

JOURNAL
of the
PROCEEDINGS
of the
FIFTY-FIRST GENERAL COUNCIL
of the
REFORMED EPISCOPAL CHURCH
held at
HYATT REGENCY HOTEL
ORLANDO, FLORIDA

**REFORMED
EPISCOPAL**



Commencing Wednesday, June 22, 2005, and
Ending Friday, June 24, 2005

Published by Order of the General Council

NOTICE

The FIFTY-SECOND GENERAL COUNCIL of the Reformed Episcopal Church will be held (D.V.) in Victoria, British Columbia, Canada, beginning Wednesday, October 22nd through Friday, October 24th, 2008.

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 polity.

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 Corinthians 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 affirmed by the early undivided church in the Apostles' (A.D. 150), Nicene (A.D. 325), and Athanasian (circa A.D. 401) Creeds; **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 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.

*Adopted on December 3, 1992, by the Bishops of this Church and unanimously received at the 47th General Council of the Reformed Episcopal Church, in Houston, Texas, May, 1993.
Amended October 2, 2003.*

THE FIFTY-FIRST GENERAL COUNCIL
of the
REFORMED EPISCOPAL CHURCH
June 22-24, 2005

ORDER OF BUSINESS

I. ORGANIZATION

1. Report of the Committee on Credentials
2. Declaration by the Secretary of a Quorum
3. Report of the Committee on Program
4. Report of the Committee on Corresponding Members
5. ELECTION of OFFICERS
6. Greetings from Sister Churches throughout the World
7. Report of the General Committee
 - a. Confirmation of Election of Bishop Coadjutor, Diocese NE&MA

II. REPORTS OF OFFICERS AND ELECTED BOARDS AND COMMITTEES

1. The Presiding Bishop and Diocesan Bishops
2. Trustees of the Sustentation Fund
3. Treasurer of the Sustentation Fund/General Council
4. The Budget
5. Board of Pensions and Relief & Publication Society
6. Treasurer of the Board of Pensions and Relief and Publication Society
7. Committee on Doctrine and Worship
8. Committee on Constitution and Canons
9. Liturgical Commission - on Prayer Book Revision

III. REPORT OF BOARD OF FOREIGN MISSION

1. Special Session Thursday Evening

IV. ELECTION OF BOARDS AND STANDING COMMITTEES

1. Report of the Committee on Nominations
2. Election

V. REPORTS OF DIOCESES AND STANDING COMMITTEES

1. Diocese of Mid-America
2. Diocese of the Northeast and Mid-Atlantic
3. Diocese of the Southeast
4. Diocese of Central and Eastern Canada
5. Diocese of Western Canada and Alaska
6. Missionary Diocese for U.S. Territories and Protectorates

VI. REPORTS OF STANDING COMMITTEES NON-ELECTIVE

1. Committee on Interchurch Relations
2. Report of the Unity Committee
3. Committee on Memorials
4. Committee on the State of the Church
5. Committee on Press Relations
6. Committee on Materials for Reformed Episcopal History
7. Committee on Christian Education
8. Committee on Young People's Work
9. Committee on Women's Work
10. Treasurer of the Committee on Women's Work

THE FIFTY-FIRST GENERAL COUNCIL

11. Committee on Liturgical Music
12. Committee on Resolutions
13. Committee to Examine and Certify the Journal
14. Committee on Stewardship
15. Committee on Prayer

VII. APPOINTMENT OF COMMITTEES NON-ELECTIVE

VIII. UNFINISHED BUSINESS

IX. NEW BUSINESS

X. ADJOURNMENT

[NOTE: The Chair may alter the schedule of Business at his discretion. Unfinished business, new business, and matters of importance may be presented at the discretion of the Chair beginning with the second day and regularly thereafter.]

OFFICERS that served 2002-2005

PRESIDENT and PRESIDING BISHOP

The Right Reverend Leonard W. Riches, M. Div., D.D.

VICE PRESIDENT

The Right Reverend Royal U. Grote, Jr.

SECRETARY

The Very Reverend Walter R. Banek

ASSISTANT SECRETARY (*Appointed*)

Mrs. Bonnie C. Abboud

TREASURER

The Very Reverend Jon W. Abboud

OF THE REFORMED EPISCOPAL CHURCH

OFFICERS Elected for 2005-2008

PRESIDENT and PRESIDING BISHOP

The Right Reverend Leonard W. Riches, M. Div., D.D.
85 Smithtown Road, Pipersville, PA 18947

VICE PRESIDENT

The Right Reverend Royal U. Grote, Jr.
2818 Shadow Canyon Lane, Katy, TX 77494

SECRETARY

The Very Reverend Walter R. Banek
2210 Pollard Drive, Tyler, Texas 75701

ASSISTANT SECRETARY (*Appointed*)

Mrs. Bonnie C. Abboud
116 N. Marple Rd., Havertown, PA 19083

TREASURER

The Venerable Jon W. Abboud
116 N. Marple Rd., Havertown, PA 19083

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

TO THE COUNCIL OF 2008

The Rev. Willie J. Hill
The Rev. William J. White

Mr. Leckyler Gaillard
Mr. Frederick K. Ganjon

TO THE COUNCIL OF 2011

The Rev. Julius Barnes
The Rev. Al Gadsden

Mr. Andrew Bland
Rev. Greg Miller

TO THE COUNCIL OF 2014 (*elected by this 51st General Council*)

Mr. Harry K. Johnson
Mr. Bruce Woodcock

Ms. Elizabeth See
The Rt. Rev. David L. Hicks

THE FIFTY-FIRST GENERAL COUNCIL

STANDING COMMITTEES and BOARDS ELECTED by this 51st GENERAL COUNCIL for 2005-2008

TRUSTEES OF THE SUSTENTATION FUND: The Rev. Jason Grote, the Rev. Matthew Harrington, Mr. H. D. Teel, Mr. Edward J. Wright, and Mr. Ron Riches.

COMMITTEE ON DOCTRINE AND WORSHIP: The Rt. Rev. James C. West, Sr., the Rt. Rev. Daniel R. Morse, the Rev. Richard W. Workowski, Mr. Mark Talley, Dss. Annette Johnson, Mr. Edward J. Wright.

COMMITTEE ON CONSTITUTION AND CANONS: The Rev. Canon James T. Payne, the Rev. Canon J. Ronald Mook, the Rt. Rev. James C. West, Sr., Mr. Fred Ganjon, Mr. Percy Beaufort, Dss. Teresa Johnson.

TRUSTEES OF THE PUBLICATION SOCIETY: The Rt. Rev. Royal U. Grote, Jr., The Venerable Jon W. Abboud, the Rev. Greg Miller, the Very Rev. Walter Banek, the Rev. Canon J. Ronald Mook, and Mr. Ron Riches.

BOARD OF PENSIONS AND RELIEF: The Rt. Rev. Royal U. Grote, Jr., the Venerable Jon Abboud, the Very Rev. Walter Banek, the Rev. Canon J. Ronald Mook, the Rev. Gregory Miller, Mr. Ron Riches and the Rev. Canon Douglas King (APA representative).

BOARD OF FOREIGN MISSIONS: The Rt. Rev. Robert H. Booth, Dr. Barbara J. West, the Rt. Rev. Charles Dorrington, the Rt. Rev. James C. West, Sr., the Rt. Rev. Royal U. Grote, Jr., the Rev. Canon David Hicks, the Rt. Rev. Michael Fedechko, the Rev. Paul Howden, the Rev. Joseph Fockler, Ms. Lorraine Roddy, Mr. Paul Pillsbury, Mr. Charles Twining, and Mr. Lee Poor.

STANDING LITURGICAL COMMISSION: The Rt. Rev. Daniel R. Morse, the Rt. Rev. Robert H. Booth, the Rt. Rev. Charles Dorrington, the Rt. Rev. Royal U. Grote, Jr., the Rt. Rev. Michael Fedechko, the Rt. Rev. James C. West, Sr., the Rev. Michael Fitzpatrick, the Rev. Canon J. Ronald Mook, the Rev. Richard W. Workowski, Mrs. Nelda Banek, the Rev. Canon David Hicks and the Rev. Jonathan S. Riches.

Registrar: The Rev. Jason R. Grote

Court of Review: The Very Rev. J. Scott Houser, The Rev. R. Charles Gillin, Mr. Richard Faulks, Mr. Rudy Schenken.

OF THE REFORMED EPISCOPAL CHURCH

STANDING COMMITTEES NON-ELECTIVE for 2005-2008

By Appointment of the President

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

COMMITTEE ON CREDENTIALS: the Rev. Jonathan S. Riches, the Rev. Jason R. Grote, Dss. Annette Johnson.

COMMITTEE ON THE STATE OF THE CHURCH: the Rev. Jason R. Grote, the Ven. Dr. Jon W. Abboud, the Rev. Canon Dr. J. Ronald Moock, Sr.

COMMITTEE ON MEMORIALS: the Very Rev. Cedric R. Benner, the Rev. William G. Garrison, Jr., the Rev. Edmond B. Mazyck.

COMMITTEE ON MATERIALS FOR REFORMED EPISCOPAL HISTORY: the Rev. Michael D. Fitzpatrick, the Rev. Jonathan S. Riches, Mr. John Smith.

COMMITTEE ON PRESS RELATIONS: the Rev. Christopher D. Pierce, the Rev. Paul Howden, Mrs. Mary Ann Wright.

COMMITTEE ON CHRISTIAN EDUCATION: the Rev. Willie J. Hill, Jr., the Rev. Eduardo A. Andrade, the Very Rev. Frank M. Levi, the Rev. Richard W. Workowski, Mr. Steven Hoopes.

COMMITTEE ON YOUNG PEOPLE'S WORK: the Rev. Willie J. Hill, Jr., the Rev. Stephen D. Cox, the Rev. Gerald S. McLynn, Mrs. Dawn Mitchell, Mr. Johnny Wilson.

COMMITTEE ON PROGRAM: the Rt. Rev. Royal U. Grote, Jr., the Rt. Rev. Charles W. Dorrington, the Rev. Rod Ellis, Mrs. Bonnie C. Abboud, Dss. Annette Johnson.

COMMITTEE TO EXAMINE/CERTIFY THE JOURNAL: Mrs. Nelda L. Banek, Mrs. Deborah Payne.

COMMITTEE ON CORRESPONDING MEMBERS: the Rt. Rev. Royal U. Grote, Jr., the Rt. Rev. Charles W. Dorrington, Mrs. Bonnie C. Abboud.

COMMITTEE ON NOMINATIONS: the Rt. Rev. David L. Hicks, the Rt. Rev. Robert H. Booth, the Rt. Rev. Michael Fedechko, the Rt. Rev. Royal U. Grote, Jr., the Rt. Rev. Daniel R. Morse, the Rt. Rev. James C. West, Sr., the Rev. William G. Garrison, Jr., the Very Rev. J. Scott Houser, the Rev. Willie J. Hill, Jr., the Rev. Gregory J. Miller, Mr. Walter Walker, Mr. Edward J. Wright.

COMMITTEE ON WOMEN'S WORK: Mrs. Gale G. Hill, Mrs. Karen Baird, Mrs. Ruth Crenshaw, Mrs. Claudia Dorrington, Mrs. Judy Smith.

THE FIFTY-FIRST GENERAL COUNCIL

SPECIAL COMMITTEES for 2005-2008

By Appointment of the President

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

LITURGICAL MUSIC COMMISSION: Mr. Ronald E. Riches, Mrs. Nelda Banek, the Rev. Brad Cunningham, Mr. Jay Herschberger, Mrs. Beth Howden, Mr. Mark Talley, Ms. Donna L. Taylor.

COMMITTEE ON INTERCHURCH RELATIONS: the Rt. Rev. Ray R. Sutton, the Rt. Rev. Royal U. Grote, Jr., the Rt. Rev. James C. West, Sr., the Rt. Rev. David L. Hicks, the Rev. Rod Ellis, the Rev. Charles Erlandson, the Rev. Willie J. Hill, Jr., the Rev. Canon Dr. J. Ronald Mook, the Rev. Canon James T. Payne, the Rev. Jonathan S. Riches, the Rev. William J. White.

COMMITTEE ON PRAYER SUPPORT: the Rt. Rev. George B. Fincke, the Rt. Rev. Charles Dorrington, the Rev. Dr. Robert W. Bowman, the Rev. Michael D. Fitzpatrick, the Rev. Canon Dr. J. Ronald Mook, Sr., the Rev. Richard W. Workowski, Mrs. Diane Hardwick, Mrs. Patti Levi, Mrs. Margaret Seabeck, Mrs. Miriam West.

COMMITTEE ON TAX AND GOVERNMENT: Frederick K. Ganjon, Esq., the Ven. Dr. Jon W. Abboud, Richard W. Stevens, Esq., Mr. Edward J. Wright.

DIOCESES AND MISSIONARY JURISDICTIONS - 2005

THE DIOCESE OF THE SOUTHEAST

Comprising all the churches in the states of North Carolina, South Carolina, Georgia, Florida, the District of Columbia, and the counties of Tennessee lying east of the Tennessee River. The Rt. Rev. James C. West, Sr., Ordinary, the Rev. William J. White, Secretary.

THE DIOCESE OF MID-AMERICA

Comprising all the churches in the states of Alabama, Mississippi, that part of Tennessee that is west of the Tennessee River, Kentucky, Ohio, Indiana, Michigan, Minnesota, Wisconsin, Illinois, Louisiana, Arkansas, Missouri, Iowa, North Dakota, South Dakota, Nebraska, Kansas, Oklahoma, Texas, New Mexico, and Colorado. The Rt. Rev. Royal U. Grote, Jr., Ordinary; the Rt. Rev. Daniel R. Morse, Coadjutor, the Rt. Rev. Ray R. Sutton, Suffragan, and the Rev. Canon James T. Payne, Secretary.

CONVOCATION OF THE WEST

Comprising all churches in California, Oregon, Washington, Idaho, Montana, Wyoming, Nevada, Utah, and Arizona.

THE DIOCESE OF THE NORTHEAST AND MID-ATLANTIC

Comprising all the churches in the states of Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, Connecticut, New York, New Jersey, Pennsylvania, Delaware, Maryland, Virginia, and West Virginia. The Most Rev. Leonard W. Riches, Ordinary; The Rt. Rev. David L. Hicks, Coadjutor, the Rev. R. Charles Gillin, Secretary.

THE DIOCESE OF WESTERN CANADA AND ALASKA

Comprising all the churches in the provinces of Alberta, British Columbia, Saskatchewan, the Yukon, all territories west of Manitoba, and the state of Alaska. The Rt. Rev. Charles W. Dorrington, Ordinary; Mr. Jack Cryderman, Recording Secretary.

THE DIOCESE OF CENTRAL AND EASTERN CANADA

Comprising 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.

OF THE REFORMED EPISCOPAL CHURCH

The Rt. Rev. Michael Fedechko, Ordinary; Diane Hardwick, Secretary.

THE MISSIONARY DIOCESE FOR WORLD OUTREACH

Comprising all foreign missionaries, presbyters, and churches existing or to be formed outside the geographical boundaries of the United States and Canada, or other Reformed Episcopal jurisdictions. The Rt. Rev. Robert H. Booth, Missionary Bishop.

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. R. Kenneth J. W. Powell, Bishop Primus.

MEMBERS OF THE 51st GENERAL COUNCIL

*(Those marked * were registered)*

BISHOPS

Robert Badham	* George B. Fincke	* Leonard W. Riches
* Robert H. Booth	* Royal U. Grote, Jr.	* Oommen Samuel
* Daniel G. Cox	Thomas P. McGinley	* Ray R. Sutton
* Charles W. Dorrington	* Daniel R. Morse	Robert Voight
* Michael Fedechko	Kenneth J. W. Powell	* James C. West, Sr.
Ted Follows	Sanco K. Rembert	

PRESBYTERS

* Jon W. Abboud	Thomas E. Couch	* David L. Hicks
Alfred Addison	* Stephen D. Cox	* Willie J. Hill, Jr.
* Robert Ahrens	Barton L. Craig	L. Robert Himes, III
Eduardo A. Andrade	* Curtis L. Crenshaw	* William J. Holiman
John S. Baird	* Dale H. Crouthamel	David Hollebhone
* Walter R. Banek	* Bradley S. Cunningham	* Edward Hopkins
* Richard K. Barnard	Richard E. Doughty	* J. Scott Houser
* Julius Barnes	Daniel K. Dunlap	* Paul S. Howden
* Shedrick E. Barrow	Tom Easton	Geoffrey C. Hubler
* Frederick L. Basil	* Rod Ellis	Kit Jenkins
* Robert L. Bearer	* Russell L. Ellisor	* Mickle Jenkins
* Earl A. Beauford	* Charles Erlandson	William A. Jenkins, Sr.
Ron E. Bell	F. Kenneth Fagerheim	William T. Jennings
* Cedric R. Benner	John Ferns	William S. Jerdan
* Benjamin Bernier	* Michael D. Fitzpatrick	Richard W. Jones
Jon R. Bigsby	* Joseph C. Fockler	* Eric W. Jorgensen
Robert W. Blum	* Joseph Funk	Hans E. Josephson
Raymond Boeche	* Fred Garnett	John Kelliher
R. Keith Boettner	* William G. Garrison, Jr.	Ralph H. Kidwell
* John P. Boonzaaijer	George Giles	* Jerry Kistler
* Robert W. Bowman	R. Charles Gillin	* William Klock
Jesse L. Boyd, III	Gary Goodlin	* William T. Kump
Jack Bradberry	* Jason R. Grote	* John X. Leal
* James C. Breaux	* Roy Harris Guild	* Frank M. Levi
Ronald D. Bretherick	* Laird H. Hail	Larry Donnell Liferidge
George J. Bundt	Gary C. Hajek	John Lilly
* Skip Burzmato	* Thomas J. Handy	* Chucky A. Lloyd, Sr.
* William Butler, Jr.	* Kenneth Harmon	Booker T. Lloyd
John M. Campbell	* Matthew Harrington	* John Lohmann, IV
Bertram Card	Anthony Hartman	Rodney H. Longmire, Jr.
Gregory P. Carr	* Anthony E. Hartman	* Harry D. L. Loyd
* Ivan Chan	* Wayne A. Headman	Carl Lund
Charles R. Coe, Jr.	* John Heaton	* Peter Manto
* Charles A. Collins, Jr.	* Karl M. Heckert	* Rondal D. Martin
Brad A. Colvis	* William Hedges	Jose M. Martinez

THE FIFTY-FIRST GENERAL COUNCIL

Robert Matheny
* Edmond B. Mazzyk
George C. McCray
* Robert N. McIntyre
* Gerald S. McLynn
* David D. McMillan
* Wayne M. McNamara
* John C. Medvick
* Gerhard Meyer
* Gregory J. Miller
* Benjamin Milligan
* John Milligan
* Doug Mills
* Marvin Moncrief
* J. Ronald Moock Sr.
John H. Morton
Peter M. Norman
Robert F. Novak
Dan Olsen, III
Carlos Ortiz
* Joseph Patterson
* Gregory Patton
* James T. Payne
* Belgrave Pelle
John A. Perkins

* Namon Perkins, Jr.
* Christopher D. Pierce
* John R. Prioleau
Mark A. Quay
James P. Raun
* James W. Reber
Keith A. Rice
* Jonathan S. Riches
* David Riley
Moses Rollerson
Frank C. Roppelt
* Steven R. Rutt
* Douglas Sangster
* Ronald E. Satterfield
Emmanuel W. Scriven
James S. Seaman
* Don L. Shaw
* Kenneth G. Shaw
Lee F. Shaw
* Eugene A. Sims
* Craig H. Smith
* John Smith
* Frank M. Spadafora
* Mark A. Specht
* Samuel A. Steere, III

Dominic Taranto
Bobby L. Taylor
Francis E. Tennes
* Anthony B. Thompson
* Chiron P. Thompson
Daniel R. Thornhill
* S. Randall Toms
Walter G. Truesdell
* Johann W. Vanderbijl, III
Paul H. Vandergriff, Jr.
Tommy Vestal
* Richard K. Walters
* Julius Washington
Wayne E. West
Rodney A. Whitacre
* Cornelius A. White
* William J. White
* John T. Wiggins
Monte E. Wilson
Thomas R. Wilson
Ralph Wood
* Richard W. Workowski
* Theodore E. Young

DEACONS *(for the record only)*

Edward J. Ard
David S. Ayres
Richard E. Baird
Jeff Baker
David B. Bland
Mark A. Bleakley
Essau Brown
Lewis Brown
Terrence D. Brown
Kevin A. Burks
Charles Camlin
Roger W. Converse
Tony Copeland
Timothy S. Gahles
Cody L. Godman

Joshua A. Grote
Commodore S. Harris, Jr.
Ashley C. Hewitt
Walter J. Holsten
Philip Johnson
Charles E. Jones
William E. Keep
Roderick S. Lee
Charles M. Lindgren
Robert O. Littlejohn
David Marshall
William T. McGlathery, III
Jerome Middleton
Roy T. Morales-Kuhn
John Novak

Robert R. Pardon
Randall Pierpont
Fred Pope
Ron Post
David L. Rudolph
Franklin Sanders
Thomas E. Schmuck
Robert Shattuck
Kenneth S. Shepard
Stephen Stults
Boyd T. Sylvester
Mark Woolsey

DIOCESE OF US TERRITORIES AND PROTECTORATES

Carsten Hobohm	St. Matthew's REC, Germany
Ulrich Springer	Germany
Dirk Wilke	Germany
Borbor Barchue	REC Liberia

LAY MEMBERS

Members of the GENERAL COMMITTEE:
Dr. Barbara J. West Mr. H. Dick Teel
Harry K. Johnson Mr. Edward J. Wright
Col. Andrew Bland

OF THE REFORMED EPISCOPAL CHURCH

LAY DEPUTIES

DIOCESE OF MID-AMERICA

Ruth Basil	St. Stephen's Episcopal Church (Flowood, MS)
Lenora M Bearer	St. Michael's Ref. Episcopal Church (Broken Arrow, OK)
David Bucy	Chapel of the Cross (Dallas, TX)
Paul Burns	Christ the King Reformed Episcopal Church (Dayton, OH)
Max B Crim	Good Shepherd Reformed Episcopal Church (Tyler, TX)
Danny Erlandson	St. Chrysostom's Ref. Episcopal Church (Hot Springs, AR)
Jim Ewart	Christ the King Ref. Episcopal Church (Atascadero, CA)
Thomas D Key	St. Thomas of Canterbury (Houston, TX)
Virginia D Key	St. Thomas of Canterbury (Houston, TX)
Mitchell N Kirkpatrick	Providence Ref. Episcopal Church (Corpus Christi, TX)
Janice Manto	Trinity Reformed Episcopal Church (Mason, OH)
Judy Martin	All Saints Reformed Episcopal Church (Shreveport, LA)
Steve Martinez	Holy Cross Anglican Church (Alpine, TX)
Seann Pearce	Church of the Holy Trinity (Houston, TX)
Rudy Schenken	Church of the Holy Communion (Dallas, TX)
Carl Spencer	St. Andrew's-Cheney Memorial REC (Tinley Park, IL)
Sandy Steere	Church of the Holy Communion (Dallas, TX)
Susan Sutton	Church of the Holy Communion (Dallas, TX)
Bob Weathersby	St. Thomas Reformed Episcopal Church (Little Rock, AR)
Mary Woolsey	Providence Reformed Episcopal Church (Weatherford, TX)

DIOCESE OF NORTHEAST AND MID-ATLANTIC

Karen Baird	Messiah Reformed Episcopal Church (Philadelphia, PA)
Joseph T Busfield	Church of the Redemption (Quakertown, PA)
Paul Czajkowski	Bishop Cummins Memorial Church (Catonsville, MD)
Lynda Dent	Christ Memorial Ref. Episcopal Church (Philadelphia, PA)
Theresa Fetko	St. Paul's Reformed Episcopal Church (Oreland, PA)
Carol Gavlin	Bishop Cummins Memorial Church (Catonsville, MD)
Gerald Higham	St. Luke's/Bishop Hoffman Ref. Episcopal (Philadelphia, PA)
Allen Joslyn	New Covenant Reformed Episcopal Church (Lynchburg, VA)
David Kaye	Emmanuel Reformed Episcopal Church (Somerville, NJ)
Melinda Kellogg	St. Mark's Reformed Episcopal Church (Rydal, PA)
Eddie Laur	St. Stephen's Reformed Episcopal Church (Eldersburg, MD)
Mike Laur	St. Stephen's Reformed Episcopal Church (Eldersburg, MD)
Alice (Bobbi) Lepson	Bishop Cummins Memorial Church (Catonsville, MD)
Brenda McIntire	Bishop Cummins Memorial Church (Catonsville, MD)
Ivan Mehoski	Grace Reformed Episcopal Church (Havre de Grace, MD)
Judy Pardon	Good Shepherd Reformed Episcopal Church (Brockton, MA)
Beverly J Perkins	Bishop Cummins Memorial Church (Catonsville, MD)
Paul Pillsbury	St. Philip's Reformed Episcopal Church (Warminster, PA)
Barbara J Riches	Emmanuel Reformed Episcopal Church (Pipersville, PA)
John (Jack) Ross	Providence Chapel Reformed Episcopal (Mt. Laurel, NJ)
Lydia Sumpter	Church of our Redeemer (Jersey City, NJ)
Keith G Wright	Covenant Chapel (Basking Ridge, NJ)
Greg Wright	St. Matthew's Reformed Episcopal Church (Havertown, PA)
Diane Wright	St. Luke's Reformed Episcopal Church (New Providence, NJ)

DIOCESE OF SOUTHEAST

Phoebe L Beauford	St. Michael's Reformed Episcopal Church (St. Stephen, SC)
Rosemary Brown	St. John's Reformed Episcopal Church (Charleston, SC)
Patricia Comfort-Capers	St. John's Reformed Episcopal Church (Charleston, SC)
Patricia Copeland	Nazareth Reformed Episcopal Church (Moncks Corner, SC)
Naomi P Gadsden	Redeemer Reformed Episcopal Church (Pineville, SC)
Hester B Gadsden	Liberty Reformed Episcopal Church (Jamestown, SC)
Lecklyer Gaillard	New Israel Reformed Episcopal (Charleston, SC)
Nanette B Gibbs	New Bethel Ref. Episcopal Church (North Charleston, SC)
Lillie M Gourdine	Redeemer Reformed Episcopal Church (Pineville, SC)
Audrey M Ham	New Bethel Ref. Episcopal Church (North Charleston, SC)

THE FIFTY-FIRST GENERAL COUNCIL

Thomas Harris Jr.	Holy Rock Reformed Episcopal (Mt. Carmel, SC)
Delores Heyward	St. Luke's Reformed Episcopal Church (Charleston, SC)
Linda Hinson	Mt. Carmel Reformed Episcopal Church (Goose Creek, SC)
Henry Hughes Sr.	Atonement Reformed Episcopal Church (Mt. Pleasant, SC)
Edith Liferidge	Bethlehem Ref. Episcopal Church (Moncks Corner, SC)
Seaward Middleton	New Israel Reformed Episcopal (Charleston, SC)
Jennifer Mills	Christ Covenant Reformed Episcopal (Sevierville, TN)
Emily Palmer	Nazareth Reformed Episcopal Church (Moncks Corner, SC)
Evelyn M Parson	Good Shepherd Reformed Episcopal Church (St. Stephen, SC)
Rebecca J Pettigrew	Calvary Reformed Episcopal Church (St. Stephen, SC)
Mildred B Rembert	Redeemer Reformed Episcopal Church (Pineville, SC)
Mable Simmons	Holy Comforter Ref. Episcopal Church (Cordesville, SC)
Vivian P Sumpter	St. Luke's Reformed Episcopal Church (Charleston, SC)
Irish Weiters	Mt. Olivet Reformed Episcopal Church (Ravenel, SC)
Loretta Williams	Mt. Olivet Reformed Episcopal Church (Ravenel, SC)
Donald Yeadon	Grace Reformed Episcopal Church (Moncks Corner, SC)

DIOCESE OF CENTRAL AND EASTERN CANADA

J. Robert Eydt	St. George's (Hamilton, ONTARIO)
Hanson Lam	St. Augustine's Ref. Episcopal Church (Toronto, ONTARIO)

DIOCESE OF WESTERN CANADA AND ALASKA

Barbara Brennan	Church of Our Lord (Victoria, BRITISH COLUMBIA)
Dick Faulks	Church of Our Lord (Victoria, BRITISH COLUMBIA)

CORRESPONDING MEMBERS

The Most Rev. Gregory Venables, Archbishop of the Anglican Church of the Southern Cone
The Rev. Canon Bill Atwood, *Ekklesia Society*
The Rev. Rico Tice, All Souls Church, London, England; *Christianity Explored Seminar*
Miss Sam Shammas, *Christianity Explored Seminar*
Mr. Barry Cooper, *Christianity Explored Seminar*
The Most Rev. Walter H. Grundorf, Presiding Bishop, Anglican Province of America
The Rt. Rev. Richard Boyce, Ordinary, Diocese of the West, Anglican Province of America
Dr. Kirk Burbank, *Anglican Relief and Development Fund*
The Rt. Rev. Frank Lyons, Anglican Church in Bolivia
The Rev. Todd Wetzel and his wife Cherie with *Anglicans United*

ALTERNATES and other OBSERVERS

There were 28 registered Alternate Deputies and 110 Observers in attendance.

OF THE REFORMED EPISCOPAL CHURCH

JOURNAL ORLANDO, FLORIDA WEDNESDAY, JUNE 22, 2005

The FIFTY-FIRST GENERAL COUNCIL of the Reformed Episcopal Church convened at the Hyatt Regency Hotel in Orlando, Florida, on June 22, 2005.

The Council began at 9:30 A.M. with the SERVICE OF HOLY COMMUNION at the Cathedral of St. Alban, Anglican Province of America, Oviedo, Florida. The processional hymn was, I BIND UNTO MYSELF TODAY. A welcome to the 51st General Council was extended by the Most Rev. Leonard W. Riches, the Concelebrant of the Holy Eucharist with the Most Rev. Walter H. Grundorf.

The sermon for this opening service was delivered by the Most Reverend and Rt. Honorable Gregory James Venables, Primate and Archbishop of Argentina. Archbishop Venables was born in the UK in 1949. Deeply impacted by the emptiness of the folk-rock generation of the 1960's, Greg and Sylvia Norton were drawn both into a saving relationship with Jesus Christ and into marriage. In January 1978, they went to Paraguay as SAMS (UK) missionaries. Greg served for years as headmaster of St. Andrew's College. He served a parish ministry curacy in Essex, England. In 1993 he was consecrated as bishop of Bolivia where he also served as bishop of Peru. In 1995 He became Vice-Primate of the Province of the Southern Cone. He was transferred to Buenos Aires as bishop in 2000. In November 2001 he was elected as primate of the Southern Cone. He is an evangelical by conviction, and has made his commitment to world mission a life's vocation. Highly respected by other primates, Greg has been at the forefront of the stand for Biblical Christianity in modern Anglicanism and serves on the Ekklesia Primates Council. He has an insightful grasp of the impact of postmodernism on the church and how the power of the Gospel remains undiminished. He is often interviewed and quoted in international media and is a great friend of the Reformed Episcopal Church providing counsel and spiritual direction.

The Epistoler was the Rt. Rev. C. Peter Brewer, Bishop Suffragan in the Diocese of the Eastern United States-APA, and the Gospeller was the Rt. Rev. Ray R. Sutton, Bishop Suffragan in the Diocese of Mid-America-REC. The Master of Ceremonies was the Rev. Chandler Holder Jones, SSC, Assistant to the Dean, St. Alban's Cathedral-APA, Oviedo, FL.

Upwards of 575 people received Holy Communion. The service concluded with the congregation singing the closing hymn, FOR ALL THE SAINTS.

FIRST BUSINESS SESSION

The FIRST BUSINESS SESSION of the FIFTY-FIRST GENERAL COUNCIL convened at Hyatt-Regency Hotel in Orlando, Florida, on Wednesday, June 22, 2004, at 1:35 P.M., with Bishop Leonard W. Riches presiding. The session opened with prayer led by the Rt. Rev. James C. West followed by the submission of the Attendance and Member Roll for the 51st General Council of the Reformed Episcopal Church.

THE REPORT OF THE COMMITTEE ON CREDENTIALS was presented by the Rev. Jonathan S. Riches. A motion was made by the Rt. Rev. James C. West and seconded by Rev. Canon James T. Payne to receive the report and adopt the recommendations as presented. Motion carried.

THE FIFTY-FIRST GENERAL COUNCIL

The REPORT of the COMMITTEE ON CREDENTIALS

To the FIFTY-FIRST General Council of the Reformed Episcopal Church

Dear Brethren:

The Credentials Committee examined the Statistical and Lay Deputy Certification Forms. All parishes were in order with the following exceptions:

1. The following Parishes did not report to the Committee:

US Territories & Protectorates

All Parishes and Mission Endeavors did not report.

Diocese of Mid-America

Christ our Hope – Lawrenceburg, TN
Christ the Redeemer Anglican Chapel – Moberly, MO
Christ's Chapel – Riverside, CA
St. Aidan's – Oklahoma City, OK
St. Alban's – Ethel, LA
St. James – Memphis, TN
St. John's – Mt. Laurel, AL
St. Luke's – Santa Ana, CA
St. Michael's – Broken Arrow, OK
St. Paul's – Schaumburg, IL
St. Simon's – Fairhope, AL
St. Stephen the Martyr – Carrollton, TX
St. Timothy's – Jonesboro, AR

Diocese of the Northeast and Mid-Atlantic

Covenant Church – Roanoke, VA
Emmanuel Church – Baltimore, MD
Faith Church – Baltimore, MD
First Church – New York, NY
Grace Church – Scranton, PA

Diocese of the Southeast

Alpha Church – Charleston, SC
Bethel Church – Marietta, GA
Emmanuel Church – Alvin, SC
Messiah Church – Pineville, SC
New St. Thomas – Columbia, SC
St. James – Cordesville, SC
St. Paul's – St. Petersburg, FL
St. Peter's – Johns Island, SC
Zion Church – Edisto Island, SC

Diocese of Western Canada and Alaska

St. Andrew's/Living Word – Victoria, British Columbia

2. The following Parishes reported after May 11th and are, therefore, not reflected in the State of the Church report.

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Providence Church – Weatherford, TX
Holy Trinity – Charleston, SC
St. Thomas Church – Three Hills, Alberta, CANADA

3. The following MISSION parishes certified a Lay Deputy:

Christ Church – Johns Island, SC
Holy Trinity – Fairfax, VA
Intercession Church – Wando, SC
St. Matthew's – North Charleston, SC
Promised Land – Johns Island, SC
St. Stephen's – Summerville, SC
St. Thomas – Moncks Corner, SC

4. The following Parishes reported with MAJOR errors:

St. Augustine's – Toronto, Ontario, CANADA (Only the Rector signed)
Grace Church – Moncks Corner, SC (Certified 2 deputies but entitled to only 1)
Nazareth – Moncks Corner, SC (Certified 3 deputies but entitled to only 2)
New Covenant – Lynchburg, VA (Certified 2 deputies but entitled to only 1)

5. The following Parishes reported with minor errors:

Emmanuel Church – Pipersville, PA (Did not report building value)
Holy Trinity – Charleston, SC (Did not report building value)
St. Matthew's – North Charleston, SC (Did not report building value)
Mt. Carmel – Goose Creek, SC (Did not report 2004 Income)
St. Paul's – Summerville, SC (Did not report 2004 Income or total deaths)
St. Stephen's – Summerville, SC (Did not report 2004 Income)

It is the recommendation of this Committee that:

1. No deputies be seated from parishes that did not report.
2. The deputies certified by mission parishes be considered as observers without vote this year.
3. [*as amended*] That this Council refer the matter of mission works, mission parishes, and full parishes with membership below 30 communicant members to the Committee on Constitution and Canons, asking the committee to distinguish between them, and clarify their representation at the General Council in the Canons and that it do so considering the proposal that each mission parish, as opposed to mission works, be allowed one delegate and one alternate at the 52nd General Council to be held in 2008.
4. Parishes who certified more than their entitled number of deputies have the following adjustments made and that their remaining deputy(s) be seated with vote:
 - a. Grace Church (Moncks Corner) – Linda Garnett changed to Alternate
 - b. Nazareth (Moncks Corner) – Agnes Lewis changed to Alternate
 - c. New Covenant (Lynchburg) – Susan Joslyn changed to Alternate
5. The Deputy from St. Augustine's (CANADA) be changed to Observer due to lack of proper certification, unless proper certification is obtained by the first day of Council.

The committee would like to thank all parishes, as it was clear that a concerted effort was made

THE FIFTY-FIRST GENERAL COUNCIL

to turn in credentials close to the deadline. Please keep up the good work. Special thanks are also extended to the Rev. Jason Grote who did most of the work for this committee, receiving and analyzing the credentials and compiling and writing the bulk of this report.

Respectfully Submitted,

The Rev. Jonathan S. Riches
Committee Chairman

Having examined the credentials report, the Secretary DECLARED THE PRESENCE OF A QUORUM, noting that registered for the 51st General Council were 12 Bishops, 104 Presbyters, 74 Lay Delegates, 28 Alternate Delegates, 12 Deacons, 1 Deaconess, and 102+ observers and visitors.

The motion was made and seconded by Bishops Royal U. Grote, Jr. and James C. West that THE REPORT OF THE COMMITTEE ON PROGRAM be adopted as distributed as well as the copy of the RULES OF ORDER to be observed in Council also distributed. Motion carried.

Bishop Grote also introduced the coordinator of the opening services at the Cathedral and the General Council program, Mr. Joel Swan, who also provided information for purchasing DVD copies of the opening service.

REPORT OF THE COMMITTEE ON PROGRAM

To the Fifty-first General Council of the Reformed Episcopal Church

Dear Brethren:

The Order of Business, and the Program Schedule embodied in this report, have been developed in conjunction with communication from the Presiding Bishop, the bishops of the church, and the review of the General Committee to whom this report was presented at several of the General Committee meetings. The Order of Business follows the accustomed format, with a few minor modifications as were deemed necessary to organize the 51st General Council.

Accordingly, the following Order for Business and Schedule of Program is recommended for adoption. Furthermore, it is recommended that the rules for ordering this 51st General Council be those provided in your packets as directed by the General Committee.

ORDER OF BUSINESS 51st GENERAL COUNCIL OF THE REFORMED EPISCOPAL CHURCH

I. ORGANIZATION

1. Report of the Committee on Credentials
2. Declaration by the Secretary of a Quorum
3. Report of the Committee on Program
4. Report of the Committee on Corresponding Members
5. ELECTION of OFFICERS
6. Greetings from Sister Churches throughout the World
7. Report of the General Committee
 - a. Confirmation of Election of Bishop Coadjutor for the Diocese NE&MA

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II. REPORTS OF OFFICERS AND ELECTED BOARDS AND COMMITTEES

1. The Presiding Bishop and Diocesan Bishops
2. Trustees of the Sustentation Fund
3. Treasurer of the Sustentation Fund/General Council
4. The Budget
5. Board of Pensions and Relief & Publication Society
6. Treasurer of the Board of Pensions and Relief and Publication Society
7. Committee on Doctrine and Worship
8. Committee on Constitution and Canons
9. Liturgical Commission - on Prayer Book Revision

III. REPORT OF BOARD OF FOREIGN MISSION

1. Special Session Thursday Evening

IV. ELECTION OF BOARDS AND STANDING COMMITTEES

1. Report of the Committee on Nominations
2. Election

V. REPORTS OF DIOCESES AND STANDING COMMITTEES

1. Diocese of Western Canada and Alaska
2. Diocese of Mid-America
3. Diocese of the Northeast and Mid-Atlantic
4. Diocese of Central and Eastern Canada
5. Diocese of the Southeast
7. Missionary Diocese for U.S. Territories and Protectorates

VI. REPORTS OF STANDING COMMITTEES NON-ELECTIVE

1. Committee on Interchurch Relations
2. Report of the Unity Committee
3. Committee on Memorials
4. Committee on the State of the Church
5. Committee on Press Relations
6. Committee on Materials for Reformed Episcopal History
7. Committee on Christian Education
8. Committee on Young People's Work
9. Committee on Women's Work
10. Treasurer of the Committee on Women's Work
11. Committee on Liturgical Music
12. Committee on Resolutions
13. Committee to Examine and Certify the Journal
14. Committee on Stewardship
15. Committee on Prayer

VII. APPOINTMENT OF COMMITTEES NON-ELECTIVE

VIII. UNFINISHED BUSINESS

IX. NEW BUSINESS

X. ADJOURNMENT

[NOTE: The Chair may alter the schedule of Business at his discretion. Unfinished business, new business, and matters of importance may be presented at the discretion of the Chair beginning with the second day and regularly thereafter.]

THE FIFTY-FIRST GENERAL COUNCIL

Daily Schedule
REC General Council 2005
Special Provincial Synod of the APA
“The Church and Her Mission”
June 21, 23, 24, 2005
Orlando Hyatt Regency – Airport

Tuesday, June 21, 2005

Registration Table

1:00 to 5:00 PM
5:30 PM

10:00 AM - 8:00 PM for APA:
2:00 PM - 8:00 PM for REC
– APA First Business Session
– Evening Prayer Service at Hotel

Wednesday, June 22, 2005

Breakfast on your own

7:45 AM – Clergy Buses will leave from Hotel to St. Albans – Assembly area is first floor downstairs at Hotel

NOTE: There will be a Clergy Procession- Clergy Bring Vestments – Red Stoles for those who wear them.

8:00 - 8:15 AM - Buses for Deputies will be leaving from Hotel to St. Alban's

9:00 AM- Joint Holy Communion Service at St. Alban's Cathedral, Oviedo, FL
Preaching: Archbishop Gregory Venables from the Southern Cone
Concelebrating: Presiding Bishops Riches and Grundorf
Bishops from REC and APA will vest and assist in Liturgy and Distribution.
All Clergy APA and REC to vest for Clergy Procession.

11:15 AM - Buses leave from St. Alban's to Hotel

12:15 PM- Lunch at Hotel.

12:45 - 1:30 PM - Registration Table will be open

1:30 - 5:00 PM - First Business Session for the Reformed Episcopal Church

1:30 - 5:00 PM - Business Sessions for DEUS, DOW and DSA of APA:

6:30 PM - Dinner Buffet Banquet - at Hotel REC & APA combined – Semi-Assigned seating at tables. Look for REC and APA signs at Tables. Special Music after dinner will be provided by a musical group from St. Alban's.

Thursday, June 23, 2005 - Christianity Explored Seminar

Breakfast on your own

8:00 – 9:30 AM – Combined Morning Prayer Service –
Preaching: Archbishop Gregory Venables
Officiates: The Rev. Canon David Hicks (REC), The Rev. Willie Hill (REC)
The Rev. Canon Erich Zwingert (APA) –
Awarding of Doctor of Divinity Degrees by Theological Commission -
Presiding: Bishops Riches & Grundorf along with the Deans of each Institution.

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9:45 – 12:15 PM – Seminar: *Christianity Explored Series*

12:30 – 1:30 PM – Lunch REC, APA, at Hotel
Women of Church have separate Room for Lunch

1:30 – 2:45 PM – Seminar Session 2 – *Christianity Explored Series*

2:45 – 3:15 PM – Break

3:15 – 5:00 PM – Seminar Session 3 - *Christianity Explored Series*

6:00 – 7:15 PM – Dinner Buffet

7:45 – 9:30 PM – Combined Business Session for Mission Presentations REC & APA.
Bishop Booth – REC and Dr. Barbara West – Board of Foreign Missions
Bishop Boyce – APA

Friday, June 24, 2005

Breakfast on your own

8:00 – 9:30 AM – Holy Communion Service

Preaching: The Rev. Canon Dr. Will “Bill” Atwood, *Ekklesia Society*

Concelebrating – Bishop Grote and Bishop Boyce;

Assisting: The Rev. Canon J. Ronald Mooock (REC), The Rev. Canon James T. Payne (REC), The Rev. Mark Clavier (APA), The Rev. Paul Blankinship (APA)

9:45 – 12:30 PM – Third Business Session REC

9:45 – 12:30 PM – Business Session APA Synod

12:30 – 1:30 PM – Lunch – REC

1:30 – 5:00PM – Final Business Session REC

Respectfully submitted,

The Rt. Rev. Royal U. Grote Jr.
Program Committee Chairman

THE FIFTY-FIRST GENERAL COUNCIL

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, confining 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)

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THE REPORT OF THE COMMITTEE ON CORRESPONDING MEMBERS was given by Bishop Royal U. Grote, Jr. The motion was made by the Rev. Canon Dr. J. Ronald Moock and seconded by the Rev. Canon James T. Payne to receive the report and adopt the recommendation for extending corresponding membership to individuals named therein with consideration for future additions. Motion carried.

Report on Corresponding Members 51st General Council The Reformed Episcopal Church

Dear Brethren,

The Committee on Corresponding Members recommends the following individuals be given Corresponding Membership:

The Most Rev. Gregory Venables, Archbishop of the Anglican Church of the Southern Cone
The Rev. Canon Bill Atwood, *Ekklesia Society*
The Rev. Rico Tice, All Souls Church, London, England; *Christianity Explored Seminar*
Miss Sam Shammass, *Christianity Explored Seminar*
Mr. Barry Cooper, *Christianity Explored Seminar*
The Most Rev. Walter H. Grundorf, Presiding Bishop, Anglican Province of America
The Rt. Rev. Richard Boyce, Ordinary, Diocese of the West, Anglican Province of America
Dr. Kirk Burbank, *Anglican Relief and Development Fund*
The Rt. Rev. Frank Lyons, Anglican Church in Bolivia
The Rev. Todd Wetzel and his wife Cherie with *Anglicans United*

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

Respectfully Submitted,

The Rt. Rev. Royal U. Grote, Jr.
Chairman

ELECTION OF OFFICERS

In accord with the order of business, Bishop Riches yielded the Chair to the Vice President, Bishop Grote, who called for the nominations for the office of President and Presiding Bishop. Bishop James C. West, Sr., nominated Bishop Leonard W. Riches for the office of PRESIDENT and PRESIDING BISHOP for the next triennium, which nomination was seconded by Mr. Teel. The Rev. Willie Hill and the Rev. Jim Payne moved and seconded that the nominations come to a close and that the Secretary cast one vote for the election of the nominee. The motion was seconded and carried.

The Vice President yielded the Chair to the re-elected President, Bishop Riches who then called for the nominations for Vice President. Bishop James C. West, Sr., nominated Bishop Royal U. Grote, Jr., for the office of VICE PRESIDENT, which nomination was seconded by Dr. Barbara West. The Rev. Willie J. Hill, Jr., and the Rev. Jim Payne moved and seconded that nominations for Vice President come to a close and that the Secretary cast one vote for the election of the nominee. The motion was seconded and carried.

