rt. Rev. Clark Lowenfield (from ACNA), the Rt. Rev. Neil Lebhar (from ACNA), the Rt. Rev. David Bryan (from ACNA), and the Rt. Rev. William Murdoch (from ACNA) at Grace Reformed Episcopal Church in Monck's Corner, South Carolina, on August 13, 2022.

BISHOP WILLIAM ALAN JENKINS, SR. was consecrated by the Most Rev. Foley Beach (from the Anglican Church in North America – ACNA), the Most Rev. Dr. Ray R. Sutton, the Rt. Rev. Alphonza Gadsden, the Rt. Rev. Peter Manto, the Rt. Rev. William White, the Rt. Rev. Walter Banek, the Rt. Rev. R. Charles Gillin, the Rt. Rev. Willie J. Hill, the Rt. Rev. Julian Dobbs (from ACNA), and the Rt. Rev. Jack Iker (from ACNA), at Bishop Cummins Reformed Episcopal Church in Catonsville, Maryland, on April 29, 2023.

BISHOP JOHN PETER BOONZAAIJER was consecrated by the Most Rev. Dr. Ray R. Sutton, the Most Rev. Foley Beach (from the Anglican Church in North America – ACNA), the Most Rev. John R. K. Fenwick (Bishop Primus of the Free Church of England), the Rt. Rev. Gerhard Meyer (REC in Germany), the Rt. Rev. Alphonza Gadsden, the Rt. Rev. Peter Manto, the Rt. Rev. Walter Banek, the Rt. Rev. Willie J. Hill, the Rt. Rev. Bill Atwood (from ACNA), the Rt. Rev. Keith Ackerman (from ACNA), the Rt. Rev. Julian Dobbs (from ACNA), the Rt. Rev. Paul Donison (from ACNA), the Rt. Rev. Clark Lowenfield (from the ACNA), the Rt. Rev. Frank Lyons (from the ACNA), the Rt. Rev. Steven Tighe (from the ACNA), the Rt. Rev. Miguel Uchoa (the Anglican Church in Brazil), in the Cathedral Church of the Holy Communion, Dallas, Texas, on February 15, 2024.

BISHOP CHARLES F. CAMLIN was consecrated by the Most Rev. Foley Beach (from the Anglican Church in North America – ACNA), the Most Rev. Dr. Ray R. Sutton, the Rt. Rev. Alphonza Gadsden, the Rt. Rev. Peter Manto, the Rt. Rev. William White, the Rt. Rev. Walter Banek, the Rt. Rev. R. Charles Gillin, the Rt. Rev. Willie J. Hill, the Rt. Rev. Kevin Allen (from ACNA), the Rt. Rev. Paul Donison (from ACNA), and the Rt. Rev. Keith Ackerman (from ACNA), at the Cathedral Church of the Holy Communion in Dallas, Texas, on March 21, 2024.

BISHOP JASON ROBERT GROTE was consecrated by the Most Rev. Dr. Ray R. Sutton, the Most Rev. Steve Wood (from the Anglican Church in North America – ACNA), the Rt. Rev. Peter Manto, the Rt. Rev. Walter Banek, the Rt. Rev. Willie J. Hill, the Rt. Rev. William Jenkins, the Rt. Rev. John Boonzaaijer, The Rt. Rev. Charles Camlin, the Rt. Rev. Keith Ackerman (from ACNA), the Rt. Rev. Kevin Allen (from ACNA), the Rt. Rev. Stephen Breeedlove (from ACNA), the Rt. Rev. David Bryan (from ACNA), the Rt. Rev. John Guernsey (from ACNA), in the Cathedral Church of the Holy Communion, Dallas, Texas, on June 4, 2025.

BISHOP MATTHEW FIRTH was consecrated by the Rt. Rev. Paul Nigel Hunt, the Rt. Rev. John Boonzaaijer, the Rt. Rev. Gerhard Meyer, the Rt. Rev. Richard Fenwick (Anglican Church of Southern Africa), and the Most Rev. Dr. John Satyakumar (Anglican Church in India) in Christ Church, Liscard, UK, on July 26, 2025.

BISHOP MARK GRETASON was consecrated by the Rt. Rev. Paul Nigel Hunt, the Rt. Rev. John Boonzaaijer, the Rt. Rev. Gerhard Meyer, the Rt. Rev. Richard Fenwick (Anglican Church of Southern Africa), and the Most Rev. Dr. John Satyakumar (Anglican Church in India) in Christ Church, Liscard, UK, on July 26, 2025.

For Necrology, 1876-1946, see Journal of the
Thirty-Second General Council, 1948, Appendix, Pages 7-10.

NECROLOGY

(continued from the 33rd General Council Journal)

Name	Age	Place	Date of Death
Rev. Edward T. Munns, D.D.	--	Peoria, IL	07/29/49
Rev. Oliver J. Boone	--	St. Stephen, SC	08/09/49
Rev. Henry McKelvey	76	Pinopolis, SC	02/09/51
Rev. William A. Mack	58	Charleston, SC	04/25/51
Rt. Rev. Frank V. C. Cloak, D.D.	77	Philadelphia, PA	10/02/53
Rev. Walter E. Oakford.	79	Bryn Mawr, PA	06/13/55
Rt. Rev. John C. Magee, D.D.	71	London, England	08/06/55
Rev. Howard G. Hastings	72	Claremont CA	12/28/55
Rev. Samuel Rembert	73	Pineville, SC	06/06/60
Rev. W. Milton Eareckson, Jr., D.D.	62	Baltimore, MD	07/11/60
Rev. J. William Max	78	Philadelphia, PA	07/02/61
Rev. S. Thomas Percival, Jr., D.D.	52	New York, NY	09/26/61
Rev. Thomas W. Fox	75	New York, NY	12/22/61
Rt. Rev. Frank Vaughan, D.D.	93	London, England	09/30/62
Rev. Joseph Robinson	88	Philadelphia, PA	07/05/63
Rev. Telford S. Russell	55		02/24/64
Rev. William Lamming	84	Philadelphia, PA	08/29/64
Rev. George R. Stout	74	Philadelphia, PA	02/22/65
Rev. Edward J. S. Sonne, D. D.	76	Homewood, IL	04/09/66
Rev. Samuel A. Meier	--	Milwaukee, WI	07/27/68
Rev. M. Nelson Buffler	66	Philadelphia, PA	08/21/70
Rev. James Taylor	--	Jamestown, SC	09/30/70
Rt. Rev. William Culbertson, D.D.	66	Chicago, IL	11/16/71
Rev. Jackson A. McChesney	63	Washington, DC	01/23/72
Rev. Leslie W. Horrocks	68	Winter Haven, FL	01/08/74
Rev. William R. Campbell	95	Charleston, SC	10/06/74
Rev. S. Samuel Holman	73	Mt. Pleasant, SC	12/04/74
Rev. Fred C. Kuehner, D.D.	63	Philadelphia, PA	01/29/75
Rev. William A. Felder	91	Charleston, SC	05/14/75
Rev. Henry H. Trotter, D.D.	77	Philadelphia, PA	06/13/75
Rev. Elijah McCants	57	Charleston, SC	06/30/75
Rev. Howard T. Criswell	69	Philadelphia, PA	12/21/75
Rev. Wilbur M. Smith, D. D.	83	Pasadena, CA	05/20/76
Rev. J. Eustace Purdie, D.D.	96	Winnipeg, Man.	05/30/09
Rev. Robert G. Crump	46	Wilmington, DE	10/24/77
Rev. Theodore R. Yeadon, Sr.	78	Moncks Corner, SC	10/25/77
Rev. J. Harry Robinson	71	Eustis, FL	05/31/09
Rev. Edwin A. Bustard, D.D.	75	Newfield, NJ	05/16/78
Rt. Rev. Howard D. Higgins, D.D.	77	Southampton, PA	04/06/80
Rev. Abraham Gadsden	74	Pineville, SC	06/09/80
Rt. Rev. Joseph E. Kearney, D.D.	89	Summerville, SC	01/21/81
Rev. Harold R. Mulvaney	51	Mt. Laurel, NJ	05/23/81
Rev. Eldridge H. Taylor	69	Baltimore, MD	06/18/81

Rev. Edwin C. Shisler	74	Ocean City, NJ	07/13/81
Rev. Frank E. Gaebelein, D.D.	84	Rochester, MN	01/19/83
Rev. Nathaniel Brightman	57	Charleston Hgts., SC	03/24/83
Rev. John H. Doiley	75	Charleston, SC	08/20/84
Rev. James E. Harris	67	Moncks Corner, SC	10/12/84
Rev. Joseph H. K. Gadsden	86	Russelville, SC	11/15/84
Rev. D. Ellsworth Raudenbush	73	Havre-de-Grace, MD	03/26/86
Rev. Robert K. Rudolph, D.D.	80	Quarryville. PA	07/14/86
Rev. Chester S. Sasher	75	Philadelphia, PA	08/18/86
Rev. Harold Elliott	56	Clay, NY	06/15/86
Rev. John L. Aiken	73	Charleston, SC	01/16/87
Rev. Edward Wright	76	Charleston, SC	04/03/87
Rt. Rev. Theophilus J. Herter, D.D.	74	Philadelphia, PA	06/02/87
Rev. Guy Washington	92	Pineville, SC	11/25/87
Rev. George Jackson	--	Cordesville, SC	01/02/88
Rev. Lance Hal Wise	--	Doylestown, PA	10/18/90
Rev. Ronald S. Smith	52	Lynchburg, VA	04/27/92
Rev. William Beatty	69	Abington, PA	07/07/92
Rev. Howell S. Foster	93	Ocean City, NJ	07/20/92
Rev. Donald L. Reader	68	Somerville, NJ	01/30/94
Rev. Clyde C. Scherz	--	Cincinnati, OH	05/05/95
Rt. Rev. Arthur Ward	80	England	08/ 03/95
Rev. Robert Macnider Davis	--	Newport News, VA	12/14/98
Rt. Rev. Cyril Milner	82	England	11/29/98
Rev. Dr. Samuel J. Lloyd	--	New York, NY	05/03/99
Rev. Samuel M. Forster	84	Harleysville, PA	08/10/99
Rev. Eugene A. Lloyd, Sr.	--	Pineville, SC	03/08/00
Rt. Rev. Wilbur Lyle	--	British Columbia	03/19/00
Rev. Paul Nesbitt	--	Cross, SC	03/29/00
Rt. Rev. William H.S. Jerdan	85	Summerville, SC	03/29/01
Rev. Howard C. Bach	93	Carlisle, PA	10/05/01
Rev. Joseph H. Watson	88	Marlton, NJ	03/06/02
Rev. Howard J. Miekley	96	Southampton, PA	12/12/03
Rev. Charles Spillers	--	N. Stonington, CT	01/09/04
Rev. Booker T. Lloyd	72	Charleston, SC	03/15/05
Rt. Rev. James C. West	66	Summerville, SC	05/28/06
Rev. Walter G. Truesdell	86	New York, NY	07/22/06
Rev. Karl M. Heckert	72	Enola, PA	02/04/07
Rev. Thomas E. Couch	69	Ligonier, PA	08/08/07
Rev. Justus Humphreys	--	Dallas, TX	05/10/11
Rev. William L. Griffin	84	Canyon Lake, TX	06/01/11
Rev. William C. Butler	71	Moncks Corner, SC	01/28/13
Rt. Rev. Ted Follows	--	Western Canada	09/09/13
Rev. Bobby L. Taylor	59	Johns Island, SC	09/22/13
Rev. Frank C. Roppelt	93	Chalfont, PA	12/22/13
Rev. Robert N. McIntyre	89	Doylestown, PA	07/03/14
Rev. Dr. Milton Fisher	88	Quarryville. PA	11/11/14
Rev. Thomas R. Wilson	95	Bradenton, FL	11/17/14

Rev. Canon Fredrick L. Basil	60	Flowood, MS	06/12/15
Rt. Rev. Sanco Rembert	92	Charleston, SC	08/14/15
Rev. Robert Neeb	87	Dayton, OH	10/08/15
Rev. Jack Bradberry	71	Tulsa, OK	12/26/15
Rt. Rev. Franklin Sellers	90	Evergreen Park, IL	01/17/16
Rev. Robert F. Novak	75	Palos Heights, IL	04/28/16
Rev. Bertram J. Card	90	Phelan, CA	06/15/16
Rev. Raymond E. Feeck	74	Louisville, KY	06/01/16
Rev. Dr. Randolph Constantine	79	Bayfield, CO	09/24/16
Most Rev. Royal U. Grote, Jr.	70	Katy, TX	11/24/16
Rt. Rev. George B. Fincke	63	Prescott Valley, AZ	12/03/16
Very Rev. Walter Hawkins	67	Philadelphia, PA	12/14/16
Rev. David Bland	62	Pineville, SC	02/25/17
Rev. Richard K. Barnard	65	Plano, TX	03/18/17
Dss. Mary Jane Mathieu	78	Dallas, TX	03/24/17
Rev. James F. Dallman	77	Madison, WI	04/18/17
The Rev. John Roxburgh Smith	82	Hamilton, Ontario	12/06/18
Rev. John Thomas Wiggins	72	Charleston, SC	10/18/19
Rev. Theodore Ernest Young	81	Charleston, SC	01/30/20
Rev. Thomas Jerome Handy, Sr.	83	Moncks Corner, SC	02/15/20
Rev. Joseph Blanchard, OSF	73	Houston, TX	02/24/20
Rt. Rev. Robert H. Booth	90	Philadelphia, PA	04/11/20
Rev. Dr. Shedrick E. Barrow, II	82	Kingstree, SC	05/24/20
Rev. Canon William S. Jerdan	75	Warrenville, IL	06/27/20
Rev. Samuel A. Steere, III	75	Dallas, TX	07/22/20
Rev. Namon Perkins, Jr.	73	Ravenell, SC	06/27/21
Rev. Barton Craig	85	Bensalem, PA	08/27/21
Rev. Ronald Bretherick	81	Ventnor, PA	10/14/21
Rt. Rev. Daniel G. Cox	89	Catonsville, MD	10/16/21
Rev. Dr. Hans Eugene Josephsen III	87	Philadelphia, PA	10/01/21
Rev. Canon Jack Clark	74	Davenport, FL	06/02/22
Rev. Edward Allatt	94	Philadelphia, PA	04/14/22
Rev. Robert Blaine Kemendo	68	Houston, TX	02/01/22
Rev. Tom Vestal	84	Shreveport, LA	08/08/22
Very Rev. Jerry D. Kistler	57	Montrose, CO	01/10/23

Directory of Parishes

DIOCESE OF THE CENTRAL STATES
511 Rochelle Dr., Nashville, TN 37220 - (615) 947-6703

Parish	Address	City	State	Zip	Phone	Rector/Vicar
St. John's Anglican Church	221 Kings Home Drive	Chelsea	AL	35043	205-862-5188	Rev. Cn. Jon S. Houser
Trinity Anglican Church	518 N. Eastern Avenue	Connersville	IN	47331	765-201-0398	Rev. Richard Tarsitano
Church of the Redeemer	3195-A Airport Blvd. /PO Box 2511	Wilson	NC	27896 /27894	252-230-8754	Rev. Dr. Paul Edgerton
All Saints Anglican	908 Deboy St.	Raleigh	NC	27606	919-754-1255	Rev. Cn. Ian H. MacGregor
St. Andrew's Anglican Church	170B Worth Street	Asheboro	NC	27203	336-706-3096	Rev. Dcn. Stuart Fitzpatrick
Trinity Anglican Church	620 Kimber Lane	Evansville	IN	47715	812-550-2467	Rev. David Straw
Christ the Redeemer	4151 Brookhill Dr.	Owensboro	KY	42303	270-925-1850	Rev. David Goodwin
Christ The King	925 N. Main St.	Dayton	OH	45405	937-224-8555	Rev. Wayne M. McNamara
Christ Our Hope	2709 Old Yellow Springs Rd.	Fairborn	OH	45324	937-985-2640	Rev. Michael Fitzpatrick
Trinity RE Church	5920 Butler-Warren Rd.	Mason	OH	45040	513-573-0509	Rev. Matthew R. Joyner
St. Lazarus Mission	P. O. Box 24453	Dayton	OH	45424	937-424-8624	Rev. Chris Herman
St. James Anglican Church	461 S. Prescott Street	Memphis	TN	38111	901-458-0307	Rev. Roy K. Boettner
Christ Our Hope Church	8391 Ella Gallaher Road /PO Box 195	Westpoint	TN	– 38486	888-218-9226	Rev. Franklin Sanders
Covenant RE Church	6429 Merriman Rd., SW	Roanoke	VA	24018	540-728-1526	Rev. Duane Veley
Holy Trinity RE Church	14700H Flint Lee Road	Chantilly	VA	20151		Rev. Josiah Jones
St. Andrew's Anglican Church	1916 Redfields Rd. /PO Box 517	Appomattox	VA	– 24522		Rev. Damien Grout
All Saints RE Church	122 Fleetwood Drive	Lynchburg	VA	24501		Rev. Davidson R. Morse
St. Jude's Anglican Church	8102 Ridge Road	Richmond	VA	23229	804-288-0829	Rev. Barton J. Gingerich
Church of Our Saviour, Oatlands	20340 James Monroe Hwy. /PO Box 1237	Leesburg	VA	– 20175-1237		Rev. Jonathan M. Kell
Holy Cross	13030 Mt. Olive Lane	Amelia	VA	23120		Rev. Ken Mills
St. Paul's Anglican Church	103 Davidson St. /PO Box 1273	Lexington	VA	24450 /24450	540-463-1597	Rev. Dr. Eric Parker

DIOCESE of MID-AMERICA & WESTERN CANADA
17405 Muirfield Dr., Dallas, TX 75287 - (972) 248-6505