Bishop Royal U. Grote, Jr., nominated the Rev. Walter R. Banek for the office of SECRETARY, which nomination was seconded by the Rev. Jim Payne. The Rev. Willie Hill moved and it was seconded that the nominations be closed and that the Vice President be directed to cast one vote in favor of the nominee. The motion carried.

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Bishop Riches stated that Treasurership of the General Council is placed in the hands of the TREASURER of the Sustentation Fund, in accord with the existing canons, and as such is not elected by the General Council.

GREETING from SISTER COMMUNIONS were brought to the Council.. The Chair read in part, the letter of greeting from the Bishop Primus of the Free Church of England, the Rt. Rev. Kenneth J.W. Powell.

Rt. Rev. Walter Grundorf, the presiding Bishop of the Anglican Province in America, would bring personal greetings later during Council.

The Rev. Todd Wetzel with ANGLICANS UNITED was introduced, and brought words of encouragement regarding the convergence of various Anglican bodies, especially from the global south, around Biblical orthodoxy. He commended as well the example of convergence that the REC and APA have set in their concordat and in this Unity Synod. Bishop Riches noted that ANGLICANS UNITED funded the air fare for Bishops West, Sutton, and Grundorf in their trip the Nigeria to meet with Archbishop Peter Akinola.

Archbishop Gregory Venables, Primate of the Anglican Church in Argentina (Province of the Southern Cone), brought greetings from the Primates of the Global South, Archbishop Cranston from the Bahamas, Bishop Ed Salmon, and Bishop Robert Duncan, and offered words of encouragement for our labors toward for advancing unity in the Body of Christ. He noted that the division within the Anglican communion is not primarily over human sexuality, but rather over those who hold to the historic Christian faith once received and held and those who believe in new-liberalism. Lambeth 1998 made clear that the former constitute the vast majority of the Anglican Communion firmly believing the Bible to be the Word of God, with the later constituting a tiny, albeit a wealthy, minority from North America and a few other places. "In God's economy," Archbishop Venables said, "this is a wonderful time to be in love with the Church, because we have such a wonderful opportunity to proclaim the truth of Christianity into a world that is more confused than ever. So rather than wring our hands and say, 'how terrible,' [let us remember] that being a Christian is always about swimming against the tide.... May God bless you as you serve Jesus in this crucial time."

The Rt. Rev. Frank Lyon brought greetings from the Church of Bolivia and described briefly the work in Bolivia, and also his own long-time relationship with the Reformed Episcopal Church.

The Rev. Canon Dr. Bill Atwood, General Secretary for the Ekkesia Society, briefly addressed the Council. The Chair noted that the Rev. Atwood logs 300,000 miles per year in order to maintain and facilitate communication, face-to-face, among the Primates of the Anglican Communion. He is able to do this because he has their trust.

Dr. Kerk Burbank with the Anglican Relief and Development Fund (organized by the Anglican Communion Network, not the Episcopal Church USA) briefly addressed the Council.

The chair called for the REPORT OF THE GENERAL COMMITTEE to be presented by the Secretary, the Very Rev. Walter R. Banek. The Rt. Rev. Ray R. Sutton moved and its was seconded that the report be received and that the council proceed to the confirmation vote for the election of the Rev. Canon David L. Hicks. The motion carried.

REPORT OF THE GENERAL COMMITTEE

To the 51st General Council of the Reformed Episcopal Church

June 22-24, 2005

Dear Brethren:

The General Committee of the Reformed Episcopal Church met six times in the last triennium: October 5, 2002; April 5, 2003; October 4, 2003; April 17, 2004; October 9, 2004; April 9, 2005. The Rt. Rev. Leonard W. Riches, Presiding Bishop of the REC, presided over each meeting. The Very Rev. Walter R. Banek recorded the minutes. Detailed minutes are on file in the denominational headquarters for the Reformed Episcopal Church, 826 Second Avenue, Blue Bell, PA, 19422.

The following actions were taken by the General Committee:

In the October 5, 2002, meeting, the General Committee

- approved funding for a short-run of the revised Book of Common Prayer.
- approved the joint publication of a Reformed Episcopalians/DEUS magazine, the REC part to be funded through the BNCE.
- received the *Joint Affirmation of Anglican Belief and Practice of the Reformed Episcopal Church and the Anglican Province of America* from the Inter-church relations committee. [ATTACHMENT A]
- approved the re-directing of the funds designated for participation in the NAE to the work of the U.S. Anglican Congress, with \$1000 to be sent this year.
- approved the Bishops' recommendation that Bishop Grote become the endorsing agent for chaplains for our church, and also cover the expenses involved in Bishop Grote's attendance at the *ENDORISING AGENTS SEMINAR* in Washington D.C.
- endorsed the resolution concerning *FAMILY RADIO* (See ATTACHMENT B).
- directed a cover letter to be sent reminding members of the General Committee that their attendance and participation in scheduled meetings is important.

In the April 5, 2003, meeting, the General Committee

- approved three requests from the Board of Foreign Missions:
 1. that a proposed name change be made and referred to the Committee on Constitution and Canons (change from the *Diocese of U.S. Territories and Protectorates* to be the *Missionary Diocese of World Outreach*).
 2. that the Bishops deliver an exhortation to the church at large concerning support of foreign missions.
 3. that Bishop Richard Boyce be the contact person from the APA with the Board of Foreign Missions.
- approved the allocating of up to \$20,000 from the General Fund for the printing of the new BCP, with the balance of funding coming from the Prayerbook fund and Episcopal Recorder. And further, that the new provisional BCP's be exchanged for the old trial books in the pews at no additional charge. Books not so distributed would be sold at a set price.

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- approved the recommendation from the Standing Liturgical Commission to authorize the 1996 Modern Language liturgies and also an Australian Prayer Book, both already approved for first reading by the 48th General Council, for use with the approval of the Ordinary, for the remainder of the triennium.
- received a copy of the *ATLANTA COVENANT* (ATTACHMENT C) produced by the U.S. Anglican Congress. This ecumenical Anglican body elected Bishop Leonard Riches unanimously to chair a task force which will seek ways to work together in the common cause of the gospel.

In the October 4, 2003, meeting, the General Committee

- approved an amendment to the funding designated for the publication of the new BCP at the last meeting: the printing of the 2nd edition of the BCP is to be fully funded from the General Fund.
- approved the payment of \$1000 to the U.S. Anglican Congress in the name of the REC.
- approved two requests from the Board of Pensions and Relief to deal with depletion of the BPR portfolio due to the Scholarship disbursements (which have been suspended) and disbursements for supplemental pensions:
 1. that an out-of-budget payment in the amount of \$ 6,344 be made to BPR to meet the final quarter payment obligation for 2003 for supplemental pensions.
 2. that the General Committee increase the budgeted \$16,000 for the BPR to \$24,000 in order to meet its obligation.
- approved the revision of the Mission Statement (see p. 5 of this Journal) and the placement of it on the website.
- approved the allocation of funds for the production of new promotional materials on the REC.

In the April 17, 2004, meeting, the General Committee

- approved the reversal of action by the General Committee at the October 2003 meeting to fund the Prayerbook from the General fund since sufficient funding was available through the Episcopal Recorder, Inc. to cover expenses.
- authorized the Treasurer to enter into an agreement with Providence Chapel to clear the loan made to them (in arrears at that time) with full payment of the principal being made.
- approved the incorporation of the Commission on Theological Education, in view of Canon 54 of proposed Constitution and Canons, in the state of South Carolina, enabling this corporate entity to represent the Reformed Episcopal Church when dealing with the varied requirements of different states and accrediting agencies.
- approved increasing the Presiding Bishop's stipend from the budgeted \$13,500 to \$27,000 beginning with the 2005 budget, due to the increasingly prominent and responsible role Bishop Riches is assuming in the inter-communion meetings.

In view of the precipitous actions of ECUSA in the past year, ATTACHMENT D is included with this report, as submitted to the General Committee, as the *OFFICIAL RESPONSE OF THE REC* to those actions. The Bishops of the REC seized the opportunity given by the Rt. Rev. Ed. Salmon of ECUSA to bear witness to ECUSA concerning the sinful actions to

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consecrate a practicing homosexual to the episcopate. Further witness was made, with other orthodox Bishops, via public statements, press releases, and in correspondence sent to the Archbishop of Canterbury, Rowan Williams. [ATTACHMENTS E through H]

- approved arrangements being made with the Hyatt-Regency of Orlando for the 51st General Council.
- was formally notified that Mr. Gregory Hotchkiss, by letter dated November 30, 2003, [on file at national headquarters in Blue Bell, PA], “renounced” and “repudiated” his Episcopal office, citing his disagreement with the position of the bishops of the REC [see ATTACHMENT D] in the matter of the consecration of a practicing homosexual to the episcopate of the ECUSA.

In view of this action, the Rt. Rev. Daniel Cox voluntarily suspended his retirement to care for parishes in Maryland.

- endorsed the documents produced through the Inter-church relations committee entitled, *Commitments for The Communion of Anglican Provinces, Jurisdictions, and Ministries in the Americas* and *The Articles of The Communion of Anglican Provinces, Jurisdictions, and Ministries in the Americas*. [Attachment I]

In the October 9, 2004, meeting, the General Committee

- learned that the Archbishop of Nigeria, Peter Akinola, met with REC bishops, on his initiative, with the expressed desire of establishing a communion relationship. In pursuing this there have been two subsequent meetings in the U.S. and two meetings in Nigeria of at least two REC Bishops, APA Bishops, and two Nigerian Bishops. Travel expenses abroad for our Bishops were underwritten by *Anglican United*, an ecumenical Anglican organization interested in this initiative of Archbishop Akinola with the REC and our Bishops.
- approved the underwriting of expenses related to the *Exploring Christianity* seminar to be presented at the 51st General Council in Orlando, FL, with necessary adjustments to the Program being approved to accommodate all the business of the council.
- approved the appointment of two representatives from the General Committee to join other representatives from other agencies to form a committee authorized to make decisions concerning property damages, claims, safety concerns, and legal fees, related to the collapse of the steeple of Christ Memorial Church, August 3, 2004. Authorization was also given to the Treasurer to cover reasonable and necessary expenses incurred in this process.
- approved the exploration for appropriate liability insurance for the General Committee and the Board and the Directors related to the Christ Memorial Church property.

In the April 9, 2005, meeting, the General Committee

- approved the advance of funding, estimated at \$7500 (to be restored) from the General fund for the printing of the BCP in Portuguese and German.
- approved the budget for the next triennium.
- approved the establishment of the E. Earl Shisler, Jr., Memorial Gift to be disbursed as financial assistance for postulants enrolled at Reformed Episcopal Seminary.

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- accepted the invitation to hold the 52nd General Council in Victoria, British Columbia, Canada, scheduling the date for the Council in October of 2008 (dates to be announced soon) so as to take advantage of lower off-season expenses (hotel, etc.). It is noted that Passports likely will be required for re-entry into the U.S. by that date.
- confirmed the election held by the Diocese of the Northeast and Mid-Atlantic of the Rev. Canon David L. Hicks as Bishop Coadjutor of the Diocese of the Northeast and Mid-Atlantic.

RECOMMENDATION: Pursuant to the General Committee meeting held April 9, 2005, in Summerville, South Carolina, the General Committee recommends the 51st General Council confirm the election of the Rev. Canon David L. Hicks as Bishop Coadjutor of the Diocese of the Northeast and Mid-Atlantic.

Respectfully submitted,

The Very Rev. Walter R. Banek
Secretary

ATTACHMENT A

ANGLICAN BELIEF AND PRACTICE

A Joint Affirmation of the Reformed Episcopal Church and the Anglican Province of America
October 4, 2001.

I. Introduction

Both the Reformed Episcopal Church and the Anglican Province of America recognize the Thirty-nine Articles of Religion as one of their formularies. This was also true for both sides of the Evangelical/Catholic debate within nineteenth-century Anglicanism. The following is an articulation of the comprehension of Anglican belief and practice beyond and/or supplemental to the Articles of Religion, the Book of Common Prayer, and the Ordinal; it addresses the primary topics of Church, doctrine, sacraments, ministry, and worship.

II. The Church

It is recognized that the *Thirty-nine Articles of Religion*, the xi, and the *Ordinal* establish the limits of Anglican faith and practice. When the *Articles of Religion* were issued in their final form, Article XX was added to address Puritan objections to the *Book of Common Prayer*. Articles XIX and XX give a terse description of the Church and then establish the fallibility of "particular churches," the authority of "The Church," and the Church's responsibility towards Holy Scripture. Furthermore, neither the Catechism appended to the Confirmation rite in the 1549 *Book of Common Prayer* nor its successors contain instruction on the nature of the Church other than the language contained in the *Apostles' Creed*.¹

Little information exists in Anglican formularies upon which to construct a thorough doctrine of the Church. To attempt such a task is controversial because the opening words of Article XIX have been and remain subject to a variety of interpretations. Within Anglicanism, there have emerged two approaches to the Church, neither of which has at any time dominated the theology of classical Anglicanism.

Church of England formularies enacted during the Reformation period said little about the Church outside its local expression. This fact probably reflects the historical period in which they were written; for what the post-Reformation churches would become was then unknown. The most that could be said was that the English Church on the one hand rejected Anabaptist claims that there was no such thing as the "visible" Church on earth, while, on the other, rejecting the Roman Catholic notion of ecclesial infallibility. The Church also rejected Puritan claims that it had no authority to perpetuate rites and ceremonies inherited from the past or created in the future. The Church, as a constituted body, affirmed its authority as "a witness and keeper of Holy Writ."

The opening words of Article XIX in affirming a visible church evoke Old Testament concepts of the congregation of Israel. There are historic as well as theological ingredients in such a definition as it emerged in the last years of the reign of Edward VI, described by Cranmer and the reforming party as the "new Josiah." The statement, "The visible Church of Christ is a congregation of faithful men..." may be interpreted parochially, denominationally or as a description of the Church "militant here on earth."

¹ At least in the Episcopal Church in the United States no attempt was made to define the Church until new "Offices of Instruction" were officially approved and inserted in the Prayer Book of 1928.

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Many reformers² affirmed and granted primary force to what would later become known as "the doctrines of grace," variations on Continental Reformed theology as it appeared in various forms, while granting that the structure, ministry, sacraments, rites, and ceremonies of the Church were "godly." From this beginning arose the Evangelical tradition within Anglicanism, a tradition that, by its very name, stressed soteriology above ecclesiology.

Towards the end of Elizabeth I's reign, those theologians formed by the *Book of Common Prayer* began to create a more extensive doctrine of the Church, its ministry and its sacraments. Richard Hooker's *The Laws of Ecclesiastical Polity* best exemplified their approach. While not abandoning earlier emphases, those who followed Hooker sought to establish a distinct identity for Anglican Christians.

Many assertions of Anglican identity were put forth during the years when the Church of England was proscribed (1646-1660); they identify the tradition taken up by the Caroline end of the Anglican ecclesiological spectrum³:

To believe the Catholic Church... is to believe that there is a society of Christians dispersed into all quarters of the world, who are united under Christ their Head, formalized and moved by His Spirit, matriculated by Baptism, nourished by Word and Supper of the Lord, ruled and continued under Bishops and Pastors lawfully called to these offices, who succeed those upon whom the Holy Ghost came down, and have the power of the keys committed to them, for administration of doctrine and discipline, and who are bound to preach the Word, to pray with and intercede for people, to administer the Sacraments, to ordain ministers...⁴

It is not stipulated that the themes of either tradition are absent from the other; their interpenetration informed the Reformation, continued through the Interregnum, Glorious Revolution, the founding of the Protestant Episcopal Church and many years thereafter. Possessed of a common Church polity, ministry, liturgical use, assent to the Chicago-Lambeth Quadrilateral and an acknowledged latitude in matters indifferent, both the Evangelical and Catholic traditions of Anglicanism witness to the one, holy, catholic and apostolic Church of the Creeds.

Affirmation

It is therefore affirmed that the Church is a "royal priesthood."⁵ Through Baptism, all Christians are configured into the priesthood of Christ, and participate in the common priesthood of the faithful. Grounded in this common priesthood are the various spiritual gifts and ministries conferred by Christ on the faithful for the edification of the whole Body of Christ, the household of God. This ordering, built on the foundation of the Apostles and Prophets, Jesus Christ himself being the chief cornerstone, is of the *esse*, or being, of the Church, the Body of Christ.⁶ Furthermore, this ordering assumed its definitive pattern during the apostolic period, presumably by apostolic design, in the three offices of ministry: bishop, presbyter, and deacon. The maintenance of this ancient and desirable pattern is of the *plene esse*, or full being, of the Church. In Anglican churches, this ancient threefold pattern is maintained in the succession of the historic episcopate as inherited and received from the Church of England and "locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the unity of his Church," which administration is affirmed to be for the *bene*

² Diarmaid MacCulloch, *The Later Reformation in England, 1547-1603*, London: Paigrove, 2001.

³ The term "Caroline" denotes those Churchmen during the reign of Charles I who held to a high view of the episcopacy and the Eucharist, retained medieval ceremonial, and considered themselves to be the direct heirs of Richard Hooker.

⁴ William Nicholson, *A Plain but Full Exposition of the Catechism of the Church of England*, London: 1655

⁵ 1 Peter 2.1-10.

⁶ Ephesians 2.20-2.1.

esse, or wellbeing, of the Church.⁷ Finally, while maintaining a charitable recognition of those jurisdictions which have, either by design or accident, failed to maintain the apostolic threefold pattern by way of the historic succession of the episcopal office, Anglicans consistently recognize as licit within their own jurisdictions only episcopal ordination.

III. Doctrine

Preface

The surest way for the Church to test the truth of her teaching is by the study of Holy Scripture. Such study ought to be conducted within the tradition of the Church and with the use of right reason.⁸ As no man save Christ is perfect, the Church on earth will always need these things as she seeks to discern God's revelation and to do his will.

The relationship among Scripture, reason, and tradition as sources of authority has long vexed Anglicans. This vexation is twofold: first, touching the relative weights given to each source when authority is sought; and secondly, the nature of each source itself.

Scripture

Holy Scripture as found in both the Old and New Testaments is the word of God written and "containeth all things necessary to salvation."⁹ Scripture given by God is, therefore, supreme in its authority to declare God's will. Similarly, the Church may not teach anything as necessary for salvation that cannot be proven out of Scripture; nor has the Church any authority to reject or alter any of Scripture's teaching on faith or morality. Likewise, no revelation in Scripture concerning God the Father, the Son and the Holy Ghost or his plan for human redemption is susceptible to change by any human agency. There are, however, rites and ceremonies that are in themselves indifferent, which need not require biblical sanction but which should not contradict the clear meaning of Scripture.

Tradition

Just as Scripture contains all things necessary for salvation and the promise that the Holy Spirit will lead the Church into all truth, it is axiomatic that the faith once delivered to the saints has been believed and practiced at all times, in all places and by all in the Church.¹⁰ It does not follow from these principles that the Church on earth may never err, as if it were infallible, but rather, that it is indefectible, and that in it is found a universal consensus in faith and practice through time and across the earth.

This consensus constitutes what St. Paul calls tradition.¹¹ In substance, the tradition of the Church is none other than the rule of faith as discerned in Scripture. In practice, tradition also refers to the teaching of the faith through time. In neither sense of the word does tradition indicate a source of authority separate from or parallel to Holy Scripture. Nor does it indicate a source of authority equal to that of Scripture. Rather, Scripture provides the standard for tradition.

Tradition thus has a derivative authority for Christians, and only then when tradition is understood aright. What Jesus calls the "traditions" of men are practices of human devising, which cannot bind Christian conscience and can often separate man from grace.¹² What St. Paul calls tradition, the apostolic teaching and the process of preaching and receiving it,

⁷ Chicago-Lambeth Quadrilateral, 1886, 1888.

⁸ Hooker, Richard *Of the Laws of Ecclesiastical Polity*, Cf. Augustine, "*Epistula 143*" and *De Genesi ad litteram*, x.

⁹ Articles of Religion, VI, hereinafter cited by Article in the 1801 version.

¹⁰ Vincent of Lerins, *A Commonitory*, cap. II.

¹¹ II Thessalonians 2.15-13.6; I Corinthians 11.2; cp. Jude 1.3.

¹² Matthew 5; Mark 7.

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constitutes tradition as a source of authority. Understood in this way, tradition is not mere human custom. Taken materially, it is the presence of the Holy Ghost in the Church over time. Taken formally, it is the evidence of this presence as found, for example, in the three historic Creeds,¹³ the first four undisputed Ecumenical Councils, the Fathers of the early Church, the range of Anglican divines, the historic Books of Common Prayer and the *Thirty-nine Articles of Religion*. The process of discerning tradition in this latter sense involves bringing this evidence before the bar of Scripture, where it is cleared and kept, convicted and discarded or corrected. Those traditions that reach back to Christ himself or to his Apostles brook no change. Because tradition has corporate and historical dimensions to it, it is of higher authority than reason (which may be regarded as a faculty of the individual Christian). Similarly, tradition is a faculty of the whole Church, as beliefs, practices, modes of spirituality, and theological insights are given special honor and reverence by the wider Church or particular churches.

Reason

As to fallen man, original sin has not entirely obliterated the image of God in him, and yet he is "very far gone from original righteousness."¹⁴ As St. Paul makes clear, man in a state of sin has enough reason left him to be held accountable for his actions, albeit not enough reason to avail him of any salutary power on his own behalf.¹⁵

As to redeemed man, reason is a necessary component in the Church's belief, teaching, reflection, prayer, practice, and preaching. It ought never to be equated with personal or even corporate experience. By redeemed reason, the Church on earth and its members understand the teachings of Scripture, proclaim the faith, and participate in the tradition of the Church.

Affirmation

It is therefore affirmed that since Scripture is complete in itself, it is the highest authority in the Church. Tradition, as the life of God in the Church over time, is often obscured in fact by error and in perception by historical prejudice and individual shortcomings. Its authority is derivative from and subordinate to Scripture. Reason, either as the faculty of a community or an individual, is subordinate to tradition because the honest reflection of a few people in dialogue ought to be subordinate to the life of the whole Church, which holds what has been believed and done in all places, at all times, and by all Christians.

Postscript: The Articles of Religion

The purpose of the Articles of Religion was to distinguish the teachings of the Church of England from the doctrinal and practical aberrations associated with Rome on the one hand and from Protestant sectarianism on the other. Yet the Articles are unique among Reformed confessions, owing to the deliberate policies of the Edwardian and Elizabethan regimes to accommodate within the Church of England a broad spectrum of doctrinal opinion, limited only by creedal orthodoxy and informed by a constant appeal to prove all things by God's Word written. This balance between received orthodoxy and Scriptural adjudication safeguards the Anglican tradition from the tyranny of "strict subscriptionism" that plagues so many confessional traditions within Protestantism. As a result, the Articles of the Religion are by nature broadly catholic and therefore characteristic of the Anglican approach to faith and practice.

The Articles of Religion are generally normative (both descriptively and prescriptively) for understanding the historic teaching and positions of the Church of England and the faith and practice of her derivative provinces and jurisdictions. Since, however, the Articles were drafted for a sixteenth century national situation, it is understood that they are to be read and interpreted in the context of their age. Contemporary application of the Articles must

¹³ Apostles', Athanasian, and Nicene.

¹⁴ Article IX.

¹⁵ Romans 1.18-20.

therefore take into account how their historical context may differ from contemporary contexts. The continuing relevance of the Articles is related to their original purpose, namely, to distinguish the right faith and practice of the greater Anglican tradition from the aberrations in faith and practice associated with all extremes of the Reformation divide.

IV. Sacraments

Preface

In the words of the Prayer Book Catechism, sacraments, properly understood, are "outward and visible signs of inward and spiritual grace given unto us; ordained by Christ himself, as a means whereby we receive this grace, and a pledge to assure us thereof."¹⁶ Our Lord instituted two sacraments as "generally necessary unto salvation": Baptism and the Eucharist.¹⁷ In the early Middle Ages the Western Church adopted a numerical system of identifying incarnational signs of grace, thereby amplifying rites rooted in baptism and enlivened by the Eucharist commonly employed in the daily lives of believers. This system became a focus of controversy during the Reformation. Most Anglicans, however, while not strictly defining these later rites as sacraments, have acknowledged that they, in conjunction with faith, function as conduits of God's grace. As such, they are included in Prayer Book rites and ceremonies which ministers are obliged to use in public worship.

Baptism

It is through baptism by water in the Name of the Father, and of the Son, and of the Holy Ghost that an individual dies to sin and rises to new life in Christ.¹⁸ Through this rebirth, or regeneration, baptism washes away original sin and opens the door to God's grace.¹⁹ At baptism, a person is grafted into the Church, the Body of Christ, and becomes a branch of the Vine. Furthermore, in Baptism a visible confirmation is given of God's forgiveness of the individual's sins, and one's adoption as a son of God and an heir of salvation.²⁰

Eucharist

Scripture clearly teaches what has traditionally been called the Doctrine of the Real Presence.²¹ In short, Jesus Christ is really, truly, and uniquely present in the Eucharistic celebration in which the dominical elements of bread and wine serve as focus. Our Lord's Presence is also to be celebrated in the life of the whole Church militant and triumphant of which the Eucharistic community is the local manifestation. Anglicans have been loath to go beyond this basic definition, except to reject as dogmatic the theory of transubstantiation and to stress the role of the Holy Ghost in the celebration of the sacrament.²² In the words of John Cosin, "as to the manner of the presence of the Body and Blood of Our Lord in the Blessed Sacrament, we... do not search into the manner of it with perplexing inquiries; but, after the example of the primitive and purest Church of Christ, we leave it to the power and wisdom of Our Lord..."²³

¹⁶ *Book of Common Prayer* (1662), p. 300; *Book of Common Prayer* (1928) p. 292; Also, *Ecclesiastical Polity*, Book V, Chapter 1, sections 2-3: "For we take not Baptism nor the Eucharist for bare *resemblances* or memorials of things absent, neither for *naked signs* and testimonies assuring us of grace received before; but (as they are indeed and in verity) for means effectual whereby God when we take the sacraments delivereth into our hands that grace available unto eternal life, which grace the sacraments represent and signify.

¹⁷ Article XXV; see also the Chicago-Lambeth Quadrilateral.

¹⁸ Matthew 28.19; Romans 6.3-4.

¹⁹ Article XXVII; Lancelot Andrewes, *Whitsun Sermon 5*, p. 191.

²⁰ Article XXVII.

²¹ Matthew 26.26-29; Mark 14.22-25; Luke 22.17-20; John 6.48-58; I Corinthians 11.23-32.

²² For example, Lancelot Andrewes, *Responsio ad Apologiam Cardinalis Bellarmini*: "At the coming of the almighty power of the Word, the nature is changed so that what before was the mere element now becomes a Divine Sacrament, the substance nevertheless remaining what it was before..."; see also Article XXVIII.

²³ Author, *Historia Transubstantiationis Papalis*

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Affirmation

It is therefore affirmed that Christ directly instituted only two sacraments, Baptism and the Eucharist, for use in the Church, by means of which his people partake of the mystery of the Incarnation. These two sacraments are rightly considered "generally necessary for salvation." Furthermore, the Church orders her life sacramentally in services, rites, and signs that are rooted in the baptismal and eucharistic mysteries. The Church through these ministrations is the instrument and channel of God's grace. For this reason, it is permissible within Anglicanism to refer to the rites and ceremonies of confirmation, penance, matrimony, ordination, and unction as "minor or lesser sacraments."

It is also affirmed that the sacrament of Baptism effects a new birth into the life of Christ and his Body the Church, and is thus rightly called "regeneration." According to our Lord's command and institution, Baptism is the necessary sacrament of Christian discipleship, and thus ordinarily necessary for salvation. The grace conferred in Baptism, when received rightly, includes the remission of both original sin and all personal sins (when applicable) through one's union with Christ in the Paschal mystery, the adoptive sonship of the Father and membership in Christ and his Body. Through Baptism, a person is incorporated into the Church and becomes the temple of the Holy Spirit. Baptism configures a person to Christ and makes him a sharer in his priesthood, consecrating the baptized person for Christian service and worship. Hence, the character of Baptism is rightly said to be indelible and the Sacrament not repeatable.

It is also affirmed that the Eucharist, or Lord's Supper, was instituted by Christ to be a true partaking of his Body and Blood, a sacrament of our spiritual nourishment and growth in him, and a pledge of our communion with him and with each other as members of his mystical body. There is but one sacrifice for sin—the "one oblation of [Christ] once offered" upon the Cross. This one offering is the perfect redemption, propitiation, and satisfaction for the sins of the whole world. Thus, the Eucharist cannot be said to be a propitiatory sacrifice to the God the Father. Finally, the medieval doctrine of transubstantiation, as stated in Article XXVIII, "cannot be proved by Holy Writ"; nor can any dogmatic definition comprehend the mystery of the Real Presence of Christ in the Eucharist. The mystery of the Real Presence can only be affirmed by faith.

V. Ministry

The Episcopacy

The Tudor and Stuart insistence that the episcopacy be retained in the reformed Church of England meant that initially Anglicanism had bishops but no common understanding of who they were or what they were supposed to do. The specifically broad language of the 1550 Ordinal made it clear that bishops had been a part of Church order since the Apostles' time, and with the Ordinal's incorporation into the English Constitution, bishops became a permanent feature of Anglicanism. Anglican understanding of the episcopacy, then, clustered not around theories of bishops but rather around the fact of bishops and how to account for them.

During the religious debates of the seventeenth century, those who supported the continuation of the English episcopacy came to be largely divided into two camps: those who considered bishops to be of the being (*esse*) of the Church and those who considered bishops to be for the well-being (*bene esse*) of the Church. Theologians of the former view took great pride in the Church of England's structural and visible continuity with the Church of the New Testament through the ages. Those espousing the latter rejoiced when English bishops invited Continental Protestant scholars and preachers to England. The *esse* view emphasized the bishop's place in the structure of the Church; the *bene esse* view pointed up the bishop's functions within the Church's mission. In either view, bishops served as the index of the Church's health.

Jurisdiction, however, remained unique to bishops as an order. Not only did this jurisdiction apply to clergy but to laity as well. Just as bishops ordained deacons and presbyters, so, too, did they confirm lay people. The new emphasis given to the practice of confirmation by bishops after the Reformation brought bishops within sight and hearing of their flocks on a regular basis. The intention of continuing episcopal confirmation was to emphasize that bishops not only should order the ordained ministry but have an essential role in ordering the whole visible Church. Furthermore, episcopal confirmation, when administered after a program of parochial instruction, demonstrated the presbyterate and episcopate working together to the edification of Christ's flock.

Along this spectrum of views on episcopal status, a new consensus emerged as to the role of bishops. Specifically, "the office of publick preaching, or of ministering the Sacraments in the congregation" did not admit of individual pretensions to authority.²⁴ In this vague phrasing, no mention is made of bishops. The Ordinal, however, makes clear that bishops possess this authority, by which other ministers and their functions are ordered. The same order makes much of the bishop's newly emphasized role as a teacher of the faith. Three out of the eight questions addressed to bishops-elect in the Ordinal have to do with diligence and orthodoxy in teaching.

The episcopate is a witness to the visible nature of the Church on earth, which is composed of all the baptized and has a mission to preach to all within earshot: the godly, the unregenerate, the fallen and the indifferent. As an element of Anglican polity, the episcopate has shown that Anglicanism believes that the Church is not to be viewed as a self-selected coterie of the godly but as the company of all faithful people.

The Presbyterate or Priesthood

Unlike both Roman Catholics and the Continental Reformers, Anglicanism has avoided excessively defining the presbyterate or priesthood.²⁵ As with the episcopacy and the diaconate, the Anglican presbyterate was simply carried on from the pre-Reformation English Church. Indeed, in daily life, there was very little change in the duties of a priest during the Reformation.

Anglicanism did reject certain medieval errors as well as stress in the Ordinal several basic functions of the reformed Catholic priesthood. First of all, Anglicanism rejected the notion that the priest's liturgical function is to offer a propitiatory sacrifice anew at each Mass. Secondly, Anglicanism rejected any concept of presbyteral dignity based on such notions of propitiatory sacrifice.

At the same time, Anglicanism has consistently pointed up the pastoral and teaching roles of a parish priest. It was for this reason that Anglican clergy historically have been among the best educated anywhere in the Church. Ideally, a parish priest would care for and instruct all people who lived within his parish. The Anglican presbyterate has also retained the privilege of, among other things, performing baptisms, blessing marriages, and administering the Eucharist. A priest's authority to preach, to administer the sacraments, and to care for souls comes from the bishop.

The Diaconate

Anglicanism has had little to say about the diaconate other than what is found in the Ordinal. Indeed, for much of its history, Anglicanism has viewed the diaconate as little more than a step (often exceedingly brief) towards the priesthood. Another problem in understanding the roles of the diaconate is that many of its original functions, such as financial and administrative ones,

²⁴ Article XXIII.

²⁵ Although in Greek, the terms "priest" and "elder" are two different words, in English both 'priest' and 'presbyter' are interchangeable. This fact is reflected in the use of both terms in the text.

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eventually came under the care of the laity. Despite this shift of some duties in the life of the Church, Anglicanism retained a Catholic understanding of the episcopally ordered diaconate, thereby rejecting any tendency to make the diaconate a lay office.

The essential character of the diaconate, however, is still that of service. According to the Ordinal, the deacon serves the bishop by assisting a priest in his liturgical, pastoral, and didactic work within a parish. In practical terms, deacons have traditionally aided the parish priest in administering Holy Communion, reading lessons, catechizing youth and adults, taking communion to the sick and home-bound, caring for the poor and widows and, when the priest is absent, administering Baptism and preaching. Historically, deacons have had the privilege, when present, of reading the Gospel during the Eucharist.

Affirmation

It is thus affirmed that the bishop is the visible head of a particular church or portion of a church (e.g., a diocese) entrusted to him at his consecration; this headship makes him the ordinary president at all sacramental ministrations therein, and confers upon him the sole prerogative to ordain and confirm. Vested in the order of the episcopate is the faculty, by right of succession, to exercise singularly the spiritual authority that resides collectively in the Church within such canonical, provincial, or diocesan bounds as may apply in any given case.

It is also affirmed that presbyters are fellow overseers and elders with bishops, though theirs is an authority given by delegation and not by right of succession. Vested in the order of the presbyterate is the faculty to exercise collegially with the bishop spiritual authority in the Church within such canonical, provincial or diocesan bounds that may apply in any given case. Presbyters are entrusted at their ordination with the spiritual faculty to remit and retain sins through the ministry of Word and Sacrament in the Church. Finally, in Anglican parlance, "presbyter" and "priest" are equivalent and are to be carefully distinguished from terms referring to the Old Testament sacrificial priesthood (e.g., Gr. *hieros*).

It is also affirmed that the order of deacon is a distinct ministry directly instituted by the Apostles in the early days of the Church for the service of charity.²⁶ For this reason, the deacon retains a special relationship of submission and obedience to the bishop, who alone lays hands on him in ordination. According to the Ordinal, the spiritual graces conferred at the ordination of a deacon are the confirmation and strengthening of the charisms, or spiritual gifts, previously exhibited in a person's life, along with the authority to use these gifts representatively in the image of the Christ the servant.

VI. Worship

Preface

In the words of the *Westminster Shorter Catechism* (1647), "the chief end of man is to glorify God and enjoy him forever." In worship, we come together not so much to gain a blessing from God as to perform a service in offering "ourselves, our souls and bodies to be a reasonable, holy, and living sacrifice unto the Lord."²⁷ From the start of the Reformation, Anglicans have believed that worship ought to be liturgical in a language understood by the people, ought to profess the Christian faith, and ought to be (as St. Paul stipulates) reverent and orderly.²⁸

Liturgy

Anglicans have consistently rejected *ex tempore* prayer as the primary form of worship.

²⁶ Cf. Acts 6

²⁷ *Book of Common Prayer* (1928), P. 81, based on Romans 12.1.

²⁸ 1 Corinthians 14.40.

In Scripture, one finds the use of prescribed forms of prayer.²⁹ Further, the tradition of set forms of liturgical prayers goes back to Apostolic times and enjoys the support of the Universal Church.³⁰ Anglicans have also tried to continue the original English Prayer Book's purpose of being a common Prayer Book for all people. Finally, a liturgy, by its very nature, is corporate, and thus best fitted to the Biblical understanding of the corporate nature of the Church.

A Profession of Faith

The liturgy ought to conform to the axiom, *lex orandi lex credendi*:³¹ properly, rites and ceremonies ought to express the historic faith of the universal Church through the open reading of Scripture, the preaching of the Gospel, the administration of the sacraments, and theologically sound composition of prayers and hymns. As the Book of Common Prayer has historically been central to Anglican self-identity, it ought also to express the fullness of classical Anglican faith and devotion.

Reverence and Orderliness

In worship, a congregation comes before God with praise and thanksgiving but mindful of its own unworthiness and sinfulness. The reverence of worship is a necessary antidote to human egocentrism. Reverent and orderly worship also enables the community to understand that it is bound together by the Holy Ghost in love for God rather than by the shared opinions of individual people. Reverent worship draws the congregation out of the secular and into the sacred. In this way, both the individual and the community are constantly reminded of the spiritual, corporate, historical and mystical aspects of the Body of Christ.

Affirmation

It is therefore affirmed that worship involves man's highest duty, to honor God. In worship, man is enabled by God to offer him what he cannot offer of his own ability, namely, right praise. Worship is both the duty of mankind and a way towards the end of his salvation. This eternal dimension to worship is reflected in its corporate, historical and mystical aspects, in which individual worshippers and congregations are linked to the worship of the heavenly hosts and Christians of all races, cultures and historical periods. Since the worship of the Church is one activity carried on in various contexts, it demands due order and seemliness in its environment and execution. For the same reason, the Church ought to take care that the forms by which it worships in specific circumstances-rites and ceremonies bear a visibly organic relationship to those forms established and used by the wider Church.

²⁹ For example, the Psalter, synagogue worship, and the Lord's Prayer.

³⁰ "And, besides that the prescribing a form in general is more edifying, than to leave everyone to do what seems good in his own eyes, we have concurrent testimony, experience, and practice of the Universal Church; for we never read or heard of any Church in the world, from the Apostles' days to ours, but what took this course." William Beveridge, *A Sermon on the Excellency and Usefulness of Common Prayer*, [A sermon preached at the opening of Saint Peter's, Cornhill, November 27, 1681.]

³¹ "Prosper of Aquitaine, in chapter eight of *Official Pronouncement of the Apostolic See on Divine Grace and Free Will*, wrote, 'ut legem credendi lex statuat supplicandi [so that the law of praying may establish a law of believing].' See Geoffrey Wainwright, *Doxology*, ch. 7, "Lex Orandi," for a review of the tag *lex orandi, lex credendi* and the relationship between the Church's role as a custodian of God's word to man in the Bible and a keeper of man's words to God in liturgy.

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Postscript Liturgical Revision

The Preface of the 1662 Book of Common Prayer clearly advocates the necessity and utility of liturgical revision.³² Anglicans have never opposed liturgical reform as demonstrated by the production of the various historic Prayer Books (1549-1928). The Preface, however, also clearly states that such revisions and alterations ought to be made, "yet so as that the main body and essential parts of the same (as well in the chiefest materials, as in the frame and order thereof) have still been continued and unshaken." In short, liturgical revision should be a slow, evolutionary process that, far from attempting to lead the Church into new truth or to posit new revelation, states the Faith of the Church past and present. Further, the Preface in no way envisages drastic changes to the idiom by which the faith is witnessed to or worship offered.

ATTACHMENT B

A Resolution Regarding FAMILY RADIO

WHEREAS, the Diocese of the Southeast of the Reformed Episcopal Church meeting in its Thirtieth Council at Grace Reformed Episcopal Church in Monks Corner, South Carolina on September 13, 2002, believes that it is the clear teaching of Scripture that:

1. The Church is the Body of Christ (Colossians 1:24),
2. The Church is pillar and ground of the truth (I Tim. 3:15) and thus must speak out regarding the truth and expose error
3. That the Church is established by our Lord Jesus, and not by man, and that the very gates of Hell will not prevail against it (St. Matthew 16:18),
4. That the Church is purchased with his blood, "the blood of God." (Acts 20:28),
5. That the Church has been marked since its establishment by sound doctrine, ministry of the Word, edifying fellowship, rightly administered Sacraments, and prayer (Acts 2:42), and

WHEREAS, the Thirty-Nine Articles of Religion which recognize, according to the teachings of Holy Scripture, that the Church of Christ "... is a congregation of faithful men, in which the pure Word of God is preached, and the Sacraments be duly ministered according to Christ's ordinance, in all those things that of necessity are requisite to the same." (Article 19) And that "The Church hath power to decree Rites or Ceremonies, and authority in Controversies of Faith" and that the Church is a witness and a keeper of Holy Writ (see Article 20), and

WHEREAS, Bishops and Presbyters in particular, and all faithful Christians in general, have a sacred duty to "banish and drive away from the Church all erroneous and strange doctrine contrary to God's Word; and both privately and openly to call upon and encourage others to the same." (I Tim 1, Titus 3:10-11, *Book of Common Prayer*). And

³² "The Particular Forms of Divine Worship, and the Rites and Ceremonies appointed to be used therein, being things in their own nature indifferent, and alterable, and so acknowledged; it is but reasonable that upon weighty and important considerations, according to the various exigency of times and occasions, such changes and alterations should be made therein, as to those that are in place of Authority should, from time to time, seem either necessary or expedient."

OF THE REFORMED EPISCOPAL CHURCH

WHEREAS the Holy Scripture teaches that heresies will come in order that those who are genuine believers will be manifested and false professors and heretics exposed (I Cor. 11:9) and

WHEREAS, Harold Camping, President and co-founder of Family Radio, since 2001, has openly taught, contrary to the Holy Scriptures, that; "the king in the churches is Satan, that the Church age is over, that in obedience to God, Christians should depart from their churches, and to retreat into home fellowship groups where there are no officers, no discipline, and no Sacraments, and that the Sacraments of Baptism and Holy Communion are merely ceremonial ordinances that have passed away," along with other unbiblical teachings such as is stated in his book *1994?* and

WHEREAS, Mr. Camping's dangerous teaching has resulted in the dissolution of at least two local churches and has caused a number of individuals to depart from other churches, and

WHEREAS, since 1956 Family Radio carried doctrinally sound programming and as a result many faithful Christians listen to Family Radio and have a high degree of confidence in the teaching found there, possibly causing them to uncritically accept the teaching found there, and

WHEREAS, Family Radio affiliate WFCH, based in Charleston, South Carolina, carries Mr. Camping's teachings to the areas in which the majority of the Reformed Episcopalians in the Diocese of the Southeast live and members of our parishes in other areas may be exposed to his teaching through other stations, short-wave radio or the Internet,

NOW THEREFORE be it resolved that, the Diocese of the Southeast of the Reformed Episcopal Church meeting in its Thirtieth Council at Grace Reformed Episcopal Church in Moncks Corner, South Carolina, September 13, 2002, does hereby declare Mr. Camping's teaching to be heretical, contrary to Holy Scripture, and do warn believers of the danger of these teachings as they do wrest the Scriptures to the destruction of the soul (II Peter 3:16-17, "as also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction. Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness"). And

Be it further resolved that the Diocese of the Southeast of the Reformed Episcopal does hereby call upon all believers to earnestly pray that Mr. Camping will repent of his heretical teachings,

Be it further resolved that, the Diocese of the Southeast of the Reformed Episcopal Church in accordance with the Scriptural admonition, call upon all the members of our parishes and upon true believers everywhere to reject the heretical teachings of Mr. Camping and implores them to avoid him (Romans 16:17-18, "Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple").

This Resolution passed unanimously by the Synodical Council, Diocese of the Southeast of the Reformed Episcopal Church on September 13, 2002 AD.

THE FIFTY-FIRST GENERAL COUNCIL

ATTACHMENT C

U. S. Anglican Congress Atlanta Covenant December 4-7, 2002 The Cathedral of St. Philip

We are Christians from more than ten jurisdictions (branches) of the One Church of God in the Anglican tradition, uniting for the Coming King, our Lord and Savior Jesus Christ.

We are drawn from the Episcopal Church, the Reformed Episcopal Church, the Anglican Province of America, the Anglican Mission in America, and many of the continuing and traditional churches. After preparatory gatherings in November 2000 and January 2002, nearly three hundred of us have come together at The Cathedral of St. Philip, Atlanta, Georgia. December 4-7, 2002. Present with us are more than twenty bishops in addition to many priests, deacons and laypeople.

Primates of the Anglican Communion who are present include Archbishop Bernard Malango of Central Africa, and the recently retired Anglican Primate of the Southern Cone of South America, Bishop Maurice Sinclair. Also present is the Presiding Bishop of the Reformed Episcopal Church, the Rt. Rev. Leonard W. Riches, and the Presiding Bishop of the Anglican Province in America, the Most Rev. Walter Grundorf.

Our gathering gives substance to emerging models of orthodox Anglicanism. The ultimate purpose for this new paradigm is the proclamation of the glorious Good News of the Death, Resurrection and Ascension of Jesus Christ. We are determined that the fragmentation within that quadrant of Christendom known as the Anglican Way no longer hinder our obedience to the Gospel imperative.

We are feeling our way toward a new style and depth of unity, thereby stimulating reform and renewal in western Christianity so that the Gospel might be released, more than ever before, to the world around us. This fresh pattern of relationship is unflinchingly global. We have come from the Old, New and Two-Thirds worlds, converging around the Faith Once Delivered in Holy Scripture as God's Word written, and the great Ecumenical Creeds (Apostles' and Nicene), and expressed in the comprehensiveness of worship and Anglican life.

English author and scholar, the Rev. Canon Michael Green, has encouraged us with his clear insights into the unique message of Jesus Christ in the midst of a multiplicity of religions. Canon Green's presence tangibly connects us with the International Consultation on the Future of Anglicanism, held in June 2002 at Oxford University.

We link arms with the Anglican Essentials movement in Canada and the various expressions of dynamic orthodox Anglicanism in Britain. These are all important efforts to uphold the authority of holy Scripture and the teachings of the Ecumenical Creeds within the One, Holy, Catholic and Apostolic Church through the ages. With them we reaffirm the balance of Anglicanism as expressed in the Thirty-Nine Articles of Religion, the historic Books of Common Prayer, and the Ordinal.

As part of this emerging Anglican configuration, we join in enthusiastic partnership with the Church in the Two-Thirds World. We are heartened by the presence of a Primate and former Primate from dynamic parts of the Anglican world, in addition to the Anglican Bishop of Bolivia. Their companionship is a clear expression of our growing closeness with the Two-Thirds World Church. These leaders represent the energy of global Christendom as it blossoms in Africa, China, Southeast Asia, and Latin America, and they have responded affirmatively to the models for church life that we are exploring.

OF THE REFORMED EPISCOPAL CHURCH

The Two-Thirds World Church. While upholding the authority of Holy Scripture and affirming the historic creeds, is vibrant and energetic, they steadfastly maintain their commitment to the biblical family (one male and one female in addition to their children), upholding Scriptural norms of charity, purity, and holiness of living. The global Church is orthodox and comprehensive within the parameters set by historic Anglicanism. Their representatives have enriched and encouraged us with good news from their churches, despite difficult circumstances and severely limited resources.

At the same time, those from the Two-Thirds World are concerned by the declining witness of Anglican Churches in the West, with the assertiveness of anti-biblical and anti-creedal revision and the inevitable departures from apostolic faith and practice. Nevertheless, in the midst of these challenges, they have shared love and loyalty with Anglicans in the west, encircling us with their Episcopal presence, fellowship and communion at this Congress. The outcome is a joyful unity between this Congress and much of the Anglican Communion, and we boldly reaffirm our shared allegiance to the living God who has revealed himself to us in Jesus, the Christ. In concert with their concerns we draw special attention to this Covenant the excellent proposal *To Mend the Net* [published by the *Ekklesia Society*] and petition the Primates of the Anglican Communion at their next annual gathering to review it, endorse it, and implement it.

This emerging pattern is multi-jurisdictional. In the spirit of the 1998 Resolution of the Lambeth Conference of Bishops to reach out to those Anglicans separated from the Anglican Communion, this Congress consists of Episcopalians, Reformed Episcopalians, AMiA, and continuing and traditional Anglicans who have worked and worshiped together as equals. Like streams flowing into one mighty river, we are evangelical, catholic, and charismatic. We represent the traditional and the contemporary, and have joined together in free flowing praise music and the high ceremony of solemn evensong.

The Congress does not seek to alter jurisdictional boundaries or commitments. This new configuration is a network rather than a formal hierarchical structure, in which we seek to safeguard one another's convictions and honor each other's canonical limitations, while advancing the Gospel and developing an appropriate style of orthodox ecumenism. As a result, others such as the Charismatic Episcopal Church and additional continuing and traditional jurisdictions are expressing eagerness to share this journey with us.

This new model expects positive change to come from the grassroots. It further recognizes that active leadership and participation by the laity is crucial. It is no accident that the Congress Steering Committee is chaired by a layperson. The voice of the laity has been heard in every facet of the Congress, but especially in small breakout groups. where laity and clergy together have explored their vision for the future of Anglicanism. Imm these came extensive reports that will become the raw material of the quest for a changed form of orthodox ecumenism and mission in and from the West, especially in light of the radical cultural shifts that are taking place.

It is our desire to define ourselves in terms of what we are, and not negatively, we want action and not just another declaration. In the months to come we will be seeking ways we can cooperate in mission with one another. The following ideas express grassroots insights and desires:

- Networks within which ministry and active communication take place
- Relationships that reverse the process of fragmentation
- An on-going process of reconciliation
- Harmony on Anglican fundamentals with flexibility on contentious issues such as the

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ordination of women, while respecting one another's discipline

- Top priority given to an aggressive and passionate policy and strategy for mission and evangelism: personally, nationally and globally
- Facilitation of one another's endeavors in the strategy and practicalities of church planting
- Active ministry and an effective strategy for ministry and mission within the context of radically increasing ethnic diversity especially among Hispanics
- Whole-hearted education of the laity through discipleship
- Intentionally raising up a whole new generation of younger leaders
- Systemic changes in selection and training for leadership and ordination
- Exploration of Archbishop Rowan Williams' suggestion regarding the feasibility of parallel provinces, as well as alternative modes and patterns of diocesan structure

All reports will continue to be carefully analyzed, and the results will be made available for future dreaming, visioning, planning, and action.

This new configuration of orthodox ecumenism is black, white, and Hispanic, reflecting considerable ethnic diversity, and made up of those who are privileged as well as the disenfranchised. For example, the presence of the Reformed Episcopal Church, with 30% African Americans, and with the strong Two-Thirds World ties, this congress demonstrates a crossing of all racial and ethnic boundaries. In addition, challenged by Joni Erickson Tada, a quadriplegic for thirty-five years, we are being called to participate in the sufferings of Christ by reaching all peoples with His love that all might repent, believe, be reconciled, and experience healing. In fidelity to Jesus Christ and His Word, no human boundaries are sacrosanct.

As an expression of the convergence this Congress has advanced, two separate groups signed the Kingdom Norms statement. First, twenty bishops signed the Kingdom Norms as an expression of unity. Second, young Anglican clergy and laity met, crafting their own statement of allegiance to the Kingdom Norms, and set in motion an internet network to promote mutual support in mission.

Finally, that we might reach the next level of cooperation, the work of this Congress is being extended. The Steering Committee will give way to a Task Force of lay and clergy representatives drawn from those jurisdictions present, and whose agenda will be shaped by every facet of the Congress. It will be convened by the Rt. Rev. Leonard W. Riches, Presiding Bishop of the Reformed Episcopal Church. His leadership was attested by the spontaneous laying on of hands by all bishops present at the close of the Congress. The next meeting, to be convened within one hundred and twenty days of the Congress, will determine our next steps as Anglicans uniting for the coming King, and will include a plan to invite and involve all in the continuum of traditional Anglicanism. The engagement period among orthodox Anglicans in the west begins!

OF THE REFORMED EPISCOPAL CHURCH

ATTACHMENT D

A REFORMED EPISCOPAL RESPONSE to ECUSA General Convention August 8, 2003

The Reformed Episcopal Church disagrees with and is saddened over the Episcopal Church's confirmation of a divorced, practicing homosexual to the Episcopacy and their failure to condemn the blessing of same sex unions. At the 46th General Council of the REC (1990), the following statement on sexuality was written based, on the authority of the Holy Scripture and historic Christian beliefs and ethics:

A RESOLUTION REGARDING CHRISTIAN SEXUAL ETHICS

RESOLVED, that we, the 46th General Council of the Reformed Episcopal Church, reaffirm the biblical standard given for the well-being of society:

1. That sexual intercourse should take place only between a man and a woman who are married to each other.
2. That fornication, adultery, and homosexual acts are sinful in all circumstances.
3. That Christian leaders are called to be exemplary in all spheres of morality, including sexual morality, as a condition of being appointed or remaining in office.
4. That the Church is called upon to show Christ-like compassion to those who have fallen into sexual sin, encouraging them to repent and receive forgiveness, and offering the ministry of healing to all who suffer physically or emotionally as a result of such sin.

(Adopted by the 46th General Council of the Reformed Episcopal Church, meeting at St. Marks Reformed Episcopal Church, Jenkintown, PA, Wednesday, May 23, 1990.)

The Articles of Religion, doctrinally subscribed to by the Reformed Episcopal Church and most of the worldwide Anglican Communion, speak at two particular points on the Scriptural parameters of the Church and its councils. Article 20, "Of the Authority of the Church," states, "It is not lawful for the Church to ordain any thing that is contrary to God's Word written, neither may it expound one place of scripture that it be repugnant to another". Also Article 21, "Of the Authority of General Councils," adds, "Forasmuch as they be an assembly of men, whereof all be not governed by the Spirit and the Word of God, they may err, and sometimes have erred, even in things pertaining unto God... unless it may be declared that they be taken out of Holy Scripture." Extending the principles stated in Article 21, the error embraced at the Episcopal Church's recent convention, pertaining to matters of sexuality and the authority of Holy Scripture, should not be understood to be the expression of the will of the Holy Spirit and therefore moves that branch of Christ's Church away from the Historic Christian Faith.

Consequently, ECUSA's decisions will surely impair and impede substantive ecumenical dialogue with the Reformed Episcopal Church. These discussions have been recently chaired by the evangelical Bishop of the Diocese of South Carolina, the Rt. Rev. Ed Salmon, along with the competent administration of Dr. Tom Ferguson of the Ecumenical Office of the Episcopal Church. The following resolution was the result of over sixty years of meetings and discussions between the Episcopal and the Reformed Episcopal Church:

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Resolution 006 Ecumenism: Dialogue with the Reformed Episcopal Church

Resolved, That the General Convention receive with thanksgiving the start of ecumenical dialogue with the Reformed Episcopal Church (REC) and the Anglican Province of America (APA), occasioned by Resolution D047 of the 73rd General Convention. Be it further, Resolved, That the 1940 Report of the Committee on Approaches to Unity of the Episcopal Church and the Report submitted to the Bishops of the Anglican Communion by this Church concerning the validity of Holy Orders of the Reformed Episcopal Church be referred to the Standing Commission on Ecumenical Relations for study during the 2003-2006 triennium and that the Commission report back to the 2006 General Convention on the validity of Holy Orders of the Reformed Episcopal Church.

Explanation:

The 1998 Lambeth Conference (Resolution IV. 11) and the 73rd General Convention of the Episcopal Church (Resolution 0039) have both requested that Anglicans initiate ecumenical dialogue with "a view to the reconciliation of all who own the Anglican tradition (Lambeth IV. 11 b)." The recognition and reconciliation of ordained ministries is part of the Episcopal Church's commitment to seeking visible expression of unity and a means to foster common mission and witness in the world. The status of the Holy Orders of the Reformed Episcopal Church will be an important component in any ecumenical discussion with that church. This issue was first addressed in the 1940 Report of the Commission on Approaches to Unity. This commission produced a favorable assessment of the Holy Orders of the Reformed Episcopal Church. The Report was circulated to Bishops of the Anglican Communion in December of 1941. The Second World War precluded discussion of the report. Since no official action was ever taken by the General Convention, this resolution asks the Standing Commission on Ecumenical Relations to study and update, if necessary, the previous report.

In early October of this year, the Reformed Episcopal Church will have Bishops and General Committee meetings. A significant part of the agenda will concern the negative impact of the Episcopal Church's recent decisions regarding human sexuality on its relationship with the REC, as well as the REC's potential relationship with the larger Anglican Communion as expressed at the 1998 Lambeth meeting seeking, "A vie to the recognition and reconciliation of all who own the Anglican tradition" (Lambeth IV. II .b). In the interim, the REC remains in prayer for our brothers and sisters in Christ in ECUSA that they will come to a better mind. We also most especially support and pray for the Bishops, Presbyters, Deacons and Laity in ECUSA who stand for the Historic Christian Faith, under the authority of Christ, who revealed His will and commands, by the Holy Spirit, in Holy Scripture.

We will continue to honor our developing relationship with the American Anglican Council, and our fellow participants of the U.S. Anglican Congress, from which the Atlanta Covenant was derived, by supporting "orthodox Anglicans" in any way that we can.

Respectfully,

The Most Rev. Leonard W. Riches, Presiding Bishop and
Bishop Ordinary, Diocese of the North-East and Mid-Atlantic

The Rt. Rev. Royal U. Grote, Jr.
Bishop Ordinary, Diocese of Mid-America

The Rt. Rev. James C. West
Bishop Ordinary, Diocese of the South- East

The Rt. Rev. Ray R. Sutton, Ph.D.
Chairman, of the Interchurch Relations Committee, REC

ATTACHMENT E

ANGLICAN COMMUNION NETWORK ANNOUNCES COMMITMENT OF ANGLICAN GROUPS TO MAKE COMMON CAUSE

200,000 come together in new alliance

The Anglican Communion Network (ACN) announced today an unprecedented alliance of six groups in the Anglican tradition. The groups, all based in the U.S. have committed to a "common cause" under the chairmanship of the Rt. Rev. Robert Duncan, ACN Moderator.

In a letter to the Archbishop of Canterbury, leaders of the Reformed Episcopal Church (REC), the Anglican Mission in America (AMIA), Forward in Faith North American (FIFNA), the Anglican Province in America (APA) and the American Anglican Council (AAC) pledged "to make common cause for the gospel of Jesus Christ and common cause for a united, missionary and orthodox Anglicanism in North America."

As a whole, the groups represent or provide pastoral oversight for approximately 200,000 Christians in the Anglican tradition.

Calling divisions among orthodox Anglicans in North America "scandalous", the letter goes on to state that the signatories clearly committed to cooperation through "additional steps as will help all observers to recognize that a new day is dawning."

"To see orthodox Christians in the Anglican Tradition move from competition and divisiveness to cooperation signifies a new season in the life of the Church," Bishop Duncan said. "This is not a declaration of organic unity - far from it - but it is a proclamation that we can function as allies in the common cause of Jesus Christ," he added.

The Reformed Episcopal Church and the Anglican Province in America had been engaged in ecumenical dialogue with the Episcopal Church for years, but actions of ECUSA's General Convention 2003 halted such efforts. Both welcomed the opportunity to join the common cause initiative undertaken by the Anglican Communion Network.

"The events of history have resulted in separations among those who claim the same Anglican heritage. The circumstances of the present compel us to find ways of reestablishing and rebuilding relationships among all those in the Anglican world who remain steadfast in holding 'the faith once delivered to the saints'," said the Rt. Rev. Leonard W. Riches, REC Presiding Bishop.

"We share a common heritage with our orthodox brethren in the Episcopal Church and pledge our support in building unity among faithful Anglicans," said the Rt. Rev. Walter Grundorf, Presiding Bishop of the APA.

Leaders of the various Anglican groups pointed to the growing crisis within ECUSA and the importance of working cooperatively for creative solutions to fulfill the mission of the Church.

"Even as we watch with some sadness the painful yet necessary realignment in the Anglican Communion, I am encouraged by the willingness of a growing number of orthodox groups and voices to work together and to shape a new Anglican witness for the 21st Century," noted the Rt. Rev. Charles Murphy III, Chairman of the Anglican Mission in America.

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"The Holy Spirit is uniting Biblically-centered Anglican jurisdictions and organizations for the common cause and integrity of the Gospel of Jesus Christ; and for the necessary re-alignment of the Church," the Rev. Dr. David L. Moyer, FiFNA President.

"The crisis of faith and authority in this Episcopal Church that cripples, undermines and damages the witness of the Anglican Communion in North America has impelled us as leaders to embrace and uphold each other in unity of spirit and action.

We have prayerfully committed ourselves to each other in this new relationship for the maintenance and growth of our Anglican heritage for our children and our children's children."

The American Anglican Council, which, with other orthodox groups in ECUSA, assisted in organizing the Anglican Communion Network and serves as its interim Secretariat, considers this a key alliance.

"We have maintained, since the debacle of General Convention 2003, that realignment in North America is a necessity," said the Rev. Canon David C. Anderson, AAC President. "Our common cause effort with these other Christian communities increases our numbers, our strength and our witness."

The Anglican Communion Network is a growing ecclesial structure that counts nine Episcopal Dioceses and scores of individual Episcopal congregations as affiliates.

The affiliated dioceses provide pastoral oversight for approximately 140,000 communicants in 595 local congregations. The scores of individual Anglican Communion Network parishes account for thousands more.

Approximately 14,000 communicants worship in the 137 churches of the Reformed Episcopal Church. The Anglican Province of America includes 55 congregations in the United States with some 5,000 members as well as a further 15,000 members overseas. The Anglican Mission in America counts 65 member congregations and numerous church plants where some 15,000 Anglican Christians worship.

Though many in Forward in Faith North America and the American Anglican Council are also members of a Network-affiliated diocese or parish, both have memberships that number in the tens of thousands.

OF THE REFORMED EPISCOPAL CHURCH

ATTACHMENT F

6th June, A.D. 2004
Trinity Sunday

The Most Rev. & Rt. Hon. Rowan Williams
Archbishop of Canterbury
Lambeth Palace
London SE1 7JU ENGLAND

Dear Archbishop Williams,

Grace and peace from God the Father and from our Lord Jesus Christ.

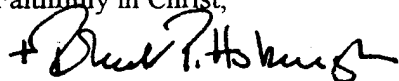
Much has been made of the divisions among the orthodox here in North America. The divisions are, in fact, scandalous and we recognize that we must do everything we can to bring them to an end.

We write to you as leaders of key Anglican movements in North America. We write to you in cooperation with and under the chairmanship of Bishop Bob Duncan, Moderator of the Network of Anglican Communion Dioceses and Parishes.

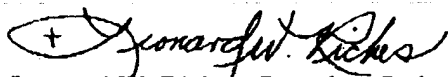
This letter is a first step in signifying our commitment to make common cause for the gospel of Jesus Christ and common cause for a united, missionary and orthodox Anglicanism in North America. While little trumpeted, there are already numerous specifics of cooperation among us. Our intention is to take such additional steps as will help all observers to recognize that a new day is dawning among us.

As we seek to do our part, please be assured of our prayers for you as you strive to give leadership at this extraordinary moment in the history of the Christian Church and of the Anglican Communion.

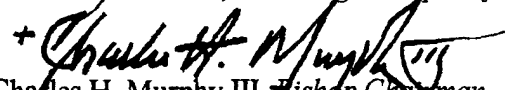
Faithfully in Christ,



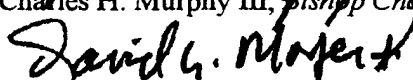
Robert Wm. Duncan, *Moderator, Network of Anglican Communion Dioceses and Parishes*



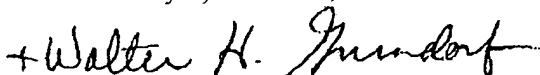
Leonard W. Riche, *Presiding Bishop, Reformed Episcopal Church*



Charles H. Murphy III, *Bishop Chairman, Anglican Mission in America*



David L. Moyer, *President, Forward in Faith North America*



Walter H. Grundorf, *Presiding Bishop, Anglican Province of America*



David C. Anderson, *President, American Anglican Council*

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ATTACHMENT G

For Immediate Release February 11, 2005

In response to a request from five Primates of the Anglican Communion, representatives of nine Anglican entities from the US and Canada met in Atlanta, GA, February 9-11, 2005. The Round Table of "Common Cause Partners," called and hosted by Anglican Communion Network (ACN) Moderator Robert Duncan, included leaders of the American Anglican Council, the Anglican Communion in Canada (ACiC), the Anglican Mission in America (AMiA), the Anglican Province of America (A PA), the Anglican Essentials Federation in Canada, Forward in Faith North America (FIFNA), the Anglican Network in Canada (ANiC) and the Reformed Episcopal Church. This week's meeting continues efforts launched in June 2004 through a pledge of Common Cause signed by representatives of the American Anglican Council, the Anglican Communion Network the Anglican Mission in American, the Anglican Province of America, Forward in Faith North America and the Reformed Episcopal Church. The text of their closing statement follows:

A Statement of Anglican Common Cause Partners in North America

"It is appropriate that we have begun this season of Lent expressing our joint repentance for divisions that have separated us and weakened the Body of Christ. In our inability to achieve unity in the past, we have failed to honor Christ, and for that we are truly and humbly sorry. We pray that our fresh unity in commitment and purpose will serve not only those individuals and congregations we represent, but more importantly our Lord and Savior Jesus Christ."

"In this historic gathering, we experienced excitement as well as positive, harmonious, and fruitful discussions. We rejoice that we have agreed to stand united in commitment to Biblical faithfulness within a missionary movement during this defining moment in Anglicanism, a moment requiring our best efforts as we face an uncertain future. We desire to remain connected with faithful Anglicans worldwide and intend to move forward together to fulfill a compelling picture of a preferable future."

Signed by:

The Rt. Rev. William Duncan, *Anglican Communion Network*
The Rev. Canon David C. Anderson, *American Anglican Council*
The Rt. Rev. Peter Beckwith, *American Anglican Council*
Mrs. Cheryl M. Chang, *Anglican Network in Canada*
Mr. Michael Edward, *Anglican Essentials Federation in Canada*
The Most Rev. Walter H. Grundorf, *Anglican Province of America*
The Rev. John A. M. Guernsey, *Anglican Communion Network*
The Rev. Dr. Kendall Harmon, *Anglican Communion Network*
The Rt. Rev. Thomas Johnston, *Anglican Mission in America*
The Rev. Canon Charlie Masters, *Anglican Essentials Federation in Canada, Anglican Network in Canada*
The Rt. Rev. Chuck Murphy, *Anglican Mission in America*
The Rev. Canon Jonathan Ostman, *Forward in Faith North America*
The Most Rev. Leonard W. Riches, *Reformed Episcopal Church*
The Rev. David Short, *Anglican Network in Canada*
The Rev. George Sinclair, *Anglican Essentials Federation in Canada, Anglican Network in Canada*
The Rev. Canon Tim Smith, *Anglican Mission in America*
The Rt. Rev. Ray Sutton, *Reformed Episcopal Church*
The Rev. Canon Warren Tanghe, *Forward in Faith North America*
Mr. Peter Turner, *Anglican Communion in Canada*
The Rev. Dr. Trevor Walters, *Anglican Network in Canada*
The Rev. Canon John Paul Westin, *Anglican Essentials Federation in Canada*
The Very Rev. Erich A. Zwingert, *Anglican Province of America*

ATTACHMENT H

Press Release: March 24, 2005

Common Cause Partners Plan for the Future

Representatives of nine Anglican entities in North America gathered for a second meeting of Common Cause Partners March 9-11, 2005, in Atlanta, Georgia. This partnership is committed to making common cause for the Gospel of Christ as well as for a united missionary-driven Anglicanism in the United States and Canada. Over the years ahead, Common Cause seeks to unite the entire Anglican orthodox *diaspora* in North America, as well as hundreds of thousands of new believers, into an umbrella organization in full relationship with the worldwide Anglican Communion.

In their meetings, the group discussed the Anglican Primates' 2005 Communiqué and its various ramifications. The leaders also authorized a task force to work on a protocol for joining the Common Cause Partnership and began plans for a national conference to be scheduled for later this year. In addition, they outlined an informational brochure that will describe the partners and their common commitments.

"Each Common Cause partner expressed a sense of call to provide leadership at this extraordinary moment in the history of the Christian Church and the Anglican Communion," said Bishop Robert Duncan, Moderator of the Anglican Communion Network and chair of the Common Cause Partnership. "We renewed our commitment to each other, deepened relationships and had meaningful discussions about the future of Anglicanism in North America. The actions of the Primates have given us all a significant sense of hope and encouragement."

Drawn together in spring of 2004, the nine Common Cause Partners are: the American Anglican Council, the Anglican Communion in Canada, the Anglican Mission in America, the Anglican Communion Network, the Anglican Province of America, the Canadian Essentials Federation, Forward in Faith North America, the Network in Canada and the Reformed Episcopal Church.

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[ATTACHMENT I-DRAFT]

Commitments for The Communion of Anglican Provinces, Jurisdictions, and Ministries in the Americas (CAPJMA- [now FACA, secretary])

The High Priestly prayer of Jesus makes it clear that the will of God is that His people enjoy the unity that is modeled in the Trinity of God, the regrettable reality is a history of fracture and division. In obedience to Jesus Christ, we seek to respond to His call to unity in the following commitments:

Commitment I

We share commitment to, and understanding of Anglican Identity that includes:

- The supremacy of Biblical authority that rises out of relationship with Christ, Who is the Living Word of God.
- The necessity to conform to the historic formularies of Anglicanism in faith, worship, and discipleship including Classical Anglican Prayer Book Worship and Ordinal (three-fold historic ministry)
- Three Creeds and four undisputed Ecumenical Councils
- The momentum of authentic Anglicanism to work and move toward unity with those who share these values
- Solidarity with the faithful Anglicans of the Global South is spiritually more significant than direct communion with Canterbury

Commitment II

We are committed to Gospel initiatives which include:

- Biblically faithful and properly ordered worship which honors God in Word and Sacrament
- Clear evangelistic preaching that is ordered to bring people into the saving knowledge of Jesus Christ in a godly community of faith
- Practical ministries and care that faithfully manifest care and offer opportunities for discipleship development

Commitment III

We are committed to collaborative unity to cooperate for mission and ministry to be conformed to Christ and called to:

- A commitment to build mutual relationships both individually and institutionally through formal adoption of this Communion agreement and spending time together
- Mutual recognition of the legitimacy of ministries of the others in this Communion
- A commitment to celebrate and honor each other's various redemptive gifts particularly in regard to preserving historic disciplines of worship and perspectives concerning ordination
- An openness to share overlapping jurisdictions, even to surrender or merge jurisdictions where appropriate,

OF THE REFORMED EPISCOPAL CHURCH

- A willingness to surrender prerogatives, position, or even offices where strategically warranted to serve Gospel purposes

We long for the day when our expression of unity in Christ fully honors God's call for us to be one in Him. Therefore we covenant together in the creation of the Communion of Anglican Provinces, Jurisdictions, and Ministries in the Americas.

The Articles of The Communion of Anglican Provinces, Jurisdictions, and Ministries in the Americas

Article 1: Name

The Name shall be called the Communion of Anglican Provinces, Jurisdictions, and Ministries in the Americas (CAPJMA).

Article 2: Basis

CAPJMA is a 'Communion of Anglican Provinces, Jurisdictions, and Dioceses in the North, Central, and South Americas that hold to the primacy of Holy Scripture, the Ecumenical Creeds and Councils, adhere to the 39 Articles of Religion, and the principles of the Chicago-Lambeth Quadrilateral. Each member jurisdiction has adopted one of the historical Books of Common Prayer (as the primary standard for worship). The autonomy of the individual Provinces, Jurisdictions, Dioceses and their local parishes is in no way restricted or superceded by membership in CAPJMA.

Article 3: Tasks

CAPJMA has five tasks:

- (1) Furthering mutual understanding of its member Provinces, Jurisdictions, and Dioceses with a view to eventual union when deemed practical;
- (2) Propagating the truths of the gospel as articulated and practiced in the historic Anglican way;
- (3) Taking appropriate public and private steps in common causes in order to speak with one voice and act in concert for the welfare and witness of member Provinces, Jurisdictions, and parishes;
- (4) Pursuing a communal and charitable relationship with the world-wide Anglican Communion; and
- (5) Planting mission parishes in areas where there is no orthodox Anglican presence.

Article 4: The Executive Bodies

The executive bodies of the CAPJMA shall be the General Congress and Executive Committee.

Article 5: The General Congress

- (1) The General Congress is the conference of delegates of all communing Provinces, Jurisdictions, and Dioceses. It decides on questions of basic significance. It may issue statements on religious and moral questions of public life if warranted by a given situation. It decides on the admission into communion of Jurisdictions.
- (2) Representation within the General Congress is determined as follows:
 - a. Provinces Jurisdictions and Dioceses of fewer than 2000 communicants within the Americas are entitled to send at the cost of the Province Jurisdiction or Diocese, one lay delegate, one Priest (Presbyter) and one Bishop to sit in each General Congress.
 - b. Provinces Jurisdictions and Dioceses of more than 2000 but less than 5000 members within the Americas are entitled to send at the cost of the Province, Jurisdiction, or Diocese, two lay delegates, two Priests (Presbyters) and one Bishop.
 - c. Provinces, Jurisdictions, and Dioceses of more than 5000 communicants within the Americas are entitled to send at the cost of the Province, Jurisdiction, or Diocese,

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- three lay delegates, three Priests (Presbyters) and up to two Bishops.
- d. Provinces, Jurisdictions, and Dioceses of more than 10,000 communicants within the Americas are entitled to send at the cost of the Province, Jurisdiction, or Diocese, five lay delegates, five Priests (Presbyters) and up to three Bishops.
 - e. Lay and Clergy Delegates are chosen by member Provinces, Jurisdictions, and Dioceses. Presiding Bishops (or in the case of Dioceses, the Ordinary) are automatically Episcopal delegates and choose the other bishops to represent their Province, Jurisdiction, or Diocese in the Communion.
- (3) The General Congress meets every five years at a place and time to be determined by the Executive Committee. Furthermore, the Executive Committee may convene at any time when problems of urgency must be addressed.

Article 6: The Executive Committee

- (1) The Executive Committee implements the decisions of the General Congress prepares the meetings of the General Congress and is empowered to conduct the current business of CAPJMA between General Congresses. It represents in external relationships both nationally and internationally. It is also available to member Provinces, Jurisdictions, and Dioceses for spiritual and practical counsel.
- (2) The Executive Committee consists of all Presiding Bishops of Provinces, Jurisdictions, and Dioceses, plus one Clergy and one lay representative from each Province, Jurisdiction, or Diocese. The General Congress shall elect the Moderator of the Communion out of the Presiding Bishops of member Provinces or Jurisdictions and Dioceses. The General Secretary and Treasurer shall be elected by the General Congress out of the clergy and lay delegates.
- (3) The members of the Executive Committee shall be elected by their respective Province, Jurisdiction or Diocese for a five year term, subject to re-election. If the office of a member of the Executive Committee in his own Province, Jurisdiction, or Diocese terminates between General Congress, then the Executive Committee shall be authorized to seat a replacement chosen by the Province, Jurisdiction, or Diocese affected.
- (4) Normally, the Executive Committee shall hold at least one working session per year. The travel expenses for members shall be paid by the CAPJMA Province, Jurisdiction, or Diocese.
- (5) The General Secretary shall work in assistance to the Moderator of CAPJMA. He shall maintain communication between the CAPJMA Provinces, Jurisdictions, and Dioceses by appropriate means. He shall receive from the Provinces, Jurisdictions, and Dioceses regular reports about their status. He shall prepare the sessions of the Executive Committee and is responsible for their minutes. He along with the Moderator is responsible for the implementation of decisions taken, the correspondence and distribution of reports.
- (6) The treasurer is responsible for the finances of CAPJMA.

Article 7: Meeting of the General Congress

- (1) The Moderator shall conduct all sessions of the General Congress. The Executive Committee shall establish the order for Business and other items of business may be received from the floor and considered in the order determined by the Moderator. In the absence of the Moderator, the Senior Bishop, by date of Consecration, of the member Provinces, Jurisdictions, and Dioceses shall Preside at the Congress.
- (2) One year before the General Congress, the General Secretary shall send written invitations including agenda, to the member Province or Jurisdictions. No later than six months before the Congress, each member Province, Jurisdiction, or Diocese shall communicate to the General Secretary the names and addresses of its delegates as well as an exhaustive report on the state of the Province or jurisdiction concerned during the past four years. Not later than one month before the Congress the General Secretary shall send all prepared papers to the member Provinces, Jurisdictions, and Dioceses as well as to the individual delegates.
- (3) Recommendations by member Provinces, Jurisdictions, and Dioceses for items to be included in the agenda must be filed in writing with the General Secretary not less than six months before the Congress. The Executive Committee shall prepare recommendations on these items and present them to the General Congress. In major matters of policy, recommendations proposed by the delegates during the General Congress must first be submitted in writing to the Executive Committee. The Executive Committee also has the authority to make proposals, recommendations and clarifications.
- (4) Business meetings of the Communion may be called by the Executive Committee at any time following the General Congress as needed. At least one meeting per year shall be held.

Article 8: Membership

- (1) Any Province, Jurisdiction, or Diocese may apply for membership in CAPJMA if it supports and practices the principles stated in Article 2. An application should be filed with the General Secretary not later than six months prior to a General Congress in order to be considered by that Congress. The Executive Committee shall examine the application and submit its recommendation to the General Congress, which shall vote on it. The applying entity shall submit to the Executive Committee the following items:
 - a. A copy of the constitution of the organization concerned.
 - b. A written report on its own origin and historical developments.
 - c. A report on its present ministry to include:
 - i. The total number of congregations in the Americas
 1. For the purposes of membership a parish is defined as a self-supporting congregation with a full-time pastor. All other congregations are defined as missions.
 - ii. Contact information for the listed congregations.
 - iii. Consecration information for all the bishops of the applying Province or Jurisdiction or Diocese.
 - iv. Current ecumenical relationships with other jurisdictions.
 - d. A completed application form.
- (2) If there is a single local parish in a non-orthodox jurisdiction or diocese, which seeks communion with like-minded Anglicans in the sense of Article 2 Sentence 1, it may apply for associate membership in the Communion. Such membership provides no voting rights but does provide the opportunity for fellowship and interaction.
- (3) Societies, Communities and Theological Institutions may also apply for membership.

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- (4) In exceptional cases the Executive Committee may grant tentative membership to a Province, Jurisdiction, or Diocese with the final ratification to be made by the General Congress when next it meets.
- (5) Each member Province, Jurisdiction or Diocese agrees to pay an annual membership fee to Communion Treasury. Such fee to be fixed by the General Congress for every four year period and based on multiples of 1,000 communicants.
- (6) If a member Province, Jurisdiction or Diocese ceases to follow the principles of Article 2, membership in the CAPJMA can be terminated by the decision of the General Congress.

Article 9: Communication Office

- (1) The CAPJMA shall maintain and fund a Communications office which shall be responsible for:
 - a. Website administration
 - b. Magazine preparation
 - c. Creation of promotional materials for the CAPJMA and member jurisdictions
 - d. Process inquiries and direct to member jurisdictional offices

Article 10: Mission Work

- (1) In order to foster missionary cooperation among the membership, a Mission Committee shall hold a working session at least once every year. More sessions may be held, if necessary. The Committee consists of two representatives from each member Province, Jurisdiction or Diocese appointed by the respective presiding Bishops. The Chairman of the Committee shall be appointed by the Moderator of the CAPJMA in consultation with the Executive Committee.
- (2) The Mission Committee shall be available to provide assistance in forming and cultivating mission congregations begun by CAPJMA members and make itself available for help in establishing corporations, administering an Anglican parish, finding supply clergy for holy days and seasons and fostering a greater sense of mission in the life of wider Anglicanism worldwide.
- (3) Travel and accommodation costs for members of this committee shall be borne by the member Provinces, Jurisdictions, and Dioceses.

Article 11: Education

- (1) A Committee for ecclesiastical education shall be available to coordinate theological education standards for the member jurisdictions and make recommendations to the Executive Committee concerning guidelines for common theological examinations which may be used by the Provinces, Jurisdictions, and Dioceses of CAPJMA.
- (2) The Committee shall also be responsible for providing and producing materials for use in Christian education.
- (3) The Committee consists of two representatives from each Province, Jurisdiction, or Diocese appointed by the respective presiding Bishops. The Chairman of the Committee shall be appointed by the Moderator of CAPJMA in consultation with the Executive Committee.

Article 12: Regulations

- (1) Decisions shall, whenever possible, be taken unanimously. If unanimity cannot be reached, a three-quarters majority shall be sufficient for general business. Elections to office shall be held by secret ballot, with the highest number of votes being sufficient

for election.

- (2) In each executive body of CAPJMA, a simple majority of its members shall constitute a quorum.
- (3) If a member Jurisdiction makes a recommendation to change any of these articles, such motion shall be treated as general business as provided by Section 1. Sentence 2.
- (4) A decision to dissolve CAPJMA may only be taken by a four-fifths majority of the votes cast at an extraordinary General Congress convened for that purpose.
- (5) Member Provinces, Jurisdictions, and Dioceses may withdraw from CAPJMA by action of their own Synods.

Article 13: Privileges

- (1) As an evidence of the union existing between the several Provinces, Jurisdictions, and Dioceses a delegation of ministers and laymen from one Province or Jurisdiction, may be sent to the Synods of other Provinces, Jurisdictions, and Dioceses with the invitation to take part in the deliberations of said bodies respectively.
- (2) In the Consecration or Ordination of Bishops or other Ministers in the several Provinces, Jurisdictions, and Dioceses, the Bishops and Clergy of the other member Provinces, Jurisdictions, and Dioceses may be invited to participate.
- (3) The Ministers of member Provinces, Jurisdictions or Dioceses shall be entitled to officiate transiently in the congregations of member jurisdictions subject to the canonical requirements of the several Provinces, Jurisdictions, and Dioceses, and also, subject to the respective regulations of said entities, shall be eligible to hold a cure of souls in the other.
- (4) Communicants of any member Province, Jurisdiction or Diocese shall be received by all the others, on presentation of letters dimmissory.
- (5) Missionary or other congregations of any member Province, Jurisdiction or Diocese may transfer their membership to any other member Province, Jurisdiction or Diocese, on such terms as may be mutually be agreed upon.
- (6) The member Provinces, Jurisdictions or Dioceses, recognizing the fact that they are working together in the same great cause, and on the same basis, pledge, each to the other, their co-operation, sympathy, support and prayers.

In accord with Title III, Canon Nine, Section four of the old Constitution and Canons of the REC (still in effect) Of Bishops, the election by ballot was taken. The Chair noted that he was in possession of the certificate of Canon Hick's election in the Diocese of the Northeast and Mid-Atlantic in accord with canonical requirement.

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EPISCOPAL NOMINATION OF THE REV. CANON DAVID L. HICKS

Article IX of the Constitution of the Diocese of the Northeast and Mid-Atlantic assigns to the Bishop and Standing Committee responsibility for bringing before the Council of the Diocese the need to elect a bishop. Accordingly, the Bishop and Standing Committee, by unanimous vote at a duly constituted meeting on February 24, 2004, voted to call the One Hundred Twenty-fourth Council of the Diocese to proceed to the election of a Bishop Coadjutor. By further unanimous action, the Bishop and Standing Committee voted to nominate the Rev. Canon David L. Hicks for election to this office.

The Rev. Canon Hicks was born in Salem, NJ in 1963 and was baptized at Salem United Presbyterian Church that same year. He was confirmed at Trinity Episcopal Church, Swedesboro, NJ in 1986 by the Rt. Rev. G. P. Mellick Belshaw, bishop of the Episcopal Diocese of New Jersey. Canon Hicks entered the Reformed Episcopal Church in 1990, being received into the membership of Providence Chapel Reformed Episcopal Church, Mt. Laurel, NJ. He was ordained deacon by the Rt. Rev. Leonard W. Riches at St. Paul's Reformed Episcopal Church, Oreland, PA in 1991, and presbyter at Christ Reformed Episcopal Church in Swedesboro, NJ in 1994. He served as vicar, and then as rector of Christ Church for four years. Canon Hicks has been the rector of St. Paul's Church, Oreland, PA since 1995. He currently serves as canon to the Ordinary in this Diocese and is Chairman of the diocesan Nominations Committee. He also serves on the Standing Committee, the Board of Examining Chaplains, the Committee on Evangelism, Church Growth and Development, the Bassinger Home Fund Committee and the Committee on Spiritual Growth and Nurture. Additionally he is a member of the denominational Interchurch Relations Committee, the General Council Committee on Nominations and the Standing Liturgical Commission.

Canon Hicks attended high school at Pennsville Christian Academy, Pennsville, NJ, graduating in 1980. From there he attended Valley Forge Christian College where he received a Bachelor of Science degree in Biblical Studies in 1984. He subsequently attended Westminster Theological Seminary, Glenside, PA where he received a Master of Arts in Religion in 1986, and in 1998 he earned a Master of Sacred Theology degree from the Lutheran Theological Seminary, Philadelphia, PA. Additional studies were conducted at the Widener University School of Law in Delaware and the Institute of Holy Land Studies, Jerusalem, Israel. He is currently completing a Ph.D. at Westminster Theological Seminary. He has taught philosophy at the Camden County College and he has been an Instructor in Greek Elements and New Testament Exegesis at the Reformed Episcopal Seminary since 1996.

Canon Hicks and his wife Lisa have three children. They reside in Oreland, PA.

On behalf of the Ecclesiastical Authority of the Diocese, it is my privilege to respectfully place into nomination the name of the Rev. Canon David L. Hicks for election to the office of Bishop Coadjutor in the Diocese of the Northeast and Mid-Atlantic of the Reformed Episcopal Church.

The house voted to proceed with the confirmation of his election. The Tellers for the Presbyters and Bishops were Mrs. Gale Hill and Mrs. Linda Dent, the results being 90 voting YES, 2 voting NO, 1 Abstention, and 3 Blank. The Tellers for the laity were the Rev. Drew Collins and the Rev. Doug Sangster with the results being 73 voting YES, 2 voting NO, 1 Abstention, and 0 Blank.

The Rev. Canons Payne and Mook escorted the Rev. Canon – Bishop-elect David L. Hicks to the podium where he thanked the council for its confirmation, and requested their prayer for him in this task, which he would not undertake in this office if it were left to his ability alone. The Church belongs to Christ, and quoting St. Paul, 2 Cor. 3:4ff, “And such trust have we through Christ to God-ward: Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God.”

**REPORTS OF OFFICERS AND
ELECTED BOARDS AND COMMITTEES**

Bishop Riches yielded the Chair to the Vice President, Bishop Royal Grote, Jr., who then called for the Report of the Presiding Bishop, the Most Rev. Leonard W. Riches. Bishop Riches read the Pastoral Exhortation from his report, it being appropriate to the theme of this 51st General Council, the remainder of his report being filed with the Secretary.

**THE REPORT OF THE RIGHT REVEREND LEONARD W. RICHES
President and Presiding Bishop**

To the Fifty-first General Council of the Reformed Episcopal Church

Dear Brethren:

At God's good pleasure, and by your will as a branch of Christ's church, it has been my privilege to serve a third term in office as your Presiding Bishop. The following report presents a summary of my activities in that capacity throughout the past triennium.

1. General Oversight and Administration

During the past three years we have maintained the objective, now carried forward since 1996, of providing both structure and direction for the church to implement the goals of our Mission Statement, adopted twelve years ago by the Forty-seventh General Council. Unified episcopal leadership is provided for that effort by having the Conference of Bishops meet at least semi-annually in order to assess the current work of the church, as well as to engage in strategy and planning for its future efforts. In fulfillment of that objective, I have called seven meetings of the Conference of Bishops during the past triennium, presiding over each series of sessions. The dates and locations of those gatherings are as follows: October 2-5, 2002, at the Comfort Suites, Summerville, SC; April 2-5, 2003, at the Reformed Episcopal Church administrative headquarters in Blue Bell, PA; October 1-4, 2003, at the Comfort Suites, Summerville, SC; January 14-15, 2004, at the University Radisson Hotel, Orlando, FL; April 14-17, 2004, at the Church of the Holy Communion, Dallas, TX; October 5-9, 2004, at the Comfort Suites, and Cummins Theological Seminary, Summerville, SC; and April 6-9, 2005, at the Country Inn and Suites, and Cummins Theological Seminary, Summerville, SC.

The General Committee is entrusted with carrying forward the work of the General Council during the course of the triennium, and is empowered to act in the General Council's behalf. Its organization continues to include presidents, chairpersons, and key representatives of the various elected agencies of the General Council, thus providing effective communication and interface among the bishops, leadership personnel, and agencies crucial to sustaining church's mission and to promoting her advancement. In order to facilitate this function, I have called six meetings of the General Committee during the preceding triennium, in conjunction with the sessions of the Conference of Bishops, in the early spring and fall of each year. Provision is made in the prepared agenda for each meeting for each agency represented to report on the progress of its efforts since the last meeting, to outline strategies and needs for continuing objectives, and to request counsel, direction, and resources where needed. This procedure continues to offer a fruitful and effective means of furthering the church's ministry and mission.

Title III, Canon IX, Section 7(g) of the Canons of the Reformed Episcopal Church stipulates that the Presiding Bishop is "...a member *ex officio* of all Committees, whether elective or appointive." I have made it my effort to encourage and support each facet of the church's work and effort, as well as to offer assistance and leadership to her many endeavors, by participating

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in the following meetings of General Council agencies during the past triennium: Standing Liturgical Commission - three meetings; Committee on Constitution and Canons - five meetings; Committee on Doctrine and Worship - two meetings; Commission on Theological Education - two meetings; Committee on Nominations - one meeting.

2. Official Functions

A. Baptism

On Sunday, June 15, 2003, in the Cathedral Church of the Holy Trinity, Houston, TX, I administered the Sacrament of Holy Baptism to Ellen Margaret Adams, infant daughter of Jeffrey and Ellen (Grote) Adams, and granddaughter of the Rt. Rev. and Mrs. Royal U. Grote, Jr. It was also my privilege to be the homilist for this very special and joyous service.

B. Confirmations

On Sunday, June 23, 2002, at the invitation of the Rev. Canon James T. Payne, rector of the Church of St. Thomas of Canterbury, Houston, TX, and with the consent of the Rt. Rev. Royal U. Grote, Jr., Bishop Ordinary of the Diocese of Mid-America, I administered the rite of Confirmation to two candidates.

C. Wedding

On Saturday, February 21, 2004, in St. Thomas Episcopal Church, Houston, TX, it was my honor and privilege to officiate at the marriage of the Rev. Jason Robert Grote to Elizabeth Keene Johnson. The Rt. Rev. Royal U. Grote, Jr., father of the groom, was the homilist. The Rev. Wayland D. Coe, rector of St. Thomas Church, and the Rev. John C. Stults, assisted in the ceremony.

D. Memorial Service

On February 9, 2005, at 11:00 A.M., I officiated at the committal service for Mr. E. Earl Shisler, Jr., who served for many years as a Trustee of the Sustentation Fund and, throughout recent years, as its President. As a Trustee of the Sustentation Fund, Mr. Shisler was also a member of the General Committee. He was also a member of the Board of Trustees of the Diocese of the Northeast and Mid-Atlantic, and served as Treasurer of the Diocese for more than twenty years, until his retirement effective December 31, 2004. The Rev. William G. Garrison, Jr., participated with me in the committal service. On Saturday, February 12, 2005, at 11:00 A.M., in Emmanuel Church, Pipersville, PA, my wife and I attended a memorial service for Mr. Shisler. Mr. Shisler was the Rector's Warden of the parish until the time of his death. The Rev. William G. Garrison, Jr., rector of Emmanuel Church, conducted the service. A large congregation filled the sanctuary in tribute to the memory of one who had served His Lord with faithfulness and devotion, and who had set before the church an example of sincere humility, godly character, and deep commitment. It was my privilege to pronounce the benediction.

E. Renunciation of Ministerial Orders and Resignation from Episcopal Office

Effective November 30, 2003, I accepted the resignation of Gregory Keith Hotchkiss as a bishop in the church, and the renunciation of his ministerial orders, he having notified me of these actions by letter under that date. These initiatives on his part were taken voluntarily and by his own determination. He had served as Suffragan Bishop of the Diocese of the Northeast and Mid-Atlantic since his consecration to the episcopate on June 8, 1996.

3. Diocesan Visits

On September 12-13, 2002, I participated in the 30th Annual Council of the Diocese of the Southeast, held in Grace Church, Moncks Corner, SC. It was my privilege to serve as the homilist for the service of Evening Prayer on Friday, September 13, at the invitation of the Rt. Rev. James C. West, Sr., Bishop Ordinary of the Diocese.

On February 20-21, 2003, I participated in the sessions of the Annual Synod of the Diocese of

Mid-America, held in the Church of the Holy Communion, Dallas, TX. The Rt. Rev. Ray R. Sutton, Suffragan Bishop of the Diocese, serves as rector of the parish. At the invitation of the Rt. Rev. Royal U. Grote, Jr., Bishop Ordinary of the Diocese, I was honored to deliver the homily at the Synod Eucharist.

On September 19-20, 2003, it was my pleasure to join in the sessions of the Annual Council of the Diocese of Central and Eastern Canada hosted by the Church of the Good Shepherd, Orillia, Ontario. At the gracious invitation of the Rt. Rev. Michael Fedechko, Bishop Ordinary of the Diocese, I was privileged to be the celebrant for the council Eucharist, held in St. Paul's Anglican Church, Washago, Ontario.