Parish	Address	City	State	Zip	Phone	Rector/Vicar
St. Andrew's REC	2812 E. Blackhawk Dr.	Phoenix	AZ	85050	623-377-8698	Rev. Dr. Steve Rutt
Covenant Church	111 S Broadway St.	Heber Springs	AR	72543	501-206-5007	Rev. Brad Sneed
Christ Anglican Church	504 Trivista Left	Hot Springs	AR	71901	501-326-8621	Rev. Marcus Emmons
St. Timothy's Anglican Ch.	419 W. Highland	Jonesboro	AR	72401	870-932-8818	Very Rev. Thomas McGee
Church of the Blessed Trinity	239 E. Main St. /1120 Pepper Dr. Spc23	El Cajon /El Cajon	CA	92020 92021-1317	619-722-1772	Rev. Keith Acker
St. Andrew's Anglican Ch.	174 Melissa Ave. / PO Box 3050	Chester	CA	96020	530-596-3343	Rev. Brian Foos
Christ's Chapel RE Church	2882 Arlington Ave. /1491 Moore Circle	Riverside /Corona	CA	92506 /92882	714-603-9256	Rev. Dr. Robert Bowman
Christ the King Anglican Church	555 S. 13th Street Ste. G	Grover Beach	CA	93433	805-440-4116	Rev. Brian Foos (PiC)
Anglican Church of the Epiphany	15151 Cordova Rd.	La Mirada	CA	90638	562-204-6222	Rev. Dr. Greg Peters
St. Stephen's RE Church	2504 Sunnyside Rd.	Montrose	CO	81401	970-249-4868	Rev. Jerry Kistler
Trinity Anglican Church	246 Harmon Park Dr. / PO Box 3217	Pagosa Springs	CO	81147	970-585-4124	Rev. Marvin Moncrief
St. Andrew's Anglican Ch.	18001 - 94th Avenue	Tinley Park	IL	60487	708-614-7404	Rev. Philip Tjoelker
St. Paul's RE Church	333 East Chimes St. / PO Box 86866	Baton Rouge	LA	70802 /70879	225-372-2254	Rev. S. Randall (Randy) Toms
Christ the King Anglican Fellowship	203 N. Jefferson Ave. /45 Walnut Place	Covington	LA	70433	985-273-4786	Rev. Andrew Voelkel
All Saints RE Church	9051 Youree Drive	Shreveport	LA	71115	318-798-5226	Rev. Tony Welty
Mariner's Church	170 E. Jefferson	Detroit	MI	48226	313-259-2206	Rev. Jeffrey Hubbard
Covenant Church	8510 Nevins Rd.	Greenville	MI	48838	989-436-3816	Rev. James Sullivan (PiC)
St. Stephen's RE Church	5049 Lakeland Dr.	Flowood	MS	39232	601-992-4317	Rev. Nevada DeLapp
Church of Our Savior REC	2501 East 20th St	Joplin	MO	64804	417-850-0794	Rev. Robert Ahrens
Holy Trinity Anglican Ch.	1016 South Elm Ave.	Webster Groves	MO	63119	570-875-7034	Rev. Paul Howden
Saint Michael's RE Church	8837 South Garnett /PO Box 2888	Broken Arrow	OK	74012 /74013	918-252-1211	Rev. Michael Templin
Holy Cross Anglican Church	903 Fighting Buck Av / PO Box 136	Alpine	TX	79830 / 79831	432-837-7170	Rev. Wyatt Boutwell
St. Barnabas Anglican Church	237 W. Austin St.	Bellville	TX	77418	979-270-5067	Rev. Cn. Wayland Coe
Providence RE Church	1201 Morgan Avenue	Corpus Christi	TX	78404	361-728-3720	Rev. Benjamin Bernier
Church of the Resurrection	5202 1st Street / P.O. Box 185	Crosby	TX	77532	832-661-9693	Rev. Cn. Rusty Ellisor
Chapel of the Cross	4333 Cole Avenue	Dallas	TX	75205	214-521-6062	Rev. John P. Boonzaaijer
Cathedral Church of the Holy Communion	17405 Muirfield Dr.	Dallas	TX	75287	972-248-6505	Very Rev. Charles Camlin
Iglesia Holy Communion	17405 Muirfield Dr.	Dallas	TX	75287	469-563-3730	Rev. Jesus Quintero (PiC)

Church of the Holy Trinity	211 Byrne Ave.	Houston	TX	77009	713-862-5657	Rev. Carl Lund
St. Paul's Anglican Church	11456 Space Center Blvd.	Houston	TX	77059	281-479-7285	Rev. Stephen Stults
St. Thomas of Canterbury	14007 South Frwy. (Hwy 288)	Houston	TX	77047	713-434-1117	Ven. Dr. James T. Payne
Proto-Cathedral of St. Matthias	4142 Dayflower	Katy	TX	77449	281-463-2304	Very Rev. Cn. Jason R. Grote
Good Shepherd RE Church	2525 Old Jacksonville Road	Tyler	TX	75701	903-592-5152	Rt. Rev. Walter Banek
CANADA						
Living Word Episcopal Ch.	4778 Island Highway North	Courtenay	B.C.	V9N-5Y7	250-334-9673	Rev. William (Bill) Klock

DIOCESE of the NORTHEAST & MID-ATLANTIC and EASTERN CANADA

826 Second Avenue, Blue Bell, PA 19422-1257 - 610/292-9581

Parish Name	Address	City	State	Zip	Telephone	Rector/Vicar
Good Shepherd RE Ch.+	PO Box 447	W. Bridgewater	MA	02379	(508) 559-2284	Eduardo A. Andrade
Bishop Cummins RE Ch.	2001 Frederick Road	Catonsville	MD	21228	(410) 744-3383	Cedric Benner
Faith RE Church	5071 E. Federal Street	Baltimore	MD	21205	(410) 485-7527	William A. Jenkins, Sr.
Grace RE Church++	PO Box 92	Havre de Grace	MD	21078	(410) 939-2866	Mark A. Specht
St. Peter's Anglican Ch.+++	PO Box 507	Chesapeake City	MD	21915	(410) 392-5100	(I) Frank Spadafora
St. Stephen's RE Church	2275 Liberty Road	Eldersburg	MD	21784	(410) 795-1249	Eric W. Jorgensen
Church of Our Redeemer	734 Ocean Avenue	Jersey City	NJ	07305	(973) 399-2316	(Bishop's Oversight)
Covenant Chapel RE Ch.	127 W. Oak Street	Basking Ridge	NJ	07920	(908) 766-6174	David N. Greenwood
Emmanuel RE Church	100 Grant Avenue	Somerville	NJ	08876	(908) 725-2678	Gerald S. McLynn
St. John's-by-the-Sea RE	6 S. Sacramento Avenue	Ventnor	NJ	08406	(609) 822-3347	Michael D. Blitz
St. Luke's RE Church	260 South Street	New Providence	NJ	07974	(908) 464-1945	Howard Currie
St. Timothy's Anglican Ch.*	240 Creek Road	Mt. Laurel	NJ	08054	(609) 444-9879	Mike J. Carr
St. Alban's RE Church	114 E. 35th Street	New York	NY	10022	(917) 887-6106	Matthew P. Harrington
Jesus the Good Shepherd	599 Washington Avenue	Brooklyn	NY	11238	(718) 636-4378	Eugene Phipps
St. Mary's RE Church	411 E. 143rd Street	Bronx	NY	10454	(718) 665-9446	Belgrave Pelle
Church of the Atonement	6100 Greene Street	Philadelphia	PA	19144	(215) 843-7214	Jason Holloway, Curate
Church of the Messiah	198 E. Herman Street	Philadelphia	PA	19144	(215) 844-2431	(Merged – Atonement)
Emmanuel/Four Brooks	80 Smithtown Road	Pipersville	PA	18947	(610) 294-9290	(Bishop's Oversight)
Grace RE Church	104 Laurel Drive	Scranton	PA	18505	(570) 346.2762	(Bishop's Oversight)
Grace RE Church	523 Clifton Avenue	Collingdale	PA	19023	(610) 583-2770	(I) Andrew Brummett
St. Luke's/Bp. Hoffman RE	6701 Frankford Avenue	Philadelphia	PA	19135	(215) 333-4185	David France
St. Mark's/Redeemer RE Ch	1162 Beverly Road	Rydal	PA	19046	(215) 884-7660	Jason S. Patterson
St. Matthew's/St. Luke's RE	200 Glen Gary Drive	Havertown	PA	19083	(610) 449-6267	Jon W. Abboud
St. Paul's RE Church	800 Church Road	Oreland	PA	19075	(215) 836-5432	John C. Medvick
St. George's Anglican Ch.	134 Emerson Street	Hamilton ON	L8S	2X8 Canada	(905) 540-1420	Paul Luth (minister in charge)
		Church Plants:				
St. Patrick's Anglican Ch.**	1036 Green Street	Norristown	PA	19401	(610) 212-5965	M. Russell Buchanan

DIOCESE of the SOUTHEAST
705 South Main Street, Summerville, South Carolina 29483 □ (843) 873-3451

Parish Name	***Address***	***City***	***State***	***Zip***	***Telephone***	***Rector/Vicar***
All Saint Church	3601 Old Buncombe Road	Greenville	SC	29617	(864)244-8735	Charlie Carlberg
Atonement Church	324 Fifth Avenue	Mt. Pleasant	SC	29464	(843)608-1796	
Bethlehem Church	1731 Highway 52	Moncks Corner	SC	29461	(843) 761-8502	Cornelius A. White
Calvary Church	643 Saphire Lane	St. Stephen	SC	29479	(843) 567-4617	Mikle Jenkins
Christ Church	3567 Doctor Whaley Dr.	John's Island	SC	29455	(843) 559-3630	Kenneth G. Shaw
Christ the King	11480 Joyner Ave.	Marietta	GA	30060	(404) 433-8224	Tony Melton
Emmanuel Church	Highway 45 East	Alvin	SC	29479	(843) 257-4002	Harry L. D. Loyd
Good Shepherd Church	2898 North Highway 52	Bonneau	SC	29431	(843) 825-4389	Don L. Shaw
Grace Church	401 Stony Landing Road	Moncks Corner	SC	29461	(843) 761-8774	Tory Liferidge
Holy Comforter Church	1685 Doctor Evans Road	Moncks Corner	SC	29461	(843) 899-4988	Johnnie Wilson
Holy Rock Church	Highway 81	Willington	SC	29840	(864) 391-2260	Arthur Robinson
Holy Trinity Church	51 Bull Street	Charleston	SC	29401	(843) 722-5642	Anthony B. Thompson
Immanuel Church	2513 Ranger Drive /Post Office Box 27	Cross	SC	29436	(843) 753-3877	James C. Breaux
Intercession Church	2810 Clements Ferry Rd.	Wando	SC	29492	(843) 216-7767	Roy H. Guild
Liberty Church	3822 North Highway 17-A	Jamestown	SC	29453	(843) 257-4343	John Prioleau
Messiah Church	3133 Highway 45 West	Pineville	SC	29468	(843) 351-2035	Lee F. Shaw
Mt. Carmel Church	119 Redbank Road /Post Office Box 1492	Goose Creek	SC	29445	(843) 569-6068	Chucky A. Lloyd
Mt. Olivet Church	4283 Savannah Highway	Ravenel	SC	29470	(843) 763-4145	Namon Perkins, Jr.
Nazareth Church	145 West End Drive	Moncks Corner	SC	29461	(843) 899-2458	George McCray
New Bethel Church	1941 Helm Avenue	North Charleston	SC	29418	(843) 744-3618	William J. White
New Israel Church	69-71 Simons Street	Charleston	SC	29403	(843) 723-5500	Julius Washington
New St. Thomas' Church	5709 Ames Road	Columbia	SC	29203	(803) 691-0611	Joseph Hamilton
Promiseland Church	3972 Betsy Kerrison Pkwy	John's Island	SC	29455	(843) 768-8664	Dcn. Harry Polite
Redeemer Church	2173 Highway 45 /Post Office Box 41	Pineville	SC	29468	(843) 351-4665	Benjamin Milligan
St. Andrew's Church	608 Hampton Street	Savannah	GA	31405	(912) 354-1534	Jeff Baker
St. John's Church	91 Anson Street	Charleston	SC	29401	(843) 722-4241	Willie J. Hill, Jr.
St. Luke's Church	60 Nassau Street	Charleston	SC	29403	(843) 723-4118	Julius Barnes
St. Michael's Church	275 Roosevelt Drive	St. Stephen	SC	29479	(843) 567-7643	Moses Rollison
St. Paul's Church	260 Farrell Road	Moncks Corner	SC	29461	(843) 761-2735	Larry D. Liferidge
St. Thomas' Church	668 Murraysville Road	Moncks Corner	SC	29461	(843) 761-4933	Alfred Addison
Zion Church	1560 Highway 174	Edisto Island	SC	29438	(843) 391~2260	Eugene A. Sims

APPENDIX II

Bishop George David Cummins: Context and Vision

by the Most Rev'd John Fenwick DD, Bishop Primus of the Free Church of England.

A lecture delivered at the 57th General Council of the Reformed Episcopal Church held in Charleston, South Carolina, in June 2023.

BISHOP GEORGE DAVID CUMMINS: CONTEXT AND VISION

by the Most Revd John Fenwick DD, Bishop Primus of the Free Church of England.[2]

A word of caution

It is natural when looking at an historical figure to want to assess him by the criteria of our own day. More simplistically, there is a natural desire to know whether he was a 'good guy' or a 'bad guy'. That's not as simple as it sounds.

For example, George Whitefield, whom most members of the REC would no doubt consider one of the good guys, worked to overcome the colony of Georgia's ban on slavery and had slaves at the orphanage on his plantation. [3]

On the other hand, in the 1750s the future King George III (whom Americans might be inclined to think of as one of the bad guys!) wrote an essay *against* the practice of slavery; 'Slavery is equally repugnant to the Civil law as to the Law of Nature.[4] I use that example because many of the events we are going to be looking at took place in the 1860s. Those were difficult years for the United States – the years of the Civil War. I shall try and deal sensitively with them where they impinge on our story, but forgive me if, as a foreigner, I say things or use historical terms which you find offensive.

My main point is that human beings are seldom simply either 'good guys' or 'bad guys'. All idols have feet of clay. We need to remember that in looking at George David Cummins.

A pioneer

Within the global history of Anglicanism, we Reformed Episcopalians hold a special place. Since the 1970s, many defections from Anglican jurisdictions have taken place. The early ones were occasioned by the ordination of women; the more recent ones by same-sex issues. The common declared issue of *principle* is the desire to be true to the faith once and for all delivered to the saints. Today, claiming that principle, the Global South is separating from the See of Canterbury, and GAFCON is sponsoring new jurisdictions in places like New Zealand, Australia, and the United Kingdom.

But nothing remotely like that was happening in the 1870s. George Cummins was the first ever Anglican bishop to leave his post *intentionally to form a new Anglican community* outside the official Communion. We are marking a unique anniversary.

Cummins was in fact only the third bishop voluntarily to leave what we would now call the Anglican Communion.[5] The previous two were John Gordon of Galloway (in Scotland) who joined the Roman Catholic Church at the end of the 17th century and Levi Ives of North Carolina who did the same in 1852.[6] Cummins' situation was obviously different from both of them. He left in order to build. He was a pioneer. For that reason alone, he deserves to be studied and better known.

And the tradition he brought into existence – the Reformed Episcopal family of Churches – has, under God, been preserved for 150 years without any of the international support and resources that are being mobilised for the benefit of others today. On 2nd December 1873, the Reformed Episcopal Church began with six presbyters and nineteen laity. And the man whose Call they answered and around whom they gathered was a Bishop in the Church of God, George David Cummins.

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[2] I wish to record my thanks to Deacon Vic Broberg at the Reformed Episcopal Seminary in Philadelphia and the Revd James R. Wilkinson, Historiographer of the Diocese of Kentucky, for their assistance in the preparation of this paper.

[3] Arnold Dallimore, *George Whitefield: the life and times of the great evangelist of the 18th century revival,* London, Banner of Truth Trust, 1971, vol.2, p.368.'George Whitefield's troubled relationship to race and slavery' by Thomas S. Kidd, January 6, 2015. https://www.christiancentury.org/blogs/archive/2015-01/george-whitefield-s-troubled-relationship-race-and-slavery. Accessed 24th June 2022.

[4] Quoted in Andrew Roberts, *George III: The Life and Reign of Britain's Most Misunderstood Monarch,* London, Penguin Random House, 2021, p.29.

[5] The Non-Jurors, of course, left *in*voluntarily, deprived of their offices in 1689, and John Colenso of Natal was deposed and excommunicated by Archbishop Gray of Cape Town in 1866.

[6] *Colonial Church Chronicle,* (January 1874), p.16; Lewis Wright, 'Anglo-Catholicism in Antebellum North Carolina: Levi Silliman Ives and the Society of the Holy Cross', online at http://anglicanhistory.org/essays/ives.pdf. Accessed 7th April 2015.

Despite his historical significance, Cummins is little known and comes across as a rather one-dimensional figure, a narrow-minded Protestant agitator who left when he couldn't get his own way. In this lecture I hope to flesh him out a little and explore the context and vision that led to the events of 150 years ago.

First, I shall try and give a general overview of his life and ministry, noting some of the broader influences on him, before going on to look in more detail at some specific sources of influence. In the second half I shall focus in on the factors that precipitated his formation of the REC and what happened to some elements of the original vision.

And it is a privilege to do so in a place that Cummins himself knew. From 21st November to 17th December 1875 Bishop Cummins was here in Charleston, preaching to what the Journal describes as 'colored congregations' and ordaining two 'freedmen' as Deacons. This city and the work here were very precious to him.

A General Overview of his life and ministry

On 7th August 1862, George Cummins and his wife Alexandrine arrived in my Diocese in England.[7] They had sailed from New York, leaving the children with their grandparents, and docked at Liverpool. Cummins wrote home, 'It was raining very hard, but we must expect such weather in England, and we find the people are very indifferent to it.'[8]

On the 8th August 1862, they boarded a train and headed for Scotland. Why Scotland? Because that is where his paternal ancestors came from.[9] Cummins is a Scottish name. The Cummins clan was once the most powerful family in 13th-century Scotland, until they were defeated in civil war by their rival to the Scottish throne, Robert the Bruce. There is one small hint that Cummins was proud of his Scottish ancestry. On the cover of the first edition of Alexandrine Cummins' *Memoirs* of her husband is what seems to have been his badge. This takes the form of a sheaf of wheat with two crosiers crossed in saltire behind it. In heraldry, the sheaf – called a Garb – is a characteristic feature of the Cummins family.

On its way to Scotland, the train passed through Lancashire. At one point, they were about 12 miles from the mill town of Tottington, where a Free Church of England congregation had already been worshipping for 9 years.

In Edinburgh they based themselves in two rooms at the Alma Hotel before taking lodgings. One of their visitors saw a family likeness in one of the photographs they showed him, which suggests the Cumminses had not been in the United States for many generations.