On February 19-20, 2004, I participated in the Annual Synod of the Diocese of Mid-America, hosted by Holy Trinity Church, Houston, TX. Business sessions were held in the Hyatt Hotel in downtown Houston. The Rt. Rev. Royal U. Grote, Jr., Bishop Ordinary of the Diocese, presided over all business sessions. Of special note were the lecture sessions presented by the Rev. Dr. John Fenwick, whose recently-published history of our sister jurisdiction in the United Kingdom, entitled *The Free Church of England: Introduction to an Anglican Tradition*, is now available through the Reformed Episcopal Publication Society.

From September 16 through 18, 2004, I attended the sessions of the 32nd Annual Council of the Diocese of the Southeast, held in New Israel Church, Charleston, SC, where the Rev. Willie J. Hill, Jr., serves as rector. The Rt. Rev. James C. West, Sr., presided over all business sessions. At his kind invitation, I was privileged to deliver the homily on September 16th at the opening service of Holy Communion, and to serve as celebrant; as well as to deliver the charge to the clergy, wardens, and vestry members in conjunction with the concluding Council Eucharist on Saturday, September 18th.

4. Theological Education

The work of episcopal oversight carries with it direct responsibility for matters related to the spiritual formation and theological preparation of future ordinands. In fulfillment of those responsibilities, I continue to serve as Chancellor of the Theological Seminary of the Reformed Episcopal Church in the Diocese of the Northeast and Mid-Atlantic, where I hold membership on the Board of Directors, and also serve as Professor of Theology and Liturgies, generally teaching two courses each academic year. From July 22-August 2, 2002, I also taught courses in Ecclesiology and Sacramental Theology at Sangre de Cristo Seminary, Westcliffe, Colorado.

5. Special Occasions and Preaching Engagements

On Sunday, June 15, 2002, in the Church of the Holy Communion, Dallas, TX, I was privileged to serve as homilist both for the 9:00 A.M. Eucharist, and for the 11:00 A.M. service of Morning Prayer, at the kind invitation of the Rt. Rev. Ray R. Sutton, rector of the parish.

On Sunday, June 23, 2002, at 10:30 A.M., I delivered the sermon, confirmed two candidates, and officiated at the reception of one member by transfer, at the Church of St. Thomas of Canterbury, Houston, Texas, where the Rev. Canon James T. Payne serves as rector.

On Sunday, March 28, 2004, by invitation of the Most Rev. Drexel W. Gomez, Archbishop of the Anglican Province of the West Indies, it was my distinct honor and privilege to deliver the sermon at the 9:00 A.M. service of Holy Eucharist at Christ Church Cathedral, Nassau, Bahamas, and to participate in the administration of the Holy Communion. On this same occasion, and by similar invitation of Archbishop Gomez, the Rt. Rev. Messrs. Royal U. Grote, Jr., Ray R. Sutton, and James C. West, Sr. also served as preachers in appointed parishes in Nassau, in conjunction with our participation in the conference on mission, held under the auspices of Ekklesia.

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6. Anglican Convergence and Realignment

The Fiftieth General Council of the Reformed Episcopal Church, which met in Houston, Texas three years ago, carried forward its sessions under the theme, *"For Such a Time as This"*. In addressing the Council on that occasion, I drew my pastoral exhortation to a focus with these concluding words.

"To every thing there is a season, and a time to every purpose under heaven." [Ecclesiastes 3:1] In our day an ever-increasing number of faithful Anglicans are convinced that we stand on the threshold of seeing a new work of God unfold: a momentous, unprecedented, and glorious reconfiguration and rebuilding of the church in the Anglican tradition to carry out the Great Commission in a new, vibrant, and effective way in this twenty-first century. Born of that vision is our deep conviction that God has sustained the Reformed Episcopal Church for nearly one hundred thirty years, and has been instilling us with fresh vigor, renewed commitment, and strengthened resolve, "for such a time as this": a time to link our hands, our hearts, and our spirits with all those who share the same commitment to our Lord and to the commission which He gave to His disciples to go forward under His authority, and in the power of His Spirit, to build His church. May God grant us wisdom, courage, and effectiveness to redeem the time, seize the moment, and, by His grace, to win the day, to the eternal praise of His Name."

During the past triennium we have devoted our continuing efforts to the fulfillment of those objectives. Our involvements have been multi-faceted, as is indicated in the report of the Committee on Interchurch Relations. In that regard, I offer the following summary of my own participation and effort on behalf of the Reformed Episcopal Church.

A. The Anglican Province of America

These sessions of the Fifty-first General Council mark the first Unity Synod in which representatives of the Reformed Episcopal Church join together with their counterparts in the Anglican Province of America, not only to do the business of their respective jurisdictions, but to share together in common worship and fellowship, in meals taken together, and in mutual participation in evangelism training and in other vital aspects of our shared life in Christ. This occasion marks a significant milestone in our growing relationship with one another as members of the Body of Christ. During the past triennium I have sought to further that relationship by my own participation in three meetings of the Unity Committee: October 4, 2002, in Summerville, SC; April 4, 2003, at the Theological Seminary of the Reformed Episcopal Church in Blue Bell, PA; and January 16, 2004, in St. Alban's Cathedral, Oviedo, FL.

B. U.S. Anglican Congress

In my report to the Fiftieth General Council, I outlined plans that were then underway to hold a Congress for faithful Anglicans in the United States. The mounting issues which have created increasing upheaval in the Anglican Communion, both on this continent and abroad, have intensified the need for faithful Anglicans to establish effective networks of communication and cooperation, in order to bear compelling witness to the historic faith, and to carry forward the mission of the church according to the distinctives of our common tradition and heritage. In order to give impetus to that objective, a gathering of well over three hundred concerned Christians came together in Atlanta, GA from December 3 through 7, 2002, under the auspices of the *U.S. Anglican Congress*. Participants included representatives of several jurisdictions in the Anglican tradition, joining in common worship, fellowship, discussion, and planning, as those who are called to common mission and who hold a common faith. A number of Reformed Episcopalians were present, including the Rt. Rev. Ray R. Sutton, a member of the Congress' Steering Committee, and a program participant. Mrs. Joni Eareckson Tada was one of the keynote speakers, engaging and inspiring her hearers by speaking on the theme of "Learning from Brokenness". She was forthright and compelling in her testimony as to the role that her years in the Reformed Episcopal Church had played in her spiritual formation and development.

It was my honor to introduce her to the gathering, and to offer public expression of our common appreciation for her ministry to us, following her presentation. By invitation of the Steering Committee, I was privileged to serve as the preacher, and to be the concelebrant with the Rt. Rev. Peter Beckwith, Bishop of the Episcopal Diocese of Springfield (Illinois) at the Holy Eucharist on Friday, December 6. By further action of the Steering Committee, I was commissioned to carry the work of the Congress forward by convening a Task Force in early 2003, which might begin to implement the vision articulated in the Congress sessions. This vision has been embodied in the document entitled *The Atlanta Covenant*. [A copy of this document has been appended to the Report of the General Committee to this 51st General Council, and appears as 'Attachment C'.] The action of the Steering Committee was confirmed by the Congress, and I was both honored and humbled to be commissioned to the task of leading the next step forward as every bishop present at the concluding service on Saturday, December 7 came forward to join in a deeply moving ceremony of the laying-on of hands. The prayer of commissioning was offered by the Rt. Rev. Keith Ackerman, Bishop of the Episcopal Diocese of Quincy.

In fulfillment of that commissioning, I met with a Steering Committee on Nashville, TN on February 12-13, 2003, to lay the groundwork for the next phase of our efforts. The Steering Committee met by conference call several times thereafter to continue planning efforts: on February 27, March 6, March 19, and April 1. The results of those planning sessions came together in the convening of a Task Force, which met at the Westin Hotel - Atlanta Airport, on April 28-29, 2003. It was my privilege to preside over the plenary sessions of the gathering, which divided into smaller break-out groups for discussion and the development of strategies for future efforts. The Task Force determined that another assembly, comprised of those in leadership positions in various Anglican jurisdictions both within and outside the Anglican Communion, should be convened subsequent to the General Convention of the Episcopal Church in August, 2003, in order to begin taking the next steps forward. Planning meetings continued by conference call on August 19, September 10, and November 11, prior to the convening of the second *U.S. Anglican Congress* in December, 2003.

From December 1-3, 2003, I participated in sessions of the second major gathering of the *U.S. Anglican Congress*, hosted by the Episcopal Diocese of Central Florida, of which the Rt. Rev. John W. Howe is Bishop Ordinary. [We hope to have Bishop Howe present with us at some time during these General Council sessions. He has been invited to come and share in fellowship with us, and to bring us his greetings.] The sessions of the second *U.S. Anglican Congress* were held in St. Luke's Cathedral, Orlando, Florida. The discussions and efforts of the gathering advanced the attempt to define and establish an effective way forward in drawing together faithful Anglicans, both within the Anglican Communion and in separated Anglican jurisdictions. A paramount aspect of this meeting of the Congress was the formation of a *Federation of Anglican Churches in America*. Official representatives of more than a dozen jurisdictions and agencies signed the *Federation* document, put forward by the Rt. Rev. Royal U. Grote, Jr., affirming a mutual commitment to work together in common cause for the sake of faithful witness, and for effective mission and ministry, insofar as is possible. The *Federation* document has since been further refined. [It appears as 'Attachment I' to the Report of the General Committee to the 51st General Council, under the revised title, '*Commitments for the Communion of Anglican Provinces, Jurisdictions, and Ministries in the Americas*'.] The main concept which this document embodies - that of enabling and facilitating a relationship of inter-communion and common mission between branches of the church, without infringing upon or compromising jurisdictional integrity - currently forms the basis of the relationship between the Reformed Episcopal Church and the Anglican Province of America. The objective is to draw an increasing number of faithful jurisdictions and agencies into the framework of that relationship as a key step in the process of Anglican realignment.

C. ECUSA / APA / REC Trilateral Discussions

On three occasions during the past triennium I participated in trilateral meetings among

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representatives of the Reformed Episcopal Church, the Episcopal Church, and the Anglican Province of America. The first of these gatherings was held at St. Paul's College, Washington, DC, from January 14-16, 2003. The second series of sessions met on July 21-22, 2003, at the Virginia Theological Seminary, Alexandria, VA. The third meeting was held on January 13, 2004, at the University Radisson Hotel in Orlando, FL. These sessions, while a direct response to the 1998 Lambeth resolution calling for the development of relationships between the Anglican Communion and separated Anglican bodies, as well as a corresponding resolution of the Episcopal Church, also have been intended to fulfill the initiative of our own 47th General Council, which took action in 1993 to "open formal and official dialogue with the Episcopal Church". The stated objective of such a dialogue, according to General Council action, was to establish the definition of "a basis for the mutual recognition of our respective ministries". The Rev. Canon David L. Hicks, as well as the Rt. Rev. Royal U. Grote, Jr., Vice-President of the General Council, and the Rt. Rev. Ray R. Sutton, Chairman of the Committee on Inter-church Relations, participated with me in representing the Reformed Episcopal Church in these meetings. The actions of the General Convention of the Episcopal Church, which met in Minneapolis, MN in August, 2003 required us to inform the representatives of the Episcopal Church that further dialogue would, of necessity, be redirected through the Anglican Communion Network of Dioceses and Parishes, effectively bringing the foregoing trilateral sessions to an end with the meeting of January 13, 2004. [Note: The Reformed Episcopal Church response to the actions of the 2003 General Convention the Episcopal Church appears as 'Attachment D' to the Report of the General Committee to this 51st General Council.]

D. Development and Strengthening of Relationships with Anglicans of the Global South

On January 8-9, 2004, I attended sessions of the Anglican Communion Institute, held in St. Philip's Episcopal Church, Charleston, South Carolina. The Reformed Episcopal Church was also represented at this conference by the Rt. Rev. Ray R. Sutton, Ecumenical Officer for the General Council; the Rt. Rev. James C. West, Sr., Bishop Ordinary of the Diocese of the Southeast; and the Rev. Canon Dr. J. Ronald Mook, Canon Missioner for the Diocese of the Southeast. One of the conference speakers was the Most Rev. Drexel W. Gomez, Archbishop of the Anglican Province of the West Indies. Bishops Sutton, West, and I were enabled to meet with Archbishop Gomez in conjunction with this conference, and through the good offices of the Rev. Canon Bill Atwood, General Secretary of Ekklesia, to begin to lay the groundwork for the building of a relationship between the Reformed Episcopal Church, the Anglican Province of America, and the Anglican Primates of the Global South.

Those efforts were furthered when, from March 30 through April 1, 2004, representatives of the Reformed Episcopal Church were invited to participate in a gathering of leaders of a number of jurisdictions and agencies in the Anglican tradition, held at the Nassau Beach Hotel in Nassau, Bahamas. The conference was held under the auspices of Ekklesia, and was hosted by the Most Rev. Drexel W. Gomez, Archbishop of the Province of the West Indies. Sessions were principally devoted to the definition of objectives and the development of strategies for worldwide mission. I was pleased to represent the Reformed Episcopal Church in this sessions, together with the Rt. Rev. Royal U. Grote, Jr., the Rt. Rev. Ray R. Sutton, and the Rt. Rev. James C. West, Sr. The Anglican Province in America was represented by the Most Rev. Walter H. Grundorf, and by the Rt. Rev. Richard Boyce. Bishops Grote, Sutton, and myself, joined in leading Bible study and devotion on the morning of each successive day of the conference. A significant aspect of this gathering was the opportunity afforded for the bishops of the Reformed Episcopal Church and the Anglican Province of America to meet in private session with the Most Rev. Drexel W. Gomez, Archbishop of the Province of the West Indies, and the Most Rev. Gregory J. Venables, Archbishop of the Southern Cone. This meeting was a fruitful step in our developing process of building relationships with the orthodox Anglican Primates and Provinces of the Global South. The building of those relationships issued in our invitation to Archbishop Gregory J. Venables to be the keynote preacher for these sessions of the 51st General Council – an invitation which he graciously accepted. Archbishop Venables has been a stalwart defender of the orthodox Christian faith, of catholic order, and of faithful Anglican

tradition in the midst of increasing turmoil and opposition in today's world. We welcome him with utmost gratitude and sincere Christian affection into our fellowship at these Council sessions. In conjunction with our time in the Bahamas, each bishop of the Reformed Episcopal Church and of the Anglican Province of America received an invitation to preach in one of the Anglican parishes in Nassau on Sunday, March 28, 2004. It was my privilege to participate in the service of Holy Eucharist, and to deliver the sermon, in Christ Church Cathedral, Nassau, Bahamas, at 9:00 A.M., on that date.

On October 10, 2004, in Houston, Texas, I was pleased to respond to the invitation of the Most Rev. Peter J. Akinola, Archbishop and Primate of the Church of Nigeria (Anglican Communion), to meet with him to discuss the possibility of entering into a relationship between our respective jurisdictions. I was accompanied to this meeting by the Rt. Rev. Royal U. Grote, Jr., Vice-President of the General Council; by the Rt. Rev. Ray R. Sutton, Ecumenical Officer for the Reformed Episcopal Church; by the Rt. Rev. Daniel R. Morse, Bishop Coadjutor of the Diocese of Mid-America; and by the Rt. Rev. Richard Boyce, Ordinary of the Diocese of the West in the Anglican Province of America. Archbishop Akinola has been among the most vocal and influential of leaders in the Anglican Communion in standing for the truth of the Gospel, and in calling for the repentance or discipline of those in the Communion who violate or abandon orthodox Christian faith and practice. He is the Primate of the largest Province in the Anglican Communion, numbering 17.5 million Anglican Christians. At his recommendation, a commission was established to meet twice during the four month period between October 2004 and February 2005, to define a way forward in establishing a formal relationship between the Church of Nigeria and the Reformed Episcopal Church. The first of these meetings took place December 5-6, 2004, in Summerville, South Carolina. Archbishop Akinola appointed the Rt. Rev. Matthew O. Owadayo, and by the Rt. Rev. Ikechi N. Nwosu to represent the Church of Nigeria at these meetings. I appointed the Rt. Rev. Ray R. Sutton and the Rt. Rev. James C. West, Sr., to represent the Reformed Episcopal Church as members of this commission. I was present in Summerville, SC on December 5th and 6th to welcome Bishop Owadayo and Bishop Nwosu to the United States, and to participate in the discussion sessions. The Most Rev. Walter H. Grundorf was also a participant in these meetings, representing the Anglican Province of America. The second series of meetings was held from January 9 through 14, 2004, in Nigeria. The Rt. Rev. Ray R. Sutton and the Rt. Rev. James C. West, Sr., represented the Reformed Episcopal Church at these sessions, and the Most Rev. Walter H. Grundorf represented the Anglican Province of America. These joint meetings resulted in the formulation of a document of intercommunion, patterned after the Concordat between the Reformed Episcopal Church and the Anglican Province of America. That document is currently making its way through the necessary processes for approval in the Church of Nigeria

E. Common Cause Partnership

On Trinity Sunday, June 6, 2004, a letter was delivered into the hands of the Most Rev. and Rt. Hon. Rowan Williams, Archbishop of Canterbury, signed by leaders of six jurisdictions, convocations, or agencies in the Anglican family, affirming the unity of orthodox Anglicans in North America in common cause for the sake of the Gospel and the building of the Kingdom of Christ. I was pleased to sign this historic document on behalf of the Reformed Episcopal Church. [A copy of that letter appears as 'Attachment F' to the Report of the General Committee. An explanatory statement is appended as 'Attachment E'.]

On February 10-11, 2005, the Rt. Rev. Robert W. Duncan, Bishop of the Episcopal Diocese of Pittsburgh, and Moderator of the 'Common Cause Partners', convened the first roundtable meeting of its constituents, comprised of two representatives of each member jurisdiction or agency, at the Westin Hotel, Atlanta, GA. The Rt. Rev. Ray R. Sutton participated in this meeting together with me, representing the Reformed Episcopal Church. The Anglican Province in America was represented by the Most Rev. Walter H. Grundorf and by the Rev. Canon Erich Zwingert. By the time the next meeting of the Common Cause Partners convened at the call of Bishop Duncan on March 9-11, 2005, three new partners had been added to the

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original six, representing faithful Anglican jurisdictions or agencies in Canada. This second Common Cause Roundtable was also held at the Westin Hotel in Atlanta, GA. The effort of these gatherings has been to define standards, as well as to develop structures and procedures by which we can participate in mission and ministry to build a preferred future for orthodox Anglicanism in North America.

From April 18-20, 2005, the Rt. Rev. Ray R. Sutton and I were invited, as Common Cause Partners representing the Reformed Episcopal Church, to participate in the sessions of the Second Annual Council of the Anglican Communion Network of Diocese and Parishes, which convened in St. Vincent's Cathedral, Fort Worth, Texas. The Most Rev. Walter H. Grundorf was also present to represent the Anglican Province in America. At the invitation of the Moderator, the Rt. Rev. Robert W. Duncan, each of us served with the other bishops present as concelebrants at the Eucharist which concluded the Council.

The involvement of the Reformed Episcopal Church in this Common Cause Partnership has already opened new avenues for effective expansion of our mission and ministry. As a prime example, we are now working together with the Anglican Relief and Development Fund (ARDF) as an agency through which we can effectively channel assistance and resources to areas of need throughout the world. ARDF works in conjunction with faithful Anglican jurisdictions and agencies worldwide to provide disaster relief, as well as other needed assistance and resources, to people and places which we have never been able to reach on our own. Dr. Kerk Burbank, Director of the Anglican Relief and Development Fund, is present with us at this Council, and will introduce the work and ministry of ARDF to us later in these sessions.

The Common Cause Partners will hold their first national conference on November 10-12, 2005, in Pittsburgh, PA. Sponsored by the Episcopal Diocese of Pittsburgh, and hosted by St. Stephen's Episcopal Church in Sewickley, PA, the conference will meet under the theme, *"Hope and a Future: A United, Missionary, Biblical, Anglican Church in North America."* Participants to date include the Most Rev. Peter Akinola, Archbishop and Primate of the Anglican Church of Nigeria; the Most Rev. Yung Ping Chung, Archbishop and Primate of the Province of Southeast Asia; the Most Rev. Drexel W. Gomez, Archbishop of the West Indies; the Most Rev. Henry Luke Orombi, Archbishop of Kampala and Presiding Bishop of Uganda; the Most Rev. Gregory J. Venables, Archbishop of the Southern Cone, together with numerous other faithful Anglican leaders from the Americas and throughout the world. I am honored to have been invited to be a participant in this exciting event. The conference is scheduled to begin on Thursday, November 10, 2005, with registration, and will conclude on Saturday, November 12, at 12:00 P.M. with a closing service of worship. I urge as many of our clergy and lay people as can arrange to be in Pittsburgh on November 10-12 to plan to be involved in this historic gathering.

By the grace of God, Reformed Episcopalians continue to play an important role in the planning and activities which promise to shape a realignment of relationships among faithful Anglicans, and a possible reconfiguration of Anglicanism in this country and around the world. In many ways it appears as though the opportunities which Bishop George David Cummins envisioned in the mid-nineteenth century are being offered to us in an exciting and promising new way at the dawn of the twenty-first century. By God's grace, we shall remain faithful to our calling and instant in seizing our opportunity to further the Gospel, and to be instruments of Christ's purpose to enlarge and strengthen His Kingdom.

7. Council Offerings

Inasmuch as this 51st General Council also marks the occasion of our first Unity Synod with the Anglican Province of America, and given the fact that the worship services scheduled in conjunction with the sessions of this Council are to be held jointly, I recommend that the offerings received at these services of worship be assigned to ministries in which both jurisdictions have mutual interest and involvement, as follows:

A. That the offering of the opening service of Holy Eucharist on Wednesday, June 22nd be assigned to the Anglican Relief and Development Fund, for the purpose of continuing to provide aid to the victims of the tsunami in December, 2004, both for ongoing disaster relief, and for rebuilding and assistance efforts in all those areas so severely devastated.

B. That the offering of Thursday morning, June 23rd, and the offering of Friday morning, June 24th both be assigned to Ekklesia, to assist in the world-wide effort to make the saving Gospel of Jesus Christ known among all people, and to further the world-wide effort of strengthen the church of Jesus Christ, and to support faithful Anglicans in building the Kingdom of God in every part of the world.

8. Pastoral Evaluation and Exhortation

A Church Mobilized for Mission

We gather in Council at an historic moment in our history as a jurisdiction, and at a strategic time in the wider world of Christendom at large, and of Anglican Christianity in particular. This 51st General Council marks the first time that we have joined together with another branch of Christ's church with the Anglican Province of America - to do the work of the church together; to be mutually encouraged, strengthened, energized and equipped to move forward and fulfill the calling and commission of Christ Jesus our Lord.

But this is an especially historic and critical moment for both of our jurisdictions because, for the first time in our history we have purposefully devoted a major portion of our time together to focus on the work of evangelism: to be informed, challenged, motivated and prepared to return to our respective dioceses and parishes with a new vision for the mission of the church: the task of taking the Gospel to a lost and dying world, to make disciples of all people, and to teach them to know Christ and to follow Him. We dare not leave these sessions of Council unchanged and unmoved. By God's grace we must resolve to emerge from this experience together with a new vision, a revitalized commitment, and a renewed determination to be a people mobilized for mission.

The church of Jesus Christ is called to be an expanding community of faith, whose purposeful movement is outward, and whose constant dynamic is growth. The work of evangelism is the cutting edge of that outward movement. The dynamic of growth is realized in the nurturing, training, and discipleship aspects of our Christian calling. Understood in that way, the mission of the church is not something that belongs uniquely to lands across the sea or to remote regions of the globe. It is the calling of the people of God wherever they may be. It is *our* calling. It is *our mission*.

A church that represents itself as "evangelical" has an obligation to be *evangelistic*. It is by no means a distortion to observe that outreach, evangelism, and growth were not the predominant characteristics of the Reformed Episcopal Church throughout most of the twentieth century. For decades the primary concerns that appear to have set the direction of our common life were the perceived needs of maintaining, conserving, and protecting what we had become, and what we believe we had gained. The direction of our focus was largely inward, and much of our life as a church was ingrown. That closeness as a family of believers, sharing a common history and heritage became, at the same time, both a strength and a weakness. Many who have been part of this jurisdiction over a span of years have drawn strength from the bonds of our closeness.

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But often those on the outside of our fellowship have found us to be something of an enigmatic and closed company, whose identity was challenging to comprehend, and whose association seemed difficult to break into. Many of our established structures and procedures seemed purposefully set in place to thwart change rather than to facilitate growth. For the most part, those aspects of our ecclesiastical life became so familiar and comfortable to us as a people that we became largely insensitive to the way in which we were perceived by others, and unresponsive to the impetus which is to drive the church ever outward and forward.

Virtually every statistic that measures how churches extend and grow shows that the vast majority of people who visit a church for the first time do so because a lay member of the congregation invites and brings them. Yet the idea persists that, somehow, it is the responsibility of the ordained clergy to "grow the church". It is undeniable that many Christians fail to fulfill their calling to bear witness to Christ and to the saving Gospel of God's grace because they sense their own inadequacies and their unpreparedness. They see themselves as inadequate to the task because they have not been trained. It is for that very reason that we have incorporated the *Christianity Explored* training seminar as an integral part of this Council. As deputies, both clerical and lay, and as guests, you are being provided training, motivation, and materials to take back to your respective spheres of responsibility and influence throughout the church and to provide both leadership and incentive to our parishes and people to mobilize for mission, and to be faithful and effective in the work of spreading the Good News, to the glory of Christ and to the growth of His church.

All of our efforts in the sphere of Anglican convergence and realignment are driven by a strong mission impetus. The work of mission, both overseas and closer to home, represents one of the areas in which the Reformed Episcopal Church and the Anglican Province of America have already joined in common effort. The joint presentation of our respective agencies, and of the bishops who oversee our mission endeavor, will be a highlight of our Thursday evening session. The vision and purpose of the Common Cause Partnership in which both of our jurisdictions share is mission-driven. We are seeking to build relationships with faithful Anglicans in the West Indies, throughout the Global South, and in other areas of the world, for the sake of strengthening and expanding the work of mission. To that end, we are linking with the efforts of Global Mission Partners, and with Ekklesia, to build ever stronger networks of association, personnel, and resources for the sake of mobilizing for mission. The Rev. Canon Bill Atwood, General Secretary of Ekklesia, will be our preacher on Friday morning, and will increase our awareness of the opportunities that await us as we partner in evangelism and outreach with other Anglican Christians of like precious faith throughout the world.

For the past several years we have drawn the focus of our attention and effort to matters relating to our heritage, identity, and distinctives as a church in the Anglican tradition. During those years we have completed preparation of a revised edition of the *Book of Common Prayer*, modeled on the 1662 Prayer Book, which has stood for nearly 350 years the culminating achievement of revision and reform of the liturgy in the English language. During the past several years, we have also prepared and produced a revision of the *Constitution and Canons of the Reformed Episcopal Church*, providing a framework and structure within which the church can operate effectively, to move forward in ministry and mission. The results of these undertakings are set before you at this Council in their completed form, awaiting your final authorization and approval. The efforts behind these achievements have been both time- and labor-intensive; they have been painstaking; they have, in a real sense, been heroic undertakings on the part of many. The fruit of more than a decade of faithful and diligent labor is now in our hands, so that it may become part of our lives.

But having devoted ourselves to those endeavors, we dare not ignore or postpone dedicating ourselves with full vigor and determination to what lies at the heart of our calling as a branch of Christ's church. The living Lord of the church sends us out as a people with a mission: to proclaim the Gospel; to make disciples; to be fellow-laborers with Him in building His church. May each of us offer himself or herself anew to this dedicated purpose. And by God's grace working through us, the years that lie ahead in this new era of challenge and opportunity shall offer to us as the people of God unsurpassed joy and satisfaction; they shall bring to us, as a branch of Christ's church, unprecedented growth and effectiveness as a worshiping, witnessing community of faith; and they shall bring to Jesus Christ, the risen Lord and reigning Head of the church, the eternal praise and glory which are due His matchless Name.

"And now unto God the Father, God the Son, and God the Holy Ghost, three Persons, one God, be ascribed, as is most justly due, all might, majesty, dominion, and power, both now and for ever, world without end. Amen."

Respectfully submitted,
+(The Most Rev.) Leonard W. Riches, D.D.
Presiding Bishop

The Presiding Bishop's report being received with thanks, the Vice President yielded back the Chair to the Presiding Bishop. Motion was made by the Rev. James Wiggins and Bishop George Fincke to receive the Presiding Bishop's report with rising vote of thanks, and that the recommendations contained therein be adopted. Motion carried. The Chair directed the house to place their signature on the appropriate Certificate of Election (from the clergy or laity that voted in the affirmative) following that session of the council.

Bishop Royal U. Grote moved that all the bishops file their Diocesan reports with the Secretary. Motion was seconded and it carried.

**THE REPORT OF BISHOP LEONARD W. RICHES
Bishop Ordinary of the Diocese of the Northeast and Mid-Atlantic**

To the 51st General Council of the Reformed Episcopal Church

Dear Brethren:

I am pleased to offer the following report as a summary of my activities during the past triennium as Bishop Ordinary of the Diocese of the Northeast and Mid-Atlantic. A detailed record of my service may be found in the published Minutes of the One Hundred Twenty-second, One Hundred Twenty-third, and One Hundred Twenty-fourth Councils of the Diocese.

CONFIRMATIONS: In conjunction with fifty-five episcopal visitations to the parishes and missions of the diocese two hundred twelve persons were presented to me for the laying-on of hands in the historic rite of Confirmation.

ORDINATIONS: To the Diaconate: In the course of the past triennium I have ordained two men deacon: January 24, 2004, Roger Wolcott Converse; May 8, 2004, Richard Ewing Baird.

To the Presbyterate: During the preceding triennium I have presided at the ordination of two men to the presbyterate: August 31, 2002, Michael D. Fitzpatrick; October 20, 2002, Karl M. Heckert.

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INSTITUTIONS: On Sunday, January 12, 2003, I presided at the Institution of the Rev. Michael D. Fitzpatrick as rector of Grace Church, Collingdale, PA. On Sunday, July 11, 2004, I presided at the Installation of the Rev. Christopher D. Pierce as rector of Emmanuel Church, Somerville, NJ.

BAPTISMS: On Sunday, June 15, 2003, in the Cathedral Church of the Holy Trinity, Houston, TX, I administered the sacrament of Holy Baptism to Ellen Margaret Adams, infant daughter of Jeffrey and Ellen (Grote) Adams, and granddaughter of the Rt. Rev. and Mrs. Royal U. Grote, Jr. I was also privileged to be the homilist for this joyous occasion.

WEDDINGS: On Saturday, November 22, 2003, in the Dwight Chapel on the campus of Yale University in New Haven, CT, it was my special joy to officiate at the marriage of my nephew, David Roderick Riches, to Karen Ann Abate. David is the son of Mr. and Mrs. Ronald E. Riches, members of Covenant Chapel, Basking Ridge, NJ.

On Saturday, February 21, 2004, in St. Thomas Episcopal Church, Houston, TX, it was my honor and privilege to officiate at the marriage of the Rev. Jason Robert Grote to Elizabeth Keene Johnson. The Rt. Rev. Royal U. Grote, Jr., father of the groom, was the homilist. The Rev. Wayland D. Coe, rector of St. Thomas Church, and the Rev. John C. Stults, assisted in the ceremony. The Rev. Jason R. Grote serves as vicar of St. Matthias Church, Katy, TX.

RENUNCIATION OF MINISTERIAL ORDERS AND RESIGNATION FROM OFFICE:

Effective November 30, 2003, I accepted the resignation of Gregory Keith Hotchkiss as Suffragan Bishop of the Diocese of the Northeast and Mid-Atlantic, and the renunciation of his ministerial orders, he having notified me of these actions by letter under that date.

MEMORIAL SERVICES: On November 27, 2001, I attended memorial services for the Rev. Dr. George W. Fincke, Jr., father of the Rt. Rev. George B. Fincke, in Covenant Bible Church, Fishing Creek, NJ. The Rev. Dr. Fincke was a faithful pastor and teacher of the Word of God throughout his long and effective life of ministry; and he was a good friend of the Reformed Episcopal Church.

On March 2, 2002, in the Palmer Moravian Church, Easton, PA, my wife and I attended memorial services for Mrs. Eleanore A. Kuehner, widow of the Rev. Dr. Fred C. Kuehner, former Dean and Professor of Biblical Languages at the Theological Seminary of the Reformed Episcopal Church. Mrs. Kuehner had been a member of St. Luke's Reformed Episcopal Church, Philadelphia, PA, during the years that I served as rector of that parish in the mid-to-late 1960's.

On March 16, 2002, in the Wylie Church, Marlton, NJ, my wife and I attended memorial services for the Rev. Joseph H. Watson, retired missionary to India, and former rector of St. Luke's Reformed Episcopal Church, New Providence, NJ. Following his retirement from pastoral ministry, the Rev. Mr. Watson served for many years as a hospital and nursing home chaplain in the area of southern New Jersey where he and his wife Ethelyn made their home. His memorial service was conducted by the Rev. Frank M. Spadafora, rector of Providence Chapel, Mt. Laurel, NJ, where the Watsons worshiped. It was my privilege to bring words of tribute and remembrance at this well-attended service for a choice servant of God.

On January 21, 2003, at the Presbyterian Home in Quarryville, PA, I attended memorial services

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for Mrs. Ruth A. Rudolph, widow of the Rev. Dr. Robert K. Rudolph, who served for forty-nine years as Professor of Systematic Theology at the Theological Seminary of the Reformed Episcopal Church.

On May 15, 2003, in St. Matthew's Reformed Episcopal Church, Havertown, PA, I attended memorial services for Mrs. Ruth B. Herter, widow of Bishop Theophilus J. Herter, who served the Reformed Episcopal Church as a parish rector, in the episcopal office, and as Professor of New Testament at the Theological Seminary in Philadelphia, PA. For many years Mrs. Herter served as secretary in the seminary office, where she served the needs of the church at large as well as those of the Theological Seminary. The Ven. Jon W. Abboud, rector of St. Matthew's Church, conducted the service. It was my privilege to pronounce the benediction.

On June 17, 2003, in St. Mark's Church, Rydal, PA, I attended services in memory of Mrs. H. Elizabeth Woodhouse. Mrs. Woodhouse had been my parishioner during the years of my service as rector of St. Luke's Church, Philadelphia, PA; and again, when I became rector of St. Mark's Church, Rydal, PA. She was the sister of Messrs. Harry O. Moock and John J. Moock, and the aunt of the Rev. Dr. J. Ronald Moock, Canon Missioner of the Diocese of the Southeast. It was my privilege to bring words of remembrance and tribute, reflecting on the life and testimony of this choice servant of God and daughter of the King.

On September 23, 2004, in Milford, NJ, I conducted memorial services for Elizabeth May Hummer, who entered the presence of the Lord on September 16, 2004, at age 97. A long-time member of Emmanuel Church, Pipersville, PA, Mrs. Hummer was the widow of George W. Hummer, who predeceased her by fourteen years. Mrs. Hummer was the mother of Dr. Christopher Hummer, a graduate of Reformed Episcopal Seminary, and Professor of Anthropology and Missions at Eastern University in St. David's, Pennsylvania.

On October 18, 2004, I attended memorial services for Mrs. Carrie Shisler, who saw her Lord face to face on October 13, 2004, at the age of 99. Mrs. Shisler was a charter member of St. Philip's Church, Warminster, PA. She was the wife of Mr. E. Earl Shisler, Sr, both of whom were active in the life of Grace Church, Collingdale, PA, prior to their participation in the founding of St. Philip's Church, Warminster, PA, under the ministry of the Rev. Robert N. McIntyre. Both Mr. and Mrs. Shisler were devoted to the work and witness of the Reformed Episcopal Church, not only at the level of the local parish, but in the wider aspects of her life and ministry. Their son, Mr. E. Earl Shisler, Jr., served as a Trustee of the Diocese of the Northeast and Mid-Atlantic, as well as Treasurer of the Diocese, as President of the Trustees of the Sustentation Fund of the General Council, and as Senior Warden of Emmanuel Church, Pipersville, PA, before he himself entered the presence of the Lord on February 7, 2005.

On February 9, 2005, at 11:00 A.M., I officiated at the committal service for Mr. E. Earl Shisler, Jr., who served for many years as a Trustee of the Sustentation Fund and, throughout recent years, as its President. As a Trustee of the Sustentation Fund, Mr. Shisler was also a member of the General Committee. He was also a member of the Board of Trustees of the Diocese of the Northeast and Mid-Atlantic, and served as Treasurer of the Diocese for more than twenty years, until his retirement effective December 31, 2004. The Rev. William G. Garrison, Jr., participated with me in the committal service. On Saturday, February 12, 2005, at 11:00 A.M., in Emmanuel Church, Pipersville, PA, my wife and I attended a memorial service for Mr. Shisler. Mr. Shisler was the Rector's Warden of the parish until the time of his death. The Rev. William G. Garrison, Jr., rector of Emmanuel Church, conducted the service. A large congregation filled the sanctuary in tribute to the memory of one who had served His Lord with faithfulness and devotion, and who had set before the church an example of sincere humility, godly character, and deep commitment. It was my privilege to pronounce the benediction.

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OFFICIAL FUNCTIONS: In the administration of the Diocese I have presided over nine meetings of its Board of Trustees and three meetings of its Executive Committee. In addition, I have presided over four meetings of the Standing Committee of the Diocese, and have attended six meetings of the Board of Directors of our diocesan Theological Seminary. I have also attended three meetings of the diocesan Committee on Nominations.

Episcopal oversight entails significant responsibility for the spiritual formation and theological preparation of future ordinands. In discharging that obligation I continue as Chancellor of the Theological Seminary of the Reformed Episcopal Church in Blue Bell, PA, where I also serve as Professor of Theology and Liturgics. This responsibility generally engages me in the teaching of two courses throughout a ten-week period during the Advent Quarter of each academic year.

In the care and oversight of the parishes, missions, and clergy under my care, I have frequently engaged in consultation and correspondence, as well as in personal meetings with wardens, vestries, pastoral search committees, congregations, and members of the clergy. I have been assisted in the discharge of my responsibilities by the Rt. Rev. Daniel G. Cox, who willingly returned to active status from retirement for a full year, following the resignation of Gregory K. Hotchkiss as Suffragan Bishop. The Rt. Rev. Robert H. Booth, who is canonically resident in the Diocese, also offers me such assistance in episcopal ministry in the Diocese as his obligations as Missionary Bishop will permit. In addition, I have been assisted ably and faithfully in the work of diocesan administration and oversight by Bishop-elect David L. Hicks, Canon to the Ordinary in the Diocese, and by the Ven. Jon W. Abboud, diocesan Archdeacon.

BOARDS AND COMMITTEES: I confine my reporting under this heading to my involvement with agencies of the General Council. I have presided over seven meetings of the Conference of Bishops during the past triennium, and six meetings of the General Committee. I have participated in five meetings of the Committee on Constitution and Canons, three meetings of the Standing Liturgical Commission, and two meetings of the Commission on Theological Education. I have participated in three meetings of the Unity Committee working on the merger process between the Reformed Episcopal Church and the Anglican Province of America. I have attended two meetings of the Committee on Doctrine and Worship, and one meeting of the Committee on Nominations.

PASTORAL EMPHASES: During the past triennium I have continued the practice of concluding my annual episcopal report to the Diocese with a pastoral exhortation. In addressing the One Hundred Twenty-second Council of the Diocese meeting at St. Philip's Church, Warminster, PA on November 7 and 8, 2002, I set before the people of the Diocese the imperative expressed by St. Paul in Philippians 4:4: "*Rejoice in the Lord always. I will say it again: Rejoice!*" Nothing quite so effectively recommends our witness and service to Christ as to have it lived out and expressed in a context of joy. And nothing renders our work and witness quite so lifeless, ineffective, and unproductive, lacking credibility and merit, as to have our common life in the church marked by negativism, fault-finding, grumbling and complaining - empty of the vibrant, whole-hearted, joyful commitment that Christ wants to characterize the life of His people.

The emphasis of my pastoral exhortation to the delegates assembled for the One Hundred Twenty-third Council of the Diocese, meeting at St. Michael's Church, Enola, PA on November 6 and 7, 2003, was given under the heading of *Renewing our Commitment to Mission*, calling the clergy and lay-people of the Diocese to devote concerted effort throughout the ensuing year to a renewed study and examination of the Mission Statement of the Reformed Episcopal Church, devoting one month of the year to each of its highlighted priorities. This pastoral emphasis was borne of the concern that our Mission Statement be as widely understood and as firmly embraced as possible, to the end that there might be a rekindled commitment to its defined

characteristics and objectives, and a redoubled effort to implement and fulfill its stated purposes and goals.

The delegates assembled for the sessions of the One Hundred Twenty-fourth Council of the Diocese, meeting at Emmanuel Church, Pipersville, PA, received my pastoral exhortation to "*Always be Prepared to Give an Answer*", echoing the words of St. Peter in his First Epistle, chapter 3, and verse 15. The clergy and lay-people were presented with the full, written text of answers which I had prepared early in 2004, formulated in response to a series of questions relating to various aspects of Reformed Episcopal belief and practice, submitted by a group of interested parishioners at Bishop Cummins Memorial Church, Catonsville, MD. In addressing the Council, I noted that throughout the past two decades, the Reformed Episcopal Church has made significant progress in reclaiming and reaffirming the distinctives of our heritage as a jurisdiction in the classical Anglican tradition. As that progress has advanced, questions have naturally arisen about those matters of faith and practice which had either become lost, subordinated, or cast aside, during the preceding decades of our life as a church. The objective of the exhortation laid before the One Hundred Twenty-fourth Council, together with the extensive written content which accompanied it, was to provide material which might prove helpful in establishing a clear biblical / historical / theological foundation for what we believe and practice as Christians in the Anglican tradition in the Reformed Episcopal Church. The desire and intent behind this effort was to offer specific and detailed answers, which might serve to address the interests and concerns of our own parishioners, as well as to provide answers that might respond to the questions and interests of others. My expressed hope and prayer was that the material provided might, above all, serve as an instrument of promoting the peace, unity, strengthening and stability of our Diocese and, indeed, of the corporate life and ministry of this entire branch of Christ's church as we labor together to serve Him and to build His kingdom upon earth.

Respectfully submitted,

+(The Most Rev.) Leonard W. Riches, D.D.
Bishop Ordinary

THE REPORT OF BISHOP JAMES C. WEST, SR. Bishop Ordinary of the Diocese of the Southeast

To the 51st General Council of the Reformed Episcopal Church

Dear Brethren:

"Praise be to the God and Father of our Lord Jesus Christ, who has blessed us in the heavenly realms with every spiritual blessing in Christ. For he chose us in him before the creation of the world to be holy and blameless in his sight." - Ephesians 1:3-4

A detailed account of my activities during the triennium is in the minutes of the 30th, 31st and 32nd Annual Synods of the Diocese of the Southeast. I am pleased to submit to you this summary.

EPISCOPAL VISITS/CONFIRMATIONS:

During the year 2002, I made 42 Episcopal visits and confirmed 138. I delivered the sermon and was the celebrant for the Holy Communion at each of these services.

In the year 2003, I made 57 Episcopal visits and confirmed 89 persons. On each of these

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occasions, I preached, celebrated the Holy Communion and met with the vestry and congregation.

In 2004, I made 56 Episcopal visits, confirmed 76 candidates, preached and was the celebrant at each of these services.

BAPTISMS: Sunday, February 08, 2004 I Baptized Colorado Dennis - grandson of Mrs. Nancy Dennis, Christ Covenant Church, Sevierville, TN.

On Sunday, July 04, 2004, in Holy Trinity Church, Charleston, SC, I administered the sacrament of Holy Baptism to Jemini Daeyonna Riley, the daughter of Mr. and Mrs. David Riley, Jr.

ORDINATIONS: To the Diaconate:

September 16, 2004	David B. Bland	New Israel Church, Charleston, SC
September 16, 2004	Tony Copeland	New Israel Church, Charleston, SC
September 16, 2004	Ashley Hewitt	New Israel Church, Charleston, SC

To the Presbyterate:

August 17, 2003	Charles A. Collins	New Israel Church, Charleston, SC
August 24, 2003	Donnel Liferidge	Nazareth Church, Pinopolis, SC

CHANGES IN CLERGY ROLL:

- Charlie Ray was dropped from the clergy roll and is no longer considered a minister in the Reformed Episcopal Church.
- Bruce Doyle resigned from ministry in the Reformed Episcopal Church, October 29, 2002. (no request to transfer Orders).
- Sunday, July 27, 2003 - the Reverend Richard Doughty resigned as rector of Christ Covenant Church, Sevierville, TN. November 2003, resigned Orders of ministry.
- August 2004, Bishop Thomas P. McGinley, resigned as a minister in the Diocese of the Southeast.

Deceased:

December 28, 2002	The Rev. Josiah Boone
March 17, 2005	The Rev. Booker T. Lloyd

INSTALLATIONS:

October 05, 2003	The Rev. John T. Wiggins	Holy Rock	Willington, SC
October 19, 2003	The Rev. James C. Breaux	Immanuel	Cross, SC
August 08, 2004	The Rev. Dr. Douglas Mills	Christ Covenant	Sevierville, TN

CHURCH EXTENSION/NEW MINISTRIES

Chapel of the Cross, Kingstree, SC
Trinity Church merged with St. Alban APA
St. Paul's/St. Philip's APA

FUNERALS:

In the past three years preached, and took part in 43 funerals and memorial services. Most of these persons were Reformed Episcopalians and or related to Reformed Episcopalians.

GENERAL COUNCIL ACTIVITIES:

I was present at all of our Bishop's Conferences during this past triennium. Attended all but one General Committee Meetings.

I continue to serve on the following Boards and Committees:

The Standing Liturgical Commission
The Theological Commission

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The Board of Foreign Mission
The Committee on Doctrine and Worship
The Committee on Constitution and Canons

OTHER ACTIVITIES:

Three weddings
Two home dedications
Four ground breaking ceremonies
Dedicated two new church buildings
Dedicate one new educational building
CPE Board of Advisors
Serve on the Board of Directors Foundation for Hospices in Sub-Saharan Africa

Respectfully submitted,

The Rt. Rev. James C. West, Sr.
Bishop Ordinary

THE REPORT OF BISHOP ROYAL U. GROTE, JR. Bishop Ordinary of the Diocese of Mid-America

To the 51st General Council of the Reformed Episcopal Church

Dear Brethren,

June 6, 2004 marked the 20th anniversary of my consecration to the Episcopate. This report reflects my fourteenth year as Bishop of this Diocese. In addition to being the Ordinary of this Diocese, I continue to serve as Vice President of the General Council, Endorsing Office for Military Chaplains and President of the Board of Pensions and Relief for the Reformed Episcopal Church.

Through these many years, I have been grateful to God for the strength and ability to serve him in these capacities. I further wish to express my thanks for the support and encouragement given by Bishops Morse, Sutton and Fincke as we labor together in the Episcopate. Most importantly, I want to publicly acknowledge the support I have received throughout my thirty years of ministry from my wife Ellen. Her ministry is to me and I am eternally grateful.

I submit this summary of my activities during this past triennium in the work of the Episcopate.

2002

On the occasion of some 23 Episcopal visits to the Parishes and Missions of this Diocese, 45 persons were presented to me for the laying on of hands in the ancient rite of confirmation and 3 persons were ordained to the Diaconate and 2 persons to the Presbyterate. In addition to those Episcopal visits, 22 additional preaching engagements and/or visits or business meetings were made to parishes and/or Denominational conferences.

2003

On the occasion of some 22 Episcopal visits to the Parishes and Missions of this Diocese, 37 persons were presented to me for the laying on of hands in the ancient rite of confirmation and 1 person was ordained to the Diaconate and 1 person to the Presbyterate. In addition to those Episcopal visits, 17 additional preaching engagements and/or visits or business meetings were made to parishes and/or Denominational meetings.

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2004

On the occasion of some 25 Episcopal visits to the Parishes and Missions of this Diocese, 35 persons were presented to me for the laying on of hands in the ancient rite of confirmation, Two persons were ordained to the Presbyterate and two persons were ordained to the Diaconate. In addition to those Episcopal visits, twenty-two additional preaching engagements, visits and/or business meetings were made to parishes and/or denominational conferences.

During the past 14 years we have seen this Diocese increase from 1 parish and 5 missions to 41 Parishes and missions. Truly God has been gracious and we have seen His hand at work in all that we do.

The 2004 Statistics for the Diocese of Mid-America are as follows:

Baptized Membership	2323	Additions	428
Communicant Membership	1734	Losses	120
Confirmations	109	Combined Parish Income	\$2,483,100.00

Respectfully Submitted

The Rt. Rev. Royal U. Grote, Jr.
Ordinary, Diocese of Mid-America

THE REPORT OF BISHOP CHARLES W. DORRINGTON Bishop Ordinary of the Diocese of Western Canada and Alaska

To the Fifty-first General Council of the Reformed Episcopal Church.

Dear Brethren:

It is with great pleasure that I give this Report to the Fifty-first General Council in Orlando, Florida. It is also with great pleasure that I re-issue my invitation to hold the General Council Meeting in Victoria, British Columbia, Canada. The world and travel have changed much since we last anticipated a General Council in Victoria, but I do believe that times are now sufficiently safe and sane to plan such an event outside of the continental United States. Much renovation work has been completed at Church of Our Lord, in Victoria, which would be the proposed host Church, and they would be most pleased to share God's great gift with all of the denomination. Church of Our Lord, a carpenter Gothic structure, is the oldest original REC Church in the denomination, being in continuous use since its construction in 1875 and dedication January 16th, 1876. Its first Rector was Rt. Rev. Edward Cridge. During the past four years, the Church of Our Lord has been through a major renovation costing in excess of one million dollars. The Cridge Hall was raised and enlarged, with many added offices; new furnaces were installed throughout both the Church and the Hall; new washrooms and kitchen facilities were created; a large thrift store was created in part of the basement; a Ministry Centre was created for troubled youth; a fire sprinkling system was installed throughout both buildings; and the interior and exterior of the buildings were completely repainted.

Much is happening within the Anglican Communion in North America and its future is quite in a state of flux as I write this Report. The Anglican Church of Canada is in the same position as ECUSA, in that both bodies have been asked to not participate in international forums in the Anglican Church until such time as they comply with the standards set by the Primates of that Communion at the Meetings held in Ireland. It remains to be seen what the future will hold, and just how that might affect the REC and other continuing Anglican denominations.

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A numerical summary of my own personal ministry in the Episcopal Office for the years 2002-2004 is as follows:-

- 8 Confirmation Services
- 45 Services of Holy Communion
- 15 Weddings
- 4 Baptisms
- 4 Funerals
- 3 Ordinations

On the 24th of March, 2002, the Rev. John Lilly was received into the REC from the Baptist Church of Canada, and ordained a Presbyterian in the REC. Rev. Lilly has been planting a new work St. Thomas' Church, in two locations in Alberta, one in Three Hills, and the other in Red Deer. John will be moving to Red Deer in June to better manage the larger congregation.

On the 9th of June, 2002 Mr. William Hedges was made a Deacon for our Parish Church in Courtenay, and on the 9th of November, 2002 he was ordained a Presbyterian. It is with great pleasure that I welcomed these two men into the REC. Bill was a former member of the Anglican Church of Canada, and a retired Colonel of the Royal Canadian Air Force. Living Word Episcopal Church is a thriving congregation in need of a new Rector to replace Bill as he is looking forward to retiring for the second time. If there is any graduated student who would be willing to move to Courtenay, on Vancouver Island, North of Victoria, please contact me and let us plan what the Lord might have in mind for this part of His vineyard. Rev. Hedges is present at this General Council and would be most pleased to speak to anyone who might be interested.

When General Council was last held, another member of our clergy was present, the Rev. David Hollebhone, who with his congregation, were looking for direction. I received them into the REC as a resting place from their experiences with the Anglican Church of Canada, and made David a Presbyterian in our Diocese. During the past three years, they have decided to align themselves with the Anglican Communion in Canada, a group of 12 churches that has departed from Bishop Michael Ingham and the Diocese of New Westminster. They have come under the Episcopal oversight of Bp. T.J. Johnson of AMiA for the present. We were sorry to see them go, but knew that it had been God's leading for us to be their temporary oversight while they sorted out their future. The Diocese wishes them well and God's greatest blessings.

A new and exciting venture has been placed in our laps by the Almighty. In the early part of 2003, I received an invitation to be the Episcopal oversight for a fledgling group of people in Moa, Cuba, who wanted to begin an REC presence in that country. Because of the political climate between the USA and Cuba, it was not possible for our roving international episcopal personage of the Rt. Rev. Robert Booth to meet their needs. After consultation with both Bishop Booth, and our presiding Bishop, it was decided that I should answer the call and see what help could be afforded to these people. I visited Cuba in February and September of 2004. In September my wife Claudia accompanied me. Claudia is a very powerful and valuable instrument of the Lord, and a real helpmeet for me. We visited again in March of this year. With some difficulties, and many growing pains in personnel, we now have a real presence in Cuba. There are five house churches in the City of Moa, with a possibility of two more soon in the City of Holguin, 150 miles away. The City of Moa is NOT a tourist town by any means. It has a population of approximately 55,000 people, and sits on the side of two large nickel mines. The people are very warm and friendly, and have large hearts for the Lord. I was able to obtain 200 copies of the 1928 BCP in Spanish which we have provided for them. The Diocese is also providing monthly funding for the Mentor/Teacher that I have put in place. His name is Ramon Torrente Batista. We also supply them with Bibles and other books, as well as a large and small stereo system for the music in their services. They meet weekly in the house churches, and then congregate together on Sunday Mornings. They use the BCP at all their meetings. I am sure that our founding Bishop would have smiled at the ecumenical aspect of the last service

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that I attended in Cuba. In that I have not yet been able to obtain a Religious Visa, I am not allowed to do anything that could be construed as ministry, even pray in a service. There were a number of members of the house churches who wanted to be baptised, and others, already baptised, who wanted to become members. So what to do. I arranged for a local Pentecostal minister, the President of the Pentecostal Assemblies of Cuba, to act on my behalf, and the service was held in a local Baptist Church with me being present. Pastor Neddy was most delighted to work with me in this way, and although not completely kosher according to REC rules and regulations, I am sure that the Lord was smiling down upon the wonderful group of people. Seven adults were baptised and a total of twenty-seven adults brought into membership. Fifty adults and thirty-seven children attended the Christmas dinner, with another thirteen meals being sent out to those who could not come due to age or health issues. The Lord has certainly opened a new set of doors for the REC.

Other things have also made claims upon my time, not the least of which is Victoria Prayer Counselling Centre. This is where both Claudia and I work for the Lord on a full-time basis, and daily see the miraculous hand of God ministering into the lives of hurting people, lifting them out of the despair of broken marriages, spiritual and physical abuse, and all of the garbage that can come into life, especially those who were most unfortunate to have been raised in dysfunctional homes. The grace of the Lord is incredible!! His love is unfathomable. The Holy Spirit is always there to help us when we get far beyond our own depth, as we oft times do. We have learned to trust Him in all things. Thank-you Jesus! Two significant events took place in Victoria this past year, at which I was invited to represent the REC. The first was the 75th Anniversary celebrations of Christ Church Anglican Cathedral. Bishop Cridge had been the Dean of the original cathedral in Victoria prior to joining the REC. The second event was the Installation of the Rt. Rev. Peter Wilkinson as the fourth Primate of the Anglican Catholic Church of Canada. Both were delightful and meaningful services. It is important to maintain relationships within the Church of Jesus Christ. Rounding out the past three years, it has been my privilege as Bishop. to serve the denomination at the Bishop and Standing Committee Meetings which are held throughout the year. These are not fun times, as we often begin early in the day, and end late at night. The traveling back and forth is not fun either, BUT, because of the quality of faith that I see in our several bishops, and in the members of the Committees that are entrusted with the work on the denomination, I do not hesitate in continuing to attend. I always leave the meetings having been uplifted in some way, knowing that we are not about 'church business' but 'God's business.' Our whole denomination should be very grateful to the Almighty for bringing to office such men and women that we have who serve the church so faithfully. I encourage all members of the church to pray for each one as we meet. We can only hear and do God's will as we are held up by a strong band of intercessors throughout the congregations.

I close this Report with excitement for what the future holds, and a deep appreciation for what those who have gone before us have managed to hold together in the face of a continent of episcopal faith that falls so far short of the mark of the Lord. May we all regularly invite the Holy Spirit to write in our hearts God's will for our lives and our church. *La gracia de nuestro Senor Jesucristo sea con todos vosotros. Amen.* The grace of our Lord Jesus Christ be with you all. Amen.

Respectfully submitted

Rt. Rev. Charles William Dorrington
Bishop Ordinary

OF THE REFORMED EPISCOPAL CHURCH

THE REPORT OF BISHOP MICHAEL FEDECHKO Bishop Ordinary of the Diocese of Central and Eastern Canada

To the Fifty-first General Council of the Reformed Episcopal Church

Dear Brethren:

"Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead." (1 Peter 1:3)

I am pleased to submit my report of my activities during the last triennium, but first I would like to express my appreciation and gratitude to our Presiding Bishop, The Most Rev. Leonard Riches, for his kind advice, encouragement and guidance during the past three years.

EPISCOPAL VISITS: During the last three years, I made 24 pastoral visits to our churches and had the privilege of delivering the message at each visit.

CONFIRMATIONS: During the Triennium I had the privilege of confirming six into membership of our church.

SYNODICAL COUNCIL AND CLERGY RETREATS: I presided at the 10th, 11th, and 12th Annual Synodical Councils, conducted three Clergy Retreats and presided at all Standing Committee meetings.

PASTORAL ACTIVITIES: In addition to my episcopal duties, I continue to serve as rector of Trinity Church Cathedral as well as Grace Chapel where I baptized 8 infants, performed 4 weddings, 2 funerals and made periodic visits to homes and hospitals. I have acted as Duty Chaplain at the Temiskaming and District Hospital and a part-time Chaplain at the Temiskaming Lodge (a Long-Term Care Facility). I also attended the funeral of Tak Hing Chan, father of The Rev. Canon Ivan Chan on February 14, 2004 at Scarborough.

ORDINATIONS: It was my privilege to conditionally elevate The Rev. Deacon John Smith of St. George's in Hamilton to the Presbyterate.

OTHER ACTIVITIES: During the triennium, I removed the license of The Rev. Mark Condon, attended the Synodical Council of the Anglican Catholic Church of Canada, interviewed four prospective candidates for the ministry with The Rev. Canon Ivan Chan, received The Rev. Fr. Tom Easton into our fold and served as President of The Reformed Episcopal Theological College. I have also participated in six ecumenical services and three Royal Canadian Legion funeral services.

In closing, I must give thanks to God for His gracious providence and guidance to our diocese during this trying period in the church.

Respectfully Submitted,

Michael Fedechko,
Bishop Ordinary Diocese of Central and Eastern Canada

THE REPORT OF BISHOP ROBERT H. BOOTH Bishop Ordinary of the Missionary Diocese of American Territories and Protectorates (Brazil, Germany, Liberia, India)

To the 51st General Council of the Reformed Episcopal Church

Dear Brethren:

"and He was clothed with a vesture dipped in blood: and his name is called The Word of God." Rev. 19:13

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EPISCOPAL VISITS:

Germany - March 4, 2003

Brazil - August 18, 2003

Germany - September 22, 2003 (Synod) (2 confirmations)

Brazil (Sau Paluo) - April 2004

Germany - June 2004 (Synod)

Brazil (Sau Paluo) - March 8, 2005 (7 Baptisms)

Germany - April 21, 2005 (Synod)

USA (Woman's Day) - May 6, 2005

Brazil (Manous) - June 1, 2005 (Apurina Village) (Dedication of New Testament)

Respectfully Submitted,
In His Service,

(The Rt. Rev.) Robert H. Booth
Bishop Ordinary

The ensuing reports were distributed in the packets upon registration for Council. According to the rules of order, the reports so submitted are considered received, UNLESS something additional is presented or called attention to by the Chairman of the Board or Committee, OR if a question is raised by the house in regard to the contents of a particular report.

There was no report filed from the Secretary of the SUSTENTATION FUND. The Treasurer's Report was presented by the Rev. Jon Abboud. The Motion was made by Bishop James C. West and the Rev. Willie Hill to receive the report with thanksgiving. Motion carried. The Rev. Abboud noted in the report that the audit of the books is forthcoming and that the auditor's report would be filed at the Reformed Episcopal offices in Blue Bell, PA.

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THE REPORT OF THE TREASURER OF THE TRUSTEES OF THE SUSTENTATION FUND OF THE REFORMED EPISCOPAL CHURCH

CASH FLOW REPORT FOR THE SUSTENTATION FUND January 1, 2002 — December 31, 2004

Sustentation Fund General Checking Account		12/31/04 0:00	
BNCE		\$6,109.03	
CE Fund		\$20,000.00	
General Fund		\$51,785.83	
Total Checking Account		\$77,894.86	
		Net gain after expenses and	
Investment Portfolio	12/31/04	Market performance	12/31/2001
General Fund	\$276,245.77	(\$2,273.23)	\$278,519.00
Eliza A Dean (Missions)	\$116,235.67	(\$28,181.33)	\$144,417.00
Rebecca H. Stroud	\$5,654.99	\$690.99	\$4,964.00
Southern Missionary Fund***	\$9,236.98	\$1,124.98	\$8,112.00
Needy Student Fund****	\$1,229.53	\$149.53	\$1,080.00
Prayer Book Fund	\$8,060.71	\$982.71	\$7,078.00
Total Portfolio Value	\$416,663.65	(\$27,506.35)	\$444,170.00
Other Investments		12/31/04 0:00	
St. Luke's Mortgage Dean Fund Principal	\$13,744.32		
St. Luke's Mortgage Gen. Fund Principal	\$13,744.33		
St. Thomas Mortgage	\$33,500.60		
Prov. Chapel Mortgage Gen. Fund Principal	\$4,497.33		
Prov. Chapel accumulated Interest	\$529.19		
271 W. Tulpehocken St.	\$5,300.00		
Eleanor Stroud Fund Mort.*****			
Total Other Investments	\$71,315.77		
Total all assets		\$593,380.63	(\$59,450.24)
			\$652,830.87

During the triennium, St. Stephen's satisfied her mortgage,
and a mortgage was granted St. Thomas

- * 1/2 of principal & income from St. Luke's Mortgage
 - *** Income is to be forwarded to Diocese of the S.E.
 - **** Income is to be forwarded to RES
 - ***** Money reverts to Sust Fund if Atonement ever sells its rectory
- The books for this period have been forwarded to the auditor.

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REPORT of 2002, 2003, 2004 OPERATING EXPENSES IN COMPARISON TO BUDGET January 1, 2002 — December 31, 2004

General Operating Budget	Actual	Budget	
Presiding Bishop	\$38,200.00	\$38,200.00	100.00%
Missionary Bishop, Foreign	\$38,200.00	\$38,200.00	100.00%
Foreign Missions	\$11,800.00	\$11,700.00	100.85%
Board of Pensions & Relief	\$46,195.00	\$46,720.00	98.88%
Secretary	\$1,500.00	\$1,500.00	100.00%
Treasurer	\$1,500.00	\$1,500.00	100.00%
Auditors	\$0.00	\$3,800.00	0.00%
Office Expense	\$1,640.60	\$3,800.00	43.17%
Meeting & Travel Expense	\$80,362.54	\$78,530.00	102.33%
General Committee	\$0.00	\$5,100.00	0.00%
General Council	\$18,989.34	\$17,000.00	111.70%
Memberships/Dues	\$2,600.00	\$3,700.00	70.27%
Deficit Reduction	\$0.00	\$3,000.00	0.00%
Relief Fund	\$1,000.00	\$5,000.00	20.00%
2003 BCP	\$24,489.90	\$24,489.90	100.00%
	\$266,477.38	\$282,239.90	94.42%

Pensions and Relief includes budget adjustment to cover supplemental pensions

2003 BCP was a special approval by the General Committee

Tithe Income Breakdown in comparison to Budget

This Triennium	Actual Received	Prior Triennium
Southeast	\$39,821.03	\$32,125.78
Northeast	\$58,384.59	\$56,058.90
Mid America	\$46,030.00	\$18,900.00
MDW	\$705.37	\$10,664.21
Central & E. Canada	\$0.00	\$0.00
Western Canada	\$3,623.75	\$2,926.50
SJWO	\$0.00	\$0.00
	\$148,564.74	\$120,675.39

Report is subject to Audit

OF THE REFORMED EPISCOPAL CHURCH

REPORT OF THE GENERAL COMMITTEE SUB-COMMITTEE ON THE BUDGET FOR 2005-2008 Approved by the General Committee, April 2005

Projected Tithe Income	2005	2006	2007	2008
Projected				
Northeast	\$21,500.00	\$22,000.00	\$22,500.00	\$23,000.00
Southeast	\$13,500.00	\$14,000.00	\$14,500.00	\$15,000.00
Mid-America	\$17,000.00	\$18,000.00	\$18,500.00	\$19,000.00
WC	\$1,500.00	\$1,500.00	\$1,600.00	\$1,700.00
CEC	\$592.00	\$600.00	\$625.00	\$650.00
MDWO	\$0.00	\$0.00	\$0.00	\$0.00

Portfolio Income				
General Fund	19861.08	19861.08	19861.08	19861.08
Dean Fund	13738.92	13738.92	13738.92	13738.92
Mortgages	6775.20	6775.00	6775.00	6775.00
Misc.	2000.00	2000.00	2000.00	2000.00
Special GF Checking Draw	19932.80	5625.00	0.00	0.00
Total Projected Income	\$ 116,400.00	\$ 104,100.00	\$ 100,100.00	\$ 101,725.00

Projected Expenses				
Presiding Bishop	27,000.00	27,750.00	28,500.00	29,250.00
Assisting Bishop for Missions	13,500.00	14,000.00	14,500.00	15,000.00
BoFM	2,000.00	1,750.00	1,500.00	1,250.00
BofP&R(supplemental)	20,750.00	18,450.00	16,150.00	13,850.00
Honorarium, Treasurer	500.00	500.00	600.00	600.00
Honorarium, Secretary	500.00	500.00	600.00	600.00
Auditor	2,000.00	1,000.00	1,000.00	1,000.00
Office Expenses	750.00	750.00	750.00	775.00
General Council	12,000.00	2,000.00	2,000.00	7,000.00
Meetings & Travel	35,000.00	35,000.00	32,100.00	30,000.00
Memberships & Dues	1,200.00	1,200.00	1,200.00	1,200.00
Episcopal Relief	1,200.00	1,200.00	1,200.00	1,200.00
Total	\$ 116,400.00	\$ 104,100.00	\$ 100,100.00	\$ 101,725.00

Total Projected Income for 4 yrs \$ 422,325.00
Total Projected Expenses \$ 422,325.00

The budget makes the following assumptions:

- \$ 1144.91 will be drawn from the Dean Fund per month to fund Foreign Missions
- \$ 1655.09 will be drawn from the General Fund to help cover other expenses.
- The proposed deficit will be covered by General Fund Checking Account which has accumulated excess funds over the past triennium

Tithe History	Diocese				
	NE	SE	MA	WC	CEC
2002	\$19,380.00	\$ 13,420.60	\$16,180.00	\$528.00	\$0.00
2003	\$17,660.00	\$ 13,679.00	\$12,850.00	\$1,593.00	\$0.00
2004	\$21,343.00	\$ 12,722.00	\$17,000.00	\$1,502.00	\$0.00

Respectfully submitted,

(The Ven.) Jon W. Abboud
Treasurer

The Ven. Jon Abboud noted that the REPORT OF THE BOARD OF PENSIONS AND RELIEF was included in the packet, and called attention to recommendation therein concerning the continuation of the Father's Day offering. The Rev. Abboud explained the importance of the Fathers' Day offering in funding

THE FIFTY-FIRST GENERAL COUNCIL

the supplemental pensions for retired clergy and urged its support in the parishes. Motion was made by the Rev. Jon Abboud and seconded by the Rev. Willie Hill to adopt the recommendation. Motion carried.

THE REPORT OF THE BOARD OF PENSIONS AND RELIEF AND THE PUBLICATION SOCIETY

To the 51st General Council of the Reformed Episcopal Church

Dear Brethren,

Immediately following the 50th General Council at The Hyatt Regency Hotel in Houston, TX, the members of the Board met for a brief organizational meeting. The following officers were elected:

Chairman - Bishop Royal U. Grote Jr.

Secretary - The Rev. Walter Banek

Treasurer/ Plan Administrator – The Venerable Jon Abboud

During the triennium, three Board meetings were held in various locations. In addition, two executive meetings were held.

The denominational pension plan is administered by this Board along with responsibilities for meeting the needs of widows and orphans. A statement of funds held for use by this Board was approved at the 49th General Council and the Fund Balances are reported in the Treasurer's Report.

One of the primary responsibilities of this Board is to administrate and oversee the denominational pension portfolio. This is done by employing the management services of Papallia Financial Services under the direction of The Rev. Tim Couch. They are charged with providing proper management and timely reporting of the individual pension accounts. The Funds are invested through Fidelity Financial Services. For the most part, we have found this to be an effective method of administrating the denominational pension plan. We are pleased that the market performance in 2003 was 9.34%, and for 2004 was 7.94%. Over the life of the plan, we have experienced a growth rate in excess of 6% in the Pension fund. We consider this to be reasonable in the light of negative market trends in previous years. It also should be remembered that the goals of investing the Pension funds are preservation of capital and low volatility of investments.

The Board would remind our Parishes that our plan mandates the participation of all Presbyters receiving compensation to participate in the plan. While we are not officially designated as a federally approved plan, we do endeavor to conform to federal guidelines concerning pension plan administration. Since, however, there were some isolated instances where there was no need for the pension program, the Board made a provision that Presbyters requesting exemption from participation be so permitted subject to the parish served by that presbyter making a \$500.00 per year contribution to the Pension Fund. Those requesting exemption must be able to demonstrate adequate alternative provisions and have appropriate spousal permission forms completed. In every case, written permission from the Board of Pensions must be received.

It should be noted that in order to insure an adequate funding at retirement for our Clergy and Missionaries, the 49th Council approved that Churches or agencies of the REC being served by a presbyter be required to make a minimum contribution of \$500.00 per annum to that presbyter's pension account, or 10% of that presbyters defined income from that agency, whichever is greater. This percentage is currently in effect, and the Board makes no recommendation for further increases at this time.

OF THE REFORMED EPISCOPAL CHURCH

One of the on-going ministries of this Board is that of providing a supplemental retirement income for retired ministers, missionaries, and/or their widows. This provision is made available only for those participants who were ineligible to contribute to the present plan or were under the old retirement plan with Presbyterian Minister's Fund. The Board currently provides supplemental pensions to those under of the Presbyterian Minister's Fund plan of \$175.00 per month. We rejoice in the fact of the longevity of our retired clergy and missionaries; but, as the years go on, the amount needed to provide these pensions has necessitated that the Board ask the General Council for continued inclusion in the budget in order to meet the demands of these pension supplements. You can note that we have been able to reduce the financial request for the upcoming Triennium.

One of the ways we help meet expenses is through special offering projects like the Annual Father's Day Offering. It is a worthy and proper thing to support those choice servants of Christ who gave the best years of their lives to His Service. We continue to encourage our parishes to generously support the annual Father's Day Offering project. Most of our Clergy and Missionaries on the former retirement plan have come to depend on our supplement throughout the year.

Your Board is always exploring new ways to improve the Pension Benefits for its participants. In 1995, the Board approved the authorizing of a housing allowance option for those who are going to retire utilizing a minimum 10-year certain and life annuity. The annuity would be based upon the retired clergyman's underwriting, but the proceeds would be payable to the Board of Pensions and Relief. The Board then approves a stipulated Rectory Allowance for that individual and distributes the allowance as the proceeds from the annuity allow. This is an option which may be elected by any clergy who retire. It is a means of tax sheltering a certain portion of their retirement income. Further details may be received from the Plan Administrator, the Venerable Jon Abboud.

This past Triennium, the Board approved the amendment of the Summary Plan to include the participation of the Clergy from the Anglican Province of America. This inclusion has now been approved by the Anglican Province of America at their General Synod. They are now entitled to one Seat on the Board of Trustees. This change in the plan has no adverse affect on the Reformed Episcopal Church and enables our brethren from the Anglican Province of America to participate on the same basis as our own clergy.

Members should note that The Officers of the Board of Pensions and Relief now also serve as the Officers of the Board of the Publication Society. This change in operation enabled the Board of Pension to use resources in providing printed materials for men preparing for the ministry at our seminaries along with other written materials for use in the Church. The Board of Pension and Relief and the Sustentation Fund now owns a non- Profit publishing Corporation under the name of Episcopal Recorder Inc. Any proceeds above costs have been distributed to the Board of Pension and Relief and the Sustentation Fund accounts according to a predetermined formula as noted in the Treasurer's Report. This Corporation has produced a number of volumes in print and electronically over the past few years. A Catalogue is available on the Pub-Soc Table.

The Publication Society is also responsible for the Printing and Distribution of our current Book of Common Prayer. Over the triennium, there was earned sufficient funds to insure the cost of printing and distributing the Prayer Book to all of our Parishes. We will also be offering leather bound editions as well as large Chancel/Altar editions.

The Board also administrates and invests certain designated Trust Funds. In each case, any distributions from the proceeds of those funds were in accordance with the designated use, and those funds are reported in the Treasurer's Report.

THE FIFTY-FIRST GENERAL COUNCIL

Recommendation:

1. That this council commend the continuation of the Father's Day offering project to the parishes of this denomination, and that this appeal be given appropriate emphasis and priority in the parishes of this church.

Respectfully Submitted,

The Rt. Rev. Royal U. Grote, Jr.
President

STATEMENT CONCERNING FUNDS HELD BY THE BOARD OF PENSIONS AND RELIEF OF THE REFORMED EPISCOPAL CHURCH, INC.

THE ALICE M. RICH FUND

This fund was received from the Sustentation Fund during 1982. It was established in 1968 from a cash bequest in the amount of \$ 5,420.16 from the estate of Alice M. Rich, deceased. Her will contains no restrictions for the use of these funds; however, in May of 1981, the 43rd General Council instructed the Board "never to draw on the principal" of this fund (Journal, p. 110). The income from this Fund may be used for any purpose deemed necessary by the Board.

THE WIDOWS AND ORPHANS FUND

This fund was received from the Sustentation Fund during 1984, with a capital value of \$37,302.76. The amount was accumulated over several years from donations and offerings designated to be used for the benefit of widows and orphans of clergy of the Church. In May, 1981, the 43rd General Council instructed the Board "never to draw on the principal" of this Fund (Journal, p.110). The income of this Fund shall be used to the benefit of widows and orphans of clergy of the Church, as need is determined by the Board.

THE MINISTERIAL RELIEF FUND

This Fund was received from the Sustentation Fund during 1984, with a capital value of \$13,329,69. This amount was accumulated over several years from payments received from the Presbyterian Ministers' Fund because of the cash surrender of several former pension plan Retirement Income Endowment policies by clergy who left the ministry of the Reformed Episcopal Church. There are no legal restrictions on the use of these funds; however, at the same time, in the past, they were designated for the benefit of clergy of the Church. In May, 1981, the 43rd General Council instructed the Board "never to draw upon the principal" of this Fund (Journal, p. 110). The income of this fund shall be used to benefit the clergy of the Church, as need is determined by the Board.

THE EPISCOPAL RELIEF FUND

This Fund was placed in the custody of our Board by the General Council Committee on Women's Work, and represents the amount raised by the May 1984 Women's Day Project for emergency relief purposes. At the October 5, 1984, meeting of the Board, the following resolution was adopted: "That the Board establish a new Fund to be called 'The Episcopal Relief Fund' with a beginning contribution of \$16,972.53, which represents the 1984 Women's Day Project Offering, to be dispensed by the treasurer upon written direction and authorization of the Presiding Bishop, according to guidelines specified by the General Committee." Both the principal and income of the Fund may be used for emergency relief purposes.

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THE ANNA G. KEARNEY FUND - *(NOTE, Activity in this fund is currently SUSPENDED)*

This Fund was received from the estate of Mrs. Anna G. Kearney during the year 1987. There were no restrictions on the use of the funds. The Board has voted to hold the funds in Trust at the present time and to use the interest for providing scholarships for the children of ministers and missionaries, with the balance of interest to be applied toward increasing the present Supplemental Pension Benefits.

ANNA G. KEARNEY SCHOLARSHIP FUND GENERAL INFORMATION

(NOTE, Activity in this fund is currently SUSPENDED)

1. A maximum of two scholarships per year will be granted to applicants who meet the eligibility requirements established by the Board.
2. A total of eight scholarships may be in force at any one time.
3. The scholarships will be in the amount of \$ 1000.00 per academic year.
4. Scholarships will be announced by August 1st of each year.
5. Scholarships will be distributed twice per year in August and January.
6. Scholarships are renewable for a maximum of four (4) years provided the student maintains a C+ or better grade average and is enrolled as a full-time student.
7. Scholarships will be awarded only for first degree programs. The only exception to this will be to students who enroll at Reformed Episcopal Seminaries.

ELIGIBILITY

1. The applicant must be the child of a Reformed Episcopal presbyter or Reformed Episcopal missionary whose membership is in this church. The parent must be presently serving in the active ministry of the Reformed Episcopal Church or in some other approved ministry which is sponsored by one of the official agencies of this church.
2. Children of deceased presbyters or missionaries who were eligible to receive compensation from the Board of Pensions and Relief at the time of their parent's death are eligible to make application.
3. Children of retired presbyters or missionaries who are now receiving compensation from this Board are eligible to make application.
4. Applicants must produce acceptance or enrollment in a college, Bible School or Seminary. This is required for each semester.
5. Applicants must produce a copy of their Financial Aid Analysis from College Scholarship Service.
6. Applicants must produce a transcript of their previous semester grades. If the applicant is a high school senior, an official school report of their grades and copy of the applicant's Scholastic Aptitude Test (SAT) scores will be required.

BASIS OF AWARDS

1. In the event of there being more applicants than scholarships available, the following two criteria will be used to determine which applicants receive scholarships. The criteria are listed in order of importance.
 - A. Financial need
 - B. Academic proficiency
2. An independent scholarship committee of three members will be annually appointed by the President of the Board of Pensions and Relief. The committee will have the responsibility of awarding the scholarships in accordance with the criteria and procedures established by the Boards. A report of their decision and the details concerning their deliberations will be submitted to the Board President no later than July 15th.

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REPORT OF THE TREASURER OF THE BOARD OF PENSIONS AND RELIEF, INCLUDING THE ACTIVITIES OF EPISCOPAL RECORDER, INC., TO THE GENERAL COUNCIL OF THE REFORMED EPISCOPAL CHURCH

For the Period January 1, 2002, through December 31, 2004

Starting Balance \$41,667.12

INFLOWS

Fathers Day	\$1,120.57
General Comm.	\$15,000.00
Office support	\$58,364.35
Gen. Coun. Off.	\$3,576.10
Gift Received	\$15.00
Pension Cont.	\$890,718.10
Reimbursements	\$679.03
Retired Clergy Fund	\$16,575.17
TOTAL INFLOWS	\$986,048.32

OUTFLOWS

Bank Chrg	\$50.00
Bond Renewal	\$450.00
Father's Day	\$0.00
Fundreplacement	\$10,123.60
Misc	-\$406.46
Office Equip	\$629.00
Office exp	\$525.90
P&R Meeting	\$1,526.34
Pension payment	\$934,501.07
Retired Clergy F. expense	\$1,616.96
Scholarship	\$9,000.00
Staff	\$58,250.80
TOTAL OUTFLOWS	\$1,016,267.21

Income in Excess of Expenses -\$30,218.89

Ending Balance \$11,448.23

Negative balance reflect deposit of pension contributions received in prior Triennium

Investment Fund Balances	12/31/01	12/31/04
Rich Fund	-\$14,561.00	\$2,099.66
Widows & Orphans	\$6,035.00	\$1,259.79
Ministerial Relief	\$5,403.00	\$5,039.18
Episcopal Relief	-\$713.00	\$839.86
Kearney Fund	\$74,494.00	\$32,754.65
Total	\$70,658.00	\$41,993.14

Account	Money Purchase Pension Plan	12/31/01	12/31/02	12/31/03	12/31/04
	Balance at year end	\$1,822,329.89	\$1,836,580.15	\$2,490,584.62	\$2,947,312.30
	Performance	-2.97%	-5.24%	9.34%	7.94%
	Inception to date	6.50%	5.40%	5.84%	one yr 7.94%

Respectfully submitted,
Rev. Jon Abboud, Treasurer

OF THE REFORMED EPISCOPAL CHURCH

The Report of the COMMITTEE ON DOCTRINE AND WORSHIP was contained in the packet and received as such.

THE REPORT OF THE COMMITTEE ON DOCTRINE AND WORSHIP

To the 51st General Council Of the Reformed Episcopal Church In the United States and Canada

Dear Brethren,

The Committee has reviewed all materials submitted, and after much discussion, and six meetings (reviewing various aspects on Deaconesses, Prayer Book services, and the fine work of the Committee on Constitution and Canons), approve, as they now stand, all documents presented to us and find the same to be in conformity with the doctrine and worship of this Church.

We thank the Bishops (REC and APA) who offered wise counsel; and to all involved in making our accommodations and hospitality and committee sessions gratifying experience. May the Lord bless our endeavors to his glory.

Respectfully submitted,

Rev. Richard Workowski
Committee Secretary

The Rev. Canon James C. Payne presented the REPORT OF THE COMMITTEE ON CONSTITUTION AND CANONS, the Rev. Jon Abboud and the Rev. Willie Hill making and seconding the Motion to receive the report and adopt the first three Recommendations as presented. Motion carried. The Rev. Canon J. Ronald Mook moved the Rev. Jon Abboud seconded that Recommendation Four be approved and that re-written Canon 35 and Canon 44 be adopted for First Reading, the Draft of the Proposed Constitution and Canons, incorporating the addendums submitted, and also authorize the same for trial use for the ensuing triennium. The Motion carried, with thanks being added for the good work of the committee, and other individuals involved in the process of canonical revision.

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THE REPORT OF THE COMMITTEE ON CONSTITUTION AND CANONS

To the 51st General Council Of the Reformed Episcopal Church

Dear Brethren,

The Committee on Constitution and Canons met six times during the Triennium, with a priority of continuing the process of refinement and correction on the Constitution and Canons unanimously adopted by the Fiftieth Council in 2002.

To that end, the Canons were (and remain) posted on the web site of the Reformed Episcopal Church. In addition, “feedback” forms were distributed to the Deputies attending the fifty-first council, and they were asked to mail or email questions, comments and noted irregularities/errors to the Committee.

Through March, 2005 the Committee received a total of six inquiries or suggestions from the Clergy and Laity of the Reformed Episcopal Church. These were as follows:

- 1) **Canon 1.** A request that the Committee reconsider the requirement of a “seminary, college or university” degree as a normative standard for Postulants (Candidates) for ordination under Canon 1, Section 5 (a).

The Committee reviewed this request and after careful consideration declined to recommend a change. The Committee observed that Canon 1, Section 5 (b) makes allowance for waiving this requirement for men over age thirty-five. This allows men with life experience an alternate method of entry into the ministry. It was also deemed to be important that men possess both the maturity and intellectual capacity needed for pastoral work, and generally it was assumed that either a higher education or life experience were important measures of the likelihood of success and usefulness to the Church.

- 2) **Canon 34.** A request that the Committee modify Canon 34 to remove the Bishop from the process of approving remarriages where there is a surviving former spouse, (Section 1) and the requirement that both parties be baptized as required by Section 3 (g).

The committee declined to make any recommendation to change this canon given the high incidence of divorce and the biblical mandates involved in issues of both divorce and the “unequal yoking” of believers with non-believers. It was believed that any pastoral exception to this policy must be approved by the Bishop.

- 3) **Canon 19 .** A request that Canon 19 be rewritten to more fully regulate the licensing of ministers and other related issues.

In consultation with the Bishops, The Committee proposed certain changes which are presented as an amendment and are attached to this report

- 4) **Canon 44.** A review of Canon 44, to strengthen the ability of the General Council/General Committee to obtain financial information which is necessary for compliance with tax laws and other requirements of charitable organizations. In consultations with the Bishops and the Treasurer, a new amended Canon 44 is proposed and attached to this report.
- 5) **Canon 55.** At the request of several of the Bishops, several changes were proposed to prevent abuse of various offices in the Church. These are attached to this report.

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- 6) **Canon 59.** A request was made that the final sentence of this Canon be amended as follows:

Old language:

~~All Canons hereafter enacted, unless otherwise specially ordered, shall take effect upon the close of the General Council in which they are made.~~

New language

[These Canons may be amended by the vote of a two-thirds majority of any stated meeting of the General Council, or any special meeting thereof in which case they shall take effect immediately; or by a majority vote of one meeting of General Council and ratification at the next successive General Council.]

In addition, the Committee reviewed and conditionally approved the Constitutions and Canons of the various Dioceses for compliance with the Constitution and Canons of the Reformed Episcopal Church, in some cases with suggestions for changes.

The Committee also considered proposals for changes in Canon, on Deaconesses, and a proposed Handbook for Deaconesses, which it referred to the Council of Bishops and the Committee on Doctrine and worship.

We commend the Constitution and Canons to the Church and urge their approval by the Fifty-first General Council. As chairman, I want to thank all those who served on the Committee, all those who made suggestions and contributions, and most especially, the Bishops for their support.

In Christ,

The Rev'd Canon James T. Payne
Committee Chairman

Recommendation 1.

That the Constitution and Canons be adopted as presented.

Recommendation 2.

That Canon 59, the final sentence of this Canon be amended as follows:

Old language:

~~All Canons hereafter enacted, unless otherwise specially ordered, shall take effect upon the close of the General Council in which they are made.~~

New language

[These Canons may be amended by the vote of a two-thirds majority of any stated meeting of the General Council, or any special meeting thereof in which case they shall take effect immediately; or by a majority vote of one meeting of General Council and ratification at the next successive General Council.]

Recommendation 3.

That the following errors be corrected and duplications be eliminated and confusing language, clarified as presented

- *Additions are in bold face and [brackets].*
- *Deletions are in ~~striketrough~~*

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CONSTITUTION

Article VIII

Officers of the General Council

Section 1 The Officers of the General Council shall be a President, Vice President, Secretary, and Treasurer. ~~They~~ **[The President, Vice President, and Secretary]** shall be elected by ballot at each stated meeting, upon the organization of council, and shall hold their respective offices from and after their election, and until their successors have been elected. **[The Treasurer of the General Committee shall be appointed by the General Committee at its first meeting following any stated meeting of council and he shall serve at the pleasure of the General Committee.]**

Canon 7

Section 1 (a) For the purpose of this and other Canons of Ordination, the authority assigned to the Bishop of the Diocese may be exercised by a Bishop Coadjutor, when so empowered under **[Canon 11, section 3 (a)]** ~~Canon 11, section 2 (a) or (b)~~

Canon 11

Section 6 (a) (Repetitive, needs to be deleted)

Canon 19

Of Ministers and their Duties

Section 1 (a) The control of the worship and the spiritual jurisdiction of the Parish are vested in the Rector, subject to the Rubrics of the Book of Common Prayer, the Canons of the Church, and the godly counsel of the Bishop. All other Ministers of the Parish, by whatever name they may be designated, are to be regarded as under the authority of the Rector.

(b) For the purposes of his office and for the full and free discharge of all functions and duties pertaining thereto, the Rector shall, at all times, be entitled to the use and control of the Church and Parish buildings with the appurtenances and furniture thereof.

(c) In a Missionary Cure the control and responsibility belong to the Presbyter who has been duly appointed to the charge thereof, subject to the authority of the Bishop.

Section 2 (a) It shall be the duty of Ministers of this Church who have charge of Parishes or Cures to be diligent in instructing the children in the Catechism, and from time to time to examine them in the same publicly before the Congregation. They shall also, by stated catechetical lectures and instruction, inform the youth and others in the Holy Scriptures and the Doctrine, Polity, History, and Liturgy of the Church. They shall also instruct all persons in their Parishes and Cures concerning all the Missionary work of the Church at home and abroad, and give suitable opportunities for offerings to maintain that work.

(b) It shall be the duty of Ministers before baptizing infants or children to prepare the sponsors by instructing both the parents and the Godparents concerning the significance of Holy Baptism, the responsibilities of parents and Godparents for the Christian training of the baptized child, and how these obligations may properly be discharged.

(c) It shall be the duty of Ministers to prepare young persons and others for Confirmation; and on notice being received from the Bishop of his intention to visit any Church, which notice shall be at least one month before the intended visitation, the Minister shall announce the fact to the Congregation of the first Sunday after the receipt of such notice; and he

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shall be ready to present for Confirmation such persons as he shall judge to be qualified, and shall deliver to the Bishop a list of the names of those to be confirmed.

(d) At every visitation it shall be the duty of the Minister, and of the Churchwardens, or Vestrymen, or of some other officer, to exhibit to the Bishop the Parish Register and to give information to him of the state of the Congregation, spiritual and temporal, under such heads as shall have been previously signified to them, in writing, by the Bishop.

(e) In every Parish a suitable receptacle shall be provided for gathering alms for the poor. Alms and other offerings for the poor shall be deposited with the Minister of the Parish, or with such Church officer as shall be appointed by him, to be applied by the Minister, or under his superintendence, to such pious and charitable uses as shall by him be thought fit. During a vacancy, the Vestry shall appoint a responsible person to serve as Almoner.

(f) Whenever the Council of Bishops shall put forth a Pastoral Letter, it shall be the duty of every Minister having a pastoral charge to read it to his Congregation on some occasion of public worship on a Lord's Day, not later than one month after the receipt of the same.

Section 3 (a) It shall be the duty of every Minister of this Church to record in the Parish Register all Baptisms, Confirmations, Marriages, Burials, and the names of all Communicants within his Cure.

(b) The registry of every Baptism shall be signed by the officiating Minister.

(c) Every Minister of this Church shall [**prepare and maintain**] ~~make out and continue~~, as far as practicable, a list of all families and adult persons within his Cure, to remain in the Parish for the use of his successor.

Section 4 (a) [No Minister of this Church shall officiate, either by preaching, reading prayers in public worship, or by performing any other Presbyterial or Ministerial function without a license issued by the Ordinary or ecclesiastical authority of the Diocese in which he canonically resident. No Minister of a Church not in communion with this church shall function without the permission of the Ordinary or ecclesiastical authority of the Diocese in which he is to function or minister.]

(b) No Minister of the Church shall officiate, either by preaching, reading prayers at public worship or performing any Presbyterial or Ministerial function in any Parish, or within the Cure, of another Minister, without the consent of the Minister of that Parish or Cure; or one of its Churchwardens if, in his absence or disability, the Minister fail to provide for the stated services of such Parish or Cure.

If there be two or more Congregations or Churches in one Cure, the consent of the majority of the Ministers of such Congregations or Churches, or of the Bishop, shall be sufficient; *provided*, that nothing in this Section shall be construed to prevent any Clergyman of this Church from officiating, with the consent of a Minister, in the Church or place of public worship used by the Congregation of such Minister, or in private for members of his Congregation; or, in his absence, with the consent of the Churchwardens or Trustees of such Congregation; and *provided, moreover*, that the license of the Ecclesiastical Authority required in Section 4 (a) be first obtained when necessary.

This rule shall not apply to any Church, Chapel, or Oratory, which is part of the premises of an incorporated institution, created by legislative authority, provided that such place of worship is designed and set apart for the convenience and uses of such institution, and not as a place for public or parochial worship.

(c) If any Minister of this Church, from disability or any other cause, neglect to perform the regular services in his Congregation, and refuse, without good cause, his consent to any other

THE FIFTY-FIRST GENERAL COUNCIL

duly qualified Minister of this Church to officiate within his Cure, the Churchwardens, Vestrymen, or Trustees of the Congregation shall, on proof before the Ecclesiastical Authority of the Diocese or Missionary Diocese of such neglect or refusal, have power, with the written consent of the said authority, to permit any duly qualified Minister of this Church to officiate.

Section 5 (a) The usual age for retirement of a Bishop, Presbyter or Deacon in this Church shall be ~~sixty-five~~ [seventy] years of age, provided however that a Minister may continue to hold office until his seventy-fifth birthday with the consent of a majority of his Vestry, or if he be a Bishop, of the Standing Committee. Any Bishop of this Church who has not attained the age of seventy-five years of age shall be eligible to be elected to the office of Presiding Bishop and shall remain in office until the completion of his term. **(b)** Upon attaining the age of ~~sixty-five~~ [seventy] a [Minister] ~~clergyman~~ shall be considered to have tendered his resignation each year on the anniversary of his birth, and such shall be deemed to have been accepted unless affirmatively rejected by a majority of the Vestry, Standing Committee, or General Committee to which the resignation must be offered.

(c) In addition to the approval of the Presbyter and Vestry of the Parish to which he is assigned, if a man be a Deacon, he must also obtain the consent of the Bishop Ordinary or Missionary Bishop each year he asks to continue to hold office after his ~~sixty-fifth~~ [seventieth] birthday.