George himself had been born in Smyrna, Delaware in 1822. His father was wealthy and (to get an awkward fact out of the way) 'a large slave-holder', though he set them all free before his death.[10] Cummins himself, by the way, explicitly states that he is not a slaveholder.[11] His father's family was Episcopalian; it would be interesting to know if they been Episcopalian while living in Scotland as the Scottish Episcopal Church suffered under penal legislation until 1792. His mother's family was of English Episcopal stock, though drawn into Methodism by the ministry of Bishop Francis Asbury; Cummins' maternal grandfather was a Methodist preacher.[12] Cummins' father died when his son was only three, and his mother married a Methodist preacher; it was therefore inevitable that the young Cummins grew up in the Methodist Episcopal Church. He was educated at Dickinson College, where, at the age of 16, he experienced conversion.[13] As a young man he felt a call to the ministry and in 1843 became an itinerant preacher 'preaching by day from tree stumps and fence rails and sleeping by night in the rain and heat, throughout eastern Maryland and northern Virginia'.[14] In 1845, however, he re-joined the Protestant Episcopal

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[7] The only life of Cummins published so far is Alexandrine Macomb Cummins, *Memoir of George David Cummins: First Bishop of the Reformed Episcopal Church,* Philadelphia, E. Claxton, 1878. A new biography is long overdue.
[8] Cummins, *Memoir,* p.159.
[9] Cummins, *Memoir,* p.13.
[10] Cummins, *Memoir,* p.14.
[11] *The African a Trust from God to the American: A Sermon Delivered on the Day of National Humiliation, Fasting and Prayer, in St. Peter's Church, Baltimore, January 4, 1861,* Baltimore: Printed by J.D. Toy, 1861.
[12] Cummins, *Memoir,* p.496.
[13] Towards the end of his life he attributed this to Dr John Price Dirbin, the college President, (Cummins, *Memoir,* p.423; for a biography of Durbin see https://www.biblicalcyclopedia.com/D/durbin-john-price-dd.html; https://gardnerlibrary.org/sites/default/files/H2_John_Durbin.pdf.
[14] Allen C. Guelzo, *For the Union of Evangelical Christendom: The Irony of the Reformed Episcopalians,* Pennsylvania, Pennsylvania State University Press, 1994, p.90.

Church was confirmed, and ordained Deacon on 26th October of that year.[15] Cummins was a committed Episcopalian, deeply attached to liturgical worship. He was ordained priest in July 1847 and held a number of parochial appointments in Virginia, Washington (where he lived in a house opposite the Capitol), Baltimore and Chicago, being loved for his deep pastoral concern and his clear and moving preaching ministry.

It was while at Baltimore that he and Mrs. Cummins made the visit to Scotland that I began with. The Civil War had been raging for over a year, and it seems a strange time to leave the children for several months. The original intention had been to go on to Germany and sail up the Rhine to Switzerland, then returning via Paris. In the event Mrs Cummins' health was not up to this, so they remained in Edinburgh until November. During that time Cummins visited clergy from several traditions, from the Bishop of Edinburgh to the Free Church of Scotland. He explored Edinburgh and surrounding places, often on his own, and was fascinated by Highlanders in kilts and by Egyptian mummies in a museum. One of the places he visited was the Rosslyn Chapel, now made famous in Dan Brown's *The Da Vinci Code.*

From the newspapers, they followed the progress of the War at home and were concerned that, at times, their letters were not reaching their children as the Confederate Army had disrupted deliveries.

Shortly after their return to the States, in 1863, Cummins became rector of Trinity Church, Chicago, where he came into contact with the rector of Christ Church in that city, Charles Edward Cheney. Cheney had built up his congregation from humble beginnings and was a stalwart Evangelical. Uncomfortable, like most Anglican Evangelicals, with the doctrine of Baptismal Regeneration, he had quietly ceased to use the word when conducting the baptism service. Reported to his bishop, Cheney was tried in the Church courts and formally deposed in 1871 (though the validity of the deposition was not upheld by the State Court). In practice, this meant little, for he remained at Christ Church and continued to minister there with the support of his congregation. For Cummins, however, this treatment of his former neighbour was unjust and unsettling. Equally unsettling was the apparent silence of the Evangelical bishops in the face of the persecution of a fellow Evangelical for believing what they too believed. It was to add to his growing sense that the Protestant Episcopal Church was beyond rescue.

The General Convention of PECUSA 1865[16]

Two years after moving to Chicago, Cummins was elected a Delegate from the Diocese of Illinois to the General Convention of the Protestant Episcopal Church held in Philadelphia in October 1865. This seems to have been his first Convention. He was not a delegate in 1859 or 1862. Interestingly, he was involved in its proceedings from the opening session on 4th October, nominating the Revd George Randall of Diocese of Massachusetts as Secretary of the House of Clerical and Lay Deputies. He also moved a motion permitting 'Clergymen of the United Church of England and Ireland, and of the British Colonies, also of the Episcopal Church of Scotland, who may be sojourning in this city', to be admitted to sittings of the Convention (presumably as observers) together with Professors and Students of the General Theological Seminary.

Cummins was clearly not afraid to stand up and speak. It was, however, his intervention on the re-admission of the representatives of the Confederate States that seems to have impressed people. The Civil War had formally ended on 26th May 1865. What was to be done about the Dioceses in the Confederacy? Cummins moved the resolution:

> *That this House offers its profound gratitude to God that we have among us our brethren, the Clerical and Lay Deputies from the Dioceses of Texas, North Carolina, and Tennessee, and that we recognize their presence in our midst as a token and pledge of the future and entire restoration of the union of the Church throughout the length and breadth of the land.*[17]

In his speech, Cummins said that it had been the glory of the Church that she had been the last to break the ecclesiastical bonds of the Union and therefore should be the first to restore the bonds: 'let her gather them up and

[15] Guelzo suggests that the split within the Methodist Episcopal Church over the issue of slavery might have been a contributory factor to his decision to return to the Church of his birth. Ibid.

[16] *Journal of the General Convention of the Protestant Episcopal Church,* Boston, William A. Hall, 1865; https://www.episcopalarchives.org/sites/default/files/publications/1865_GC_Journal.pdf

[17] *Journal of the General Convention of the Protestant Episcopal Church,* 1865, p.38.

weave them into a chain of love never to be broken'.[18]

There was an attempt to have the resolution laid on the table (i.e. not taken) but that was defeated and the resolution was adopted. Cummins' speech would have gone down well with Hopkins (Presiding Bishop 1865-1868) who invited the Southern Bishops and delegates to take their seats. As Presiding Bishop he had always called their names at votes in the House of Bishops.[19]

The Convention lasted several days and dealt with a great deal of business from considering the removal of the *filioque* from the Nicene Creed to expressing approval of Gray's deposition of Colenso in South Africa for teaching false doctrine.[20] The details need not concern us here. It is, however, important to note that, through the Convention and by other means, Cummins was well informed of what was going on elsewhere in the Christian world.

Not only that, but Cummins' own account of the Convention shows him dining with several bishops, including Hopkins the Presiding Bishop.[21] He seems to have been perfectly comfortable moving in such circles.

There is one theme at the 1865 Convention that almost certainly chimed with Cummins' own convictions. The Bishop of Montreal and Metropolitan of Canada, the Most Revd Frances Fulford, preached at the opening service and addressed the Convention on the second day. Among other things he spoke of the possibility of a forthcoming council of bishops (which later took place as the first Lambeth Conference in 1867):

> *I could wish to see in that council representatives of all the reformed Churches throughout the world to bear our testimony, in opposition to the false catholicity of Rome and all other gainsayers, that we are maintaining the true principles of the Catholic Church as it is in Jesus Christ.*[22]

Here was the senior bishop of the Church of England in Canada (as it then was) expressing the wish that the forthcoming council in London be composed, not just of Anglican bishops, but of 'representatives of all the reformed Churches throughout the world'. What, as we shall see, became Cummins' convictions, were widely shared at the highest levels in the Anglican Communion. Cummins was appointed to serve on a committee to respond to the Metropolitan of Canada's address, which would have given him further opportunity to reflect on these themes.[23]

Second Visit to Europe

On 19th May 1866, the Cummins family sailed from Boston to Liverpool, intending to spend a year in Europe. The hope was that a sea voyage and residence abroad would benefit Mrs. Cummins' health, give Dr.

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[18] For a description see Cummins, *Memoir,* p.238f.

[19] The return of the bishops from Confederate States may have been made easier by the fact that in 1861, Hopkins had written a controversial pamphlet, 'The Bible View of Slavery', in which he criticized abolitionists and declared that no scriptural basis for ending slavery existed. The pamphlet was seen as Hopkins' attempt to justify slavery based on the Bible. He argued that slavery was not a sin per se. Rather, Hopkins argued that slavery was an institution that was objectionable and should be abrogated by agreement, not by war (https://quod.lib.umich.edu/c/clementsead/umich-wcl-M-2316hop?view=text).

[20] The House of Bishops *express their hearty admiration of the courage, firmness, and devoted love of the truth of the Gospel as this Church has received the same, which has been manifested by the Right Rev. ROBERT GRAY, Bishop of Capetown and Metropolitan of South Africa, and the Bishops who assembled with him, in dealing with the sad defection from the Christian doctrine, by which one of the Bishops of that province had become notorious, and have declared their thanks to these right reverend brethren for the noble stand made by them against heretical and false doctrine;* (*Journal of the General Convention of the Protestant Episcopal Church,* 1865, p.152f).

[21] Cummins, *Memoir,* p.240.

[22] *Journal of the General Convention of the Protestant Episcopal Church,* 1865, p.37. Interestingly, in his address Fulford used the phrase, 'declarations of principles' – a phrase which Cummins was to adopt in 1873.

[23] Three years later, at the 1868 General Convention, Cummins heard Bishop Alfred Lee of Delaware, in his sermon, declare: "*A bright vision has oft risen before my mind of a Church pure and primitive, combining the early organization, zeal and love, with the freshness, energy and progressiveness of the times--gathering from past ages experience, wisdom, and liturgic treasures, while discarding utterly all corrupt additions and cleansing the temple from all profane intrusions--conservative without being narrow and bigoted--liberal without being lax a true interpreter of holy writ, and yet referring all men not to her own interpretations, but to the living oracles--rebuking with power, worldliness and wickedness, sympathizing with all that is good and heaven-born--a rallying point for those who are weary of sectarian strife, a candlestick of the Lord, whose radiance should illumine our cities and forests, our mountains and plains. Is such an ideal never to be realized? Is it but a dream and cloud picture*?" (*Journal of the General Convention of the Protestant Episcopal Church,* Hartford, 1869; (https://www.episcopalarchives.org/sites/default/files/publications/1868_GC_Journal.pdf)

Cummins some rest, and be of advantage to their children.

On arrival, they spent a day in Chester, that quaint old city, then went to Leamington in Warwickshire (central England – in Bishop Paul Hunt's Diocese), where they spent some weeks. Leamington (which is mentioned in Domesday Book) was developed as a spa town in the late 18th century, and it is possible that the Cummins family stayed there so that Mrs. Cummins could take the waters and perhaps other treatments. Leamington seems to have done Mrs Cummins good, for from there the family moved to London, then to Paris 'where two months and a half were most agreeably spent'.[24]

What did they do there? Alexandrine had a brother there.[25] For at least part of the time Cummins took charge of the American Chapel in Paris while the Rector took a vacation.[26] It may also be relevant (as we shall see shortly) that the headquarters of the Evangelical Alliance in France was in Paris.

While the Cummins were in Paris, on 1st June 1866, George as elected Assistant Bishop of Kentucky – which we shall come back to below. He was notified by telegram and numerous letters of congratulation and sent his letters of acceptance from Paris on 15th July.

It might be expected that he would return immediately to the States. Not a bit of it. From France the Cummins return to the United Kingdom where '[t]he months of August and September, and part of October were passed most pleasantly in various parts of England'.[27] One of the places they stayed at was Sudbrook Park, near Richmond on Thames (to the west of London). There was a hydrotherapy clinic there from the 1840s to the 1860s, which may have been the reason. Charles Darwin was a client there in 1860. Not until mid-October did they return to America.

The European influence?

Let's pause there a moment and ask what effect these prolonged experiences of Scotland, England and Europe had on him. Surprisingly, there seems to be little or no reference to it at all. In his letters home from Scotland there were descriptions of what he had seen. He clearly loved the natural world, but his comments otherwise are quite matter of fact. He described the Free Church of Scotland hall as 'beautiful' and Roslyn Chapel as 'richly carved', but there is no sense of his religious emotions being stirred. There is no 'I have seen Notre Dame de Paris, that great monument to popery' or 'I have seen the magnificent cathedrals of England, raised by our forebears to the glory of God'.

He enjoyed singing hymns around the piano with his family but disapproved of frivolous entertainment. There is no reference to him attending concerts; in fact, little evidence of an aesthetic side to him at all. That could be highly significant.

Archibald Tait was Archbishop of Canterbury from 1868 to 1882 – overlapping with most of Cummins' episcopate. It has been said of Tait that he 'did not really understand Anglo-Catholicism. … [He] could not fathom a religious outlook that used ceremony and colour to approach the mystical'.[28] What was true of Tait, a former Presbyterian, seems also to have been true of Cummins, a former Methodist. Warm-hearted devotion to the person of Jesus, the piety of revivalist preaching, Cummins could understand; piety engendered by 'the beauty of holiness' expressed physically in ornamentation and gesture he could not relate to.

It has also been said of Archbishop Tait that 'he would have grasped that Anglo-Catholicism involved the repudiation of much of the Reformation and of Protestantism (which Tait viewed as God-inspired deliverance from Roman error) …'.[29] That was exactly Cummins' view, and I make the comparison with Tait to show that Cummins was not a lone eccentric; his views (and his limitations) were shared at the very top of the Anglican world.

[24] Cummins, *Memoirs,* p.244f.

[25] In 1862 Cummins told his children he had received a letter 'from your Uncle T__ inviting us to stay with them in Paris'

[26] Cummins, *Memoirs,* p.248.

[27] Cummins, *Memoirs,* p.261.

[28] Robert Beaken, Review of John Witheridge, *In the Shadow of Death: A Life of Archibald Campbell Tait, Archbishop of Canterbury,* James Clark and Co., 2021, in *New Directions,* (September 2022), p.28.

[29] Robert Beaken, *op. cit.*, in *New Directions,* (September 2022), p.28.

Cummins as Bishop

The Diocese of Kentucky was formed in 1829, 37 years after Kentucky became a state. On 31st October 1832 Benjamin Boswell Smith (aged 38) was consecrated by William White to be its first bishop. At the time of Bishop Smith's election there were in the Diocese just seven officiating Presbyters, six Candidates for Orders, seven organized Parishes, three buildings for public worship, three more in prospect, and a little over two hundred communicants.[30]

By 1866 Smith was 72 and requested an assistant with right of succession. The Diocese had Evangelicals and High Churchmen. Cummins was a compromise candidate acceptable to both. Kentucky had been a border state, a slave state that did not secede from the Union and Cummins' conciliatory attitude towards the South no doubt also made him acceptable.

His post was Assistant Bishop of the Diocese of Kentucky.[31] That suggests a support role, undertaking tasks that the Diocesan delegated to him – a sort of episcopal curate. In fact, the Diocese of Kentucky is described in its official history as being 'for several years … without the full services of a bishop' by the time Cummins arrived.[32] Bishop Boswell Smith was by now elderly and increasingly infirm. In addition, he became Presiding Bishop of PECUSA in 1868 on the death of Hopkins, and spent nearly all his time in the East, only visiting the Diocese once a year for the annual convention. The official Diocesan history states:

> *Since his arrival, Cummins had been, in effect, the acting Bishop of the Diocese, and he was, as a matter of fact, assuming all of the duties of a diocesan.*[33]

He threw himself into his work. At the end of his first six months, he had visited all but three of the thirty-five parishes and missions in the Diocese. His ministry included consecrating Churches. I haven't checked this out, but there are probably Churches operating today in the Diocese of Lexington in The Episcopal Church that were consecrated by our first Presiding Bishop.

From the triennial reports for the Diocese of Kentucky, published in the Journals of the PECUSA Convention,[34] it is possible to get a glimpse of Cummins' ministry by abstracting the figures for the years 1869 to 1873, the years when he had been to all intents and purposes in sole charge:

- 25 candidates for Holy Orders had been admitted.
- 8 deacons had been ordained, but at least 10 had been received or transferred into the Diocese.
- 6 presbyters had been ordained, but at least 33 had been received or transferred in.
- 3,179 infants and 844 adults had been baptised and there had been 2,414 people confirmed.
- The Diocese was maintaining several schools, two orphanages, and a seminary.
- Annual income had risen from $89,000 in 1869 to $130,000 in 1871.
- By 1871, 6 parishes had been organised and 6 more admitted into union with the Convention (no figures are given for 1874).

[30] *The Life and Ministry of Benjamin Bosworth Smith, First Bishop of Kentucky: A Memorial Discourse Delivered before the Fifty-sixth Annual Council of the Diocese of Kentucky, on the 24th Day of September, A.D., 1884, in Christ Church, Louisville.*By Alfred Lee, Louisville, John P. Morton, 1884. http://anglicanhistory.org/usa/bbsmith/memorial1884.html

[31] The text of his Letters of Orders is printed in the Journal of the General Convention 1868, p.552f.

[32] Frances Keller Swinford and Rebecca Smith Lee, *The Great Elm Tree: Heritage of the Episcopal Diocese of Lexington,* Lexington, Faith House Press, 1969*,* p.293. The original Diocese of Kentucky was later divided into Lexington and Kentucky.

[33] Swinford & Lee, *The Great Elm Tree,* p.298.

[34] https://www.episcopalarchives.org/sites/default/files/publications/1871_GC_Journal.pdf; https://www.episcopalarchives.org/sites/default/files/publications/1874_GC_Journal.pdf . The figures are not presented in exactly the same way in the two Journals, so can only be approximate in some areas.

The impression is of a Diocese which is planting churches and institutions, to which ordained men are attracted to serve and which is producing a steady stream of home-grown candidates for ordination. Much of the credit for that must go to Bishop Cummins. All this is worth stressing because it is a reminder that Cummins was actually an experienced bishop, not a wet-behind-the-ears episcopal curate.

One consequence of his being the only active bishop in the Diocese, however, was that, when parishes start to 'go Ritualist' Cummins could not avoid having to minister there. He couldn't ask Boswell Smith to go to them, while he restricted himself to parishes that he found more congenial. The Ritualist issue was not one that he could avoid.

Wider awareness

Beyond the Diocese, Cummins attended meetings of the General Convention in 1868 and 1871 and sat in the House of Bishops. This would have brought him a further awareness of international developments. Indeed, he was invited to attend what was to be known as the First Lambeth Conference in London in 1867, but declined as it was too soon after his consecration.[35]

Significantly, at the 1871 General Convention, Cummins and his brother bishops received a report on 'the ferment taking place in the Roman Catholic Church'.