(d) Nothing in this Canon shall prohibit the service of an otherwise retired Minister as occasional supply or part-time assistant or non-stipendiary with the consent of the Ordinary or ecclesiastical authority of the Diocese in which he is canonically resident.

Section 6 (a) A Minister of this Church removing into a Diocese or Missionary Diocese shall, in order to gain Canonical residence within the same, present to the Ecclesiastical Authority thereof, a testimonial from the Ecclesiastical Authority of the Diocese or Missionary Diocese in which he last had Canonical residence, which testimonial shall set forth his true standing and character. The said testimonial shall be given by the Ecclesiastical Authority to the applicant, and a duplicate thereof may be sent to the Ecclesiastical Authority of the Diocese or Missionary Diocese to which he proposes to remove. The testimonial may be in the following words:

I hereby certify that the Reverend A. B., who has signified to me his desire to be transferred to the Ecclesiastical Authority of _____ is a Presbyter [or Deacon] of _____ in good standing, and has not, so far as I know or believe, been justly liable to evil report, for error in religion or for viciousness of life, for three years last past. (Signed).

(b) Such testimonial shall be called Letters Dimissory. The Canonical residence of the Minister so transferred shall date from the acceptance of his Letters Dimissory, of which prompt notice shall be given both to the applicant and to the Ecclesiastical Authority from which it came.

(c) Letters Dimissory not presented within six months from the date of their transmission to the applicant shall become wholly void. No Minister shall officiate more than **[two weeks in any six month period]** ~~two months~~, by preaching, ministering the Sacraments, or holding any public service, within the limits of any Diocese or Missionary Diocese other than that in which he is Canonically resident, without a license from the Ecclesiastical Authority.

(d) If a Minister, removing into another Diocese, who has been called to a Cure in a Parish or Congregation shall present Letters Dimissory in the form above given, it shall be the duty of the Ecclesiastical Authority of the Diocese to which he has removed, to accept them within three months, unless the Bishop or Standing Committee shall have **[received reports]** ~~heard rumors~~, which he or they believe to be well founded, against the character of the Minister concerned, which would form a proper ground of Canonical inquiry and presentment, in which case the Ecclesiastical Authority shall communicate the same to the Bishop or Standing Committee of the Diocese to whose jurisdiction the said Minister belongs; and in such case, it

OF THE REFORMED EPISCOPAL CHURCH

shall not be the duty of the Ecclesiastical Authority to accept the Letters Dimissory unless and until the Minister shall be exculpated from the said charge.

(e) No Minister, removing from one Diocese or Missionary Diocese to another, shall officiate as Rector or Minister of any Parish or Congregation of the Diocese or Missionary Diocese to which he removes, until he shall have obtained from the Ecclesiastical Authority thereof a certificate in the words following:

I hereby certify that the Reverend A. B. has been canonically transferred to my jurisdiction and is a Minister in good standing. (Signed).

(f) No person who has been refused Ordination or reception as a Candidate in any Diocese or Missionary Diocese, and who has afterwards been ordained in another Diocese or Missionary Diocese, shall be transferred to the Diocese or Missionary Diocese in which such refusal has taken place without the consent of its Bishop or Ecclesiastical Authority.

(g) No person who has been ordained under the provisions of Canon 9 shall be transferred to another Diocese or Missionary Diocese, save as provided in the said Canon.

Canon 34

Of the Solemnization of Matrimony

Section 3 (2) There shall be ~~three~~ [thirty] days notice of intention to marry unless waived for weighty reasons, in which case the ordinary shall be notified immediately and in writing.

Canon 55

Of a Standard of Uniformity in Ecclesiastical Titles

Section 1 (a) Presiding Bishop. The Presiding Bishop of this Church, elected in accordance with the Constitution and Canons of this Church, shall bear the title of The Most Reverend A.B. _____ Presiding Bishop of the Reformed Episcopal Church in the United States and Canada.

(b) *Diocesan Bishops.* All Diocesan Bishops of this Church, except the Presiding Bishop, shall bear the title of The Right Reverend A.B. _____, Bishop of X _____
All Bishops shall hold title of Right Reverend for life.

(c) *Bishops Coadjutor.* All Bishops Coadjutor shall bear the title of The Right Reverend A.B. _____, Bishop Coadjutor of X _____.

(d) *Other Bishops.* All other Bishops shall bear the title of The Right Reverend A.B. _____, (Missionary, Suffragan, Assistant) Bishop of X _____.

Section 2 (a) Archdeacons. The Bishop Ordinary of any Diocese may designate a Presbyter with at least five years of service to be the Archdeacon of said Diocese in recognition of his service and ministry; and may entrust to him such special responsibility as he shall deem fit within the limitations of applicable Canons. The Archdeacon shall bear the title of The Venerable A.B. _____, Archdeacon of the Diocese of X _____. Archdeacons serve at the pleasure of the Ordinary, and may be replaced at the Bishop's discretion. No Diocese shall have more than one Archdeacon in active ministry at one time. However, the honorary title of Archdeacon is given and held for the life of the individual unless he be deposed for cause under the Canons of this Church.

(b) In all such cases, the Archdeacon shall be a member, ex-officio, of the Standing Committee and a member of the Cathedral Chapter, if there be one.

THE FIFTY-FIRST GENERAL COUNCIL

(c) The title and office of Archdeacon may not be given in a Missionary Diocese without the consent of the General Committee, but may be held by an individual already in that office who is transferred from a Diocese to a Missionary Diocese with the consent of the Missionary Bishop of that Missionary Diocese. A retired Archdeacon retains and may continue to use the title "The Venerable".

Section 3 (a) The Bishop Ordinary of any Diocese may designate a Senior Presbyter to serve as Canon to the Ordinary, who shall bear the title of The Reverend Canon A.B. and perform such duties as the Ordinary shall assign. The Canon to the Ordinary shall be a member, ex-officio, of the Standing Committee. The Canon to the Ordinary serves at the pleasure of the Ordinary and may be replaced in office at any time. However, unless deposed for cause under the Canons of this Church, such a Canon retains the honorary title of "Canon" for life.

(b) The Bishop Ordinary may designate from among the Presbyters of the Diocese such other Canons as he shall see fit. Such Canons shall be designated for assisting the Bishop a specific ministry or area of responsibility, such as Canon *Missioner*, Canon *Lawyer*, Canon *Theologian*, Canon *Advisor*, etc. In all such cases, such Canons shall serve at the pleasure of the Ordinary, and shall be members the Cathedral Chapter, if there be one. Unless deposed for cause under the Canons of this Church, such Canons shall retain the honorary title of "Canon" for life.

[(c) Honorary or Lay Canons. The Bishop Ordinary may designate from time to time such honorary Lay Canons as shall be deemed proper.]

Section 4 (a) *Cathedral and Seminary Deans.* The Bishop Ordinary may designate and properly institute a senior Presbyter serving in a designated Cathedral or Seminary to be the Dean thereof and he shall bear the title of The Very Reverend, A.B. , Dean of X [usually the name of the Church or Seminary]

(b) *Deans of Convocations or Rural Deans.* Whenever a Diocese shall be subdivided into two or more regional or Rural Convocations or Deaneries, the Bishop of the Diocese may designate a senior Presbyter to serve in each as the Dean, to be addressed as The Very Reverend A.B. and the Bishop may assign a suitable ecclesiastical, geographic or other name as in Dean of Convocation of Charleston or Dean of the Convocation of the Holy Trinity, etc .

(c) Deans shall be responsible to the Bishop, or to the Coadjutor, if so assigned and shall hold office at the pleasure of the Ecclesiastical Authority of the Diocese. The title of Dean is one of office and shall be in effect only during the service of the individual unless specifically conferred permanently by the Bishop. The title of Dean shall not be given in a Missionary Diocese. A retired Dean may continue to use the title "The Very Rev'd."

[Section 5 Notwithstanding the above, the titles of Archdeacon, Dean, and Canon may be withdrawn by the Ordinary or ecclesiastical authority for disciplinary cause at any time.]

[Section 6 Upon the resignation, death, or retirement of the Ordinary, every Archdeacon, Canon, and Dean of the Diocese shall be deemed to have tendered his resignation to the Standing Committee, subject to the acceptance or rejection of said resignations by the incoming Bishop Ordinary, who shall have the right to designate such officers.]

The above are offered as corrections/amplifications with a request that they become effective immediately.

OF THE REFORMED EPISCOPAL CHURCH

Recommendation 4.

The Following are submitted for first reading as separate amendments to the canons.

Canon 35 [Entire Canon Re-written]

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

THE FIFTY-FIRST GENERAL COUNCIL

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.

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

Canon 44

Of Business Methods in Church Affairs

Section 1 Unless otherwise noted, the Fiscal year for all agencies of the Church shall begin January 1st.

Section 2 It shall be the duty of the custodians of all trust and permanent funds for Church purposes to deposit the same in trust with some Trust Company or Bank organized under the laws of the United States or the Dominion of Canada, or of a State or Province of same, or with a corporation of the Diocese, such as an incorporated Board of Trustees, and a full and detailed statement of each fund shall be annually reported to the Diocesan Synod, Diocesan Council, or the Diocese Convocation.

Section 3 All accounts, having to do with the receipt, and expenditure, or investments of money of all church organizations including, but not limited to Parishes, Missions or other entities of the Church., shall be verified at the close of each year by a certified public accountant; *provided, however,* that if the amount of income for the year, as shown by the account shall be less than \$100,000, or if a certified public accountant is not convenient, the verification may be made by an accountant bookkeeper in no way connected with the subject matter of the account.

[Section 4 If any parish, mission or other entity of this church shall fail to comply with Sections 1, 2, and 3 of this Canon, the Bishop Ordinary and the Standing Committee may, by written notice, demand evidence of compliance with this Canon within thirty days, or as an alternative, to open its books to the ecclesiastical authority for its inspection. In the event that the parish, mission, or other organization shall fail to comply, the Vestry or other governing body shall be deemed to have automatically submitted their resignation from office, and the Bishop, with the consent of the Standing Committee may appoint a temporary Vestry or governing board to ensure compliance. Upon compliance, a new Vestry or board shall be chosen within sixty days as provided by the Canons of the Diocese and any By-Laws in force.]

The Council recessed at 4:55 P.M.

The Dinner Banquet was attended by representatives of both the REC General Council and the APA Provincial Synod facilitating fellowship between members of the two bodies. Special music was provided by a group from St. Alban's Cathedral.

Thursday, June 23, 2005

The Order for Morning Prayer began at 8:00 A.M. The preacher was Archbishop Gregory J. Venables with the officiates being the Rev. Willie Hill, Jr. (REC) and the Rev. Canon Erich Zwingert (APA). The Doctor of Divinity Degree was awarded to the Rev. Dr. Dale Crouthamel by the Theological Commission with Bishops Riches and Grundorf presiding and the Deans from each theological institution attending. The remainder of the daytime schedule was dedicated to the presentation of Christianity Explored in three seminar sessions. Materials were distributed from Christianity Explored to be taken to home parishes for use in their evangelistic endeavors.

Following the evening dinner buffet a Special Combined Business session for Mission Presentations by the REC and APA was convened. The reports from the President of the Board of Foreign Missions and the Treasurer of the BFM were included in the registration packet and received as such.

SECOND BUSINESS SESSION

THE REPORT OF THE BOARD OF FOREIGN MISSIONS

To the 51st General Council of the Reformed Episcopal Church

Sisters and Brethren,

The past three years have been challenging. The Board of Foreign Missions has struggled to maintain support for our current and retired missionaries in the face of reduced giving and denominational monetary support. We found it necessary to limit contributions to missionary retirement funds and to “tax” our missionaries a small percentage of money given for their support by individuals and churches to be able to continue to provide such services as retirement contributions and missionary travel. Only because of bequests received during the last triennium were we able to avoid dangerously depleting our capital. The reduced value of the dollar overseas and reduced support from individuals and churches has caused our missionaries to appeal to you to increase financial support. Despite a number of attempts to improve communication between the Board and our missionaries and the Board and the churches, we continued to have problems in this important area. Finally, we have struggled with the problem of defining the role of foreign missions in a changing church.

Despite these problems, I praise God for all that has been accomplished in the past three years. And, I thank God for the labors of our missionaries and members of the Board during the past triennium. The exhortation from the bishops of the church on mission has helped us to define our role. The challenge in the next triennium will be putting the principles into practice. To further that end we look forward to working with other conservative Anglican groups to support evangelism and church planting around the world. The first small step taken in this direction occurred in June of 2003 when Bishop Boyce of the Anglican Providence in America joined the Reformed Episcopal Board of Foreign Missions for a planning weekend. He opened our eyes to the work of his church in foreign missions. You will have that same opportunity during this council. We pray the LORD’s guidance as we take further steps toward unity with others in doing the work of worldwide missions.

I would like to briefly review the current state of each of our mission fields. An overview of our works around the world will be given in the presentation to follow this report, so I will not go into great detail now.

India: Easter, 2003 I had the privilege of visiting Lalitpur to dedicate the new school built in Banzi, near Lalitpur. Bishop Oommen Samuel retired as superintendent of the mission in Lalitpur, India on March 31, 2005. We are thankful for the faithful service given by Bishop Oommen Samuel and his wife Mary Oommen. The Board of Foreign Missions is now in the process of turning over full control of the India property and funds to the Reformed Episcopal Mission Society in Lalitpur. The church there has been advised to call a pastor. Bishop Oommen Samuel, or other Anglican bishops in India, will give episcopal oversight to the church there if it chooses to remain a Reformed Episcopal Church.

Europe: The Reformed Episcopal Church in Germany has progressed in developing its polity. A translation of the Book of Common Prayer into German is also ready for publication. *The Rev. Gerhard Meyer* leads the church in Germany. *Grace Meyer* continues as director of the Knull Conference Center. I had the pleasure of visiting the Knull and the Reformed Episcopal

THE FIFTY-FIRST GENERAL COUNCIL

Church in Neukirchen when I traveled to Germany in July of 2003 to join in the 25th Anniversary celebration for the Christian Kindergarten directed by *Sue Brodish*. A highlight of the ministry of *William and Diane Jerdan* was the celebration of “The Year of the Bible” in 2003. All our European missionaries have been hit hard financially by the weak dollar, losing about 15% of their financial support due to the poor exchange rate.

Liberia: The Rev. Chester Matadi was removed as the Moderator of the Reformed Episcopal Church in Liberia and was replaced by the Rev. Barbor Barchue. The Board of Foreign Missions is no longer financially supporting the church in Liberia on an ongoing basis. We will, from time to time, encourage the Reformed Episcopal Church in the United States to assist with special projects. We have advised the church there to seek Episcopal oversight from indigenous Anglican bishops.

Latin America: “To God be the glory!” was on the cover of the announcement our missionary to Brazil, *Judy King*, recently sent out. She announced the completion of the Apurina New Testament. I was able to travel to the Apurina village in the Amazon to attend the dedication June 4th and 5th, 2005. The Reformed Episcopal Church in Sao Paulo, Brazil continues under the leadership of *the Reverend Sebastiao Mendes de Freitas*. The Book of Common Prayer has been translated into Portuguese and is ready for publication. A church building was purchased with assistance from the Board. A small short-term mission team from the Diocese of the Northeast and Mid-Atlantic went to Sao Paulo in August of 2004 to help with renovations of the building. A team from the Diocese of Mid-America, under the leadership of the Rev. Paul Howden, went to Argentina the summer of 2004. They assisted in building a Bible institute building. The institute is part of an Anglican mission work in an Indian village. Bishop Charles Dorrington went to Moa, Cuba to visit a fledgling Reformed Episcopal work there. The Diocese of Western Canada is actively encouraging that work in Cuba.

United States: *Gregory Wright* continues to provide computer support services for Arab World Ministries. He and his wife, Helena, and their children are active in the life of St. Matthew’s Reformed Episcopal Church. At the 2004 Foreign Missions Banquet of the Diocese of the Northeast and Mid-Atlantic, the Rev. Daniel Olsen and his wife, Jean, were honored for their past missionary service in Africa. Rev. Olsen, already retired as a Reformed Episcopal missionary, resigned from the Board last year. Retired missionaries to Germany, Herman and Lillian Brodish, are in poor health. Our other retired missionaries are doing well.

We would make the following requests:

That each person here, and their churches, commits themselves to prayer for our missionaries, the REC churches worldwide, the Missionary Bishop and the BFM.

That every parish makes foreign missions a part of its budget, above and beyond the tithe.

That each of the churches represented here “adopt” a church or a mission work in another country.

Materials are available describing the program.

Respectfully submitted,

Barbara J. West, Ph.D., President

OF THE REFORMED EPISCOPAL CHURCH

THE TREASURER'S REPORT FROM THE BOARD OF FOREIGN MISSIONS BALANCE SHEET December 31, 2004

ASSETS

Current Assets:

Chase Securities Investment Account	264,873.58
PNC Checking	17,332.30
PNC Money Market	81,293.46
PNC Booth Account	64.72
Cash on Hand	116.01

Total Cash and Equivalents **\$ 363,680.07**

Fixed Assets:

Four Brooks Missionary Homes **\$ 207,169.69**

Other Assets:

Loan to Brazil Church **\$ 50,500.00**

Total Assets

\$ 621,349.76

LIABILITIES AND EQUITY

Current Liabilities:

Bernier	Puerto Rico	160.00
German Prayer Books		1,000.00
Jerdan	Special	381.00
Liberia Church Land and Building		3,055.00
Liberia Relief	Rice	2,433.55
McLynn, Gerry	Gifts	200.00
Other denominational		1,850.07
Active Missionaries	Christmas Gifts	135.00
Retired Missionaries	Christmas Gift & Other	460.00
India	Bansi school	188.59
Wright	Pension contribution	3,500.00
Samuel	Computer & fencing	2,810.10

\$ 16,173.31

Designated Missionary Balances:

Brodish, Sue	Balance	(722.07)	
Jerdan, William	Balance	755.43	
King, Judy	Balance	(450.92)	
Meyer, Gerhard	Balance	(1,171.77)	
Wright, Greg	Balance	656.37	\$ (932.96)

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Equity:

<u>Unrestricted Funds, Principal Can Be Used for Designated Purposes</u>			
General	Fund Capital	59,325.00	\$ 65,204.84
General Short Term Missions			\$ 4,160.79
Mission Homes	Cottages- Value		\$ 200,000.00
Mission Homes	Cottages		\$ 19,692.47
<u>Restricted Funds, Principal Cannot Be Used Except for the Designated Purpose</u>			
Kazi	Fund Capital	24,940.14	
S.A. Feasblty	Fund Capital	8,475.00	
Special Emer	Fund Capital	11,410.55	
Memorial	Fund Capital	1,155.00	
Ruth Herter	Fund Capital- Brazil	25,500.00	\$ 71,480.69
<u>Restricted Funds for India, Principal Cannot Be Used</u>			
Schooley	Fund Capital	16,009.00	
Mary Dager	Fund Capital	62,000.00	
C.L. Huston	Fund Capital	60,000.00	
Annie L Lowry	Fund Capital	6,500.00	
Sarah M Noyes	Fund Capital	1,200.00	
Benjamin Lord	Fund Capital	7,000.00	
Jen Wahlquist	Fund Capital	500.00	
Alice Rich	Fund Capital	2,700.00	
Lizzie Udell	Fund Capital	1,100.00	
Mrs. M Crawford	Fund Capital	1,100.00	
Mira	Fund Capital	1,500.00	
Pharo	Fund Capital	2,000.00	
M Ann Robinson	Fund Capital	1,100.00	
Chrl Morton	Fund Capital	11,000.00	
Jennie Oneill	Fund Capital	1,000.00	
Mary L Hendricks	Fund Capital	1,000.00	\$ 175,709.00
<u>Restricted Funds</u>			
Martha Derr	Fund Capital	14,137.70	
Annetta Hoffman	Fund Capital	17,309.00	
Helen Matadi Fund	Fund Capital	(8,458.82)	
Harry Briggmann, Jr.	Fund Capit: Brazil	16,030.39	
Harry Briggmann, Jr.	Fund Capit: India	9,778.43	
Mary Dager- 2001	Fund Capital	21,064.92	\$ 69,861.62
Total Liabilities and Equity			\$ 621,349.76

OF THE REFORMED EPISCOPAL CHURCH

**THE BOARD OF FOREIGN MISSIONS
BALANCE SHEET-- INVESTMENT PORTFOLIO
December 31, 2004**

STOCK FUND	BOOK VALUE	# SHARES	MARKET VALUE	
JP MORGAN TAX AWARE US EQUITY FUND CLASS SELECT	17.14	7,325.26	125,555.00	
JP MORGAN MID CAP EQUITY FUND	33.30	246.21	8,199.00	
JP MORGAN FLEMING INTERNATIONAL EQUITY FUND SELECT	29.96	458.19	13,727.00	
TOTAL STOCKS			\$ 147,481.00	
BOND FUND	CURRENT PRICE	FACE \$ VALUE/ QUANTITY	FACE VALUE	MARKET VALUE
JP MORGAN BOND FUND II CLASS SELECT FUND	40.71	1,430.27	60,000.00	58,226.29
JP MORGAN SHORT-TERM BOND II FD CLASS SELECT FUND	10.15	5,813.95	10,000.00	59,011.59
TOTAL BONDS				\$ 117,237.88
	COST			MARKET VALUE
CASH AT CHASE INVESTMENTS				5,903.58
CASH AT CHASE BANKING				50,028.78
TOTAL INVESTED FUNDS	264,873.58			320,651.24
BANK ACCOUNTS- PRIMARILY PNC	98,806.49			98,806.49
TOTAL ALL CASH AND EQUIVALENTS	\$ 363,680.07			\$ 419,457.73

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**INVESTMENT PORTFOLIO  
December 31, 2004**

**ASSETS**

| <b>Current Assets:</b> | <b>PER BOOKS</b> | <b>MARKET VALUE</b> |
|------------------------|------------------|---------------------|
| Chase Securities       | 264,873.58       | 320,651.24          |
| PNC Checking           | 17,332.30        | 17,332.30           |
| PNC Money Market       | 81,293.46        | 81,293.46           |
| PNC Booth Account      | 64.72            | 64.72               |
| Cash on Hand           | 116.01           | 116.01              |
|                        | <hr/>            |                     |
|                        | \$ 363,680.07    | \$ 419,457.73       |

# THE FIFTY-FIRST GENERAL COUNCIL

## MISSIONARY GIVING 2002 - 2004

| NAME                           | 2002     | 2003     | 2004     | TOTALS<br>02-04 |
|--------------------------------|----------|----------|----------|-----------------|
| MISSIONS GIVING                | 219,132  | 163,639  | 163,890  | 546,661         |
| INDIA SALARY/STATION/INSURANCE |          |          |          |                 |
| INCOME                         | 29,681   | 23,612   | 16,676   | 69,969          |
| EXPENSE                        | 28,969   | 28,014   | 28,568   | 85,551          |
| NET BALANCES                   | 713      | (4,402)  | (11,893) | (15,582)        |
| REPORT ON GENERAL FUND         |          |          |          |                 |
| INCOME                         | 50,352   | 40,307   | 37,668   | 128,327         |
| EXPENSE                        | 82,671   | 65,370   | 58,221   | 206,262         |
| NET BALANCES                   | (32,319) | (25,063) | (20,553) | (77,935)        |
| RUDOLPH MISSIONARY COTTAGE     |          |          |          |                 |
| INCOME                         | 11,169   | 12,041   | 13,624   | 36,834          |
| EXPENSE                        | 6,533    | 6,789    | 7,896    | 21,218          |
| NET BALANCES                   | 4,636    | 5,252    | 5,728    | 15,616          |
| BACON MISSIONARY COTTAGE       |          |          |          |                 |
| INCOME                         | 5,646    | 2,652    | 649      | 8,947           |
| EXPENSE                        | 7,162    | 6,673    | 7,833    | 21,668          |
| NET BALANCES                   | (1,516)  | (4,021)  | (7,184)  | (12,721)        |
| LIBERIA EXPENSE                |          |          |          |                 |
| INCOME                         | 18,661   | 4,520    | 390      | 23,570          |
| EXPENSE                        | 14,699   | 7,000    | 660      | 22,359          |
| NET BALANCES                   | 3,962    | (2,480)  | (270)    | 1,211           |
| BRAZIL EXPENSE                 |          |          |          |                 |
| INCOME                         | 0        | 953      | 13,121   | 14,074          |
| EXPENSE                        | 130      | 6,217    | 13,033   | 19,380          |
| NET BALANCES                   | (130)    | (5,264)  | 87       | (5,307)         |
| HELEN MATADI MEMORIAL FUND     |          |          |          |                 |
| INCOME                         | 9,242    | 3,778    | 1,530    | 14,550          |
| EXPENSE                        | 13,705   | 14,706   | 0        | 28,411          |
| NET BALANCES                   | (4,463)  | (10,928) | 1,530    | (13,861)        |
| MISSIONARY SUPPORT             |          |          |          |                 |
| INCOME                         | 114,633  | 91,252   | 104,107  | 309,992         |
| EXPENSE                        | 101,714  | 106,000  | 103,450  | 311,164         |
| NET BALANCES                   | 12,919   | (14,748) | 657      | (1,172)         |

## OF THE REFORMED EPISCOPAL CHURCH

### Board of Foreign Mission – Giving for Triennium 2002 – 2004

| NAME                           | 2002   | 2003   | 2004   | TRIENNium<br>TOTAL |
|--------------------------------|--------|--------|--------|--------------------|
| Atonement, PA                  | 2,300  | 2,135  | 1,720  | 6,155              |
| Atonement, SC                  |        | 200    |        | 200                |
| Bishop Cummins, MD             | 47,325 | 32,363 | 35,769 | 115,457            |
| Calvary, SC                    |        | 100    |        | 100                |
| Christ Covenant, TN            | 455    | 425    | 225    | 1,105              |
| Christ Memorial, PA            |        | 2,000  |        | 2,000              |
| Christ our Hope, TN            | 100    |        |        | 100                |
| Church of our Lord, BC         | 879    |        |        | 879                |
| Church of the Epiphany, OH     | 165    | 500    | 300    | 965                |
| Covenant Chapel, NJ            | 8,284  | 8,523  | 10,095 | 26,902             |
| Covenant, VA                   | 1,200  |        |        | 1,200              |
| Diocese of the Southeast, SC   | 6,047  |        |        | 6,047              |
| Diocese of Western Canada      |        |        | 190    | 190                |
| Emmanuel, NJ                   |        |        | 1,420  | 1,420              |
| Emmanuel, PA                   | 2,245  | 1,440  | 1,325  | 5,010              |
| Faith, MD                      | 320    | 400    | 320    | 1,040              |
| First Church, NY               | 36,975 | 14,675 | 0      | 51,650             |
| Germany Churches               |        | 1,533  |        | 1,533              |
| Good Shepherd, TX              | 1,500  | 4,126  | 3,600  | 9,226              |
| Grace, MD                      | 600    |        | 562    | 1,162              |
| Grace Collingdale , PA         | 11,170 | 10,798 | 12,385 | 34,353             |
| Grace Scranton, PA             | 4,161  | 3,764  | 2,442  | 10,367             |
| Harvey Wagner, NJ              | 876    | 938    | 1,939  | 3,753              |
| Holy Trinity, TX               | 150    |        |        | 150                |
| Living Word, BC                | 486    |        |        | 486                |
| Messiah, PA                    | 150    | 100    |        | 250                |
| Mt. Olivet, Ravenal, SC        | 200    |        |        | 200                |
| Mt. Olivet, Hollywood, SC      | 1,000  | 100    | 300    | 1,400              |
| New Bethel, SC                 | 600    | 700    | 1,000  | 2,300              |
| New Covenant, VA               |        | 190    | 194    | 384                |
| New Israel, SC                 | 150    |        |        | 150                |
| New Redeemer, NJ               |        | 125    |        | 125                |
| Providence, Corpus Christi, TX |        | 613    | 319    | 932                |
| Providence, Weatherford, TX    | 490    | 471    | 465    | 1,426              |
| Providence, VA                 | 427    |        |        | 427                |
| REAPERS                        | 2,640  | 2,330  | 1,330  | 6,300              |
| Redeemer, SC                   | 75     |        |        | 75                 |
| Redemption, NY                 | 2,500  |        |        | 2,500              |
| Redemption, PA                 | 7,500  | 6,000  | 7,500  | 21,000             |
| St. Andrews, IL                | 150    | 300    | 252    | 702                |
| St. Chrysostoms, AR            |        | 100    | 150    | 250                |

# THE FIFTY-FIRST GENERAL COUNCIL

## Board of Foreign Mission – Giving for Triennium 2002 – 2004 (continued)

|                                |        |        |        |        |
|--------------------------------|--------|--------|--------|--------|
| St. George, ONT                | 444    | 452    | 110    | 1,006  |
| St. John's, NJ                 | 1,820  | 2,485  | 3,037  | 7,342  |
| St. John's, SC                 | 100    |        |        | 100    |
| St. Luke's, CA                 | 300    | 175    |        | 475    |
| St. Luke's, NJ                 | 3,295  | 3,473  | 6,879  | 13,647 |
| St. Luke's/ Bishop Hoffman, PA | 3,360  | 3,240  | 3,260  | 9,860  |
| St. Mark's, PA                 | 4,836  | 854    | 2,434  | 8,124  |
| St. Matthew's, PA              | 9,667  | 10,200 | 12,439 | 32,306 |
| St. Matthew's, SC              | 200    |        |        | 200    |
| St. Michael's, OK              | 25     |        |        | 25     |
| St. Michael's, PA              | 50     | 25     | 100    | 175    |
| St. Paul's, FL                 | 512    | 718    |        | 1,230  |
| St. Paul's, PA                 | 8,725  | 8,900  | 8,400  | 26,025 |
| St. Phillips, PA               | 560    | 515    | 420    | 1,495  |
| St. Stephen's, MD              | 8,423  | 8,864  | 10,885 | 28,172 |
| St. Stephen's, SC              | 75     |        |        | 75     |
| Trinity, DE                    | 87     | 50     |        | 137    |
| Trinity, OH                    | 99     |        |        | 99     |
| Sustentation Fund              | 21,700 | 12,800 | 15,500 | 50,000 |
| Free Church of England         |        | 2,966  |        | 2,966  |
| Looney-Hoffman Fund            | 600    | 600    | 600    | 1,800  |
| Individual Donations           | 13,135 | 12,373 | 16,024 | 41,532 |

|                     |           |                |           |                |           |                |           |                |
|---------------------|-----------|----------------|-----------|----------------|-----------|----------------|-----------|----------------|
| <b>Total Giving</b> | <b>\$</b> | <b>219,132</b> | <b>\$</b> | <b>163,639</b> | <b>\$</b> | <b>163,890</b> | <b>\$</b> | <b>546,661</b> |
|---------------------|-----------|----------------|-----------|----------------|-----------|----------------|-----------|----------------|

Respectfully submitted,

Charles Twining, Jr.  
Treasurer

*The Rt. Rev. Robert Booth and Dr. Barbara West for the REC and the Rt. Rev. Richard Boyce for the APA enlarged upon their respective reports with additional descriptions of the work our missionaries are engaged in. The missionaries in attendance were introduced and made their own presentation of their particular field of labor and activities over this past triennium.*

*On Friday, June 24, 2006, Council convened at 8:00 A.M. for Holy Communion with the Rev. Canon Dr. William (Bill) Atwood preaching and the Rt. Rev. Mssrs. Royal U. Grote, Jr. (REC) and William Boyce (APA) concelebrating. Assisting were the Rev. Canon J. Ronald Mook (REC), the Rev. Canon James T. Payne (REC), the Rev. Mark Clavier (APA) and the Rev. Paul Blankinship (APA).*

*Canon Atwood received a BBA (Business) from Emory University. He served as a C-141 pilot (aircraft commander) in the U.S. Air Force on both active duty and in the reserves. In 1972 Bill came to faith in Jesus Christ and later perceived a vocation to ordained ministry. He received theological training at MERCER SCHOOL OF THEOLOGY in Long Island and KING'S COLLEGE in London, England. He later earned a Doctorate in Church Growth (Development) at FULLER SEMINARY in Pasadena, CA.*

*Ordained in 1979, Canon Atwood has served congregations in a variety of settings. He has served as the General Secretary of EKKLESIA since its founding in 1996. In 2000, a group of Anglican Primates invited EKKLESIA to re-organize under their authority. EKKLESIA has grown to the place where EKKLESIA member-bishops oversee more than 40,000,000 of the world's Anglicans in thirty-four countries. EKKLESIA provides*



## **OF THE REFORMED EPISCOPAL CHURCH**

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*a network of communication among many faithful Anglican Primates and bishops and holds conferences for advancing the faith. Those linked with EKKLESIA are also involved in many development projects such as equipment and supplies for medical clinics, bicycles for clergy, radio stations, tons of grain for famine relief, and commercial fishing boats in drought stricken Central Africa.*

*A long time friend of the Reformed Episcopal Church, Canon Atwood has helped facilitate conversations between the REC and Anglican Archbishops.*

*The Anglican Relief and Development Fund distributed the following attachments describing its work in the past and current projects.*



# The Anglican Relief & Development Fund



## 2004 DEVELOPMENT PROJECTS FUNDED

The projects listed below, totaling \$464,198, were the first 13 approved by The Anglican Relief & Development Fund's Trustees on December 4, 2004. All have now been funded by generous contributions from Anglican Communion Network congregations and individual supporters. These projects are contributing to the transformation of thousands of lives in the Global South.

**Clean Water, New Life for Economically Poor Rwandans**, Eglise Episcopale au Rwanda, Diocese de Kigali, Rwanda  
Three-quarters of the population in Rwanda's Bugesera region live below the poverty level of US\$100 in annual household income. Recurrent drought and poor access to clean water worsens malnutrition. EER/DK's project takes a community-based approach to install wells and water collection systems and protect springs to give 24,000 people access to potable water near their homes. It educates resident trainers to train community members to maintain the water systems, improving hygiene and sanitation for 4,000 people and increasing yields for 1,440 people through sustainable farming methods.  
**Grant: \$47,000**

**Filipino Women Break Cycles of Poverty**, Center for Community Transformation (CCT), Philippines /Five Talents  
One-third of metropolitan Manila's 12 million residents live at the poverty line. Since 1992, CCT has successfully provided loans to women, enabling them to expand micro-businesses and receive spiritual encouragement in a self-sustaining effort to break cycles of poverty. This grant allows CCT to extend its program to 300 more families, improving business skills, household income and healthcare. Fifteen community volunteers will learn to facilitate Bible studies.  
**Grant: \$22,000**

**Education Restores Untouchable Indians' Dignity**, The Church of South India (CSI), Madras Diocese, India  
About 250 million Dalits (Untouchables) are trapped in poverty and ignorance. Through this project, more than 1,000 additional Dalit youth will receive education and nurturing care. Female school dropouts will be coached, tutored and counseled, with 85 percent formally resuming studies. The project will counsel 750 parents on the value of education for their children, including 200 parents of female students who would otherwise prevent daughters from enrolling. An estimated 220 people will become Christians.  
**Grant: \$18,300**

**Supporting Orphans and Terminally Ill Malawians**, Mothers' Union, Diocese of Lake Malawi (MUDLM), Malawi  
Poverty and HIV/AIDS are devastating Malawian families. MUDLM strengthens Malawian families by helping women become functionally literate, teaching them about nutrition, health and the Bible, offering support to orphans and providing home-based care to the chronically and critically ill. This self-sustaining project will result in 5,000 family members benefiting from improved spiritual and family lives, nutrition and health as a result of life-skills education for 1,250 women, in addition to 600 orphans receiving food, clothes, bedding and educational assistance and 600 chronically and critically ill people receiving home-based care.  
**Grant: \$47,900**

**Burundian Farmers Boost Crop Yields**, Eglise Episcopale au Burundi, Gitega Diocese, Burundi  
In the last 11 years of civil war, 30,000 people out of a population of 120,000 in Karuzi province were killed. Death and displacement have led to malnutrition despite availability of water and land. Many Karuzi farmers lack facilities to prepare crops – especially rice – for sale. This project installs a rice mill in Buhiga that will benefit 10,000 people through higher household income. The project will boost farm productivity for 5,000 people through training and providing improved seeds and tools and will lead about 1,200 people to salvation.  
**Grant: \$23,390**

**Christian Hospital Treats Underserved Egyptians**, Episcopal Church of Egypt, Egypt  
For over 100 years, the Episcopal Church of Egypt has provided quality healthcare services regardless of patients' religion or economic status. Local leaders have invited the church to establish a new hospital in the fast-growing industrial city of Sadaat. It will treat 20,000 people yearly, deliver hundreds of babies and provide preventive health education. Christian healthcare providers will share the Gospel in this Muslim region.  
**Grant: \$35,000**

*"I tell you the truth, whatever you did for one of the least of these brothers of mine, you did for me." (Matt. 5:40)*

# OF THE REFORMED EPISCOPAL CHURCH

**Healthy Sex Choices Give Ugandan Youth a Future**, Anglican Church of Uganda, Soroti Diocese, Uganda  
Facing poverty, broken families, and lack of knowledge about HIV/AIDS, many Ugandans ages 10 to 20 need training and encouragement about sexuality. Soroti Diocese is combining training in HIV/AIDS with nurturing relationships by helping youth leaders serve their peers in groups and enabling pastors, teachers and parents to counsel and challenge youth to commit to abstinence and healthy sexual choices. About 5,150 youth will reduce their risk of contracting the disease and adults and youth will come to Christ or renew their faith. Thousands of parents will learn to communicate with teens about sex and HIV/AIDS. **Grant: \$44,330**

**Church Leads AIDS Fight in South Africa**, Kwanele Home Based Care, St. Augustine Diocese, South Africa.  
South Africa faces one of the world's worst health crises with 20 percent of adults infected with HIV/AIDS. In 2001, almost half of the nation's deaths were caused by HIV/AIDS-related illnesses. South Africa's overburdened hospitals turn away HIV/AIDS patients, leaving them to die alone. This grant enables Kwanele to demonstrate the commitment and strength of the local church to organize communities to care for HIV/AIDS victims suffering in isolation. More than 2,500 family members will benefit from food assistance after about 300 people receive training in life and vocational skills. 270 orphans will receive educational assistance and tutoring, 250 terminally ill people will receive home-based care from trained caregivers and 160 people will receive marital counseling that reduces domestic violence and psychological abuse. **Grant: \$40,000**

**Help for Dying South Africans and Their AIDS Caregivers**, uMngeni AIDS Center, South Africa  
KwaZulu-Natal has the highest HIV/AIDS prevalence rate among South African provinces. The AIDS center in uMngeni is providing HIV/AIDS sufferers and their families with care, clothes and medicine, reaching almost 3,000 people. The uMngeni AIDS Center eases patients' suffering and caregivers' stress by training family members in home-based care and income-generating skills. About 500 people will receive HIV/AIDS testing and counseling and medicine. **Grant: \$38,550**

**Better Food Supplies and Job Skills for Ugandans**, Church of Uganda, Lango Diocese, Uganda  
Years of war in northern Uganda have resulted in food shortages and thousands of economically poor, undereducated children with little or no hope of leading normal lives. By constructing a vocational center, the diocese will train 105 youth in carpentry, tailoring, bricklaying and handicrafts, and 50 more youth in organic agriculture. As these youth train others, 5,000 people will benefit from better nutrition and health and increased income from improved farming methods. Two churches will be planted and 120 people are expected to come to Christ. **Grant: \$44,893**

**Supporting AIDS Orphans in South Africa**, The Warehouse Trust, South Africa  
Hundreds of thousands of children have lost parents to AIDS. This project links 1,120 orphans and vulnerable children with nurturing families who offer loving home environments by offering 560 of these children government grants that provide long-term stability and mobilizes the Church to meet material needs of the remaining 560 children. This project equips 2,800 church members to support the development of orphans and vulnerable children. **Grant: \$38,460**

**Fighting HIV/AIDS Stigma in Kenya**, Christian Community Services, Mount Kenya East, Kenya  
This grant will enable Christian Community Services, Mount Kenya East to expand its church-based program to serve those infected and affected by HIV/AIDS. Staff members will train more than 600 people to provide home-based care and overcome stigma, about 600 church members will join HIV/AIDS support groups, and hundreds of people living with HIV/AIDS and their families will benefit from improved household income and healthcare. Also, more than 150 people will be trained to be HIV/AIDS program trainers, healthcare service personnel and home-based care and support group leaders, enabling the project to become self-sustaining. **Grant: \$29,375**

**Holistic Ministry to Eritreans and Expatriates**, St. George's Episcopal Church, Eritrea  
St. George's Episcopal Church integrates Christians from many denominations. This project enables St. George's Church to expand its primary school for 100 additional expatriate children and strengthen its outreach to economically needy Eritreans. More than 700 people will receive social and emotional support, learn practical skills, hear the gospel and take steps toward Christ. **Grant: \$35,000**

## TO CONTRIBUTE TO NEWER PROJECTS

Please make out checks to: "NACPD"  
and note on the memo line: "ARDF"  
Mail to: Network of Anglican Communion  
Dioceses and Parishes  
905 Oliver Building  
535 Smithfield Street, Pittsburgh, PA 15222

## FOR INFORMATION

On these and other projects, please write to:  
Dr. Kerk Burbank, Director  
The Anglican Relief & Development Fund  
c/o Geneva Global, Inc.  
1550 Liberty Ridge Drive, Suite 330  
Wayne, PA 19087  
E-mail: kburbank@att.net or ardfund@att.net

*"I tell you the truth, whatever you did for one of the least of these brothers of mine, you did for me." (Matt. 5:40)*



## The Anglican Relief & Development Fund



### 2005 APPROVED PROJECTS NOT YET FUNDED

The 10 projects listed below, totaling \$401,914 have been approved by The Anglican Relief & Development Fund's (ARDF) Global South Trustees. Some have been funded with generous contributions from Anglican Communion Network churches and individual donors, but the need is still great. Please consider your prayerful donation to ARDF to complete the work listed below. These desperately needed sustainable projects are saving and transforming lives in these Global South communities. Individuals or churches willing to fund \$10,000 or more may designate a specific project for funding. Smaller contributions will be pooled in the general fund for funding projects.

**Diocesan Health Clinics Save Lives in Uganda**, Church of Uganda West Buganda Diocese, Uganda

This project establishes one clinic and adds desperately needed new equipment and electricity to another to provide access to care for underserved people. With the nearest hospital almost three hours away by automobile and 12 hours by bicycle, the new clinic will provide 2,860 people, many of whom have easily treatable medical problems, with quality medical care and vaccinations. At another existing clinic, solar-powered units will replace a kerosene-powered refrigerator enabling the clinic to store more vaccines, medicine, and blood for a longer period of time and to extend clinic service hours into the evening. This project will save the lives of children and adults, while West Buganda Diocese outreach programs meet their spiritual needs.

**Grant: \$51,574**

**AIDS Prevention and Improved Health**, Gospel Health and Development Services (GHADS), Jos Diocese, Nigeria

Nigeria, Africa's most populous country, faces disaster if the spread of HIV/AIDS is not halted. In 2001 at least 3.2 million Nigerians had AIDS and 1.8 million children had been orphaned. Through four general medical care clinics, GHADS has been a significant, committed source in the struggle against HIV/AIDS by providing voluntary testing and counseling, effectively countering the stigma surrounding the disease that discourages people from seeking testing and care. In this project, GHADS will renovate two rural clinics and add lab facilities. 5,000 people will receive HIV/AIDS testing and counseling; 1,000 women will learn basic health care, hygiene methods, and prenatal care to better care for their families and reduce the number of infants dying; and 200 children will be immunized.

**Grant: \$34,578**

**Modern Rice Farming and the Gospel of God's Love**, Eglise Episcopale au Rwanda, Diocese au Kibungo, Rwanda

Kibungo, one of Rwanda's 12 provinces, is a southeastern region that is still recovering from the 1994 genocide that claimed 800,000 lives. About 320,000 of Kibungo's 500,000 residents live on less than one dollar per day. Despite a climate conducive to rice production, lack of modern agricultural knowledge and resources limit crop yields. The diocese will install a rice mill and teach modern rice farming techniques to 1,500 farmers, improving daily diet and boosting rice production and household income for a total of 7,500 people. This project demonstrates God's love in action and expects to lead an estimated 1,500 people to Christ through Gospel sharing.

**Grant: \$38,583**

**Clean Water, AIDS Testing, and Salvation for Kenyans**, Anglican Church of Kenya, Machakos Diocese, Kenya

In Kenya's drought-plagued Machakos Diocese impoverished families lack clean water, resulting in waterborne diseases and failing crops. Inadequate information about farming techniques and HIV/AIDS compound their problems. This grant enables the diocese to construct community wells, improving healthcare for 18,000 people. About 1,800 heads of households will learn water management and small-scale farming skills to increase income and improve nutrition for their families, 1,300 people will receive HIV/AIDS education, and 140 will seek counseling and testing. The diocese will share the Good News and lead an estimated 270 people to Christ as it educates.

**Grant: \$44,887**

**Poultry Farm Boosts Income and Shares the Word in Togo**, Anglican Mission Togo (AMT), Togo

One-quarter of Togo's people practice voodoo and tribal religions and another one-quarter are Muslim. Although one-half of the population is Christian, the rate of conversion to Islam is growing. Many Togolese have yet to hear the Good News of Jesus Christ. In response, AMT is starting a poultry farm to sell eggs to women at reduced rates, who will then resell them at a profit. The income will raise the standard of living for 200 women and 1,200 of their family members as they buy more and better food and medicine and pay school fees for their children. Through AMT, an estimated 175 of the women will have opportunities to learn about the Gospel.

**Grant: \$26,565**

*"I tell you the truth, whatever you did for one of the least of these brothers of mine, you did for me" (Matt. 25:40)*

## OF THE REFORMED EPISCOPAL CHURCH

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**Rural Indians Gain Health Education, Medical Care,** Memorial Hospital, Church of North India, India  
India is home to one-third of the world's economically poor. Memorial Hospital is a proven Gospel witness in this Muslim-dominated community by bringing medical care and health education to the poorest of the poor living in squalid conditions. This project will provide healthcare for 9,660 villagers through health awareness camps and centers and will vaccinate 1500 children. It will establish four new community health centers, also training 10 community health coordinators, and will upgrade six health centers in 10 villages. While 5,000 women receive direct assistance during childbirth from 50 trained midwives, 4,000 people will increase their awareness regarding health and lifestyle issues. An estimated 50 new Christians will join house churches. **Grant: \$30,000**

**Sudanese Believers Boost Food Supplies,** Ayod Christian Mission for Agriculture (ACMA), Sudan  
After years of war, southern Sudanese are struggling to secure adequate food supplies. Meanwhile, the Church has faced oppression and many people have fled to neighboring nations. Aiming to rebuild the Church and the capacity of Sudanese in this region, ACMA, part of the Episcopal Church of Sudan, is training 3,400 people to improve crop yields and nutrition. In addition, 125 orphans and children separated from their parents due to war will benefit from improved health and literacy skills. Believers are learning to share the Gospel and integrate their faith as community leaders. As a result, 59 local church members will be trained in integral mission and community leadership and an estimated 500 people will come to Christ and join local churches. **Grant: \$30,810**

**Hospice Serves Families Hit by AIDS,** Diocese of Botswana, Holy Cross Hospice, Botswana  
Holy Cross Hospice is in Botswana's capital, Gaborone. Botswana is the world's worst HIV/AIDS hit country, where life expectancy has fallen to 39 years. The hospice effectively meets the needs of people in the last stages of the disease with symptom control, pain management and home nursing. It also provides support for AIDS orphans through educational support and income-generating activities for families. This approach focuses on entire families and integrates psychosocial and spiritual care into its programs to train home-based caregivers. The project will result in 550 family members benefiting from higher household income after 110 HIV/AIDS sufferers become healthy enough to begin income-generating activities, 410 HIV/AIDS sufferers receive compassionate home-based care and medication, 360 people are trained as home-based caregivers, and 150 orphans receive educational and emotional support. The project ensures that dying people and their families see Christ's love in action. **Grant: \$31,067.**

**Anglican Church A Gives AIDS Care,** Province de l'Eglise Anglicane du Congo, Congo  
In eastern Congo, war and social collapse have decimated basic healthcare, leaving families who struggle with HIV/AIDS isolated and uninformed. Increasing prevalence of the disease among impoverished teens and young adults is jeopardizes the next generation. The Anglican Church of Congo will offer counseling and HIV/AIDS testing to 14,000 people through an existing network of health clinics in eastern Congo. More than 3,100 HIV-positive people will be treated for opportunistic infections, improving their quality of life. Existing staff members will train 45 healthcare workers to offer HIV/AIDS counseling, testing and care. As the church serves people's needs, an estimated 900 people will come to Christ and be integrated into discipleship and peace-building groups. **Grant: \$71,550**

**Wells, Water and Cows Bring Health,** Diocese of Dar Es Salaam, Tanzania  
HIV/AIDS is the top cause of death among adults in Tanzania, where recent droughts limit crop yields. This self-sustaining project extends the reach of the church to three underserved villages. More than 4,500 people will benefit from access to potable water from three wells, 600 people will learn HIV/AIDS prevention methods and seek counseling from 60 newly trained pastors and church leaders. 300 people will benefit from improved nutrition and income after receiving 30 dairy cows, animal husbandry training, and veterinary medicines. This project empowers the local community to develop, maintain and sustain resources to reduce waterborne diseases and improve income for impoverished people. **Grant: \$42,300**

**Full Delta Reports are available on all of the above projects. Please contact Garth Poorman at [gpoorman@genevaglobal.com](mailto:gpoorman@genevaglobal.com) or call (610) 254-0000 x264.**

To contribute send checks made out to: "NACPD"  
and note on the memo line: "ARDF"

Mail to:  
Network of Anglican Communion Dioceses and Parishes  
905 Oliver Building  
535 Smithfield Street  
Pittsburgh, PA 15222

*"I tell you the truth, whatever you did for one of the least of these brothers of mine, you did for me" (Matt. 25:40)*

# **THE FIFTY-FIRST GENERAL COUNCIL**

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## **THIRD BUSINESS SESSION**

*The THIRD BUSINESS SESSION was convened following the service at 11:05 A.M. with prayer led by the Rev. Scott Houser. The Vice President, Bishop Grote, assumed the Chair. The Motion was made and seconded to forego the reading of the Minutes from the previous sessions. Motion carried.*

*The Report from the Standing Liturgical Commission was presented by the Rt. Rev. Daniel R. Morse. Bishop Morse acknowledged the Rt. Rev. George Fincke, former Chair of the Liturgical Commission and the hard work of the Commission. Motion was made by the Rev. Canon Mook and the Rev. Canon Payne that the Report be received and the Recommendations contained in the report be considered ad seriatim. The Motion carried.*

*The motion was made by the Rev. Canon Mook and the Rev. Canon Payne to approve RECOMMENDATION I concerning items submitted and corrected for second reading. The Motion carried.*

*The motion was made by Bishop Riches and seconded by the Canon Mook to adopt RECOMMENDATION II concerning Modern Offices. Motion carried.*

## **REPORT OF THE STANDING LITURGICAL COMMISSION**

To the 51st General Council of the Reformed Episcopal Church

Dear Brethren,

The Standing Liturgical Commission met four times during the past triennium to finalize the revisions to the Book of Common Prayer for printing. This was accomplished in the Fall of 2002. We note that one letter was received from one of our Parishes requesting that the alternative form of Declaration of Remission of Sins and the alternate prayer of Humble access be retained in the Book. The committee considered the request and it should be noted that these two prayers are printed on Page 76 in the BCP.

The Commission reviewed the modern language rites for Morning Prayer, Evening Prayer and Holy Communion which were passed for First Reading at the 49<sup>th</sup> General Council in 1999. It was determined that these be submitted for Second Reading to the Fifty-first General Council. Essentially, these rites are the same in content as those in the BCP but have “Thee” and “Thou” changed to “you” and “yours” etc.

It is proposed by this Commission that this Modern Language version of those rites would NOT be included in the Book of Common Prayer but would be provided in a separate booklet for those parishes which are coming out of other than Traditional Language backgrounds. Attached to this report is the Modern Language Text.

### **PROPOSED ACTIONS FOR THE GENERAL COUNCIL**

Having received no negative input from the Church during the past triennium on the offices for first reading, we do hereby respectfully submit the following to the General Council, and move the following:

#### **Recommendation 1. That the following be submitted for Second Reading:**

The Ministration of Holy Baptism - Page 457

The Order of Confirmation- Page 485

The Form of Solemnization of Matrimony –Page 490

The Order for the Burial of the Dead – Page 516

The Form of Consecration of a Church or Chapel – Page 565  
Supplemental Lectionary Readings for Sundays, Holy Days, and Special Occasions – Pages xvii-li  
Note: All these appear in the BCP Trial Book.

**Recommendation 2.** — *That the Modern Language Offices of Morning Prayer, Evening Prayer, and Holy Communion attached to this report be approved for Second Reading.*

Respectfully Submitted

The Rt. Rev. Daniel R. Morse  
Chairman

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MORNING AND EVENING PRAYER

and

THE ORDER FOR THE  
ADMINISTRATION  
OF  
THE LORD'S SUPPER,  
OR  
HOLY COMMUNION

## Morning Prayer

¶ *The people standing, the Minister says,*

**W**e have come together as the family of God in our Father's presence to ask his forgiveness of our sins, to hear and receive his holy word, to offer him praise and thanksgiving, to bring before him the needs of the world, and to seek his grace, that through his Son Jesus Christ we may give ourselves to his service.

¶ *A sentence or Sentences of Holy Scripture may be said and a Hymn may be sung. The Minister may say,*

**I**f we say we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, God is faithful and just, and will forgive us our sins, and cleanse us from all unrighteousness.

¶ *The Minister then says,*

Let us confess our sins to Almighty God.

¶ *All kneeling, all pray together,*

**A**lmighty God, our heavenly Father, we have sinned against you and against our fellow men, in thought and word and deed, through negligence, through weakness, through our own deliberate fault. We are truly sorry and repent of all our sins. For the sake of your Son Jesus Christ, who died for us, forgive us all that is past; and grant that we may serve you in newness of life to the glory of your name. Amen.

¶ *The Minister, or Bishop if he is present.*

**A**lmighty God, who forgives all who truly repent, have mercy upon you, pardon and deliver you from all your sins, confirm and strengthen you in all goodness, and keep you in life eternal; through Jesus Christ our Lord. Amen.

¶ *A licensed Lay Reader may use the Collect for the Twenty-first Sunday after Trinity here, kneeling as he prays.*

¶ *All stand.*

Minister: O Lord, open our lips;

People: *And our mouth shall proclaim your praise.*

Minister: Let us worship the Lord.

People: *All praise to his name.*

¶ *All.*

**G**lory to the Father and to the Son and to the Holy Spirit; as it was in the beginning, is now, and shall be forever. Amen.

¶ *VENITE, or JUBILATE, or THE EASTER ANTHEM (which shall always be used on Easter Day).*

### VENITE

**O** come let us sing out to the Lord \* let us shout in triumph to the rock of our salvation.

Let us come before his face with thanksgiving \* and cry out to him joyfully in psalms.

For the Lord is a great God \* and a great king above all gods.

In his hand are the depths of the earth \* and the peaks of the mountains are his also.

The sea is his and he made it \* his hands molded dry land.

Come let us worship and bow down \* and kneel before the Lord our maker.

For he is the Lord our God \* we are his people and the sheep of his pasture.

If only you would hear his voice today \* for he comes to judge the earth.

He shall judge the world with righteousness \* and the peoples with his truth.



**G**lory to the Father and to the Son and to the Holy Spirit; \*

As it was in the beginning, is now, and shall be forever. Amen.

**JUBILATE**

**O** shout to the Lord in triumph all the earth \* serve the Lord with gladness and come before his face with songs of joy.

Know that the Lord he is God \* it is he who has made us and we are his; we are his people and the sheep of his pasture.

Come into his gates with thanksgiving and into his courts with praise \* give thanks to him and bless his holy name.

For the Lord is good; his loving mercy is forever \* his faithfulness throughout all generations.

Glory to the Father and to the Son and to the Holy Spirit; \*

As it was in the beginning is now and shall be forever. Amen.

**THE EASTER ANTHEM**

**C**hrist our passover has been sacrificed for us \* so let us celebrate the feast,

Not with the old leaven of corruption and wickedness \* but with the unleavened bread of sincerity and truth.

Christ once raised from the dead dies no more \* death has no more dominion over him.

In dying he died to sin once for all \* in living he lives to God.

See yourselves therefore as dead to sin \* and alive to God in Jesus Christ our Lord.

Christ has been raised from the dead \* the firstfruits of those who sleep.

For as by man came death \* by man has come also the resurrection of the dead;

For as in Adam all die \* even so in Christ shall all be made alive.

Glory to the Father and to the Son and to the Holy Spirit; \*

As it was in the beginning, is now, and shall be forever. Amen.

¶ *The Psalm appointed. Each psalm or group of psalms ends with*

Glory to the Father and to the Son and to the Holy Spirit; \*

As it was in the beginning, is now, and shall be forever. Amen.

¶ *The People are seated. THE FIRST READING, from the Old Testament. At the end the reader may say,*

This is the word of the Lord.

¶ *All respond, saying,*

Thanks be to God.

¶ *All stand to respond to the First Reading with the BENEDICTUS, or A SONG OF CREATION, or other Scripture song at the discretion of the Minister.*

**BENEDICTUS**

*(The Song of Zechariah)*

**B**lesséd be the Lord the God of Israel \* for he has come to his people and set them free.

He has raised up for us a mighty savior \* born of the house of his servant David.

Through his holy prophets he promised of old \* that he would save us from our enemies, from the hands of all that hate us.

He promised to show mercy to our fathers \* and to remember his holy covenant.

This was the oath he swore to our father Abraham \* to set us free from the hands of our enemies,

## THE FIFTY-FIRST GENERAL COUNCIL

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Free to worship him without fear \* holy and righteous in his sight all the days of our life.  
You my child shall be called the prophet of the Most High \* for you will go before the Lord to prepare  
his way,  
To give his people knowledge of salvation \* by the forgiveness of all their sins.  
In the tender compassion of our God \* the dawn from on high shall break upon us,  
To shine on those who dwell in darkness and the shadow of death \* and to guide our feet into the way  
of peace.

Glory to the Father and to the Son and to the Holy Spirit; \*  
As it was in the beginning, is now, and shall be forever. Amen.

### A SONG OF CREATION

*On weekdays, section two may be omitted.*

**B**less the Lord all created things \* sing his praise and exalt him forever.  
Bless the Lord you heavens \* sing his praise and exalt him forever.  
Bless the Lord you angels of the Lord \* bless the Lord all you his hosts;

**B**less the Lord you waters above the heavens \* sing his praise and exalt him forever.  
Bless the Lord sun and moon \* bless the Lord you stars of heaven;  
Bless the Lord all rain and dew \* sing his praise and exalt him forever.  
Bless the Lord all winds that blow \* bless the Lord you fire and heat;  
Bless the Lord scorching wind and bitter cold \* sing his praise and exalt him forever.  
Bless the Lord dews and falling snows \* bless the Lord you nights and days;  
Bless the Lord light and darkness \* sing his praise and exalt him forever.  
Bless the Lord frost and cold \* bless the Lord you ice and snow;  
Bless the Lord lightnings and clouds \* sing his praise and exalt him forever.  
O let the earth bless the Lord \* bless the Lord you mountains and hills;  
Bless the Lord all that grows in the ground \* sing his praise and exalt him forever.  
Bless the Lord you springs \* bless the Lord you seas and rivers;  
Bless the Lord you whales and all that swim in the waters \* sing his praise and exalt him forever.  
Bless the Lord all birds of the air \* bless the Lord you beasts and cattle;

**B**less the Lord all men on the earth \* sing his praise and exalt him forever.  
O People of God bless the Lord \* bless the Lord you priests of the Lord;  
Bless the Lord you servants of the Lord \* sing his praise and exalt him forever.  
Bless the Lord all men of upright spirit \* bless the Lord you that are holy and humble in heart.  
Bless the Father the Son and the Holy Spirit \* sing his praise and exalt him forever.

¶ *The People are seated. THE SECOND READING, from the New Testament. At the end the reader may say,*

This is the word of the Lord.

¶ *All respond, saying,*

Thanks be to God.

¶ *All stand to respond to the Second Reading, with the TE DEUM, or GLORIA IN EXCELSIS, or other suitable Scripture song at the discretion of the Minister.*

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## TE DEUM

*Section three may be omitted.*

**Y**ou are God and we praise you \* you are the Lord and we acclaim you;  
You are the eternal Father \* all creation worships you.

To you all angels, all the powers of heaven \* cherubim and seraphim sing in endless praise,  
Holy, holy, holy, Lord God of power and might \* heaven and earth are full of your glory.  
The glorious company of apostles praise you \* the noble fellowship of prophets praise you, the white-robed army of martyrs praise you.

Throughout the world the holy Church acclaim you \* Father of majesty unbounded;  
Your true and only Son worthy of all worship \* and the Holy Spirit, advocate and guide.

**Y**ou, Christ, are the King of glory \* the eternal Son of the Father.

When you became man to set us free \* you did not abhor the Virgin's womb.

You overcame the sting of death \* and opened the kingdom of heaven to all believers.

You are seated at God's right hand in glory \* we believe that you will come and be our judge.

Come then, Lord, and help your people \* bought with the price of your own blood;

And bring us with your saints \* to glory everlasting.

**S**ave your people, Lord, and bless your inheritance; govern and uphold them now and always.

Day by day we bless you \* we praise your name forever.

Keep us today, Lord, from all sin \* have mercy on us, Lord, have mercy.

Lord, show us your love and mercy \* for we put our trust in you.

In you, Lord, is our hope \* let us not be confounded at the last.

## GLORIA IN EXCELSIS

**G**lory to God in the highest \* and peace to his people on earth.

Lord God, heavenly King \* Almighty God and Father,

We worship you, we give you thanks \* we praise you for your glory.

Lord Jesus Christ, only Son of the Father \* Lord God Lamb of God,

You take away the sin of the world \* have mercy on us;

You are seated at the right hand of the Father \* receive our prayer.

For you alone are the Holy One \* you alone are the Lord,

You alone are the Most High, Jesus Christ, with the Holy Spirit \* in the glory of God the Father.

Amen.

## THE APOSTLES' CREED

¶ *The people, with the Minister, standing, confess the following.*

I believe in God, the Father almighty, creator of heaven and earth.

I believe in Jesus Christ, his only Son, our Lord. He was conceived by the Holy Spirit and born of the Virgin Mary. He suffered under Pontius Pilate, was crucified, died, and was buried. He descended to the dead. On the third day he rose again. He ascended into heaven, and is seated at the right hand of the Father. He will come again to judge the living and the dead.

I believe in the Holy Spirit, the holy catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen.

¶ *A SERMON may be preached here or at the end of the service.*

¶ *All kneeling, the Minister may say,*

Lord, have mercy upon us.

*People: Christ, have mercy upon us.*

*Minister: Lord, have mercy upon us.*

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¶ *All.*

**O**ur 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. For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

¶ *These versicles and responses may be said.*

Minister: Show us your mercy, O Lord;  
People: *And grant us your salvation.*

Minister: O Lord, save the State;  
People: *And teach her leaders wisdom.*

Minister: Let your Ministers be clothed with righteousness;  
People: *And let your servants shout for joy.*

Minister: O Lord, make your ways known upon the earth;  
People: *Let all nations acknowledge your saving power.*

Minister: Give your people the blessing of peace;  
People: *And let your glory be over all the world.*

Minister: Make our hearts clean, O God;  
People: *And renew a right spirit within us.*

¶ *THE COLLECT OF THE DAY.*

¶ *The Collect for Peace may then be said,*

**O** God, the author of peace and lover of concord, to know you is eternal life, to serve you is perfect freedom. Defend us your servants from all assaults of our enemies; that we may trust in your defense, and not fear the power of any adversaries; through Jesus Christ our Lord. *Amen.*

¶ *One or both of the following Collects is said here.*

**A**lmighty and everlasting Father, we thank you that you have brought us safely to the beginning of this day. Keep us from falling into sin or running into danger; order us in all our doings; and guide us to do always what is right in your eyes; through Jesus Christ our Lord. *Amen.*

**E**ternal God and Father, you create us by your power and redeem us by your love: guide and strengthen us by your Spirit, that we may give ourselves in love and service to one another and to you; through Jesus Christ our Lord. *Amen.*

¶ *Here may be read the State Prayers, occasional prayers and thanksgivings, or other forms of prayer. A sermon may be preached, hymns may be sung, and the service may end with a blessing.*

### State Prayers

**A**LMIGHTY God, the fountain of all goodness, bless our President, (N), and all who are in authority over us; that they may order all things in wisdom and equity, righteousness and peace, to the honor of your Name, and the good of your Church and people; through Jesus Christ our Lord. *Amen.*

**O** LORD, our Governor, whose glory fills the earth, We commend this nation to your care, that we may dwell safe and secure in your peace. Grant to all in authority the wisdom and strength to know you and follow your will. Fill them with a love of the truth, and of righteousness; and make them careful in their calling to serve this people in your fear; through Jesus Christ our Lord. *Amen.*

**Prayers and Intercessions**

**A**LMIGHTY and everlasting God, the only worker of great marvels, send down on our bishops and other ministers and deacons, and on the congregations committed to their care, the spirit of your grace; and that they may truly please you, pour down on them the continual dew of your blessing. Grant this, O LORD, for the honor of our only advocate and mediator, Jesus Christ our Lord. *Amen.*

**O** God, the creator and preserver of all mankind, we pray for the people of every race, and in every kind of need; make your ways known on the earth, your saving power in all the nations; We also pray for your holy Church universal; that it would be so guided and governed by your Holy Spirit, that all who call themselves Christians would be led into the way of truth, and hold the faith in the unity of the Spirit, in the bond of peace, and in righteousness of life. Finally, we commend to your fatherly care, all persons troubled, afflicted, or distressed in mind or body; (in particular we remember...); comfort and relieve them in their need and according to your will; give them patience in their sufferings and bring good out of all their troubles; accept these prayers for the sake of your Son, our Savior and Lord, Jesus Christ. *Amen.*

**A General Thanksgiving**

*To be said by all, or by the Minister at his discretion.*

**A**LMIGHTY God, Father of all mercies, we, your unworthy servants, give you most humble and hearty thanks for all your goodness and lovingkindness to us and all mankind. We bless you for our creation, preservation, and all the blessings of this life; but above all for your immeasurable gift of love in redeeming the world by our Lord Jesus Christ, for the means of grace, and for the hope of glory. And give us, we pray, such a sense of all your mercies that our hearts may be tirelessly thankful, and that we may show your praise not only with our lips, but in our lives, by giving up ourselves to your service, and by walking before you in holiness and righteousness all our days, through Jesus Christ our Lord, to whom, with you and the Holy Spirit, be all honor and glory, for ever and ever. *Amen.*

**A**LMIGHTY God, you have given us grace at this time with one accord to make our common supplications to you; and you have promised that when two or three are gathered together in your name, you will grant their requests. Fulfill now, O Lord, the desires and petitions of your servants, as may be most expedient for them, granting us in this world knowledge of your truth, and in the world to come, life everlasting. *Amen.*

**The Grace**

**T**he grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit, be with us all evermore. *Amen.*

## Evening Prayer

¶ *The people standing, the Minister says,*

**W**e have come together as the family of God in our Father's presence to ask his forgiveness of our sins, to hear and receive his holy word, to offer him praise and thanksgiving, to bring before him the needs of the world, and to seek his grace, that through his Son Jesus Christ we may give ourselves to his service.

¶ *A sentence or Sentences of Holy Scripture may be said and a Hymn may be sung. The Minister may say*

**I**f we say we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, God is faithful and just, and will forgive us our sins, and cleanse us from all unrighteousness.

¶ *The Minister then says,*

Let us confess our sins to Almighty God.

¶ *All kneeling, all pray together,*

**A**lmighty God, our heavenly Father, we have sinned against you and against our fellow men, in thought and word and deed, through negligence, through weakness, through our own deliberate fault. We are truly sorry and repent of all our sins. For the sake of your Son Jesus Christ, who died for us, forgive us all that is past; and grant that we may serve you in newness of life to the glory of your name. Amen.

¶ *The Minister, or Bishop if he is present.*

**A**lmighty God, who forgives all who truly repent, have mercy upon you, pardon and deliver you from all your sins, confirm and strengthen you in all goodness, and keep you in life eternal; through Jesus Christ our Lord. Amen.

¶ *A licensed Lay Reader may use the Collect for the Twenty-first Sunday after Trinity here, kneeling as he prays.*

¶ *All stand.*

Minister: O Lord, open our lips;

People: *And our mouth shall proclaim your praise.*

Minister: Let us worship the Lord.

People: *All praise to his name.*

¶ *All.*

**G**lory to the Father, and to the Son, and to the Holy Spirit \*  
As it was in the beginning, is now, and shall be for ever. Amen.

¶ *PSALM 134, or O GLADSOME LIGHT, or THE EASTER ANTHEM.*

### PSALM 134

**C**ome bless the Lord all you servants of the Lord \*  
you that by night stand in the house of our God.

Lift up your hands toward the holy place and bless the Lord \* may the Lord bless you from Zion,  
the Lord who made heaven and earth.

Glory to the Father and to the Son and to the Holy Spirit; \*

As it was in the beginning, is now, and shall be forever. Amen.

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## O GLADSOME LIGHT

*Greek, 3rd century*

O gladsome light, O grace  
Of God the Father's face,  
The eternal splendor wearing;  
Celestial, holy, blest,  
Our Savior Jesus Christ,  
Joyful in thine appearing.

Now, ere day fadeth quite,  
We see the evening light,  
Our wonted hymn outpouring;  
Father of might unknown,  
Thee, his incarnate Son,  
And Holy Spirit adoring.

To thee of right belongs  
All praise of holy songs,  
O Son of God, lifegiver;  
Thee, therefore, O Most High,  
The world doth glorify,  
And shall exalt forever.

## THE EASTER ANTHEM

Christ our passover has been sacrificed for us \* so let us celebrate the feast,  
Not with the old leaven of corruption and wickedness \* but with the unleavened bread of  
sincerity and truth.

Christ once raised from the dead dies no more \* death has no more dominion over him.  
In dying he died to sin once for all \* in living he lives to God.  
See yourselves therefore as dead to sin \* and alive to God in Jesus Christ our Lord.

Christ has been raised from the dead \* the firstfruits of those who sleep.  
For as by man came death \* by man has come also the resurrection of the dead;  
For as in Adam all die \* even so in Christ shall all be made alive.

Glory to the Father and to the Son and to the Holy Spirit; \*  
As it was in the beginning, is now, and shall be forever. Amen.

¶ *The Psalms appointed. Each psalm or group of psalms ends with*

Glory to the Father and to the Son and to the Holy Spirit; \*  
As it was in the beginning, is now, and shall be forever. Amen.

¶ *The People are seated. THE FIRST READING, from the Old Testament. At the end the reader may say,*

This is the word of the Lord.

¶ *All respond, saying,*

Thanks be to God.

¶ *All stand to respond to the First Reading with the MAGNIFICAT, or BLESS THE LORD, or other Scripture song at the discretion of the Minister.*

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### MAGNIFICAT

*(The Song of Mary)*

**M**y soul proclaims the greatness of the Lord \* my spirit rejoices in God my savior;  
For he has looked with favor on his lowly servant \* from this day all generations will call me  
blesséd;

The Almighty has done great things for me \* and holy is his name.

He has mercy on those who fear him \* in every generation.

He has shown the strength of his arm \* he has scattered the proud in their conceit.

He has cast down the mighty from their thrones \* and has lifted up the lowly.

He has filled the hungry with good things \* and the rich he has sent away empty.

He has come to the help of his servant Israel \* for he has remembered his promise of mercy,

The promise he made to our fathers \* to Abraham and his children forever.

Glory to the Father and to the Son and to the Holy Spirit; \*

As it was in the beginning, is now, and shall be forever. Amen.

### BLESS THE LORD

**B**less the Lord, the God of our fathers \* sing his praise and exalt him forever.

Bless his holy and glorious name \* sing his praise and exalt him forever.

Bless him in his holy and glorious temple \* sing his praise and exalt him forever.

Bless him who holds the depths \* sing his praise and exalt him forever.

Bless him who sits between the cherubim \* sing his praise and exalt him forever.

Bless him on the throne of his kingdom \* sing his praise and exalt him forever.

Bless him in the heights of heaven \* sing his praise and exalt him forever.

Bless the Father the Son and the Holy Spirit \* sing his praise and exalt him forever.

¶ *The People are seated. THE SECOND READING, from the New Testament. At the end the reader may say,*

This is the word of the Lord.

¶ *All respond, saying,*

Thanks be to God.

¶ *All stand to respond to the Second Reading with the NUNC DIMITTIS, or THE SONG OF CHRIST'S GLORY, or GLORY AND HONOR, or other Scripture song at the discretion of the Minister.*

### NUNC DIMITTIS

*(The Song of Simeon)*

**L**ord, now you let your servant go in peace \* your word has been fulfilled.

My own eyes have seen the salvation \* which you have prepared in the sight of every people;

A light to reveal you to the nations \* and the glory of your people Israel.

Glory to the Father and to the Son and to the Holy Spirit; \*

As it was in the beginning, is now, and shall be forever. Amen.

### THE SONG OF CHRIST'S GLORY

**C**hrist Jesus was in the form of God \* but he did not cling to equality with God.

He emptied himself taking the form of a servant \* and was born in the likeness of men.

Being found in human form he humbled himself \* and became obedient unto death, even death  
on a cross.

Therefore God has highly exalted him \* and bestowed on him the name above every name,

That at the name of Jesus every knee should bow \* in heaven and on earth and under the earth;

And every tongue confess that Jesus Christ is Lord \* to the glory of God the Father.



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Glory to the Father and to the Son and to the Holy Spirit; \*  
As it was in the beginning, is now, and shall be forever. Amen.

### GLORY AND HONOR

**G**lory and honor and power \* are yours by right, O Lord our God;  
For you created all things \* and by your will they have their being.  
Glory and honor and power \* are yours by right, O Lamb who was slain;  
For by your blood you ransomed men for God \* from every race and language, from every people and  
nation,  
To make them a kingdom of priests \* to stand and serve before our God.  
To him who sits on the throne and to the Lamb \* be praise and honor and glory and might forever and  
ever. Amen.

### THE APOSTLES' CREED

¶ *The people, with the Minister, standing, confess the following.*

**I** believe in God, the Father almighty, creator of heaven and earth.

I believe in Jesus Christ, his only Son, our Lord. He was conceived by the Holy Spirit and born of the Virgin Mary. He suffered under Pontius Pilate, was crucified, died, and was buried. He descended to the dead. On the third day he rose again. He ascended into heaven, and is seated at the right hand of the Father. He will come again to judge the living and the dead.

I believe in the Holy Spirit, the holy catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen.

¶ *A SERMON may be preached here, or at the end of the service.*

¶ *All kneeling, the Minister may say,*

Lord, have mercy upon us.

*People: Christ, have mercy upon us.*

Minister: Lord, have mercy upon us.

¶ *All.*

**O**ur 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. For thine is  
the kingdom, and the power, and the glory, for ever and ever. Amen.

¶ *These versicles and responses may be said.*

Minister: Show us your mercy, O Lord;

*People: And grant us your salvation.*

Minister: O Lord, save the State;

*People: And teach her leaders wisdom.*

Minister: Let your Ministers be clothed with righteousness;

*People: And let your servants shout for joy.*

Minister: O Lord, make your ways known upon the earth;

*People: Let all nations acknowledge your saving power.*

Minister: Give your people the blessing of peace;

*People: And let your glory be over all the world.*

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Minister: Make our hearts clean, O God;  
People: *And renew a right spirit within us.*

¶ *The COLLECT OF THE DAY.*

¶ *This COLLECT may then be said.*

O God, the source of all good desires, all right judgements, and all just works: give to your servants that peace which the world cannot give; that our hearts may be set to obey your commandments, and that, freed from fear of our enemies, we may pass our time in rest and quietness; through Jesus Christ our Lord. *Amen.*

¶ *Then this COLLECT is said.*

L ighten our darkness, Lord, we pray; and in your mercy defend us from all perils and dangers of this night; for the love of your only Son, our Savior Jesus Christ. *Amen.*

¶ *Here may be read the State Prayers, occasional prayers and thanksgivings, or other forms of prayer. A sermon may be preached, hymns may be sung, and the service may end with a blessing.*

## State Prayers

A LMIGHTY God, the fountain of all goodness, bless our President, (N), and all who are in authority over us; that they may order all things in wisdom and equity, righteousness and peace, to the honor of your Name, and the good of your Church and people; through Jesus Christ our Lord. *Amen.*

O LORD, our Governor, whose glory fills the earth, We commend this nation to your care, that we may dwell safe and secure in your peace. Grant to all in authority the wisdom and strength to know you and follow your will. Fill them with a love of the truth, and of righteousness; and make them careful in their calling to serve this people in your fear; through Jesus Christ our Lord. *Amen.*

## Prayers and Intercessions

A LMIGHTY and everlasting God, the only worker of great marvels, send down on our bishops and other ministers and deacons, and on the congregations committed to their care, the spirit of your grace; and that they may truly please you, pour down on them the continual dew of your blessing. Grant this, O Lord, for the honor of our only advocate and mediator, Jesus Christ our Lord. *Amen.*

O God, the creator and preserver of all mankind, we pray for the people of every race, and in every kind of need; make your ways known on the earth, your saving power in all the nations; We also pray for your holy Church universal; that it would be so guided and governed by your Holy Spirit, that all who call themselves Christians would be led into the way of truth, and hold the faith in the unity of the Spirit, in the bond of peace, and in righteousness of life. Finally, we commend to your fatherly care, all persons troubled, afflicted, or distressed in mind or body; (in particular we remember...); comfort and relieve them in their need and according to your will; give them patience in their sufferings and bring good out of all their troubles; accept these prayers for the sake of your Son, our Savior and Lord, Jesus Christ. *Amen.*

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### A General Thanksgiving

*To be said by all, or by the Minister at his discretion.*

**A**LMIGHTY God, Father of all mercies, we, your unworthy servants, give you most humble and hearty thanks for all your goodness and lovingkindness to us and all mankind. We bless you for our creation, preservation, and all the blessings of this life; but above all for your immeasurable gift of love in redeeming the world by our Lord Jesus Christ, for the means of grace, and for the hope of glory. And give us, we pray, such a sense of all your mercies that our hearts may be tirelessly thankful, and that we may show your praise not only with our lips, but in our lives, by giving up ourselves to your service, and by walking before you in holiness and righteousness all our days, through Jesus Christ our Lord, to whom, with you and the Holy Spirit, be all honor and glory, for ever and ever. *Amen.*

**A**LMIGHTY God, you have given us grace at this time with one accord to make our common supplications to you; and you have promised that when two or three are gathered together in your name, you will grant their requests. Fulfill now, O Lord, the desires and petitions of your servants, as may be most expedient for them, granting us in this world knowledge of your truth, and in the world to come, life everlasting. *Amen.*

### The Grace

**T**he grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit, be with us all evermore. *Amen.*

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## The Order for the Administration of the Lord's Supper, or Holy Communion

¶ *At the Communion-time the holy Table shall have upon it a fair white linen cloth. And the Presbyter, standing reverently facing the holy Table, shall say the Lord's Prayer and the following Collect, the people kneeling; but the Lord's Prayer may be omitted at the discretion of the Presbyter.*

¶ *A Psalm, Hymn, or Anthem may be sung when the Minister enters or, after a sentence of Scripture, the Minister may say,*

The Lord be with you.

*Answer: And with your spirit.*

*Minister: Let us pray.*

¶ *Then shall be said the Collect for Purity.*

**A**LMIGHTY God, to you all hearts are open, all desires known, and from you no secrets are hidden; Cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we may perfectly love you, and worthily magnify your holy Name; through Christ our Lord. *Amen.*

¶ *Then shall the Minister, turning to the people, rehearse distinctly all the TEN COMMANDMENTS; and the people still kneeling shall, after every Commandment, ask God mercy for their transgressions thereof for the time past, and grace to keep the same for the time to come.*

¶ *And note, That in rehearsing the Ten Commandments, the Minister may omit that part of the Commandment which is inset.*

¶ *The Decalogue may be omitted, provided it be said at least one Sunday in each month. But note, That whenever it is omitted, the Minister shall say the Summary of the Law, beginning, Hear what our Lord Jesus Christ says.*

*Minister: GOD spoke these words, and said:*

*I am the Lord your God: You shall have no other gods before Me.*

*People: Lord, have mercy upon us, and incline our hearts to keep this law.*

*Minister: You shall not make for yourself a carved image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; you shall not bow down to them nor serve them:*

*for I, the LORD your God, am a jealous God, visiting the iniquity of the fathers on the children to the third and fourth generations of those who hate Me, but showing mercy to thousands, to those who love Me and keep My commandments.*

*People: Lord, have mercy upon us, and incline our hearts to keep this law.*

*Minister: You shall not take the name of the LORD your God in vain:*

*for the LORD will not hold him guiltless who takes His name in vain.*

*People: Lord, have mercy upon us, and incline our hearts to keep this law.*

*Minister: Remember the Sabbath day, to keep it holy. Six days you shall labor and do all your work, but the seventh day is the Sabbath of the LORD your God. In it you shall do no work,*

*you, nor your son, nor your daughter, nor your male servant, nor your female servant, nor your cattle, nor your stranger who is within your gates. For in six days the LORD made the heavens and the earth, the sea, and all that is in them, and rested the seventh day. Therefore the LORD blessed the Sabbath day and hallowed it.*

*People: Lord, have mercy upon us, and incline our hearts to keep this law.*

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Minister: Honor your father and your mother;  
that your days may be long upon the land which the LORD your God is giving you.

People: *Lord, have mercy upon us, and incline our hearts to keep this law.*

Minister: You shall not murder.

People: *Lord, have mercy upon us, and incline our hearts to keep this law.*

Minister: You shall not commit adultery.

People: *Lord, have mercy upon us, and incline our hearts to keep this law.*

Minister: You shall not steal.

People: *Lord, have mercy upon us, and incline our hearts to keep this law.*

Minister: You shall not bear false witness against your neighbor.

People: *Lord, have mercy upon us, and incline our hearts to keep this law.*

Minister: You shall not covet

you shall not covet your neighbor's wife, nor his male servant, nor his female servant, nor his ox,  
nor his donkey, nor anything that is your neighbor's.

People: *Lord, have mercy upon us, and write all these your laws in our hearts, we implore you.*

Minister: Hear what our Lord Jesus Christ says:

You shall love the Lord your God with all your heart, and with all your soul, and with all your  
mind. This is the first and great commandment. And the second is like unto it, You shall love  
your neighbor as yourself. On these two commandments hang all the Law and the Prophets.

¶ *Here, if the Decalogue has been omitted, shall be said,*

Minister: Lord, have mercy upon us.

People: *Christ, have mercy upon us.*

Minister: Lord, have mercy upon us

Minister: Let us pray.

¶ *The may follow this Collect.*

○ ALMIGHTY Lord, and everlasting God, grant, we implore you, to direct, sanctify, and govern, both  
our hearts and bodies, in the ways of your laws, and in the works of your commandments; that,  
through your most mighty protection, both here and ever, we may be preserved in body and soul;  
through our Lord and Savior Jesus Christ. *Amen.*

¶ *In Canada, this Collect for the Queen shall then be said by the Minister standing as before.*

○ LORD God Almighty, who rules the nations of the earth, we humbly ask thee with thy favour to  
behold and bless our Sovereign Lady, Queen Elizabeth, that in all things she may be led by your  
guidance and be protected by your power. We ask you also to bless all the royal Family. Give  
wisdom to the Governor-General of this Dominion, the Lieutenant-Governors of the Provinces, and all  
who are set in authority over us; that all things may be so ordered and settled by their endeavours upon  
the best and surest foundations, that peace and happiness, truth and justice, religion and piety, may be  
established among us for all generations; through Jesus Christ our Lord. *Amen.*

¶ *Then shall be said the Collect of the Day.*

¶ *And immediately after the Collect may be read an Old Testament Lesson, the Reader first saying: A Reading  
(Lesson) from \_\_\_ Chapter \_\_\_ beginning at verse \_\_\_. At the end of the Reading, the Reader may say, Here  
ends the Old Testament Lesson, or,*

Reader: This is the word of the Lord

People: *Thanks be to God.*

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¶ *Here a psalm or canticle may be said or sung.*

¶ *Then shall be read the Epistle Lesson, the Reader first saying, A Reading (Lesson) from the Epistle \_\_\_\_, Chapter \_\_\_\_, beginning at the \_\_\_\_ Verse. The Epistle being ended, the reader may say, Here endeth the Epistle, or,*

Reader: This is the word of the Lord  
People: Thanks be to God.

¶ *Here may be sung a Hymn or Anthem.*

¶ *Then, all the people standing, the Minister appointed shall read the Gospel, first saying, The Holy Gospel of our Lord Jesus Christ according to St. \_\_\_\_ Chapter \_\_\_\_ beginning at the \_\_\_\_ Verse. In response to the announcement of the Gospel shall be said,*

Glory be to you, O Lord,

¶ *And after the Gospel, the Minister shall say, The Gospel of the Lord, the people responding,*

Praise be to you, O Christ.

¶ *Then shall be said the Creed commonly called the Nicene, or else the Apostles' Creed; but the Creed may be omitted, if it has been said immediately before in Morning Prayer; provided, That the Nicene Creed shall be said on Christmas Day, Easter Day, Ascension Day, Whitsunday, and Trinity Sunday.*

**B**ELIEVE IN ONE GOD the Father Almighty, Maker of heaven and earth, And of all things visible and invisible:

And in one Lord Jesus Christ, the only begotten Son of God, Begotten of his Father before all worlds, God of God, Light of Light, True God of True God, Begotten, not made, Being of one substance with the Father, By whom all things were made: Who for us men and for our salvation came down from heaven, And was incarnate by the Holy Spirit of the Virgin Mary, And was made man, And was crucified also for us under Pontius Pilate. He suffered and was buried, And the third day he rose again according to the Scriptures, And ascended into heaven, And sits on the right hand of the Father. And he shall come again with glory to judge both the living and the dead; Whose kingdom shall have no end.

And I believe in the Holy Spirit, The Lord, and Giver of life, Who proceeds from the Father and the Son, Who with the Father and the Son together is worshiped and glorified, Who spoke by the Prophets. And I believe one holy Catholic and Apostolic Church. I acknowledge one Baptism for the remission of sins. And I look for the Resurrection of the dead, And the Life of the world to come. Amen.

¶ *Then the Minister shall declare to the people what Services are to be observed, in the following week. And here also (if occasion be) shall notice be given of the Communion. And nothing shall be proclaimed or published in the Church during the time of Divine Service, but by the Minister.*

¶ *Here may be sung a Hymn or an Anthem.*

¶ *Then shall follow the SERMON. After which, the Presbyter shall return to the Lord's Table, and begin the offertory, saying one or more of the following sentences.*

**R**emember the words of the Lord Jesus, how he said 'It is more blessed to give than to receive.' Acts 20:35

Let your light so shine before men, that they may see your good works and glorify your Father in heaven.

St. Matthew 5:16

Do not lay up for yourselves treasures on earth, where moth and rust destroy and where thieves break in and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust destroys and where thieves do not break in and steal. St. Matthew 6:19, 20

Whatever you want men to do to you, do also to them, for this is the Law and the Prophets. St. Matthew 7:12

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Zacchaeus stood and said to the Lord, Look, Lord, I give half of my goods to the poor; and if I have taken anything from anyone by false accusation, I restore fourfold. *St. Luke 19:8*

If we have sown spiritual things for you, is it a great thing if we reap your material things? *1 Corinthians 9:11*

Do you not know, that they who minister about holy things live of the sacrifice; and they who wait at the altar are partakers with the altar? Even so has the Lord also ordained, that they who preach the Gospel should live of the Gospel. *1 Corinthians 9.13,14*

He who sows sparingly will also reap sparingly, and he who sows bountifully will also reap bountifully. So let each one give as he purposes in his heart, not grudgingly or of necessity; for God loves a cheerful giver. *2 Corinthians 9.6,7*

Let him who is taught the word share in all good things with him who teaches. Do not be deceived, God is not mocked; for whatever a man sows, that he will also reap. *Galatians 6:6,7*

As we have opportunity, let us do good to all, especially to those who are of the household of faith. *Galatians 6:10*

Godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. *1 Timothy 6:6,7*

Charge them who are rich in this world, that they be ready to give, and glad to distribute; laying up in store for themselves a good foundation against the time to come, that they may attain eternal life. *1 Timothy 6:17-19.*

God is not unjust to forget your work and labor of love which you have shown toward His name, in that you have ministered to the saints, and do minister. *Hebrews 6:10*

To do good and to share, for with such sacrifices God is well pleased. *Hebrews 13:16*

Whoever has this world's goods, and sees his brother in need, and shuts up his heart from him, how does the love of God abide in him? *1 John 3:17*

He who has pity on the poor lends to the LORD, And He will pay back what he has given. *Proverbs 19:17*

Blessed is the man that provides for the sick and needy: the Lord shall deliver him in the time of trouble. *Psalms 41:1*

You shall not appear before the LORD empty-handed. Every man shall give as he is able, according to the blessing of the LORD your God which He has given you. *Deuteronomy 16:16, 17*

¶ *While the gifts of the people are being gathered, there may be sung a Hymn or an Anthem.*

¶ *When the alms for the poor and other offerings of the people have been received by the Deacons, churchwardens, or other fit persons appointed for that purpose, they shall be brought to the Presbyter who shall humbly present and place them upon the holy Table.*

¶ *At the same time the Presbyter shall prepare the holy Table and arrange such Bread and Wine on the Table as he shall think sufficient.*

¶ *The offering of the Congregation having been gathered, it may be dedicated to the Lord in the following words, or the Long Meter Doxology, or other suitable words said or sung.*

**A**ll things come from you, O Lord, and of your own have we given you. *Amen. 1 Chronicles 29:14*

¶ *Here the Minister shall give the following or similar invitation.*

**O**ur fellow Christians of other branches of Christ's Church, and all who love our Divine Lord and Savior Jesus Christ in sincerity, are affectionately invited to the Lord's Table.

¶ *Then the Minister may ask the secret intercessions of the Congregation for any who have desired the prayers*

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*of the Church after which he shall say,*

Let us pray for the whole state of Christ's Church here upon earth.

**A**Lmighty and everliving God, who by your holy Apostle has taught us to make prayers, and supplications, and to give thanks for all men; We humbly implore you most mercifully to accept our [\**alms and*] to receive these our prayers, which we offer unto your Divine Majesty; imploring you to inspire continually the universal Church with the spirit of truth, unity, and concord: And grant that all those who do confess your holy Name may agree in the truth of your holy Word, and live in unity and godly love. We implore you also, so to direct and dispose the hearts of all Christian Rulers, that they may truly and impartially administer justice, to the punishment of wickedness and vice, and to the maintenance of your true religion, and virtue.

Give grace, O heavenly Father, to all Bishops and other Ministers, that they may both by their life and doctrine, set forth your true and living Word, and rightly and duly administer your holy Sacraments.

And to all your People give your heavenly grace; and especially to this congregation here present; that, with humble heart and proper reverence, they may hear, and receive your holy Word; truly serving you in holiness and righteousness all the days of their life.

And we most humbly implore you in your goodness, O Lord, to comfort and support all those, who in this fleeting life are in trouble, sorrow, need, sickness, or any other adversity.

And we also bless your holy Name for all your servants who departed this life in your faith and fear; imploring you to give us grace so to follow their good examples, that with them we may be partakers of your heavenly kingdom: Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. *Amen.*

¶ *Then may the Presbyter say this Exhortation, the People standing. And note, That the Exhortation shall be said at the First Sunday in Advent, the First Sunday in Lent, and Trinity Sunday.*

**D**EARLY beloved in the Lord, you who come to the holy Communion of the Body and Blood of our Savior Christ, must consider how Saint Paul exhorts all persons diligently to examine themselves, before they presume to eat of that Bread, and drink of that Cup. For as the benefit is great, if with a true penitent heart and living faith we receive that holy Sacrament; so is the danger great, if we receive the same unworthily. Therefore judge yourselves, brothers and sisters, so that you will not be judged of the Lord; repent truly for your past sins; have a living and unwavering faith in Christ our Savior; reform your lives, and be in perfect love with all men; in this way you shall be fit partakers of this holy Supper.

And above all things you must give most humble and hearty thanks to God, the Father, the Son, and the Holy Spirit, for the redemption of the world by the death and passion of our Savior Christ, both God and man; who humbled himself, even to the death upon the Cross, for us, unworthy sinners, who lay in the darkness and the shadow of death; that he might make us the children of God, and exalt us to everlasting life. And to the end that we should always remember the exceeding great love of our Master, and only Savior, Jesus Christ, thus dying for us, and the innumerable benefits which by his precious blood-shedding he has obtained for us; he has instituted and ordained this holy Supper as a pledge of his love, and for a continual remembrance of his death, to our great and endless comfort. To him therefore, with the Father and the Holy Spirit, let us give (as we are most bounden) continual thanks; submitting ourselves fully to his holy will and pleasure, and studying to serve him in true holiness and righteousness all the days of our life. *Amen.*

¶ *Then shall the Presbyter say to those who come to receive the Holy Communion,*



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**Y**OU who do truly and earnestly repent you of your sins, and are in love and charity with your neighbors, and intend to lead a new life, following the commandments of God, and walking from this time forward in his holy ways; Draw near with faith, and take this holy Sacrament to your comfort; and make your humble confession to Almighty God, devoutly kneeling.