The report warned of 'the patient, far-sighted, and deep-laid plans of the Roman Court … to establish an ecclesiastical dominion more absolute and comprehensive than was ever before aimed at, even in the Middle Ages'. The proof of this was the promulgation of *Pastor Aeternus,* the decree of the First Vatican Council in 1870, setting out, among other things, the doctrine of papal infallibility. Happily, however, the report continued, the promulgation of Papal infallibility has had positive effects:

> *[T]he dogma has aroused a theological and religious resistance still more unexpected. The example of the learned Dollinger has been followed by many others. The principles set forth in the declaration published at Munich, with signatures of thirty leading theologians, and some of the first civilians of Germany, have already spread wherever the German tongue is spoken, and have enlisted the warmest interest elsewhere, especially in Italy and Hungary. It is probable that, sooner or later, the reforming ecclesiastics and laity of both these countries will openly espouse this movement. It already has their deepest sympathy. Alike in Germany and in Italy; it proposes the thorough reformation of the Latin Church, upon principles which are substantially analogous to those of the Anglican Reformation. So far as relates to discipline, and to civil status, it is yet more closely conformed to ideas of which our own Church is, or has been till very lately, the only practical illustration.* [In other words, this reform movement was independent of the State, unlike the English situation in the 16th century.] *The specific reforms already proposed include the free circulation and study of the Scriptures, the use in worship of the vulgar tongue, the revival of an elective Episcopate, the synodical government of dioceses and provinces, the organic participation of the laity in both lay administration of ecclesiastical property, the abolition of the worship of the saints and of images and relics, the revision of the cultus of the Virgin, the abolition of compulsory clerical celibacy and of enforced confession, and, in short, very much the same programme which we have heretofore reported as that of the Italian reformers. At a meeting of the German leaders, lately held at Heidelberg, it seems to have been generally agreed that an entire separation from a Papacy claiming infallibility was inevitable. A general Congress of the Alt-Katholiken, or Catholic Reformers, has been held in Munich within the past few days. The official invitation for this Congress declared that 'the reform movement within the bosom of the Catholic Church makes continual progress;' that 'everywhere the desire of restoring the Church to its primitive spirit is manifested.'* [36]

This, of course, was the beginning of the Old Catholic movement – initially a protest against the doctrine of papal infallibility. The House of Bishops in 1871 placed on record its earnest sympathy with the movement and

[35] Alan M.G. Stephenson, *The First Lambeth Conference 1867,* London, SPCK, 1967, p.197. Several other bishops gave the same reason for non-attendance. I am grateful to the Revd Wyatt Boutwell for drawing this to my attention.

[36] *Journal of the General Convention of the Protestant Episcopal Church, 1871,* p.560ff; https://www.episcopalarchives.org/sites/default/files/publications/1871_GC_Journal.pdf;

agreed to send the Bishop of Maryland to Europe to investigate the situation first hand and report back.[37]

We know today that the Old Catholic movement turned out to be very small, but in the early 1870s there was a real expectation that a second Reformation might be about to take place. The programme of the reform – retaining episcopacy, while allowing vernacular worship and lay participation – was one that looked very Anglican. So much so that the Anglican world as a whole hailed the Old Catholic movement with excitement. The 1878 Lambeth Conference (the first one after the secessions) welcomed them warmly:

> *The fact that a solemn protest is raised in so many Churches and Christian communities throughout the world against the usurpations of the See of Rome, and against the novel doctrines promulgated by its authority, is a subject of thankfulness to Almighty God'.*[38]

By 1888, the next Lambeth Conference was explicit in its hopes for Bishop Reinkens and his people: 'For ourselves we regard it as a duty to promote friendly relations with the Old Catholics of Germany … in thankfulness to God, who has strengthened them to suffer for the truth ….'[39]

So, in the early 1870s Cummins would have been, like most other Anglicans, excited at the coming into being of new communities who had thrown off the Roman yoke. His anti-Catholic views (in this sense) were totally mainstream.

We shall return to the Old Catholics below.

<u>Influences</u>

Having sketched something of Cummins' career and experiences within the Protestant Episcopal Church, we turn now to look at three significant sources of influence on him: Methodism as experienced in the Methodist Episcopal Church, the Evangelical Alliance, and William Augustus Muhlenberg.

Methodism

When Cummins was born in 1822, John Wesley had only been dead for forty years.

In September 1784, in Bristol, John Wesley had ordained Thomas Coke as 'Superintendent' of the Methodists in the former American colonies. (Two months before the consecration of Seabury in Aberdeen.) Coke sailed to America and on 27th December 1784 ordained Francis Asbury as a Superintendent. Three years later the American Methodist Conference formally adopted the title of 'bishop' instead of 'superintendent'. The bishops of the Methodist Episcopal Church derive their succession from Coke and Asbury.

These two had been dead for less than six years at the time of Cummins' birth. He was in touching distance of the first generation of American Methodists. Asbury, as we have seen, had been instrumental in the conversion of his mother's family.

Early Methodism at this time was characterised by revivals and Camp Meetings. Scattered communities were served by Circuit Rider preachers, usually laymen. Methodism was also much influenced by the Second Great Awakening – a nationwide wave of revivals, from 1790 to 1840, in which many came to a personal experience of salvation. The ethos was that of warm, Christ-centred devotion, with simple worship and preaching directed to the heart.

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[37] *Journal of the General Convention of the Protestant Episcopal Church, 1871,* p.356. On 4th October 1871: *The Bishop of Albany moved that the following minute be entered on the Journals of this House : We, the Bishops of the Protestant Episcopal Church in the United States of America, having our attention called to the published report of the proceedings of the Alt-Catholic Congress, recently assembled in Munich, put on record the expression of our earnest sympathy with the heroic struggle for religious liberty now making by the members of that Congress; and of our anxious hope and fervent prayers that God may give them counsel and might to maintain and carry out the determination to "reject all dogmas set up under" any Pope, "in contradiction to the teaching of the primitive Church," and "to hold fast to the old Catholic faith," as it was by the Apostles delivered to the Saints. The motion was adopted. The Bishop of Pennsylvania offered the following resolution: Resolved, That in the judgment of this House it is highly desirable that the Rt. Rev. the Bishop of Maryland should visit Europe for the purpose of ascertaining the state and condition of the various reformatory Church measures recently inaugurated there, in Germany and Italy, and that he present the results of his observations to the House of Bishops, at his own convenience. Which was adopted unanimously. Journal of the General Convention of the Protestant Episcopal Church, 1871,*

[38] *The Five Lambeth Conferences*, London, SPCK, 1920, p.94.

[39] *The Five Lambeth Conferences*, p.163.

Matthew Simpson

We now need to introduce a Methodist whose name appears in the Journal of the General Council and the Year Book of the Free Church of England to the present day.

Matthew Simpson (1811-1884) was baptized as an infant by Bishop Francis Asbury. He was ordained in 1837 by Robert Richford Roberts (1778 – 1843), who himself had been ordained, both Deacon and Elder, by Bishop Asbury.[40]

Simpson was elected a bishop of the Methodist Episcopal Church in May 1852. He was active in the Evangelical Alliance (about which we shall hear more below), attending the Alliance meeting in Berlin in 1857, having also visited Britain and Ireland. It was Simpson who preached at Abraham Lincoln's funeral. He visited Europe again in 1870 and attended the Wesleyan Methodist Conference in England. He and Cummins clearly knew each other well.

On 31st May 1876 (approximately a month before the death of Cummins) the General Conference of the Methodist Episcopal Church, meeting in Baltimore, resolved that it was desirable that a conference should be called representing all the diversified bodies of Methodists that has sprung up throughout the world.[41] The conference eventually took place in London in 1881, with Matthew Simpson preaching the opening sermon.[42] Simpson stated that he believed that the diversity among the churches might lead to more being won for Christ and cited recent 'Pan-Anglican' and 'Pan-Presbyterian' congresses as foreshadowing an Oecumenical Protestant Conference, when … the world shall see that evangelical Christians are one in heart and one in effort'.[43] Those are all themes that, as we have begun to see, resonated deeply with Cummins.

So, from Methodism Cummins acquired not just a deep commitment to simple, Christ-centred faith and worship, but also a longing for the overcoming of divisions between Christians – and the need to do something about it.

The Evangelical Alliance

This brings us to one of the greatest influences on Cummins.

We have already seen the Metropolitan of Canada calling for 'representatives of all the reformed Churches throughout the world' to take part in a conference to give expression to their essential unity. We have just seen the longing among many Methodists for their movement to unite, following the many divisions that took place in the years after Wesley's death.

The longing for unity was widespread. On both sides of the Atlantic there were calls for Christians – and Evangelicals in particular – to overcome their divisions and unite. In 1838 Samuel Schmucker, Professor of Theology at the Lutheran Seminary at Gettysburg, published *A Fraternal Appeal to the American Churches* in which he advocated 'Catholic Union on Apostolic Principles'.[44] In it he proposed full recognition of membership and ministries between the different denominations. In Edinburgh in 1843, at a bicentenary celebration of the Westminster Assembly, there was a call for 'an evangelical and catholic union in England' and it was claimed that the 'principles of catholic union' were recognised in the Westminster Confession.[45] So much did the question of unity dominate that conference that it was followed up by the publication in 1846 of *Essays on Christian Union.* One of the essays advocated admitting members of other Churches to the Lord's Supper – a practice that would

[40] Roberts was elected Bishop in 1816.

[41] *Proceedings of the Oecumenical Methodist Conference held in City Road Chapel, London, September 1881,* Hamilton, S.G. Stone, 1882, p.v. The original resolution of the MEC in 1876 explicitly states Arminian theology as one of the distinguishing features of Methodists.

[42] Attributed the success of Methodism to the 'From its earliest history it recognised as Christians all who loved and honoured the Lord Jesus Christ. Neither its altars nor its pulpits have ever been closed against Christians or Christian ministers by canons either or brass or of parchment'. https://trove.nla.gov.au/newspaper/article/47099941. *Proceedings of the Oecumenical Methodist Conference held in City Road Chapel, London, September 1881*, Hamilton, S.G. Stone, 1882, pp.1-20.

[43] *Proceedings, 1881,* p.17f.

[44] Ian Randall and David Hilborn, *One Body in Christ: The History and Significance of the Evangelical Alliance,* Carlisle, Paternoster Press, 2001, p.30f.

[45] Randall & Hilborn, *One Body,* p.33. The free use of the word 'catholic' is perhaps surprising. It did not, of course, include 'popery' and 'puseyism' which were regularly attacked, but it does show a desire to appropriate the word.

help crystallise the formation of the Reformed Episcopal Church, as will be seen. Further publications and conferences around this time also addressed the question of Christian unity, the details of which need not be explored here. One significant outcome of this activity was the formation of the Evangelical Alliance in August 1846, with the British branch taking shape from the following October.[46] Founding membership of EA was limited to those who had been at the London Conference (of 1846), 'of whom none were slaveholders'. The movement was organised into seven regions, including France.[47]

The first international conference of the Evangelical Alliance outside the British Isles was held in Paris in 1855. It closed with a united service of Holy Communion using seven different languages. There was a conference in Geneva in 1861, which again, included a united Communion service. It was normal Evangelical Alliance practice.

In 1847 the Alliance launched a magazine, which was published monthly up until 1898. It carried news from different parts of the world about evangelical activity and especially about mission. … The theme of Christian unity received considerable coverage.'[48] The name of the magazine was *Evangelical Christendom*.[49] If you are thinking that name sounds familiar, it is because Cummins used it in his letter of resignation – he was transferring his work and office to a communion that would be a basis 'for the union of all Evangelical Christendom'.[50]

Given his deep commitment to the cause, I think it is highly likely that Cummins was in contact with members of the Evangelical Alliance on his visits to the United Kingdom. The Alliance has no archivist and I have not been able to consult their archives.

He must also have been in touch with Evangelical Churchmen. The struggle against Ritualism was deep and bitter. In 1865 (the year before Cummins' second visit) the Church Association (the precursor of the present-day Church Society) was founded 'To uphold the principles and order of the United Church of England and Ireland, and to counteract the efforts now being made to assimilate her services to those of the Church of Rome.' I strongly suspect that references to Cummins will be found in the archives of the Evangelical Alliance and other Evangelical movements in the UK. There is a research project there for someone.

William Augustus Muhlenberg 1796-1877[51]

We come now to a third major influence on Cummins, one whose influence can be seen in our Declaration of Principles – William Augustus Muhlenberg.

The Muhlenbergs were a prominent ecclesiastical dynasty. William's great grandfather had come to the British Colonies from Germany in 1742 to work among German and Swedish Lutherans. One of 'patriarch' Muhlenberg's sons, Peter, was ordained presbyter in England together with William White. The young William Muhlenberg was ordained deacon on 18th September 1817 to serve at Christ Church, Philadelphia, as chaplain to Bishop White. He was ordained priest on 22nd October 1820.

From early in his ministry Christian unity was a major preoccupation that was to last until the end of his life. In 1835 Muhlenberg wrote *Hints on Catholic Union*[52]. The keynote is Christ's words, 'that they all might be one … that the world might believe' (John 17:21). In it Muhlenberg argued for unity in doctrine, in ministry (to be episcopal) and in worship.

His vision was of an 'Evangelical Catholicism' that would marry the fervour of Evangelical faith to catholic Church order. For a few years he produced a journal called *The Evangelical Catholic.* In it he defended his chosen nomenclature: 'we believe in Christianity, not as an abstraction, but as an institution – a divine institution, adapted to all mankind in all ages; in other words, the Catholic Church. This we declare in calling ourselves Catholics'[53]. The word 'Catholic', he conceded, had become identified with Rome: 'Speak of *Catholics,* and not one in a

[46] *Op.cit.,* p.45ff.
[47] Adolphe Monod of the French Reformed Church, Professor of Theology at the Montauban University, at the 1846 conference spoke of an *esprit vraiment oecumenique* thought to be the first recorded use of the word ecumenical to denote a positive attitude to the superseding of national and confessional differences.
[48] Randall & Hilborn, *One Body in Christ,* p.69.
[49] Randall & Hilborn, *One Body in Christ*, p.68.
[50] Cummins, *Memoir,* p.420.
[51] See Anne Ayres, *The Life and Work of William Augustus Muhlenberg, DD,* New York, Thomas Whittaker, 1894.
[52] New York, Protestant Episcopal Press, 1836.
[53] Quoted in Ayres, *Muhlenberg,* p.238.

hundred would suppose you mean any others than members of the Roman Church. If we will have the name, and surrender it we can not, we must qualify it, we must explain it … therefore we style ourselves Gospel, that is *Evangelical Catholics'*[54]. This, for Muhlenberg, was the distinguishing mark of the episcopal communion he believed in – 'we go at once to the Gospel, and assert ourselves Gospel (i.e. Evangelical) Catholics'[55]. Moreover, it was a concept with a long and distinguished history. This, argued Muhlenberg is what the Reformers were, Gospel Catholics, helping the Catholic Church discover its Gospel roots.

In 1843 Muhlenberg visited England for the first time and met both Newman and Pusey and was initially much influenced by them: 'for some three years, I might have been classed among the Puseyites.'[56] However, as Muhlenberg reflected more on the thinking of the Oxford Movement, and particularly on Newman's Doctrine of Development, he began to see 'that its logical results were Romanism'.[57] Alarmed at the direction the Tractarian movement was taking, Muhlenberg therefore 'flew back, not to rest on the pier of High Churchism, from which this bridge of Puseyism springs, but on the solid rock of Evangelical truth, as published by the Reformers.'[58]

But for Muhlenberg, the 'solid rock of Evangelical truth' did not have to be expressed in a starkly Protestant ecclesiastical culture. He had learned from the Tractarians a positive appreciation of 'the beauty of holiness'. At the Church of the Holy Communion in New York, of which he was Rector from 1844 to 1877, 'Muhlenberg introduced weekly communion services, organized a sisterhood for social service, put away his preaching gown in favor of exclusive use of the surplice, and erected an altar with crosses, candles, flowers, and incense'[59].

But Muhlenberg's Catholicism differed in one fundamental respect from that of the growing Anglo-Catholic movement. His complaint against the High Church bishops was that a narrow interpretation of the Protestant Episcopal Church's canons denied non-episcopalians access to the riches of Gospel Catholicism in its episcopal and liturgical fullness. Seventeen years after his *Hints on Catholic Union*, in October 1853, Muhlenberg sought to put his vision of Christian unity into effect by, along with a number of other presbyters, presenting a Memorial to the House of Bishops of the Protestant Episcopal Church[60]. The Memorial drew the bishops' attention to 'the divided and distracted state of American Protestant Christianity, … the consolidated forces of Romanism, … and ignorance'. The Protestant Episcopal Church as presently constituted 'is not sufficient to the great purposes [of addressing these issues and dispensing the Gospel to the nation][61]. The 1853 Memorial sought to achieve this by making three basic recommendations:

1. That 'a wider door must be opened for admission to the Gospel ministry' by making episcopal ordination available to men 'among the other bodies of Christians around us, who would gladly receive ordination at your hands, could they obtain it without that entire surrender which would now be required of them, of <u>all</u> the liberty in public worship to which they have been accustomed …'[62]

2. The easing of the requirements of conformity to the Book of Common Prayer to prevent the Protestant Episcopal Church 'reject[ing] all laborers but those of one peculiar type'.[63]

3. That the bishops give the lead in achieving 'greater concert of action among Protestant Christians than any which yet exists"[64]

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[54] Ayres, *op.cit.*, p.242.
[55] Ayres, *op.cit.,* p.240.
[56] Ayres, *op,cit.,* p.173. See the present writer's *Anglican Ecclesiology and the Gospel,* pp.9-18 for details of Muhlenberg's visit to England and its influence on his thinking.
[57] Ayres, *op.cit.,* p.173
[58] *Ibid*.
[59] Guelzo, *For the Union.*, p.62.
[60] *Journal of the General Convention of the Protestant Episcopal Church, 1865,* p.216 (https://www.episcopalarchives.org/sites/default/files/publications/1853_GC_Journal.pdf). The full text of the Memorial can be found on p.181ff of the *Journal*, and, together with a wide range of documentation and the official response, in Alonzo Potter (ed.), *Memorial Papers: The Memorial, with Circular and Questions of the Episcopal Committee…,* Philadelphia, E.Butler & Co., 1857.
[61] Text in Ayres, *Muhlenberg,* p.266.
[62] Ayres, *op.cit.,* p.265.
[63] <u>ibid</u>.

Muhlenberg was proposing that men might be episcopally ordained while remaining in their existing denomination, and able to use parts of the Prayer Book without being committed to unvarying use of the whole. In mid 19th century North America, the High Church bishops were 'aghast at Muhlenberg's proposals' – 'How could it have entered into the mind of man to conceive of such a thing?' protested one[65]. Extending the blessings of episcopacy to those who were not prepared to submit to its discipline was unthinkable. The official 1856 response to the Memorial loosened some of the restrictions on liturgical usage and set up a Commission on Christian Unity, but nothing came of the latter.

Forgotten as it is today, the Muhlenberg Memorial was nevertheless formative in the coming into being of the Reformed Episcopal Church for two principal reasons. Firstly, it raised the possibility of an episcopal Church becoming the nucleus around which other Churches might unite. Secondly, the Memorial was accompanied by a brief doctrinal test which would be taken up a generation later. Muhlenberg had followed up the Memorial with a range arrival, they spent a day in Chester, that quaint old city, then went to Leamington in Warwickshire (central England – in Bishop Paul Hunt's Diocese),of pamphlets expanding its themes. Some of these concentrated on loosening the canonical regulations concerning worship.[66] In another – 'An Exposition of the Memorial', published in November 1854 - he proposed that 'when promising opportunities occur for admitting men to Holy Orders who would desire to receive them without being obliged to relinquish all their existing ecclesiastical relations, let them be ordained on conditions like the following':

1. *That they declare their belief in the Holy Scriptures as the word of God, in the Apostles' and Nicene Creeds, in the divine Institution of the two sacraments, and in the 'doctrines of grace' substantially as they are set forth in the Thirty-Nine Articles..*[67]

This text, as we all recognise, was to form the starting point for the Declaration of Principles which Cummins drafted in preparation for the founding of the Reformed Episcopal Church.

It was also to be required that they use items such as the Creeds, Lord's Prayer and Gloria, and make a report to the bishop once every three years.

So, the textual influence is clear, but what was the relationship between Muhlenberg and Cummins? How confident can we be about the degree of direct influence?

Alexandrine Cummins tells us that Muhlenberg 'had been a friend of the bishop's for many years' by 1873.[68] They were certainly both involved in the Evangelical Alliance; Muhlenberg actually spoke at the 1873 meeting in Cummins' defence following his participation in a Communion service with Presbyterians.[69] Once Cummins had resigned from PECUSA, significantly, it was to Muhlenberg that he turned. Alexandrine Cummins also tells us that, when her husband was residing in New York following his resignation, 'at such a crisis he sought advice from a man so much older and of such marked wisdom' and saw Muhlenberg 'frequently'.[70] There was obviously an urgency about these meetings, for on at least one occasion, Muhlenberg called to see Cummins late at night.

The account of Benjamin Leacock, one of the founding presbyters of the REC, agrees with this and gives us a little more detail:

> *As soon as the Doctor heard of the Bishop's resignation, he called on him and manifested the greatest interest. He placed his library at his disposal and begged him to come and see him, assuring him that he would be always ready to assist him with his counsel, and in all ways in his powers. This information* [says Leacock] *I had from the Bishop.*[71]

Even so, at the end of the day, Muhlenberg could not support Cummins' act of separation. Having devoted his life

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[64] Ayres, o*p.cit.,* p.267..

[65] Guelzo, op.cit., p.64.

[66] For example, *What the Memorialists Want: A Letter to the Rt Rev Bishop Otley, Chairman of the Commission,* New York, R. Craighead, 1854.

[67] 'An Exposition of the Memorial' (November 1854), in Ann Ayres (ed.), *Evangelical Catholic Papers: A Collection of Essays, Letters and Tractates from the Writings of Rev. William Augustus Muhlenberg*, New York, Thomas Whittaker, 1875, p.140f.

[68] Cummins, *Memoir,* p.445.

[69] Anne Ayers, *Muhlenberg*, p.458.

[70] Cummins, *Memoir,* p.445.

[71] *Memoirs of Benjamin B. Leacock DD, a founder of the REC,* October 1883, p.52.

to the cause of Christian unity, he could not support an initiative that further split the Church. Muhlenberg wrote to Cummins:

> *I cannot see whither your present move can move but towards the founding of another Church. This, as yet, I fear to think of, though it may be what the providence of God designs*.[72]

Leacock believed that this was not the only reason that Muhlenberg could not support Cummins. He believed that Cummins acted too soon in forming the REC and that it would have been preferable to wait until a network of sympathetic groups had been brought into existence.

> *In the meanwhile the work of revising and organizing would be going on. Assistance in this direction had already been offered him, especially from one quarter – a man venerated and of unbounded influence in the Protestant Episcopal Church. His sympathy and quiet assistance to the movement, although he might never have given it his open adhesion, was worth a host. Others would have followed ….*[73]
>
> *[Muhlenberg] was a man in years and of sound judgement. He was widely known, honored and trusted. His name anywhere, in or out of the Church, was a power. He was a friend and an ally worth having. Bishop Cummins knew it. But unfortunately, he did not use him, and in not using him, he lost him. When the Call appeared, Dr Muhlenberg drew off. … Many as deeply interested as he, did the same. They recognised at once the rashness of the course determined on.*[74]
>
> *There was not a shadow of a hope that Dr Muhlenberg would identify himself with us ….*[75]

Cummins, it seems, failed to read the signs and was so convinced that he was putting into effect Muhlenberg's vision that he tried to call for Muhlenberg's election as a bishop at the inauguration of the REC, but Muhlenberg was not there and the matter was hastily dropped.[76]

Even so, it is clear that in the early days at least, the REC quoted Muhlenberg as a justification for their actions. So much so, that the Doctor had to publicly dissociate himself from them:

> *When in the early days of the new organisation, presuming upon his sympathy with their church principles, … they indirectly claimed him as of their party, - allusions to this effect appearing more than once in print – he felt constrained to disclaim all connection with them, as publicly as the contrary had been implied. 'I have constantly maintained that [his grievances] could have been relieved by another than the sad alternative which he has adopted'. 'I deplore his secession. I lament his forming another denomination so much identified with himself. It is not an earnest religious movement, not to be mentioned alongside Luther's or Wesley's or that of the Old Catholics'*.[77]

Outsiders could, however, see the similarity. Aycrigg quotes an article by the Revd Dr J. Cotton Smith, speaking of a movement in the 1860s:

> *It was the purpose … to embody … in an organisation, the views and principles of … Dr Muhlenberg, and to maintain both the Catholic and Evangelical elements in the Church. Had this effort been successful, it is not too much to claim that the organization of the R.E.C. would never have taken place*.[78]

In other words, if an organisation embodying Muhlenberg's Evangelical Catholicism had come into existence in the 1860s, there would have been no need for the REC to be formed.

So, although Muhlenberg himself repudiated the movement, it is clear that many in the founding generation, though they don't seem to have used the term 'Evangelical Catholicism' much, nevertheless drew a great deal of their inspiration from him.

And when Muhlenberg died, the Fifth General Council (meeting on 11th May 1877 – a year after Cummins' death) passed a resolution:

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[72] Cummins, *Memoir,* p.446.
[73] Leacock, *Memoirs*, p.43.
[74] Leacock, *Memoirs*, p.52.
[75] Leacock, *Memoirs*, p.51.
[76] Leacock, *Memoirs,* p.51.
[77] Ayers, *Muhlenberg,* p.460f.
[78] Benjamin Aycrigg, *Memoirs of the Reformed Episcopal Church and of the Protestant Episcopal Church with contemporary reports respecting these and the Church of England,* (fifth edition) (approved by Bishop Cummins and the Council) New York, printed for the author by Edward O. Jenkins, 1880, p.204.

Whereas, The Rev. William Augustus Muhlenberg, D.D., of the Protestant Episcopal Church, the life-long advocate of Christian union, and an exemplar of the holy life that springs from a union with Jesus, has entered into the rest that remaineth for the people of God; therefore,

Resolved, By the Reformed Episcopal Church in General Council assembled, that a life so pure, a faith so unfeigned, and a love for God's people of every name so unchanging, is by us placed on record as worthy of perpetual remembrance.[79]

Triggers for action

We have looked at some of the context and influences on George Cummins. His personal faith was rooted in the Second Great Awakening. Methodism nurtured his Christ-centred piety and taught him the simple faith of the frontiers, intense, personal and devoid of 'churchy' externals. This faith made it natural for him to join the Evangelical Alliance whose very raison d'être at that time was the union of Evangelical Christendom. There were many other voices calling for the same. Here in the United States Muhlenberg devoted most of his life to the vision of Evangelical Catholicism and believed the Protestant Episcopal Church should be actively promoting the union of separated brethren. Internationally, Anglican bishops and Methodists were all calling for the overcoming of divisions.

This urgent call for all who named the name of Christ to overcome their historic divisions and find a way to express their fundamental unity was the background to Cummins' ministry. He was not a lone voice or eccentric. He was totally mainstream in believing passionately in this cause.

He was also totally mainstream in believing the Church of Rome to be deeply in error and in his opposition to those who sought to introduce Romish errors (made visible by the introduction of Romish ceremonial) into the Church of England and her American daughter.

He began his episcopal ministry as a convinced Anglican, comfortable with the Episcopal Church and her Prayer Book. So, what happened to change this?

'Romanising Germs'

Up until 1868 Cummins' appreciation of the Book of Common Prayer had been strongly positive. For Cummins the Prayer Book was not just a blessing to PECUSA, but was one of the tools by which the unity of Protestants could come about. The task of Episcopalians, he argued in 1861, ought to be

> *to exhibit the adaptation of the Prayer Book to be the manual of worship for all the confessions which divide the Protestant Christian family and thus to be a bond of union and communion in one visible Church of the living God.*[80]

This is an important point: like other elements the Prayer Book had a role to play in bringing about his vision of Christian unity. His sermon on the subject, re-published several times was entitled: 'The Prayer Book – A Basis for Unity'.[81]

According to Cummins' own account, his confidence in the Prayer Book and its unifying potential was knocked away by a publication by Franklin S. Rising, secretary of the American Missionary Society of PECUSA, which Cummins read in 1868.[82]

Rising (who was drowned in a steamboat collision on the Ohio River in December 1868[83]) defined 'Romanising germs' as 'certain seminal doctrines, which, being implanted and taking root, in due time spring up and bear Romanism as their fruit'.[84] Rising described three such germs in the Prayer Book –

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[79] *Journal of the Fifth General Council of the Reformed Episcopal Church, 1877,* Philadelphia, James A. Moore, 1877, p.64.
[80] Cummins. *The Claims of the Prayer Book Upon Protestant Christendom., A Sermon preached at the Anniversary of the Bishop White Prayer Book Society* (Philadelphia, 1861), 31, 33.
[81] https://archive.org/details/prayerbookbasiso00cumm/page/13/mode/1up?view=theater
[82] An abridged version can be found in Vaughan, *History of the Free Church of England,* (3rd edition), Free Church of England Publications Committee, 1994, pp.157-170.
[83] Cummins, *Memoir,* p.305.
[84] Vaughan, *op.cit.,* p.158.

a. the fact that the Bible is not the sole rule of faith (as evidence for which he cites the fact that the Apocrypha, the Homilies, the Canons and the Church Fathers have a degree of authority for Anglicans);

b. the ministry is an exclusive priesthood with supernatural powers (as evidence for which he cites the use of the word 'priest' and the formula at ordination – 'Receive the Holy Ghost …');

c. that the sacraments, when administered by this priesthood are of singular efficacy (as evidence for which he cites the use of the word 'regenerate' in the Baptismal Office, kneeling at Communion, and the denial solely of a 'corporeal' presence in the elements as stated in the Black Rubric'.

A central argument in Rising's pamphlet is the belief that the English Reformation was incomplete. The progression to a pure godly liturgy had been cut short by the premature death of King Edward VI and the compromises of Elizabeth I.

An element in this view of history is the belief that at the beginning of the 16th century the people of England knew themselves to be in darkness, groaning under the papal yoke, longing to be set free by the forces of Protestantism. In fact, recent studies have shown that the English Church on the eve of the Reformation was healthy and enjoyed the support of most of the population.[85] The Reformation in England was essentially a top-down process, forced on a largely unwilling population by an authoritarian and autocratic leadership in a way that no American would tolerate in his own country.

Today, Rising's points look surprisingly modest. However, they rocked Cummins to the core. Hitherto he had 'firmly believed that [the Ritualist] school was not a growth developing from seeds within the system, but a parasite fastening upon it from without and threatening its very life'.[86]

There is no time here to analyse Cummins' reaction in detail. Briefly, in his own words, 'a mighty change came over my views of the Prayer Book'.[87] He accepted Rising's thesis that 'the Reformation in the Church of England was never perfected', with the result that the Romanising germs had never been totally removed, indeed, some had been re-introduced at the various revisions of the book. He realised with a profound shock that his *own* acceptance of Prayer Book teaching on baptismal regeneration, a human priesthood, the real presence and apostolic succession 'in the sense in which Evangelical men received them', involved 'denying the plain literal meaning of the words, and giving them an interpretation utterly unwarranted'.[88] In other words, it was *his* interpretation that was wrong. The Ritualists, 'if remonstrated with, … could answer that they stood upon the Prayer Book, that the plain, literal meaning of the words of that book were on their side ….'[89]

That being the case, Cummins (and others) sought to get the words changed, and brought petitions for Prayer Book revision to the General Conventions of 1868 and 1871. At the latter the House of Bishops resolved that it was not expedient to consider the petitions further. As Cummins said, 'The door was closed in our faces, The hope of relief was utterly lost. … The burden was indeed intolerable'.[90]

There is much more that could be said, but a major motivation in Cummins' founding of the Reformed Episcopal Church was to create a context in which the Prayer Book could be revised in a way that Cummins believed would complete the work of the Reformers. If Rising was correct, the Prayer Book had to be amended because in its present state it was an obstacle to Christian unity. Cummins' address to those present on 2nd December 1873 (the inaugural meeting) occupies twelve pages of the printed Journal; ten of those pages are a history of Prayer Book revision, in England and America.[91] Two years later, when their revision was complete, he felt he could 'claim the revised Prayer-book as a most important step towards the union of Protestant

[85] A major study that triggered this reappraisal is Eamon Duffy, *The Stripping of the Altars: Traditional Religion in England, c.1400 to c.1580,* New Haven and London, Yale University Press, 1992.
[86] Letter of Bishop Cummins to Cheney, 1875, in Vaughan, *History of the Free Church of England* (1st edn.), Bath, 1936, pp.176-186. The quotation is from p.178.
[87] Vaughan, *History* (1936), p.182.
[88] Vaughan, *History* (1936), p.178.
[89] Vaughan, *History* (1936), p.181.
[90] Vaughan, *History* (1936), p.183.
[91] *Journal of the First General Council of the Reformed Episcopal Church, Dec. 2nd 1873,* New York, Edward O. Jenkins, 1874, pp.9-20.

Christians'.[92] Note the ultimate goal – not good liturgy in itself, but as a facilitator for Christian unity.

More widely, from his reading of Rising's tract in 1868, Cummins developed what the official history of the Diocese of Kentucky calls an 'obsession' with combatting ritualism in all its forms.[93] We can't go in to all the details, but the balance of his ministry seems to have shifted from the Diocese to speaking at Evangelical societies and gatherings, becoming ever more outspoken against encroaching Ritualism. Some of these engagements took place in other bishops' Dioceses, which eroded their sympathy with him and at times produced outright hostility. Even in Kentucky he lost the support of people who previously had sympathised with him.

There are small signs of his withdrawal from the wider episcopal fellowship. In the early years after his own episcopal ordination he acted as a co-consecrator at the episcopal ordination of two new bishops,[94] but does not seem to have done so after 1868, perhaps because he could no longer comfortably participate in a service where the words 'Receive the Holy Ghost …' were spoken over the candidate.[95]

So, 1868 seems to have been a tipping point in Cummins' thinking and priorities. However, it is important to stress again that he was not a lone voice or an eccentric. He was an experienced bishop. His views on biblical orthodoxy, on the urgent need for Christian unity, on fear of the growing power of Rome and support for those who protested against it, were all totally mainstream – both within the Anglican family and beyond. Christian leaders of all denominations were crying out that something needed to be done. But only one bishop was prepared actually to do something.

It was the conviction that stemming the tide of Ritualist influence, which was hindering Christian unity, could not be achieved in PECUSA that was a powerful factor in his forming of the REC. But he knew that in 1871, when attempts at Prayer Book revision at the General Convention failed, and yet still did not act. Why not? The answer is found in the most unlikely of places.

The Old Catholic catalyst

As early as 1870, Cummins had discussed the formation of a new Episcopal Church with a gathering of about thirty-five clergy. There was one crucial constraining factor:

> *The great difficulty in the way was the necessity (as they believed) for three bishops to legally organize and establish a new Episcopal Church.*[96]

Why three bishops? The Council of Nicaea in 325, as well as agreeing the first form of what we now know as the Nicene Creed, also passed canons regulating aspects of Church life. The fourth of these stated:

> *It is by all means desirable that a bishop should be appointed (καθίστασθαι) by all the bishops of the province. But if this is difficult because of some pressing necessity or the length of the journey involved, let at least three come together and perform the ordination (τὴν χειροτονίαν ποιεῖσθαι) ….*[97]

The concern of the canon was the collegiate nature of the episcopate in each province, rather than the absolute necessity of three bishops for a valid consecration (as if a critical mass were needed). In general, however, the rule of three was followed in East and West and consecrations by fewer than three could be viewed as less secure.

This had a particular relevance in the Church in the newly independent colonies. As is well known, Samuel Seabury of Connecticut was consecrated by Scottish bishops in 1784. There were, however, misgivings about Scottish Orders; men ordained in Scotland were not allowed to take up incumbencies in England until as late as 1864.[98]

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[92] Vaughan, *History* (1936), p.185.

[93] Swinford and Lee, *Great Elm Tree,* p.302.

[94] William Armitage on 6th December 1866 in Detroit and of John Young on 28th July 1867 in Trinity Church, New York (*Journal of the General Convention of the Protestant Episcopal Church, 1868*, Appendix, pp. 553,555; https://www.episcopalarchives.org/sites/default/files/publications/1868_GC_Journal.pdf).

[95] Though he presumably used the formula himself at the ordination of priests.

[96] Cummins, *Memoir,* p.398f.

[97] Norman P. Tanner (ed.), *Decrees of the Ecumenical Councils,* London, Sheed & Ward, 1990, p.7f.

[98] Frederick Goldie, *A Short History of the Episcopal Church in Scotland*, Edinburgh, St Andrew Press, 1976, p.89f. The legislation permitting this was The Episcopal Church (Scotland) Act 1864.

These misgivings about Scottish Orders were felt even here in America. At the third General Convention of the PECUSA in 1789, the delegates from Massachusetts and Rhode Island had requested the consecration of a bishop for them, noting that there were now three bishops in North America competent to act, two of the English line and one of the Scots line.[99]

But the Convention did not feel that two bishops of English consecration and one of Scottish consecration were fully competent. So, it was not until a third bishop in the English succession, James Maddison (consecrated in 1790), was present that the American bishops felt able to proceed to ordain a bishop themselves – Thomas Claggett - on 17th September 1792, with Seabury as a fourth and supernumerary bishop.

Cummins would have known this. He was also aware of another, more recent, situation in which the validity of an episcopal consecration was called into question.

At the 1865 General Convention (at which Cummins was present as a delegate from Illinois) the House of Bishops informed the House of Deputies:

> *That this House is satisfied that the Rev. Richard Hooker Wilmer, D.D., has been validly consecrated to the office of a Bishop, having been elected to the exercise of that office in the vacant Diocese of Alabama; and that, without examination of the circumstances occasioning certain canonical irregularities in the election and consecration, and expressly declaring that its present action shall never be construed or accepted as a precedent, this House hereby accepts the Right Rev. Dr. Wilmer as Bishop of Alabama, and consents to his episcopate as such ….*[100]

Wilmer had been elected Bishop of Alabama in the Protestant Episcopal Church of the *Confederate* States of America in October 1861. Because the PECCSA constitution and canons (by which the election would have been confirmed) had not yet been ratified, the bishops of Tennessee and North Carolina refused to take part in the consecration. The only Diocesan bishops available and prepared to act as consecrators were the frail and elderly Bishop Richard Meade of Virginia (who died a few days later) and Bishop Stephen Elliott of Georgia. The Assistant Bishop of Virginia had to act as the third ordaining bishop on 6th May 1862. Cummins actually spoke for half an hour on accepting Wilmer, at the end of which 'some were in tears' and the vote for acceptance was unanimous.[101]

Cummins was therefore well aware – from ancient canon, from the founding events of the Protestant Episcopal Church, and from recent history – that an episcopal ordination performed by fewer than three bishops or with canonical irregularities, could be open to challenge as to its validity – hence the lack of action in 1870. That such factors dissuaded him from acting, apparently for several years, is significant. It suggests both that he took the historic norms seriously and that, if he were to 'establish a new Episcopal Church', he wanted the consecration of its bishops to be indisputably valid. He therefore believed that he could not proceed unless two more bishops joined him.

The events of 11th August 1873 changed all that. As Alexandrine Cummins put it in her Memoirs,

> *This difficulty was soon entirely removed, when the 'Old Catholics' of Europe were fully recognised by Episcopal Churches, although they had had but <u>one</u> excommunicated Jansenist bishop to consecrate Dr Reinkens, the first bishop of their church, on the 11th of August, 1873.*[102]

On that day had taken place an event which electrified the Christian world. Herman Heykamp, the Bishop of Deventer in the Netherlands (the sole surviving bishop in the Utrecht succession), consecrated Josef Reinkens as

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[99] *Journal of the General Convention 1789*, p.53f. *That a complete order of Bishops, derived as well under the English as the Scots line of Episcopacy, doth now subsist within the United States of America, [naming them], resolved, That the said three Bishops are fully competent to every proper act and duty of the episcopal office and character in these United States, as well in respect to the consecration of other Bishops, and the ordering of Priests and Deacons, as for the government of the church, according to such rules, canons and institutions, as now are, or hereafter may be duly made and ordained by the Church in that case.* https://www.episcopalarchives.org/sites/default/files/publications/1789_GC_Journal.pdf

[100] *Journal of the General Convention of the Protestant Episcopal Church,* 1865, p.45.

[101] Cummins, *Memoir,* p.240.

[102] Cummins, *Memoir,* p.399. This precedent was clearly viewed as critical; it is repeated in Annie Darling Price, *A History of the Formation and Growth of the Reformed Episcopal Church, 1873-1902,* Philadelphia, James M. Armstrong, 1902, p.86f.

bishop for the Old Catholics of Germany.[103] Rome judged all consecrations by Utrecht bishops as illicit and deplorable, but did not deny their validity. In fact, the Utrecht succession had on several occasions depended on consecration by a single bishop and plenty of precedents of the acceptance of the validity of such consecrations, in both East and West, had been adduced to prove their validity.[104]

Let's pause there a moment to remind ourselves of the context.

We saw earlier how in the 1860s the Roman Catholic Church was going through a period of turmoil, which had culminated in the promulgation of *Pastor Aeternus,* the decree on papal infallibility and the reaction against it. We saw, too, how the Anglican world was tracking these developments. Closer to home, Muhlenberg was aware of the debates.[105] In 1843, 1855 and 1872 Muhlenberg visited England and continental Europe and would have seen first-hand the local situations. Indeed, in London in 1872 he met Bishop William Whittingham of Maryland *en route* to attend the Congress of dissident Catholics at Cologne at which the name 'Old Catholic' was officially adopted.[106]

Cummins was aware of all this. His letter of resignation to Boswell Smith shows that the Old Catholics were on his mind. Now the Old Catholics gave him the precedent he needed to act.

Here were groups of people leaving the Church of Rome in protest against its increasingly extreme teaching and now being provided with a bishop - *by a single bishop consecration* - to enable them to continue to live as episcopal communities. Why should not a parallel situation be possible in the United States? If groups of people were to withdraw from PECUSA in protest at *its* 'extreme teaching', why should they not be allowed to continue as episcopal communities under the oversight of bishops in the historic succession?

The widespread acceptance of the validity of Reinken's consecration had shown Cummins that he did not need to persuade other bishops to join him in forming a new community.[107] One bishop was sufficient.

What would have happened if Reinkens had not been consecrated amidst so much publicity? Would Cummins have dared to found the REC and ordain a bishop alone? Such questions are, of course, unanswerable, but it can be confidently said that the rise of the Old Catholic movement was a factor (and a highly significant factor) in the coming into existence of the Reformed Episcopal Church.

That was certainly the opinion of others. Following his consecration on 10th December 1873, Cheney was hailed in the press as 'a second Reinkens', indicating that others beside Cummins could see the parallels between the new movement and the Old Catholics. Indeed, Roman Catholic commentators seem to have referred to it as 'Old Catholicism in the Episcopal Church'.[108] To some, the parallels were obvious. Theodore Wirgam, Archdeacon of Port Elizabeth in South Africa, a strong Anglo-Catholic, could see that:

> *[Cummins] took the 'Old Catholic' movement in Germany as his model, and determined to found what he called a 'Reformed Episcopal Church' to do the work against the sacerdotalism and sacramentalism of the*

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[103] C.B. Moss, *The Old Catholic Movement: Its Origins and History,* (2nd ed.) London, SPCK, 1964, p.242. A second bishop, Caspar Johannes Rinkel, was also ordained for Haarlem. His Orders and those of Reinkens were accepted as valid (but illicit) by Rome.

[104] For examples see John Mason Neale, *A History of the so-called Jansenist Church of Holland,* Oxford, John Henry and James Parker, 1858, p.264f.

[105] His biography explicitly says that to the end of his life he did not pass by 'any new publication worth reading on the subjects dearest to his heart' (Ayers, *Muhlenberg,* p.379).

[106] Ayers, *Muhlenberg,* p.448; Thomas Albert Howard, *The Pope and the Professor: Pius IX, Ignaz von Dollinger, and the Quandary of the Modern Age,* Oxford, University Press, 2017, p.185; Moss, *Old Catholic Movement,* p.238. Two Church of England bishops and twenty two Anglican priests also attended. Bishops of the Church of England and PECUSA regularly attended the formative Old Catholic Congresses. Kerfoot of Pittsburg, one of Cummins' consecrators, attended the Bonn Conference in 1874 (Moss, *Old Catholic Movement,* p.261; Howard, *Pope and Professor,* p.200).

[107] Like many others at the time, the 1878 Lambeth Conference saw great hope in the secessions from the Roman Catholic Church: 'The fact that a solemn protest is raised in so many Churches and Christian communities throughout the world against the usurpations of the See of Rome, and against the novel doctrines promulgated by its authority, is a subject of thankfulness to Almighty God', *The Five Lambeth Conferences*, p.94. By 1888 the next Lambeth Conference was explicit in its hopes for Bishop Reinkens and his people: 'For ourselves we regard it as a duty to promote friendly relations with the Old Catholics of Germany … in thankfulness to God, who has strengthened them to suffer for the truth ….' (*op.cit.* p.163.)

[108] *Colonial Church Chronicle,* May 1874, p.189.

American Church which Dr Dollinger was attempting to do against the Church of Rome.[109]

Interestingly, the Reformed Episcopalians retained an interest in Reinkens even after Cummins' death. The Journal of the 1877 General Council contains an appendix claiming that Reinkens' view on apostolic succession and the nature of the Church were the same as those of Archbishop Cranmer and Bishop Cummins.[110]

The same Journal also contains in an appendix a quotation from a letter written by the Revd Marshall B. Smith (one of the founding presbyters) to Bishop Stevens of Pennsylvania[111] arguing that Cheney's Orders had higher claims to recognition than that of the 'Old Catholics' since, unlike some of the Utrecht bishops, Cummins had not been deposed or excommunicated.[112]

So, what had Cummins taken from Reinkens' episcopal ordination? Firstly, despite protestations to the contrary, it shows that he took seriously the concept of the validity of Orders in historic succession. He had hesitated to act before 1873 because he believed that an episcopal church whose Orders derived from himself alone would not be taken seriously. That would seem to indicate an awareness of 'catholic' norms and a desire to conform to them. Only after Reinkens did he realise he could go it alone.

Secondly, the events in Utrecht reminded Cummins and others that consecration by a single bishop was valid. This would be acted upon by some of his successors – for example, the REC General Council deemed that it would be sufficient simply to send *one* bishop (Edward Cridge) to England in 1876 to perform episcopal ordinations there.

An examination or essay title for future candidates for ordination might be: 'The Reformed Episcopal Church owes its existence to the Old Catholic Movement. Discuss.' And, as we have seen, there is a lot to discuss. Indeed, we are not finished with the Old Catholics yet.

The final tipping point

What finally prompted Cummins to take decisive action was the issue of Christian Unity. In October 1873 the Evangelical Alliance met in the YMCA hall in New York, against the backdrop of widespread longing for unity referred to earlier. On the wall behind the platform were the words: *Unum Corpus Sumus in Christo* (We are One Body in Christ).[113] One of the speakers even compared the meeting favourably to the recent Vatican Council![114] The opening address by Presbyterian William Adams argued that 'those present exhibited "a real unity of faith and life" and a commitment to the "holy catholic church and the communion of saints".'[115] Another Presbyterian, Charles Hodge, 'a strong proponent of Reformed theology' stressed 'the importance of belief in the Apostles' Creed and the doctrinal decisions of the first six Ecumenical Councils concerning the nature of Christ'.[116] Cummins addressed the meeting and also stressed unity: 'United to Christ by a saving faith, I am one with every other believer'.[117] It was clear that the Evangelical Alliance was thus conscious of its own catholicity, both in denominational and geographical terms.

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[109] A Theodore Wirgman, *Foreign Protestantism within the Church of England,* London, Catholic Literature Association, 1911, p.231.

[110] Journal of the Fifth General Council, 1877, Appendix, p.51f http://www.rechurch.org/documents/GCJournals/GCREC05.pdf

[111] Journal of the Fifth General Council, 1877, Appendix, p.52f http://www.rechurch.org/documents/GCJournals/GCREC05.pdf

[112] The same appendix also quotes an article in the *Daily Express* (by Liddon?) *the 'Cumminsite' orders are valid in point of form.*

[113] *History, Essays, Orations, and Other Documents of the Sixth General Conference of the Evangelical Alliance: Held in New York, October 2-12, 1873*, New York, Harper and Brothers, 1874, p.6. https://books.google.co.uk/books?id=j8ZMAQAAMAAJ&printsec=frontcover&source=gbs_ge_summary_r&cad=0#v=onepage&q&f=false

[114] *History, Essays, Orations, and Other Documents of the Sixth General Conference of the Evangelical Alliance*, p.8.

[115] *Op.cit.,* p.144.

[116] *Op.cit.,* p.145. This shows an interesting parallel with a section of the Theological Statement of the Anglican Church in North America: 'Concerning the seven Councils of the undivided Church, we affirm the teaching of the first four Councils and the Christological clarifications of the fifth, sixth and seventh Councils, in so far as they are agreeable to the Holy Scriptures' (http://www.anglicanchurch.net/index.php/main/Theology/). Accessed 3 January 2019.

[117] *History, Essays, Orations,* pp.467-474. The quotation is from p.474. Also quoted in Aycrigg, *Memoirs,* p.98.

It was also aware of the other great new movement taking place. The Old Catholic Churches had met in congress in Constance, Switzerland, from 12th to 14th September, just two weeks before the meeting of the Evangelical Alliance, and, surprising though it may seem to us, sent a letter of greetings, signed by Bishop Reinkens and others, to the Conference.[118]

In the letter from the Old Catholic Congress, the signatories stated that 'We hope and strive for the restoration of the unity of the Christian Church'.[119] Among their reforms to achieve that end,

> *We have quietly abandoned the abuses of the adoration of saints, especially the exaggerated devotion to the Virgin Mary, and the indulgences. We have done away with the abuses of scapularies, medals and suchlike. The payment of money for the reading of masses and public prayers, etc., has been given up.*[120]

All of this would have been music to Cummins' ears. Here were Catholics repudiating the kind of practices that Ritualists were trying to introduce into the Episcopal Church.

In his introduction to the letter, the Revd Professor Philip Schaff of New York (who had visited Europe on behalf of the Alliance), said:

> *The Old Catholic movement has, by the recent election of a bishop and the adoption of a synodical constitution, passed the stage of a mere experiment, and assumed the character of a regular Church organisation … with the avowed desire to reform Romanism and with the aim, if possible, of a reunion of divided Christendom on the basis of the Scriptures and the unanimous tradition of the primitive Church.*[121]

Note the main features – elect a bishop, adopt a synodical constitution, flee from Romanism – and you have created a Church organisation with the potential for the reunion of divided Christendom. It is almost a blueprint for what Cummins did approximately seven weeks later on 2nd December 1873.

There was, in fact, more, though we have not time to look at it. Papers on 'The Vatican Council and the Old Catholic Movement' and the progress of the movement in Switzerland were delivered at the meeting.[122]

This international gathering included the Very Reverend Robert Payne Smith, Dean of Canterbury, bearing a letter of greeting from his Archbishop (Archibald Tait). On Sunday 5th October Payne Smith assisted at a celebration of Holy Communion at Madison Square Presbyterian Church and himself received the Sacrament from the pastor, Dr William Adams.[123] As we saw earlier, united Communion services were a regular feature of Evangelical Alliance Conferences. No doubt encouraged by this example, Cummins himself accepted the invitation of Dr John Hall of Fifth Avenue Presbyterian Church to do the same the following Sunday. Cummins joined Hall and William Arnot of the Free Church of Scotland at the Communion Table and himself administered the cup, with a great sense that the service was a foretaste of 'that eternal union in the House not made with hands'.[124] Cummins was not alone in feeling the emotion of the occasion. Arnot recorded,

> *I confess to a thrill of joy as I received the cup from his hands – a symptom of approaches of disciples to each other through or over the ridiculous barriers that have been set up, and have kept brothers from*

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[118] *History, Essays, Orations,* p.485ff.
[119] *History, Essays, Orations,* p.488.
[120] *History, Essays, Orations,* p.489.
[121] *History, Essays, Orations,* p.485.
[122] *History, Essays, Orations,* , p.30. At the closing session the President of the Assembly, Dr Woolsey, included in his remarks:
The remarkable communication from the 'Old Catholics' that was presented to us shows that there are those beyond the bounds of 'Protestantism' who, although widely differing from us, recognise the same common Saviour and have a sympathy with us. … For such Christians, who differ so widely from us, and yet in their Christian life are one with us, we will open the door of our hearts; we will not drive them from our assemblies. (History, Essays, Orations, and Other Documents of the Sixth General Conference of the Evangelical Alliance, p.44).
[123] Payne Smith, a noted orientalist, had spent the years 1847-1853 in Edinburgh and so had lived in a country where Presbyterianism was the Established Church. Described as a 'moderate Evangelical', he was appointed Regius Professor of Divinity in 1865 and offered the Deanery of Canterbury by Prime Minister William Gladstone in 1871. His entry in the Oxford Dictionary of National Biography mentions his attendance at the Evangelical Alliance meeting in New York (ODNB, online).
[124] The service is described in Cummins, *Memoir,* p.414f.

embracing for ages ….[125]

The following day the *New York Tribune* carried a letter from William Tozer, retired Missionary Bishop of Zanzibar, to Horatio Potter, Bishop of New York, attacking Payne Smith's involvement in the Presbyterian Communion Service on 5th October. Appalled, Cummins wrote to the *Tribune*. In his letter he denied emphatically that either the Dean of Canterbury or himself had violated Church order. Cummins' letter 'brought down a hail of abuse, printed and otherwise, onto Cummins' unrepentant head'[126]. Words like 'apostate', 'perjurer' and 'fallen bishop' were used. There were calls for him to be tried. It was difficult to see how he could again minister with authority in Kentucky.

Muhlenberg supported Payne Smith and Cummins. He was one of the appointed speakers at the Conference, but abandoned his published subject to speak on 'The Lord's Supper in relation to Christian Union'. In it he argued for special united acts of Holy Communion of a 'pre-ecclesiastical' nature – marked by the simplicity of the apostolic age and blessed by the Holy Spirit. There was nothing in Scripture or the laws of PECUSA, Muhlenberg asserted, to forbid what Payne-Smith and Cummins had done. On the contrary, he concluded, 'intercommunion among Christians, to be exercised on their own private judgement, is one of their inalienable rights'[127].

Extremely welcome though Muhlenberg's support no doubt was, it did little to ease Cummins' situation. Over the next two weeks he consulted with colleagues. By the end of October he had decided that he could not return to his diocese. As we saw earlier, he spent a great deal of time talking to Muhlenberg. Finally, on 10th November 1873, he wrote to Boswell Smith, his Diocesan and the Presiding Bishop:

> *Right Reverend and Dear Bishop: Under a solemn sense of duty, and in the fear of God, I have to tell you that I am about to retire from the work in which I have been engaged for the last seven years in the Diocese of Kentucky, and thus to sever the relations which have existed so happily and harmoniously between us during that time…*[128]

Cummins' chief reasons for this decision were both negative and positive. The negatives were twofold: first the conviction that there was no possibility that the 'system of error, now prevailing so extensively' would be eradicated by the Church authorities, and, secondly, the impossible position in which the reaction to his involvement in the Presbyterian Eucharist had placed him. His solution, however, was a positive one, not simply to retire, but to try and build (as an alternative to the Episcopal Church) the kind of united Christian community that so many claimed to be longing for and of which he had so recently experienced a foretaste at the Evangelical Alliance meeting. The moment had come to make the longings of many a reality:

> *I therefore leave the Communion in which I have laboured in the sacred ministry for over twenty-eight years, and transfer my work and office to another sphere of labour. I have an earnest hope and confidence that a basis for the union of all Evangelical Christendom can be found in a communion which shall retain or restore a primitive Episcopacy and a pure scriptural liturgy, with a fidelity to the doctrine of justification by faith alone….*[129]

Fresh from the Evangelical Alliance Conference and committed to its vision (articulated by Muhlenberg and other speakers), Cummins had every reason to believe that he was not just responding to Anglican calls but catching the spirit of the moment more widely. And, in the context of this most Protestant of gatherings, he had learned from the Old Catholics how to organise such a communion.

The Fulfilment of the Vision?

I am not going to rehearse the details of the meeting that created the Reformed Episcopal Church on 2nd December 1873. Instead, I want to continue to explore some of the themes that led up to our formation. Cummins

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[125] A. Fleming (ed.), *Autobiography of the Rev. William Arnot and memoir,* London, James Nisbet & Co., (1877), p.464. 1873 was actually Arnot's third visit to America; his two elder sons were in business there.
[126] Guelzo, *For the Union*, p.133.
[127] Quoted in Ayres, *Muhlenberg,* p.458.
[128] The full text is in Cummins, *Memoir,* pp.418-420.
[129] Cummins, *Memoir,* p.420.

died suddenly and unexpectedly on 26th June 1876.[130] He had led the Reformed Episcopal Church for just two and a half years. How far had his vision been achieved?

In the limited time available I want to concentrate on just three areas, plus a few general points. The areas are: liturgical revision, Christian unity and episcopacy.

Liturgical Revision

I am not going to say very much about this as the story of liturgical provision in the Reformed Episcopal family is a lecture series in its own right. Just some brief points:

1. It is clear from the Journals that many hours were spent on discussing alterations to the Prayer Book. Simply reading the accounts one gets the impression that it was tedious and soul-destroying.

2. The discussions highlight the fact that there was no agreement among the early leadership about a settled identity. Should only minimal changes be made to correct perceived errors, or should a radical reworking be undertaken? In modern terminology, much of the debate was about how Anglican the new Church should be. Was it acceptable to keep Lent, or was that a 'Catholic' observance? Is it acceptable to refer to the Prayer of St Chrysostom by that name? No, they decided, and called it *A General Supplication*.[131] And so on. The direction of travel was most definitely towards a de-Anglicanisation of the Church.

3. A subset of that debate was the issue of vesture. This tore the first generation apart. Here Cummins was at his least Anglican and subsequent generations could therefore cite him in defence of their position. Instead of normal Anglican vesture he argued strongly for the black gown.[132] Distinctive bishops' robes, he argued, bred pride, but, illogically, 'he suggested a narrow binding of velvet on the front of the black gown of a bishop'[133] which of course introduces a distinction and defeats the point of his objection. The issue is of course still a live one: to what extent should we Reformed Episcopalians look like the rest of the Anglican family? In the UK, for example, we define ourselves against those (in the GAFCON-sponsored Anglican Mission in England, for example) who seldom wear any distinct vesture at all.

4. [Can I make a plea for some help here? No photograph of Cummins in rochet and chimere appears to exist. There is, in fact, a theory that they were deliberately destroyed. The Diocese of Kentucky had such a picture, but it was stolen. Somewhere in this country, such a picture must still exist – in journals at the time of his consecration, in the archives of TEC, the diocese of Kentucky, the federal archives, perhaps in the possession of his descendants. Can I please urge someone to track it down?]

5. Overall, the methodology was predominantly negative.[134] There was little constructive liturgical composition; there was no return to ancient sources; liturgical reform was simply cutting out words or phrases that could, however remotely, potentially be 'Romanising germs'. That was not unique. Until the 20th century Liturgical Movement introduced the far superior methodology of going back to the sources and building up good liturgy from there, the dominant approach was removal not creation. Ironically, in all this, the driving force seems to be the dislikes of the *revisers*; there does not seem to be any evidence of asking other churches what liturgy (if any) would entice them into this new expression of Christian unity.

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[130] Cummins, *Memoir,* p.520ff.

[131] *Journal of the Second General Council of the Reformed Episcopal Church, 1874,* Philadelphia, James A. Moore, 1874, p.32.

[132] A.M. Cummins, *Bishop George D. Cummins, first Bishop and Founder of the Reformed Episcopal Church on Ecclesiastical Vestments,* 1890.

[133] Aycrigg, *Memoirs*, p.258. Cummins was prepared to use episcopal robes for the sake of tender consciences – at the consecration of Cheney, for example and in Canada.

[134] There were some positive enhancements – e.g, the addition of seasonal Sentences of Scripture at Morning and Evening Prayer (*Journal of the Second General Council of the Reformed Episcopal Church, 1874,* Philadelphia, James A. Moore, 1874, p.15.

6. One final point in this section – Cummins had famously published a sermon praising the Prayer Book in 1867. Comparing that with the liturgical revisions in the early REC, it is instructive to note what he did *not* repudiate. He did not repudiate, for example, the fact that 'the theology of the Prayer Book … is not Lutheranism, nor Calvinism, nor Arminianism; but better than all, it embraces all that is precious and of vital truth in each of these systems, yet committing itself to none; and a disciple of each of these schools may find in it that which gives "rest to his soul".'[135] Sadly, not all his successors (on both sides of the Atlantic) have shared his breadth of vision.

Christian Unity

But what of the other major element – the dominant element – in Cummins' vision: Christian unity? Cummins at the summing up of his address to the inaugural meeting on 2nd December 1873 had said: 'We regard our movement only as a step towards the closer union of all Evangelical Christendom. For this we shall labor and pray.'[136]

On the evening of the day on which he consecrated Cheney (14th December 1873) Cummins preached on 'The Unity of the Church', taking John 17:21-25 as his text.[137] This really was his driving motivation.

What happened to further that? How successful was it? (Here, because these lectures are about Bishop Cummins, I am restricting the timescale to his time as Presiding Bishop and immediately after.)

Two broad areas may be considered: the development of an ecumenical rationale, and ecumenical gestures and contacts. (Noting in passing that the word 'ecumenical' is used here as a modern shorthand. It hardly existed with its modern meaning in the 1870s.)

An Ecumenical Rationale

At the second General Council of the REC held from the 13th to 19th May 1874, Christian unity formed the theme of Bishop Cheney's sermon. This was only six months after the inauguration of the REC and no doubt he had discussed his topic with Cummins. The sermon is entitled *The Evangelical Ideal of an Organic and Visible Church.*[138] In it he bemoans the state of the Church:

> *How rent and torn by conflicts of opinion is the existing Church of Christ! How separated into camps hostile to each others' teaching, and jealous of each others' progress! How does the subtle venom of controversy poison the pure fountains of brotherly love!*
>
> *[W]e only aim, in any external and organic society of Christians, to comprehend the largest number possible of those already members of Christ by faith.*

So, the vision of gathering separated Christians together is still there. But what should that look like?

There are, says Cheney, 'certain essential characteristics which all Evangelical believers concur in regarding as necessary to a visible Church of our Lord Jesus Christ'.

(a) recognition of no authority as co-ordinate with the written Word of God. He is especially critical of tradition, which he asserts is 'least worthy of our trust'.

(b) *making the preaching of the Gospel superior to every other ordinance.* There is a contradiction here. Cheney condemns Tradition as the words of men, but rejoices that God uses the words of men when it comes to preaching. He does not explore 'other ordinances' beyond a brief mention of baptism; there is no mention of the Eucharist at all.

(c) *manifesting the spirit of Christian love.* He quotes "By this shall *all men* know that ye are my disciples, that ye love one another." Interestingly, there is a plea for the tolerance of a degree of permitted diversity: *The same divine truth will be more or less colored by the individual peculiarities of him who*

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[135] 'Bishop Cummins' Sermon In Defence of the Prayer Book', in *Four Documents*, Philadelphia, M'Calla & Stavely, 1874, p.25f.

[136] *Journal of the First General Council of the Reformed Episcopal Church, 1873,* Philadelphia, James A. Moore, 1874, p.22. http://www.rechurch.org/documents/GCJournals/GCREC01.pdf

[137] http://anglicanhistory.org/usa/rec/cummins/primitive1874.html

[138] *Journal of the Second General Council of the Reformed Episcopal Church, 1874,* Philadelphia, James A. Moore, 1874, Appendix, pp.1-21.

> *holds it. The same light from heaven must pass through the colored windows of differing intellectual apprehension. Christ-like love will lead the Church to large charity for individual perceptions of even essential truth. Still more will the ideal Church deal tenderly with moral difficulties, in which the conscience is involved.*

That, to modern ears, sounds promising. Christians can be equally faithful to the light of divine truth without having to agree on all matters. Diversity is acceptable if held in Christ-like love.

Cheney then asks the question *What has the Reformed Episcopal Church done to approach this Ideal?* His answer is twofold, but negative: an attack on Apostolic Succession and an attack on a sacerdotal character of the presbyterate.

As he draws to a conclusion, Cheney show how important the recent Evangelical Alliance experience was in the genesis of the REC:

> *And lastly, have we, in this reform within the Church, made any approach to that spirit of love which is the essential element of the Evangelical ideal? It would be strange, indeed, if we had not. … Strange would it be if this Church we love were not radiant with the sunlight of Christian charity. It was born amidst the warmth, and radiance, and summer gladness of the Evangelical Alliance.*

Cheney ends his sermon with a rallying cry: *From the far echoes of Patmos there comes a voice like to that of the Son of Man, —" Behold I have set before thee an open door and no man can shut it."*

But there is no hint of what things might look like beyond the door. What is absent is any strategy at all for creating 'the Organic and Visible Church' of his title. Are members of other denominations to be invited to become members of the REC? Are they to be given the historic episcopate which is 'ancient and desirable'? If it is 'desirable' surely other Christian communities should aspire to acquire it? To such questions neither Cummins nor Cheney seem to have any answers.

Ecumenical gestures and contacts

But the fact that Cummins clearly had no thought-out strategy for achieving 'the union of Evangelical Christendom' does not mean that there was no progress on this front. On the contrary, there were a number of 'gestures' that gave expression to this desire.

Participation in episcopal ordinations

Earlier we looked briefly at Matthew Simpson, the Methodist bishop, and fervent worker for Christian unity. Cheney's consecration was inevitable hasty; Cummins had more time to plan the second one that he performed - that of William Nicholson in February 1876. He invited Simpson to join in the laying on of hands and exulted in this expression of Christian unity. (It means that those of use in the RE succession can trace a tactile succession back to John Wesley.) Two Presbyterian ministers also took part. Six months later, at the 4th General Council meeting held in Ottawa, Methodist bishop Albert Carman, together with ministers of the Wesleyan Methodist and Presbyterian Churches took part in the consecration of Cridge and Fallows. It is highly likely that the invitations had been issued by Cummins prior to his death and Cheney and Nicholson felt they had to honour them. The next episcopal ordination was that of Thomas Huband Gregg for the newly-founded Reformed Episcopal Church in the United Kingdom on 20th June 1877. On that occasion the Revd Dr Joseph Holdich of the Methodist Episcopal Church, and for many years Corresponding Secretary of the American Bible Society, took part.[139] After that, involvement of members of other denominations seemed to have died out, on both sides of the Atlantic, until the 1920s when invitations began to be issued to Moravian bishops.

Attendance by representatives of other Churches at meetings of the General Council

The early momentum was also maintained by invitations to other churches to send representatives to meetings of General Council. The records show a number of these in the early years. I give one as a representative example.

[139] Appendix, p.63. http://www.rechurch.org/documents/GCJournals/GCREC05.pdf
https://static1.squarespace.com/static/5e4472037a27d41763152ccf/t/5fac594df8f3f141903bc07b/1605130578634/4+Riding+lancaster+Circuit+in+1822.pdf

On Friday 14th May 1875 the Revd Alexander R. Thompson, Corresponding Delegate of the Reformed Church of America (a descendant of the Reformed Church of the Netherlands), addressed the General Council.[140] He began his long address by referring to Bishop Cummins' participation in the Holy Communion service at the Evangelical Alliance which aroused their initial interest.

Thompson then drew attention to the interchange between members of the Church of England and the Reformed Church of Holland at such gatherings as the Synod of Dort and to the fact that the Mayflower had sailed from a Dutch port.

> *We tread in the footsteps of the fathers, you to complete the Reformation of the Church, which they left incomplete, and we to cheer and help you in it.*

The Dutch clearly felt that they had completed the Reformation; the Anglicans need encouraging to finish theirs!

Interestingly, Thompson bemoans the fact that members of the Reformed Church have joined episcopal churches and 'have been passed along and up, until their parents and friends have lost all sight of them in the mazes of sacerdotalism and sacramentarianism.' Clearly, a younger generation brought up Dutch Reformed found High Church Anglicanism more attractive than the Church of their fathers. Thompson welcomes the fact that an episcopal church now exists that people can join without discrediting the church in which they were born and nurtured. ('If they must go, then at least let them go to the REC'.) In conclusion he hailed the REC as 'a free liturgical church' and exhorted them not to be discouraged by difficulties, for Christ 'never lays men on his anvil for nothing; never puts them on the bars of his furnace for nothing.'

Cummins made a fulsome reply which gives an insight into his thinking.[141] He spoke of the struggles of the Reformed Church of Holland as 'part of the common heritage of all Evangelical Christendom.' He gave examples of instances where, in the early days of the colonies, Episcopalians and Dutch Reformed had borrowed each other's buildings. Then he regretted the 'unchurching dogma' of apostolic succession, but rejoiced that:

> *We have overleaped these long years of estrangement, of separation, and have gone back to that golden age of Christian brotherhood and intercommunion. We firmly believe that this Reformed Episcopal Church is such a Church as essentially the Edwardean Reformers would have bequeathed to us had they been permitted to complete their work. ...*
>
> *Therefore, we believe that this Church of ours is a work in behalf of Christian Union, a step, at least, towards bringing into closer fellowship all the Churches of Protestant Christendom.*

At what was to be his last General Council, Cummins was still inspired by this vision of unity.

Beyond meetings of the General Council, it is clear that, to the end of his life, Cummins worked actively to promote contact with other Protestant Churches. In the autumn of 1874 he confirmed six candidates in a private church led by a Congregational Minister who was using the REC Prayer Book. He also preached in Methodist, Baptist and Presbyterian Churches. In Baltimore he spoke in the Masonic Temple. In Brooklyn in April 1874 a Moravian presbyter was among the clergy who assisted him. He continued to preach in Congregational, Methodist Episcopal, American Reformed, Lutheran, French Protestant and Presbyterian Churches in both the United States and Canada in the final year of his life.[142] His final episcopal engagement was on 18th June 1876 when he preached twice at Bethany Independent Methodist Episcopal Church, Baltimore. Eight days later he was dead.

The reports of Cummins' fellow bishops paint a very different picture. Bishop Cheney's report for 1875-6 records him receiving two ministers from the Methodist Episcopal Church but does not record him preaching in any Church other than those of the Reformed Episcopal Church.[143] Neither had Bishop Nicholson in the months since his consecration.

There is some evidence that the young REC attracted recruits from outside the Anglican fold. In September

[140] *Journal of the Third General Council of the Reformed Episcopal Church, 1875,* Philadelphia, James A. Moore, 1875, p.26ff

[141] *Journal of the Third General Council of the Reformed Episcopal Church, 1875,* pp.30-32.

[142] Report of Bishop Cummins compiled from papers provided by his family, in *Journal of the Fourth General Council of the Reformed Episcopal Church, 1876,* Philadelphia, James A. Moore, 1876, p.20ff

[143] *Journal of the Fourth General Council of the Reformed Episcopal Church, 1876,* , pp.23-26.

1874 Cummins ordained a Methodist deacon as a presbyter for ministry in New Brunswick, Canada.[144]

Whole congregations could come over. At the 1875 the General Council received a report in favour of the admission of St Stephen's Evangelical Lutheran Church (where is not stated) and admitted the church into union.[145]

In 1876 the sermon was preached by Bishop Nicholson.[146] His theme was priesthood. It is an interesting sermon, but contains nothing about Christian unity.

The reality is that the ecumenical vision did not outlast the lifetime of Cummins himself. As we have seen, the REC fell into arguments about how 'Anglican' it was to be. Guelzo says of Cummins' immediate successors:

> *All three of these men - Cheney, Nlcholson, Fallows - were consecrated as Reformed Episcopal bishops by Cummins; none of them shared much more than a pittance of common vision with each other; each of them proceeded to tear the others to pieces.*[147]

Such a dynamic was hardly likely to attract others.

The failure to establish an ecclesiology

In summing up this section, let us return to briefly to the question that we raised earlier. The rhetoric of Christian unity was heart-warming and, for Cummins at least, totally sincere. But what was it to look like? How was it to be achieved?

Nobody seems to have had any ideas. Leacock wrote of the REC being at 'the head of a sisterhood of Evangelical churches'.[148] But what does that mean? It seems to be little more than the REC playing a leading role in a loose federation of denominations, very much like the Evangelical Alliance.

It was not until the middle of the twentieth century that something that might be considered consistent with Cummins' vision took place.

The first actual union of episcopal and non-episcopal Churches was the Church of South India. This union of Anglican, Congregational, Presbyterian, and Methodist Churches took place in 1947, the year that India achieved independence from Britain. The basis of union was the Chicago-Lambeth Quadrilateral. With regard to the ministry, all existing clergy were recognised, but all subsequent ordinations were to be episcopal. This is a model that would have been consistent with Cummins' position, though there does not seem to have been any evidence that he contemplated anything like it.

There are, in fact, two occasions when the REC has acted as Cummins might have wished. In the course of its history it has attracted two pre-existing Christian communities and fully absorbed them into its episcopal structures. Historically, the first of these was the Free Church of England which had existed as an organised body since 1863 with a ministry composed of men from various Protestant non-episcopal denominations and disaffected Church of England clergy. The REC gave the historic episcopate to this body in 1876 and finally united with it in 1927. We talk of it as a union of equals, but the structures of the united denomination (the present-day FCE) are essentially those of the REC. The second example is the joining of the Croatian Reformed Church, which had existed since the 16th century and which was brought into the RE family in fulfillment of the vision of the late Bishop Royal Grote.

Should we be looking for other candidates?

<u>Episcopacy</u>

Part of the problem in thinking about how to unite Churches was the dilemma that Cummins found himself in with regard to episcopacy. His hesitancy about acting until the Old Catholics gave him the necessary precedent

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[144] *Journal of the Third General Council of the Reformed Episcopal Church, 1875,* Philadelphia, James A. Moore, 1875, p.22ff. The following details are from Bishop Cummins' report.

[145] *Journal of the Third General Council of the Reformed Episcopal Church, 1875,* p.20.

[146] *Journal of the Fourth General Council of the Reformed Episcopal Church, 1876,* Appendix, pp.1-27 (http://www.rechurch.org/documents/GCJournals/GCREC04.pdf).

[147] Guelzo, 'A Sufficiently Republican Church: George David Cummins and the Reformed Episcopalians in 1873', in *The Filson Club History Quarterly* 69.2 (April 1995), p.134. Guelzo is actually incorrect in stating that Fallows was consecrated by Cummins.

[148] Leacock, *Memoirs,* p.6.

suggests that he wanted an unimpeachable episcopate. He had, however, spent so much energy attacking what he believed to be mistaken understandings of the episcopal office, that he had nothing *positive* to say about it to commend it to other churches.

Twentieth century unity discussions have. There are many examples to choose from (the World Council of Churches *Baptism, Eucharist and Ministry* has been highly significant, for example) but I want to take an Anglican example that might be more relevant to ourselves.

Growing into Union

In 1969, in the UK, a unity scheme between the Church of England and the Methodist Church (an episcopal church with a non-episcopal church) was defeated in the Church Assembly (the forerunner to General Synod). In the aftermath, two leading Anglo-Catholics, Graham Leonard (later bishop of London) and Eric Mascall, joined with two leading Evangelicals, Jim Packer and Colin Buchanan, to produce a study called *Growing into Union.*[149]

In it they argue that, in any unity scheme it is important to get the position of the bishop right first. The bishop cannot be a bolt-on to a structure contrived on another basis. They acknowledged in modern contexts that many of the functions of the Apostles still have an abiding place in the Church and are appropriately exercised by bishops. The authors of *Growing Into Union* were able to agree that:

> *The bishop, in idea, exhibits all the main continuing ministerial functions – all, that is, that were not personal to the Apostles – concentrated in himself.*[150]

This raises the question of the *authority* that lies behind the emergence of the office of bishop. The four authors locate this in the Gospel itself:

> *The important question is not whether there was an unbroken succession of ordinations stemming from the Apostles throughout the Church, but what is the meaning of the development whereby within two centuries the single bishop, maintaining an episcopal succession in his own see, became (so far as we know) a universal Christian institution. The answer seems to be that the institution was shaped by the gospel itself …. It was the pressure of gospel truth concerning Christ and his work that caused the Church to feel for the need for episcopal office once the uniquely comprehensive and authoritative oversight of the Apostles had ceased, and caused the development of the office to be accepted without demur (so far as we know) everywhere.*[151]

This approach provides a solution to an issue that exercised early generations of our tradition - do bishops exist by Divine right (*iure divino*) or human (*iure humano*)?[152] By avoiding this polarising question, the *Growing Into Union* approach enables the relationship of episcopacy to the Gospel to be stated. In a more recent publication Packer poses the question thus:

> *Is this setup [i.e. episcopacy] biblical? If you mean, is it mandated or exemplified in the Bible, the answer is no, although its ancestry and reflection of the ministry performed by the apostles and their deputies, as we see it in the Pastoral Epistles in particular, is clear.*[153]

Packer goes further, however, with a second question:

> *But if you mean, does it [episcopacy] express New Testament principles and priorities regarding the local church's life, and does it meet the New Testament requirement that everything in the church be geared for edification, then the answer is surely yes, and the incidence of bad bishops from time to time does not invalidate that answer.*[154]

This is an important point, and, like the *Growing Into Union* position, places episcopacy on even firmer

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[149] C.O. Buchanan, E.L. Mascall, J.I. Packer, Graham Leonard, *Growing into Union,* London, SPCK, 1970.
[150] *Growing into Union,* p.75.
[151] *Growing Into Union,* p.75.
[152] For a brief introduction to this debate see Richard A.Norris, 'Episcopacy' in Stephen Sykes and John Booty (eds.), *The Study of Anglicanism*, London, SPCK, 1988, pp.296-309. Muhlenberg believed that whether episcopacy was *iure divino*, or of high antiquity or expediency 'matters not – we are sincerely Episcopalians' (Suggestions for the formation of an Evangelic Catholic Union ' (1870), in Muhlenberg, *Evangelical Catholic Papers*, p.448).
[153] J.I. Packer, *Taking God Seriously: Vital Things We Need To Know,* Nottingham, IVP, 2013, p.97.
[154] *Ibid*. Packer reaffirmed the conviction regarding episcopacy that he signed up to in *Growing Into Union* in his later monograph *The Evangelical Anglican Identity Problem* (in J.I. Packer and N.T. Wright, *Anglican Evangelical Identity: Yesterday and Today,* London, Latimer Trust, 2008, p.28).

foundations than simply the presumed tactile succession: it reflects, serves, and is shaped by the Gospel itself.

Nor does believing that the episcopate emerged out a pluriform situation (as the New Testament evidence suggests) mean that it is contrary to the will of God. Bishop Lightfoot concluded his magisterial study of the origins of the Christian ministry:

> *If the preceding investigation be substantially correct, the three-fold ministry can be traced to Apostolic direction; and short of an express statement we can possess no better assurance of a divine appointment or at least a divine sanction.*[155]

In recent decades the term *plene esse* (fullness of being) has been coined.[156] Indeed, Colin Buchanan is prepared to go further: 'Rightly structured and rightly deployed, episcopal ministry might well claim to be of the *optime esse* [best form of being] of the Church.'[157] This is in effect the position implied in the Declaration of Principles' description of episcopacy as 'desirable' – it is good in itself, the best form of Church structuring (since it reflects Gospel priorities), and therefore to be acquired where not already possessed.

Such a positive, eirenic approach stemming from Evangelicals and Anglo-Catholics would not have been possible in Cummins' time.

Primitive Episcopacy

So, what did Cummins have to say about episcopacy?

At the episcopal ordination of Cheney on 14th December 1873, Cummins preached a sermon entitled 'Primitive Episcopacy', the purpose of which was to 'carefully declare in what estimation the Office of a Bishop is held in this branch of Christ's visible Church'.[158] After ranging widely over Church history he concludes:

> *This is the Episcopacy to which we adhere, not of Divine right or direct Apostolic institution, but a Primitive Episcopacy, the development of the practice and custom of the Apostles, the Episcopacy of Polycarp and Ignatius ....*[159]

The statement is more than a little surprising. The model for the ministry of oversight in the Reformed Episcopal Church is not, after all, one drawn directly from Scripture, but is that of the immediate post-Apostolic generation. Furthermore, the statement begins to unravel very quickly.

Cummins says that '*the Episcopacy to which we adhere is, not of ... direct Apostolic institution'*, but earlier in his sermon, he actually quotes a tradition that 'St John, after his return from Patmos, appointed bishops in the different churches about Ephesus'.[160] Cummins tries to minimise its significance: 'If this be true,' he continues, 'it proves that up to that date Bishops were not existing in the churches of Asia Minor'. In fact, most people would (and have) drawn an entirely different emphasis: 'If this be true, it proves that from that date bishops existed in the churches of Asia Minor by direct Apostolic institution'. This obviously would not support Cummins' position, and he rather lamely falls back on: 'St John certainly makes no mention of it in his inspired writing'.

What is more, Cummins is prepared to say that 'The Presbyterate, or office of a Presbyter, is of undisputed Apostolic origin'.[161] Indeed, 'we have seen, from clear testimony of Holy Scripture, that the Apostles themselves established and sanctioned the office of the Deacon and the office of the Presbyter in the churches under their care.'[162] He also says in the same sermon, 'This office of Presbyter bore another title in the Apostolic Church,

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[155] J.B. Lightfoot, *The Christian Ministry*, London, Macmillan, 1901, p.133. Lightfoot affirms that the Apostle John was probably responsible for the development in Asia Minor (*The Christian Ministry*, pp.31, 40, 82).

[156] See Kenneth Carey (ed.), *The Historic Episcopate in the Fullness of the Church,* Westminster, Dacre Press, 1954. The ACNA's Theological Statement echoes this: 'We confess the godly historic Episcopate as an inherent part of the apostolic faith and practice, and therefore as integral to the *fullness* and unity of the Body of Christ' (http://www.anglicanchurch.net/index.php/main/Theology/ emphasis added).

[157] C.O. Buchanan, *Is the Church of England Biblical?,* London, Darton, Longman & Todd, 1998, p.325. C.f. Ryle: 'Do they think Episcopacy the best form of Church government? So do I', (*Knots Untied: being Plain Statements on Disputed Points in Religion from an Evangelical Standpoint,* (condensed and revised by C. Sydney Carter), London, James Clarke & Co, 1959, p.115).

[158] 'Primitive Episcopacy', in Vaughan, *History* (1st ed.), p.132. Page references are to the Vaughan edition. The text, with appendices, can be found at http://anglicanhistory.org/usa/rec/cummins/primitive1874.html.

[159] 'Primitive Episcopacy', p.155f.

[160] 'Primitive Episcopacy', p.140.

[161] 'Primitive Episcopacy', p.135.

[162] 'Primitive Episcopacy', p.137.

viz., that of *Episcopos*, or Bishop … [T]he two names … in the New Testament designate the one and the same office'.[163]

On Cummins' own logic, you could just as accurately say that the Apostles instituted the office of bishop, from which the presbyterate emerged, as the other way around. He is correct, of course, that there is no direct Apostolic command in the New Testament documents definitively separating the two aspects of the original hybrid ministry, and on that basis he (and many others) argued against the episcopate as a separate Order. However, he does not deny, indeed he affirms more than once, that the ministry from which both the presbyterate and episcopate derive is of direct Apostolic institution.

Interestingly, this is close to the situation described in the First Epistle of Clement of Rome.

> *Our apostles also knew, through our Lord Jesus Christ, that there would be strife on account of the office of the episcopate. For this reason, therefore, inasmuch as they had obtained a perfect foreknowledge of this, they appointed those [ministers] already mentioned, and afterwards gave instructions, that when these should fall asleep, other approved men should succeed them in their ministry.*[164]

The First Epistle of Clement is generally accepted to have been written about AD 95. It is probably the earliest Christian document outside the canonical New Testament writings – and is states that bishops were appointed by the Apostles and instructed to perpetuate their ministry. In his review of the patristic evidence, Cummins ignores it.

Ignatius of Antioch

Instead, Cummins holds up the episcopate of Ignatius of Antioch as our model as Reformed Episcopalians. What does that give us? Ignatius wrote a series of letters while on his way to Rome to be martyred. The letters are dated about 110 to 115 AD. Let me give you a few brief quotations of what he says about bishops.

> *Smyrnaeans 9 - It is well to reverence both God and the bishop. He who honours the bishop has been honoured by God; he who does anything without the knowledge of the bishop, does [in reality] serve the devil.*
> *Ephesians 3 - For even Jesus Christ, our inseparable life, is the [manifested] will of the Father; as also bishops, settled everywhere to the utmost bounds [of the earth], are so by the will of Jesus Christ.*
> *Ephesians 4 - Wherefore it is fitting that you should run together in accordance with the will of your bishop, which thing also you do. For your justly renowned presbytery, worthy of God, is fitted as exactly to the bishop as the strings are to the harp.*[165]
> *Magnesians 7 - As therefore the Lord did nothing without the Father, being united to Him, neither by Himself nor by the apostles, so neither do anything without the bishop and presbyters.*
> *Trallians 3 - In like manner, let all reverence the deacons as an appointment of Jesus Christ, and the bishop as Jesus Christ, who is the Son of the Father, and the presbyters as the Sanhedrin of God, and assembly of the apostles. Apart from these, there is no Church.*
> *Philadelphians 4 - Take heed, then, to have but one Eucharist. For there is one flesh of our Lord Jesus Christ, and one cup to [show forth] the unity of His blood; one altar; as there is one bishop, along with the presbytery and deacons, my fellow-servants:*

Ignatius even states that the pre-eminence to be given to bishops is a direct command of the Holy Spirit:

> *Philadelphians 7 - when I was among you, I cried, I spoke with a loud voice: Give heed to the bishop, and to the presbytery and deacons. Now, some suspected me of having spoken thus, as knowing beforehand the division caused by some among you. But He is my witness, for whose sake I am in bonds, that I got no intelligence from any man. But the Spirit proclaimed these words: Do nothing without the bishop ….;*

So how does Cummins deal with Ignatius' teaching on the value of the bishop?

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[163] 'Primitive Episcopacy', p.137.

[164] 1 Clement 44.

[165] Translated by Alexander Roberts and James Donaldson. From Ante-Nicene Fathers, Vol. 1. Edited by Alexander Roberts, James Donaldson, and A. Cleveland Coxe. (Buffalo, NY: Christian Literature Publishing Co., 1885.) Revised and edited for New Advent by Kevin Knight. <http://www.newadvent.org/fathers/0105.htm>.

> *Such passages show no more than that he valued the office as a security for discipline and harmony in the Church, although he may have used language regarding it in which we, in a less ignorant day, could not acquiesce.*[166]

That last phrase – 'we, in a less ignorant day' - is extremely telling; it reveals that Cummins saw himself to be living in an enlightened age, while that of the early second century was an ignorant one. This is Cummins the liberal American. It seems that to him language about obeying your bishop belonged to the Old World of kings and subjects which the American Revolution had banished from these shores. And yet the irony is that Ignatius' generation contained people who had known the Apostles, or people whose lives had overlapped with people who had. There is a tradition that Ignatius himself was the little boy whom Jesus set in the midst when his disciples were arguing about who was the greatest. He almost certainly wasn't, but it was chronologically possible; they were that close. And the language, the culture, the social norms of the age of Ignatius were also those of the Gospels. Yet, from the perspective of the post-Enlightenment American republic the age of the Apostles was a 'ignorant age', and Cummins fails to see the contradiction in his world view.
We might also note in passing how Ignatius brings together both bishop and Eucharist:

> *Smyrnaeans 8 - See that you all follow the bishop, even as Jesus Christ does the Father, and the presbytery as you would the apostles; and reverence the deacons, as being the institution of God. Let no man do anything connected with the Church without the bishop. Let that be deemed a proper Eucharist, which is [administered] either by the bishop, or by one to whom he has entrusted it.*

Cummins appealed to Ignatius and Polycarp because they represented what he saw as 'the true, simple, Episcopacy of the Second Century, the period immediately succeeding the decease of the Apostles of the Lord.'[167] That period was indeed simple in the sense that it had none of the features that Cummins associated with Ritualism – Gothic architecture, elaborate vestments, ornate church furniture; and in that it perhaps resonated with the physical simplicity of Cummins' frontiersman Methodism – but its understanding of the meaning of the episcopal ministry is, as we have seen, rich, profound, eucharistic and Spirit-affirmed. And that is Cummins' dilemma – if you go back to the earliest sources they do not in fact support the minimalist concept of the bishop as a mere elected functionary – one of the presbyters appointed to a few extra responsibilities. On the contrary, you find the bishop as the lynchpin of each local Christian community, and the role believed to be of direct apostolic institution. Cummins does not engage with this, and justifies not doing so by dismissing it as the product of an 'ignorant age'.

Some concluding remarks

Cummins the man

I warned at the beginning against the temptation to decide whether someone was a 'good guy' or a 'bad guy', but think it would be wrong not to mention something of Cummins' personal character.

Assessments of him are generally very positive. 'He was honesty itself', affirmed Leacock.[168] When attacked, he absorbed the criticism and did not retaliate. 'I never heard from him a word of complaint,' testified Aycrigg, 'Bishop Cummins was one of the mildest and most gentle of men, with the slightest appearance of egotism, and of wonderful self-control under trying circumstances'.[169]

The most serious criticisms relate to his leadership capabilities. In the experience of Colonel Aycrigg, 'Bishop Cummins was no leader'.[170] He was not a good judge of character. He accepted people in good faith, and was often let down by them. Leacock, who threw in his lot with him, nevertheless thought he was rash and in danger of being used by 'ecclesiastical adventurers'[171]

But even those who profoundly disagreed with him could respect him. The Anglo-Catholic Archdeacon Theodore Wirgman of Port Elizabeth in South Africa, who had no sympathy with Cummins' theological views,

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[166] 'Primitive Episcopacy', p.141.
[167] 'Primitive Episcopacy', p.142.
[168] Leacock, *Memoirs,* p.41.
[169] Aycrigg, *Memoirs,* pp.267, 275.
[170] Leacock, *Memoirs,* p.71.
[171] Leacock, *Memoirs,* p.41.

nevertheless considered him to have had

> *much more scholarship and learning than Bishop Ryle and the usual type of 'militant Protestant' clergy in England. He never descended to the depths of controversial vulgarity and profanity which characterised the extreme members of his school of thought in England. He was an honest, and in many respects, an able man .....*[172]

Following his sudden death, the following resolution was passed at the 1876 General Council:

> *That in the sweetness of his character, his great humility, his Christlike meekness and gentleness, his untiring patience, his purity of life and integrity of purpose, Bishop Cummins has left to the Church and to the world a bright example, of which the memory should be preserved and cherished as a sacred treasure.*[173]

Motivation

As we have seen Cummins' overriding motivation was Christian unity – Cummins believed so passionately in the need for all who put their trust in Christ to be united, that *anything* that stood in the way of that was to be removed. It is in that light that we need to see his attacks on Apostolic Succession.

He had no problem with the succession *per se* – he spoke positively about the connection it gave the American church with the Mother Church in England; he recorded his own numbering in the American succession – 81; one of his first acts was to perpetuate that succession, and he did not do so until he could be confident that any consecration performed by him would be recognised as valid. But where the succession was understood as the *sole* pipeline of grace since Apostolic times, the sole guarantor of valid sacraments and access to the grace of God in Jesus Christ, without which the ministries of godly men were devoid of blessing, then he attacked it mercilessly. To outsiders this gave the appearance of hypocritical inconsistency, and it is quite possible that it was accusations of this that prompted his sermon at what was to be his final General Council in 1875 with page after page of denunciation and no treatment at all of the benefits and blessings that the historic succession might bestow on a Church.

The same is true of his approach to Prayer Book revision. If the Anglo-Catholic interpretation of the text was correct, and that was excluding those not episcopally ordained, then the text must be amended.

That illustrates one of the ironies of the situation. It could be said that Cummins fought Catholicism for the sake of catholicity. For him the 'catholicisers' were actually hindering the unity of the Holy Catholic Church. And therefore they had to be resisted.

So let us, his heirs, hear his words at the inaugural meeting 150 years ago:

> *But in God alone is all our trust. In a consciousness of loyalty to Christ is our only confidence. In entire dependence upon the Holy Spirit is our only hope. If the work we inaugurate today be of men, may it come to naught. If it be of God, may He grant us more abundantly the Holy Ghost and wisdom to make us "valiant for the truth," strong to labor and faithful in every duty, and "rejoicing to be counted worthy to suffer shame for His name".*[174]

And his deathbed message to us, the Reformed Episcopalians:

> *Tell them to go forward and do a grand work.*[175]

Conclusion

In the 1960s and 70s, there was a British comedy duo called Morecambe and Wise – a bit like Laurel and Hardy. Their shows were so famous that many big names (serious actors and musicians) appeared on them. One of these was the famous American composer and conductor Andre Previn. In the sketch he did with them (which can be watched online), Eric Morecambe is supposed to be playing Grieg's piano concerto. Andre Previn conducts the orchestral introduction (with a full orchestra), then points his baton at Morecambe, who tinkles some

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[172] Wirgman, *Foreign Protestantism*, p.231.

[173] *Journal of the Fourth General Council of the Reformed Episcopal Church, 1876,* p.62. Nicholson says similar things in his sermon (Appendix, p.26).

[174] *Journal of the First General Council of the Reformed Episcopal Church, 1873,* Philadelphia, James A. Moore, 1874, p.7. http://www.rechurch.org/documents/GCJournals/GCREC01.pdf

[175] Cummins, *Memoir,* p.520.

little tune. Previn looks at him aghast and says, 'You are playing all the wrong notes!' Morecambe grabs Previn by the lapels and says, 'I am playing all the right notes, but not necessarily in the right order.'

That in a sense could be said of George David Cummins. With hindsight we can say that he played *most* of the right notes, but, because of his own formation and the circumstances of the day, not necessarily in the right order. The challenge to us, his successors, is to take those notes, add some more that Cummins missed, and play them in the right order.

+ John Fenwick

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