¶ *Then shall this general Confession be made by the Presbyter and all those who receive the Holy Communion, humbly kneeling, and saying,*

**A**LMIGHTY God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; We acknowledge and bewail our many sins and wickedness, Which we, from time to time, most grievously have committed, By thought, word, and deed, Against your Divine Majesty, Provoking most justly your wrath and indignation against us. We do earnestly repent, And are heartily sorry for these our misdoings; The remembrance of them is grievous unto us; The burden of them is intolerable. Have mercy upon us, Have mercy upon us, most merciful Father; For your Son our Lord Jesus Christ's sake, Forgive us all that is past; And grant that we may from this day forward Serve and please you In newness of life, To the honor and glory of your Name; Through Jesus Christ our Lord. *Amen.*

¶ *Then shall the Presbyter, or the Bishop, if he be present, stand up, and turning to the people, say,*

**A**LMIGHTY God, our heavenly Father, who in his great mercy has promised forgiveness of sins to all those who with sincere repentance and true faith turn unto him; Have mercy upon you; pardon and deliver you from all your sins; confirm and strengthen you in all goodness; and bring you to everlasting life; through Jesus Christ our Lord. *Amen.*

¶ *Then shall the Presbyter say,*

Hear what comfortable words our Savior Christ says unto all who truly turn to him.

**C**ome to Me, all you who labor and are heavy laden, and I will give you rest. *St. Matthew 11:28*  
For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life. *St. John 3:16*

Hear also what Saint Paul says.

This is a true saying, and worthy of all men to be received, That Christ Jesus came into the world to save sinners. *1 Timothy 1:15*

Hear also what Saint John says.

If any man sin, we have an Advocate, with the Father, Jesus Christ the righteous; and he is the propitiation for our sins. *1 St. John 2:1*

¶ *After which the Presbyter shall proceed saying,*

Lift up your hearts.

*Answer: We lift them up unto the Lord.*

Presbyter: Let us give thanks unto our Lord God.

*Answer: It is fitting and right so to do.*

¶ *Then shall the Presbyter turn to the Lord's Table, and say,*

**I**t is very fitting, right, and our sincere duty, that we should at all times, and in all places, give thanks unto you, O Lord, Holy Father, Almighty, Everlasting God.

¶ *Here shall follow the Proper Preface according to the time, if there be any specially appointed: or else immediately shall be said or sung by the Presbyter,*

THEREFORE with Angels and Archangels, and with all the company of heaven, we praise and magnify your glorious Name; evermore praising you, and saying,

¶ *Presbyter and People.*

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Holy, Holy, Holy, Lord God of Hosts, heaven and earth are full of your glory: Glory be to you, O Lord Most High. Amen.

### PROPER PREFACES

*Upon Christmas Day, and seven days after*

**B**ECAUSE you gave Jesus Christ, Your only Son, to be born, as at this time for us; who, by the operation of the Holy Spirit, was made true man of the substance of the Virgin Mary his mother; and that without spot of sin, to make us clean from all sin.  
Therefore with angels, etc.

*Upon the Epiphany and seven days after*

**T**hrough Jesus Christ our Lord; who, in substance of our mortal flesh, revealed his Glory; that he might bring us out of darkness into his own glorious light.  
Therefore with angels, etc.

*Upon the Feasts of the Purification, Annunciation,  
and Transfiguration*

**B**ecause in the Mystery of the Word made flesh, you have caused a new light to shine in our hearts, to give the knowledge of your glory in the face of your Son, Jesus Christ our Lord.  
Therefore with Angels, etc.

*Upon Easter Day, and seven days after*

**B**UT chiefly are we bound to praise you for the glorious Resurrection of your Son Jesus Christ our Lord: for he is the very Paschal Lamb, which was offered for us, and has taken away the sin of the world; who by his death has destroyed death, and by his rising to life again has restored to us everlasting life.

Therefore with angels, etc.

*Upon Ascension Day, and seven days after*

**T**HROUGH your most dearly beloved Son Jesus Christ our Lord; who after his most glorious Resurrection plainly appeared to all his Apostles, and in their sight ascended up into heaven to prepare a place for us; that where he is, there we might also ascend, and reign with him in glory.

Therefore with Angels, etc.

*Upon Whitsunday and six days after.*

**T**HROUGH Jesus Christ our Lord; according to whose most true promise, the Holy Spirit came down from heaven, with a sudden great sound, as it had been a mighty wind, and in the likeness of fiery tongues, lighting upon the Apostles, to teach them, and to lead them to all truth; giving them both the gift of different languages, and also boldness with fervent zeal, constantly to preach the Gospel to all nations; whereby we have been brought out of darkness and error into the clear light and true knowledge of you, and of your Son Jesus Christ.  
Therefore with Angels, etc.

*Upon the Feast of Trinity only.*

**W**HOO, with your only Son, and the Holy Spirit, are one God, one Lord, in Trinity of Persons and in Unity of Substance. For that which we believe of your glory, O Father, the same we believe of the Son, and of the Holy Spirit, without any difference or inequality.  
Therefore with Angels, etc.

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¶ *Or this.*

**F**or the precious death and merits of your Son Jesus Christ our Lord, and for the sending to us of the Holy Spirit, the Strengthener; who are one with you in your Eternal Godhead.  
Therefore with Angels, etc.

*Upon All Saints' Day and seven days after*

**W**ho, in the multitude of your Saints, has surrounded us with so great a cloud of witnesses that we, rejoicing in their fellowship, may run with patience the race that is set before us, and, together with them, may receive the crown of glory that fades not away.

**T**herefore with Angels and Archangels, and with all the company of heaven, we laud and magnify your glorious Name; evermore praising you, and saying,  
Holy, Holy, Holy, Lord God of hosts, heaven and earth are full of your glory: Glory be to you, O Lord Most High. Amen.

¶ *Then shall the Presbyter, kneeling down at the Lord's Table, say in the name of all those who shall receive the Communion, the following Prayer of humble access.*

**W**e do not presume to come to this your Table O merciful Lord, trusting in our own righteousness, but in your many and great mercies. We are not worthy so much as to gather up the crumbs under your Table. But you are the same Lord, whose character is always to have mercy: Grant us therefore, gracious Lord, \*so to eat the flesh of your dear Son, Jesus Christ, and to drink his blood, that our sinful bodies may be made clean by his body, and our souls washed through his most precious blood, and that we may forever dwell in Him, and he in us. *Amen.*

*\*Note the rubric at the end of the Order for Holy Communion.*

¶ *When the Presbyter, standing at the Lord's Table has so ordered the Bread and Wine, that he may with the more readiness and decency break the Bread before the people, and take the Cup into his hands, he shall say the prayer of consecration as follows.*

**A**LL glory be to you, Almighty God, our heavenly Father, who of your tender mercy gave your only Son Jesus Christ to suffer death upon the Cross for our redemption; who made there (by his one oblation of himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world; and did institute, and in his holy Gospel command us to continue, a perpetual memory of his precious death and sacrifice, until his coming again; Hear us, O merciful Father, we most humbly implore you; and grant that we receiving these your creatures of bread and wine, according to your Son our Savior Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed Body and Blood: who, in the same night in which he was betrayed, took Bread, and when he had given thanks, he broke it, and gave it to his disciples saying, Take, eat; this is my Body which is given for you: Do this in remembrance of me. Likewise after supper he took the Cup; and, when he had given thanks, he gave it to them, saying, Drink of this, all of you; for this is my Blood of the New Testament, which is shed for you and for many for the remission of sins: Do this, as often as you shall drink it, in remembrance of me.

¶ *Here may be sung a Hymn.*

¶ *Then shall the Presbyter first receive the Communion in both kinds himself, and then proceed to deliver the same to the Bishops, Presbyters, and Deacons, in like manner (if any be present), and after that to the people also in order, into their hands, all devoutly kneeling. And sufficient opportunity shall be given to those present to communicate. And when he delivers the Bread he shall say,*

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**T**HE Body of our Lord Jesus Christ, which was given for you, preserve your body and soul unto everlasting life: Take and eat this in remembrance that Christ died for you, and feed on him in your heart by faith with thanksgiving.

¶ *And the Minister that delivers the Cup shall say,*

**T**HE Blood of our Lord Jesus Christ, which was shed for you, preserve your body and soul unto everlasting life. Drink this in remembrance that Christ's Blood was shed for you, and be thankful.

¶ *If the consecrated Bread or Wine be spent before all have communicated, the Presbyter is to consecrate more, according to the Form before prescribed; beginning at [Our Savior Christ] in the same night, etc., for the blessing of the Bread; and at Likewise after supper, etc., for the blessing of the Cup.*

¶ *When all have communicated, the Minister shall return to the Lord's Table, and reverently place upon it what remains of the consecrated Elements, covering the same with a fair linen cloth.*

¶ *Then shall the Presbyter and the people say the Lord's Prayer,*

Minister: And now, as our Savior Christ has taught us, we are bold to say,

**O**UR 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. For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

¶ *The shall the Minister shall say the prayer of Oblation as follows.*

**O**LORD and heavenly Father, we your humble servants earnestly desire your fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving; most humbly imploring you to grant, that by the merits and death of your Son Jesus Christ, and through faith in his blood, we and all your whole Church may obtain remission of our sins, and all other benefits of his passion. And here we offer and present unto you, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto you; humbly imploring you, that we, and all partakers of the Holy Communion, may be filled with your grace and heavenly blessing, and be made one body with him, that he may dwell in us and we in him. And although we are unworthy, through our many sins, to offer unto you any sacrifice, yet we implore you to accept this our honor-bound duty and service; not weighing our merits, but pardoning our offenses, through Jesus Christ our Lord; by whom, and with whom, in the unity of the Holy Spirit, all honor and glory be unto you, O Father Almighty, world without end. *Amen.*

¶ *Then shall be said,*

**A**Lmighty and everliving God, we most heartily thank you, for feeding us, who have received this holy Supper, with the spiritual food of the most precious Body and Blood of your Son our Savior Jesus Christ; and by that feeding, assuring us of your favor and goodness towards us; and that we are true members in the mystical body of your Son, which is the blessed company of all faithful people; and are also heirs through hope of your everlasting kingdom, by the merits of the most precious death and passion of your dear Son. And we most humbly implore you, O heavenly Father, so to assist us with your grace, that we may continue in that holy fellowship, and do all such good works as you have prepared for us to walk in; through Jesus Christ our Lord, to whom, with you and the Holy Spirit, be all honor and glory, world without end. *Amen.*

¶ *Then, all standing, shall be said or sung the Gloria in Excelsis, or some suitable Hymn.*

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**G**LORY be to God on high, and on earth peace, good will towards men. We praise you. we bless you, we worship you, we glorify you, we give thanks to you for your great glory, O Lord God, heavenly King, God the Father Almighty.

O Lord, the only begotten Son, Jesus Christ, O Lord God, Lamb of God, Son of the Father, that takes away the sins of the world, have mercy upon us. You, who takes away the sins of the world, receive our prayer. You, who sits at the right hand of God the Father, have mercy upon us.

For you only are holy; you only are the Lord; you only, O Christ, with the Holy Spirit, are most high in the glory of God the Father. Amen.

¶ *Then, the people kneeling, the Presbyter, or Bishop if he be present, shall let them depart with this blessing.*

**T**HE peace of God, which passes all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: And the blessing of God Almighty, the Father, the Son, and the Holy Spirit, be among you and remain with you always. Amen.

¶ *Here may be sung a Hymn.*

¶ *Whereas it is ordained in this office for the Administration of the Lord's Supper, that the Communicants should receive the same kneeling; (which order is well meant, for a signification of our humble and grateful acknowledgement of the benefits of Christ therein given to all worthy Receivers, and for the avoiding of such profanation and disorder in the Holy Communion, as might otherwise ensue;) yet. lest the same kneeling should by any persons, either out of ignorance and infirmity, or out of malice and obstinacy be misconstrued and depraved: It is hereby declared, That thereby no adoration is intended, or ought to be done, either unto the Sacramental Bread or Wine there bodily received, or unto any Corporal Presence of Christ's natural Flesh and Blood. For the Sacramental Bread and Wine remain still in their very natural substances, and therefore may not be adored; (for that were Idolatry, to be abhorred of all faithful Christians;) and the natural Body and Blood of our Saviour Christ are in Heaven, and not here; it being against the truth of Christ's natural Body to be at one time in more places than one.*

¶ *If any consecrated Bread or Wine remain, apart from that which may be required for the Communion of the sick, the Celebrant or Deacon and other communicants shall reverently eat or drink it, either after the Communion of the people or immediately after the dismissal.*

¶ *If among those who come to be partakers of the Holy -Communion, the Minister shall know any to be an open and notorious evil liver, or to have done any wrong to his neighbours by word or deed, so that the congregation be thereby offended; he shall warn him, that he presume not to come to the Lord's Table, until he have openly declared himself to have truly repented and amended his former evil life, that the congregation may thereby be satisfied; and that he has recompensed the parties to whom he has done wrong; or at least declare himself to be in full -purpose so to do, as soon as he conveniently may.*

¶ *The same order shall the Minister use with those, between whom he perceives malice and hatred to reign; not permitting them to be partakers of the Lord's Table, until he know them to be reconciled. And if one of the parties, so at variance, be content to forgive from the bottom of his heart all that the other has trespassed against him, and to make amends for that wherein he himself has offended; and the other party will not be persuaded to a godly unity, but -remain still in his frowardness and malice; the Minister in that case ought to admit the penitent person to the Holy Communion, and not him that is obstinate. Provided, That every Minister so repelling any, as is herein specified, shall be obliged to give an account of the same to the Ordinary, within fourteen days after, at the farthest.*

### CONCERNING THE CELEBRATION

¶ *In the absence of a Presbyter, a Deacon may say all that is before appointed unto the end of the Gospel.*

¶ *Lay persons appointed by the Celebrant shall normally be assigned the reading of the Lessons which precede the -Gospel.*

¶ *It is the Bishop's prerogative, when present, to be the principal Celebrant at the Lord's Table, and to preach the -Gospel.*

¶ *At all celebrations of the Liturgy, it is fitting that the principal Celebrant, whether Bishop or Presbyter, be*

## THE FIFTY-FIRST GENERAL COUNCIL

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*assisted by other Presbyters, and by Deacons and lay persons.*

¶ *It is appropriate that the other Presbyters present stand with the Celebrant at the Lord's Table and join in the consecration of the gifts, in breaking the Bread, and in distributing Communion.*

¶ *A Deacon shall read the Gospel and shall also serve at the Lord's Table, preparing and placing on it the offerings of Bread and Wine, and assisting in the ministrations of the Sacrament to the people. In the absence of a Deacon, these duties may be performed by an assisting Presbyter.*

¶ *When the Minister gives warning for the celebration of the Holy Communion, he may read this Exhortation.*

**D**EARLY beloved, on \_\_\_\_\_ day next I purpose, through God's assistance, to administer the most comfortable Sacrament of the Lord's Supper, in remembrance of his meritorious Cross and Passion; whereby alone we obtain remission of our sins, and are made partakers of the kingdom of heaven. To this sacred feast I invite all who are religiously and devoutly disposed, and may the blessed Spirit incline your hearts that you do not refuse to come thereto, being so lovingly bidden by Christ himself.

¶ *Or, in case he shall see the people negligent to come to the Holy Communion, instead of the former, he may use this Exhortation.*

**D**EARLY beloved brethren, on \_\_\_\_\_ I intend, by God's grace, to celebrate the Lord's Supper: unto which, in God's behalf, I invite you all who are here present; and implore you, for the Lord Jesus Christ's sake, that you will not refuse to come thereto, being so lovingly called and bidden by God himself. You know how grievous and unkind a thing it is, when a man has prepared a rich feast, decked his table with all kind of provision, so that there lacks nothing but the guests to sit down; and yet they who are called, without any cause, most unthankfully refuse to come. Which of you in such a case would not be moved? Who would not think a great injury and wrong done unto him? Wherefore, most dearly beloved in Christ, be careful that you do not withdraw yourselves from this holy Supper, and by such action provoke God's indignation against you. It is an easy matter for a man to say, I will not communicate, because I am otherwise prevented by worldly business. But such excuses are not so easily accepted and allowed before God. If any man say, I am a wicked sinner, and therefore am afraid to come: why then do you not repent and amend? When God calls you, are you not ashamed to say you will not come? When you should return to God, will you excuse yourselves, and say you are not ready? Consider earnestly with yourselves how little such excuses will help you when you stand before God. Those who refused the feast in the Gospel, because they had bought a farm, or would try out their yokes of oxen, or because they were married, were not excused, but counted unworthy of the heavenly feast. I, for my part, shall be ready; and, according to my Office, I bid you in the Name of God, I call you in Christ's behalf, I exhort you to be partakers of this holy Communion. And as the Son of God yielded up his soul by death upon the Cross for your salvation; so it is your duty to receive the Communion in remembrance of the sacrifice of his death, as he himself has commanded.

*Motion was made by Bishop James C. West and the Rev. Al Gadsden to receive and file the REPORTS OF DIOCESES AND STANDING COMMITTEES with the Secretary. Motion carried.*

# **OF THE REFORMED EPISCOPAL CHURCH**

## **REPORT OF THE STANDING COMMITTEE OF THE DIOCESE OF MID-AMERICA**

To the 51st General Council of the Reformed Episcopal Church

Dear Brethren,

### **Summary of actions of The Standing Committee in 2002**

Appointed the Rev. Charles Erlandson, as vicar of St. Chrysostom's Anglican Church in Hot Springs, Ark.

Approved change of name from Christ the King to St. John's Church in Birmingham.

### **Approvals of Candidates for Perpetual Deacons**

Kenneth Olford  
Robert Ross  
Chip Shattuck

### **Ordinations to the Diaconate**

Robert Bearer  
Kurt Henley, Deacon  
William Klock

### **Removals**

Gary McGinnis – Submitted letter of Dimittal.  
Rev. Michael Blitz was placed on Clergy – Not in good Standing list for cause.  
The Rev. Canon Dennis Cagle –Canon Missioner of the Convocation of the West was removed for cause.

### **Transfers from Diocese**

The Standing Committee approved the following transfers without prejudice:  
The Rev. Robert Bowman to Diocese of Northeast September 30, 2002,  
The Rev. Thomas McGinley to Diocese of Southeast – August 30, 2002  
The Rev. Robert Hackendorf to AMIA effective June 30, 2002  
Th. Rev. Deacon Greg Hoffberg to AMIA June 30, 2002

### **Parish Transfer:**

Mission Parish of Church of the Apostles, Santa Clarita CA to AMIA , June 30, 2002

### **Transfers into Diocese**

Rev. Stephen Rutt, Phoenix AZ Reception as Deacon, Approval to ordain as Presbyter  
Reception of Rev. Rice from the Evangelical Anglican Church as Presbyter. (Approved)  
The Rev. Deacon Samuel Steere and the Rev Deacon Philip Johnson from the Episcopal Missionary Church – both are officially resident at Church of the Holy Communion.  
The Rev. S. Randall Toms, from the PCA  
The Rev. John Boonzaaijer from the Baptist Church as Deacon – He assists Rev. Banek at Good Shepherd Church, Tyler. He is approved to be ordained Presbyter.

### **The following individuals were approved as Candidates:**

Craig Smith – CTH Middler  
Mark Bleakley – CTH Senior  
Christopher Hale – Providence Church Corpus Christi – Cummins External Program

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### **The following were approvals for Ordination (Subject to examination)**

Dr. Ronald Post – for deacon at St. Luke’s Vacaville – Directed Study Program  
Rev. Deacon Joe Funk – Trinity Mission Waxahachie, TX to Presbyter

### **New Mission Parishes**

St. Aiden’s – Oklahoma City, OK

St. Paul’s Baton Rouge, LA

Christ Chapel, Vancouver, WA

### **Deaconess**

Bishop Daniel Morse reported that he had set apart Teresa Roberts Johnson as a Deaconess. Ms. Johnson is a member of St. James in Memphis, TN

### **The Standing Committee approved the following actions during 2003**

#### **Ordination**

William Klock - Presbyter 10/11/03

Tom Vestal- Presbyter -July 13

Kurt Henley Presbyter - Dec. 6

Franklin Sanders - Deacon – September 21

Joseph Funk, Presbyter -August 31

#### **Received**

The Rev. Kit Jenkins - From AMIA. Ordained Deacon and examined for Presbyterate by Amia.

The Rev. Bo Braswell, Presbyter, is transfer from APA to REC.

Rev. Deacon Kenneth S. Shepard M.D. is transfer from ECUSA.

### **Following recommendations for Ordination by the Bishops were approved**

Rev. Deacon John Lohmann – to Presbyter – St. Thomas of Canterbury

Rev. Deacon Samuel Steere to Presbyter – Holy Communion

Chip Shattuck to (perpetual) Deacon – Holy Communion

Mark Woolsey to (perpetual)Deacon – Providence, Weatherford

Craig Smith to Deacon – St Andrew’s Cheney Memorial

Mark Bleakley to Deacon – Holy Trinity, Houston

Kurt Henley to Presbyter – Trinity Mission, St. Louis, MO

### **Declared not in Good Standing**

Vernon Wilson- Removed Credentials & License for abandonment of ministry of this Church

### **During 2004, the Standing Committee approved the following:**

#### **Reception of Parishes**

1. Chapel of the Cross, Dallas, Texas
2. St. Stephen’s, Jackson Mississippi

#### **Reception/Planting of Missions**

1. St. Francis REC Mission, Shenandoah, Texas
2. St. Simon’s REC Mission, Fairhope, Alabama
3. St. Timothy’s REC Mission, Jonesboro, AR
4. St. Paul’s REC Mission, Schaumburg, Illinois
5. All Saints Anglican Fellowship, Durango, Colorado
6. Church of the Resurrection, Crosby, TX



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### Missions Closed/Merged

1. St. James, Seattle, Washington (Merged with St. Barnabas APA)
2. Epiphany, Ohio (Closed July, 1, 2004)
3. Celebration, Lincoln, Nebraska (Closed March 2004)
4. Trinity, St. Louis, Missouri (Joined AMIA Nov. 2004)

### Postulants

1. Christopher S. Herman (Perpetual Deacon)
2. Matthew Whitehead
3. Stephen L. Bittle (Perpetual Deacon)
4. Dr. John Leeland (Perpetual Deacon)

### Reception of a Deacon

1. Charles Camlin
2. William T. McGlathery III (Perpetual Deacon)
3. The Rev. Marvin Moncrief

### Approved for Ordination to Diaconate

1. Jeff Baker
2. Michael Mobley
3. Derrick Hassert

### Approved for Reception of a Presbyter

1. The Rev. Robert Matheney from The Anglican Church in the United States (ACUS)
2. The Rev. Fred Basil from The Anglican Province of America (APA)

### Approved for Ordination to Presbyter

1. The Rev. Franklin Sanders
2. The Rev. John Boonzaaijer
3. The Rev. Craig Smith
4. The Rev. Russell Ellisor, Received as a Deacon, approved for ordination as Presbyter
5. The Rev. Joshua A. Grote
6. The Rev. Marvin Moncrief
7. The Rev. Charles Camlin

### Loss of Clergy

1. The Rev. Kurt Henley- Transfer to Anglican Mission in America (AmiA)
2. The Rev. Paul Beutell- Transfer to the Anglican Catholic Church (ACC)
3. The Rev. Bo Braswell- Transfer to the Anglican Province of Christ the King (APCK)
4. The Rev. Christopher Pierce- Transfer to Diocese of the Northeast & Mid-Atlantic, REC
5. The Rev. Mark Bleakley – Transfer to Diocese of Northeast & Mid-Atlantic, REC

Respectfully submitted,

The Rev. Canon James T. Payne  
Secretary, Diocese Mid-America

# **THE FIFTY-FIRST GENERAL COUNCIL**

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## **REPORT OF THE STANDING COMMITTEE OF THE DIOCESE OF THE NORTHEAST & MID-ATLANTIC**

To the Fifty-first 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 Twenty-second, One Hundred Twenty-third and One Hundred Twenty-fourth Councils. This report also summarizes the actions of the Committee at its May 31, 2005 meeting. The membership of the Committee for each year of the triennium will be found listed in the same published records.

The Committee held five meetings during the last triennium at the Reformed Episcopal Theological Seminary in Blue Bell, PA.

### **Postulants for Holy Orders**

During the last triennium, the following were enrolled as Postulants for Holy Orders:

Mr. Michael J. Fetko on July 5, 2001 (St. Paul's Church – Oreland, PA), Mr. David Booth on September 30, 2001 (St. Philip's Church – Warminster, PA), Mr. Richard E. Baird on November 12, 2002 (Church of the Messiah – Philadelphia, PA), Mr. Daniel Smiley on May 11, 2003 (St. Philip's Church – Warminster, PA), Mr. Andrew McIntyre on June 1, 2003 (Providence Chapel – Mt. Laurel, NJ) and Mr. Timothy S. Gahles on August 4, 2003 (Covenant Chapel – Basking Ridge, NJ). Mr. David Booth was removed from the rolls, at his own request, on June 6, 2002.

### **Deacons**

During the last triennium the following were ordained to the diaconate: the Rev. Roger W. Converse on January 24, 2004 at Christ Memorial Church, Philadelphia, PA, the Rev. Richard E. Baird on May 8, 2004 at the Church of the Messiah, Philadelphia, PA, and the Rev. Timothy S. Gahles on January 8, 2005 at Covenant Chapel in Basking Ridge, NJ. The Rev. Robert T. Pardon was received as a deacon by Letter Dimissory from the National Association of Congregational Christian Churches on June 29, 2004. The Rev. Mark Bleakley was received by Letter Dimissory from the Reformed Episcopal Diocese of Mid-America on August 1, 2004.

The following deacons were removed from the clergy rolls of the Diocese: Rev. D. Philip Veitch on May 12, 2005 at his own request, the Rev. Ronald J. Hammack on May 14, 2005 (dismissed to the Philadelphia Presbytery of the Presbyterian Church in America), the Rev. Dwight P. Dunlop (transferred by Letter Dimissory to the Reformed Episcopal Diocese of Mid-America) and the Rev. Gary R. Goodlin on May 23, 2005 (transferred by Letter Dimissory to the Reformed Episcopal Diocese of Mid-America).

### **Presbyters**

During the last triennium the following were ordained to the presbyterate: the Rev. Michael D. Fitzpatrick on August 31, 2002 at St. Matthew's Church in Havertown, PA, the Rev. Karl M. Heckert on October 20, 2002 at St. Michael's Church in Enola, PA, the Rev. Mark A. Specht on May 14, 2005 at the Church of the Atonement in Philadelphia, PA, the Rev. Chiron P. Thompson on May 14, 2005 at the Church of the Atonement in Philadelphia, PA and the Rev. John Milligan on June 11, 2005 at the Church of Our Redeemer in Jersey City, NJ. The Rev. Gerald Jones was received by Letter Dimissory from the Traditional Protestant Church in the United States on December 9, 2003. The Rev. Christopher D. Pierce was received by Letter Dimissory from the Reformed Episcopal Diocese of Mid-America on August 1, 2004.

The following presbyters were removed from the clergy rolls of the Diocese: the Rev. Willie J. Hill, Jr. on March 1, 2002 (transferred by Letter Dimissory to the Reformed Episcopal Diocese

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of the Southeast), the Rev. Booker T. Lloyd on June 30, 2001 (retired from active ministry), the Rev. Hans E. Josephsen on June 30, 2002 (retired from active ministry), the Rev. Jeffrey D. Welch on May 17, 2003 (ordained in the Charismatic Episcopal Church), the Rev. Gerald Jones on May 12, 2004 (transferred by Letter Dimissory to the Traditional Episcopal Church in the United States), the Rev. Mark E. Rudolph on November 16, 2004 (transferred by Letter Dimissory to the Anglican Mission in America – Province of Rwanda) and the Rev. Joseph E. Mahler on May 18, 2005 (transferred by Letter Dimissory to the Traditional Protestant Episcopal Church in the United States).

Effective November 30, 2003, the Rt. Rev. Leonard W. Riches accepted the resignation of Gregory K. Hotchkiss as Suffragan Bishop of the Diocese and the renunciation of his ministerial orders in the Reformed Episcopal Church.

The Rev. Joseph H. Watson was promoted to the Church Triumphant on March 6, 2002 after having faithfully served the Lord as a pastor and missionary. A memorial service was held at the Wiley Church, Marlton, NJ on March 16, 2002.

### Changes in Pastoral Connection

The Rev. Booker T. Lloyd, founding pastor of the Church of the Redeemer in Jersey City, NJ, retired from active ministry and as rector of that parish, effective June 30, 2001.

The Rev. Gerald S. McLynn was called to serve as rector of Grace Church, Havre-de-Grace effective September 1, 2002.

The Rev. Hans E. Josephsen retired from active ministry on June 30, 2002 and relinquished his position as rector of Prince of Peace Church, Midlothian, VA.

The Rev. William G. Garrison, Jr. was called to serve as rector of Emmanuel Church, Pipersville, PA effective January 20, 2002.

The Rev. Willie J. Hill, Jr. resigned as rector of the Church of the Atonement, Philadelphia, PA effective February 28, 2002 in order to accept a call to serve as rector of New Israel Church, Charleston, SC in the Reformed Episcopal Diocese of the Southeast.

The Rev. Gregory C. McComas resigned as rector of First Church, New York, NY effective July 31, 2002 and subsequently accepted a call to serve as rector of All Saints Church, Port St. John, FL in the Anglican Province of America.

The Rt. Rev. Gregory K. Hotchkiss resigned as rector of Emmanuel Church, Somerville, NJ effective July 31, 2002.

The Rev. Michael D. Fitzpatrick was installed as rector of Grace Church, Collingdale, PA on January 12, 2003.

The Rev. Matthew P. Harrington tendered his resignation as rector of St. David's Church, Narragansett, RI effective August 31, 2003 in order to accept a call to serve as rector of First Church, New York, NY beginning September 1, 2003.

The Rev. Geoffrey C. Hubler resigned as rector of Christ Memorial Church, Philadelphia, PA effective August 31, 2003.

The Rev. Christopher D. Pierce was installed as rector of Emmanuel Church, Somerville, NJ on July 11, 2004.

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The Rev. Dr. Paul C. Schenk resigned as rector of Bishop Cummins Memorial Church, Catonsville, MD effective February 29, 2004.

The Rev. Karl M. Heckert announced his retirement and resigned as rector of St. Michael's Church, Enola, PA on May 15, 2005.

### Parishes & Missions

**Bishop Cummins Memorial Church, Catonsville, MD** – The Rev. Dr. Paul C. Schenk resigned as rector of this parish on February 29, 2004. On Sunday, September 12, 2004, the Rev. Francis Tennes was officially welcomed as the new Interim Rector. Bishop Daniel G. Cox presided over the events of that evening, inasmuch as Bishop Riches was at Holy Trinity Church, Fairfax, VA, on that weekend. The Rev. Mr. Tennes, who has been specifically trained for the particular challenges of interim ministry, succeeds the Rev. Dr. Warren West, who resigned as Interim Rector effective August 31, 2004.

On March 7, 2004, Bishop Riches and the Ven. Jon W. Abboud met with the congregation, and offered extensive response to numerous questions posed by the people of the parish regarding the doctrine and practice of the Reformed Episcopal Church. On June 30, 2004, Bishop Riches presided over a special meeting of the congregation, called to elect members to the vestry and to authorize the sale of a piece of real estate owned by the parish. That same congregational meeting brought forward yet further questions regarding matters of belief and practice in the Reformed Episcopal Church – questions relating to issues which Archdeacon Abboud and he had addressed, not only in their lengthy session on March 7<sup>th</sup>, but in continuing correspondence and dialogue with members of the congregation during most of that year. They continue to work with this parish in its effort to understand and embrace the identity and distinctives of our heritage and tradition.

On July 1, 2004, Bishop Riches presided over an organizational meeting of the Pastoral Search Committee. The Committee, under the chairmanship of Frederick K. Ganjon, Esq., has undertaken the task of preparing an extensive congregational survey, as part of their assigned responsibility to conduct a parish self-study and evaluation.

**Christ Memorial Church, Philadelphia, PA** – The collapse of the steeple on August 3, 2004, at about 10:30 P.M., and the resulting need for the congregation to continue its ministry in a different location, have brought about significant changes in the life of this parish. Grace Church, Collingdale, has graciously opened its doors, both to the worshiping congregation of Christ Memorial Church, and to its parochial school, Christ Academy. The two congregations worship as one, under the ministry of the Rev. Michael D. Fitzpatrick, rector of Grace Church. He is assisted by the Rev. Deacon Roger W. Converse. The Rev. Barton L. Craig has relinquished the position of Interim Rector of Christ Memorial Church, having served in that capacity for nearly a year. Bishop Riches has appointed the Rev. Michael D. Fitzpatrick to succeed him in that position.

The Bishop was away on vacation when the steeple collapsed at 43<sup>rd</sup> and Chestnut Streets. Upon his return, he met with the vestry of Christ Memorial Church on August 25, 2004, at the home of the Rector's Warden, Mr. Stephen Kpou. The members of the vestry exhibited a positive spirit, encouraged by the already fruitful results of having joined their ministry and fellowship with the congregation of Grace Church.

In the time that has intervened since the collapse of the tower, the Ven. Jon W. Abboud has been actively working with the vestry of Christ Memorial Church in pursuing its claim with Guide One Insurance Company. Due to the complex interrelationship of interests in the Christ Memorial property, the Bishop has appointed a joint committee comprised of members of the General Committee of the General Council (The Rt. Rev. Royal U. Grote, Jr., and Mr. E. Earl

Shisler, Jr.), the Board of Trustees of the Diocese of the Northeast and Mid-Atlantic (The Ven. Jon W. Abboud, and Richard W. Stevens, Esq.), and the parish of Christ Memorial Church (Mr. Steven Hoopes and Mrs. Lynda Dent), commissioning them as the determinative body in making the many decisions that will be required by the catastrophic damage to the historic property at 43<sup>rd</sup> and Chestnut Streets. The special committee appointed to care for the needs resulting from the collapse of the steeple has met three times: October 20, 2004, at the Theological Seminary; November 2, 2004, at Grace Church, Collingdale, PA (together with representatives of Guide One Insurance Company); and January 25, 2005, at the office of Richard W. Stevens, Esq. in Jenkintown, PA. Rubble has been removed; the hole in the roof has been temporarily covered; and a public adjuster has been engaged to estimate the cost of repairs. A preliminary estimate of \$8,381,553.46 for repairs and reconstruction has been received from the adjuster. It is doubtful that anyone presently knows what relationship that figure actually bears to any potential repair and rebuilding that might, in fact, be carried out.

**Church of the Messiah, Philadelphia, PA** – This parish, whose building was virtually demolished when the chimney collapsed and fell through the entire structure and into the basement, has completely repaired and refurbished the building. Both the interior and exterior offer testimony to the investment of time, energy and love made by the members of the congregation, and by the Rev. Chiron P. Thompson. The congregation exhibits a vital spirit in their desire to move forward.

**First Church, New York, NY** – Bishop Riches received several written communications from the Rev. Matthew P. Harrington, rector of First Church, regarding his growing concerns about the conduct and management of the financial affairs of First Church, and with respect to apparent accounting irregularities. He requested the assistance of the Diocese in examining and correcting these matters. In response to that request, the Ordinary authorized the Ven. Jon W. Abboud to meet with the vestry on January 10, 2004, and to initiate an immediate investigation and professional audit of the books and records of First Church. At that meeting, the entire membership of the vestry submitted their resignations. The Ordinary has subsequently appointed a provisional vestry, composed of members of First Church nominated by the Rev. Mr. Harrington. This provisional vestry will fulfill normal vestry responsibilities for the duration of such time as may be required to conduct a thorough, impartial examination and audit of First Church's financial affairs, and to bring all related matters to appropriate resolution. The report of the independent auditor, who was engaged to examine the financial affairs of the parish, has been received. Its findings have been made known to the congregation. The financial investigation continues as requested bank records continue to be received and evaluated. This Committee, in a letter dated March 1, 2004, requested that they be kept apprised of all legal aspects of this investigation as it unfolds.

The following parishes were approved for mission status: St. Philip's Church, Warminster, PA on January 1, 2003, Church of the Atonement, Philadelphia, PA on February 23, 2004, Grace Church, Collingdale, PA on May 17, 2004 and Providence Chapel, Mt. Laurel, NJ on December 11, 2004. St. Philip's Church, Warminster, PA was restored to parish status, at their request, on March 1, 2005.

The following parishes were received into the Diocese during the past triennium having submitted the required canonical Article of Conformity: Church of Christ the King, Pasadena, MD on August 18, 2002, Holy Trinity Church, Fairfax, VA on May 20, 2004 and the Church of Jesus the Good Shepherd, Brooklyn, NY on May 2, 2005.

Services at the following parishes were suspended: Prince of Peace Church, Midlothian, VA on June 7, 2002 and St. David's Church, Narragansett, RI on December 31, 2003. Harvey Wagner Memorial Chapel, Ventnor, NJ held its final service of worship on September 12, 2004.

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Extension efforts continue to be pursued in Sewickley, PA, Appomattox, VA, Harrisonburg, VA, Bohemia, MD, and Irvington, NJ.

### Episcopal Election

Article IX of the Constitution of the Diocese of the Northeast and Mid-Atlantic assigns to the Bishop and Standing Committee responsibility for bringing before the Council of the Diocese the need to elect a bishop. Accordingly, the Bishop and Standing Committee, at a duly constituted meeting on February 24, 2004, unanimously voted to call the One Hundred Twenty-fourth Council of the Diocese to proceed to the election of a Bishop Coadjutor. The Rt. Rev. Leonard W. Riches recommended that the Standing Committee nominate the Rev. Canon David L. Hicks for election as Bishop Coadjutor to the 124<sup>th</sup> Council of the Diocese of the Northeast and Mid-Atlantic, meeting in Emmanuel Church, Pipersville, PA, November 4<sup>th</sup> and 5<sup>th</sup>, 2004. The Committee unanimously approved this action. Bishop Riches authored the letter sent to notify the clergy and parishes in the Diocese of this action, co-signed by the Secretary, dated April 30, 2004.

At the duly constituted meetings of the One Hundred and Twenty-fourth Council of the Diocese of the Northeast and Mid-Atlantic of the Reformed Episcopal Church the Council voted to elect the Rev. Canon David L. Hicks Bishop Coadjutor of the Diocese.

### Other

In accordance with the new Constitution and Canons approved for first reading by the Fiftieth General Council of the Reformed Episcopal Church, and authorized for implementation during the triennium, Bishop Riches announced his appointments of the Rev. David L. Hicks as Canon to the Ordinary (Canon 55, Section 5a) and the Very Rev. Jon W. Abboud as Archdeacon (Canon 55, Section 4a) to the One Hundred Twenty-second Council of the Diocese.

In accordance with the new Constitution and Canons approved for first reading by the Fiftieth General Council of the Reformed Episcopal Church, and authorized for implementation during the triennium, Bishop Riches announced his appointments of the Rev. Gerald S. McLynn and the Rev. Cedric R. Benner as Deans (Canon 55, Sections 6b and 6c) to the One Hundred and Twenty-fourth Council of the Diocese.

The Committee approved the By-laws of St. Philip's Church, Warminster, PA on October 15, 2002. The Committee forwarded the following By-laws to the diocesan Committee on Constitution & Canons for review: St. Steven's Church, Eldersburg, MD, St. Mary's Church, Bronx, NY and St. Michael's Church, Enola, PA.

Respectfully submitted,

Rev. R. Charles Gillin  
Secretary

# **OF THE REFORMED EPISCOPAL CHURCH**

## **REPORT OF THE STANDING COMMITTEE OF THE DIOCESE OF SOUTHEAST**

To The Fifty-first General Council of The Reformed Episcopal Church

Dear Brethren:

The Standing Committee held eight scheduled meetings and one call meeting, at which, the Right Rev. James C. West, Sr. presided. Each meeting opened with a devotional service.

Committee members include the Very Reverend Dr. Julius Barnes, the Very Reverend Alphonza Gadsden, Sr., the Reverend William J. White, Mr. Leckyler Gaillard, the Honorable Percy Beauford, Esq. and Mr. Edward Wright. Members emeritus are Bishop Sanco K. Rembert, Mr. Francis Guest and Reverend John A. Perkins.

This report summarizes the Committee's actions/recommendations during the triennium.

### **August 30, 2002**

#### Actions

- Bishop West appointed Leckyler Gaillard chairperson of a committee to develop procedures for the call of a rector.
- The Committee voted to accept the Reverend Michael Jenkins' letter of resignation as rector of Holy Rock RE Church in Willington, SC.
- The Committee voted to accept plans for church extension to organize Chapel of the Cross in Kingstree, SC. (the Reverend Shedrick Barrow will head the work, and opening services are scheduled for 09/15/02.)
- Bishop West announced that he would announce the nomination of an Assistant Bishop at the 2004 annual Synod.

### **October 24, 2002**

#### Actions

- The Committee voted to elect the Very Reverend Alphonza Gadsden, Sr. as vice president of the Standing Committee.
- The Committee voted to reelect the Reverend William J. White as secretary.
- The Committee received and accepted the Reverend Bruce Doyle's letter of resignation as rector of Immanuel RE Church in Cross, SC and his resignation from the ministry of the REC.
- Bishop West announced:
  - vacant parishes (Holy Rock in Willington. SC and Immanuel in Cross, SC) and
  - applicants as candidates for the ministry (Mr. Ashley Hewlett, Mr. Tony Copeland, and Mr. David Bland).

### **May 22, 2003**

#### Special Recommendations

- Bishop West recommended Reverend Deacon Drew Collins and Reverend Deacon Donnel Liferidge for the Presbyterate's examination and Mr. David Bland for the Deaconate examination.

#### Actions

- The Committee unanimously approved the Bishop's recommendations.
- The Committee unanimously authorized Bishop west and the secretary to sign contracts filling vacancies at Holy Rock and Immanuel.

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### September 11, 2003

- Bishop West acknowledged that the Reverend John T. Wiggins had signed a contract as rector of Holy Rock RE Church and that the Reverend James Breaux had signed a contract as rector of Immanuel RE Church. He also announced that the Reverend Dr. Richard Doughty had resigned as rector of Christ Covenant Church in Sevierville, TN.

### October 25, 2003

#### Actions

- The Committee voted to reelect the Very Reverend Alphonza Gadsden, Sr. as vice chairman and the Reverend William J. White as secretary of the Standing Committee.
- The Committee approved a request from Christ Covenant Church in Greenville for permission to change its name to St. George.
- The Committee approved a contract submitted by New St. Thomas RE Church in Columbia for the call of a rector. The Committee unanimously authorized Bishop West and the secretary to sign the contract.

### January 23, 2004

#### Actions

- The Committee approved a request from Dr. Reber and the vestry of Trinity Church in Florida for permission to transfer Trinity Church to the Anglican Province Church.
- Bishop West reported that 274 persons had attended the January 18, 2004, services at Bethel Church in Marietta, Georgia. He also reported that St. James Church in Marietta, Georgia had met on Sunday, January 4, 2004, and that he will meet with them on Sunday, January 25, 2004. Home Bible studies currently are being conducted in homes in Knoxville, Tennessee, in Lakeland, Florida and in Sarasota, Florida.

### **May 28, 2004**

Bishop West reported the following:

- Trinity Church (Florida) has officially merged with St. Albans Church of the Anglican Providence Church.
- The Theological Commission met in May (2004) in Dallas, Texas and reported that the Reformed Episcopal Seminary in Philadelphia is a candidate for accreditation by the Association of Theological Seminaries. The Reverend Jon Abboud has been elected to head the Theological Commission.
- Bethel Church in Marietta, Georgia is growing.

#### Actions

- Bishop West submitted two names for assisting in the work of the episcopate.
- The Reverend Willie J. Hill, Jr. was submitted for Bishop Coadjutor, and The Reverend Canon Dr. J. Ronald Moock was submitted for Suffragan Bishop. After the discussion, a motion to proceed with the election was carried. Neither candidate received the required votes for election.

### **October 22, 2004**

#### Actions

- The committee reelected The Very Reverend Alphonza Gadsden, Sr. and the Reverend William J. White as vice chairman and secretary, respectively.
- Bishop West reported that Bishop Tinuai had sent a letter informing him that he had transferred his ministry from the REC to another ministry and had requested that his name be removed from the clergy roll. He also reported that, effective August 4, 2004, Bishop McGinley had resigned as rector of St. Paul's Church in St. Petersburg, Florida.



**June 12, 2004**

Action

- **In a special call meeting (Emmanuel Church in Alvin, SC), the Committee approved the contract from Christ Covenant Church (Sevierville, TN) for the call of the Reverend Doug Mills to become their rector.**

Respectfully submitted,

The Reverend William J. White  
Secretary

**REPORT OF THE STANDING COMMITTEE  
OF THE DIOCESE OF CENTRAL AND EASTERN CANADA**

To The 51st Council of the Reformed Episcopal Church

The Standing Committee of the Diocese of Central and Eastern Canada met three times in the past triennium. Detailed reports can be found in the minutes of the 10<sup>th</sup>, 11<sup>th</sup>, and 12<sup>th</sup>, Journal of the Synodical Council. The membership of the committee for each year of the past triennium will also be found listed in the Journal.

The three annual meetings were held in the following locations: 2002 Trinity Church, 2003 Huntsville, and 2004 Thorhold. Each was presided over by its chairman Rt. Rev. Michael Fedechko. This is a brief summary of transactions.

**MEETING OF MAY 25, 2002**

Bishop Fedechko opened the meeting with prayer and scripture reading. The minutes of the last meeting were read and accepted. Reports were received from all churches.

Standing Committee moved to remove the license to preach of Rev. Mark Condon as he has moved on to pastor an independent congregation and the members felt that we would have no control over his conduct.

Rev. Fr. Tom Easton successfully completed his examinations and was voted to be accepted into the REC and our diocese.

The matter of clergy reports was again raised and brought forth. Some clergy continue to be lax in filing the reports.

Committee voted to elevate Rev. Deacon John Smith to the presbyterate on the condition that he continue his theological studies assigned by the bishop and on completion of his studies successfully passes his examinations.

The meeting closed with prayer and singing of the Doxology.

**MEETING OF APRIL 26, 2003**

Bishop Fedechko opened the meeting with prayer and scripture reading. The minutes of the previous meeting were read and approved. Reports were received from all churches.

Correspondence was received from our Presiding Bishop for our discussion.

Discussion took place regarding Eulogies, proper place and time to offer the opportunity to others to speak at funeral services with proper etiquette.

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A Report was given on the progress of Rev. John Smith's theological studies. It was noted that he was almost ready for his examination to regularize his orders.

Constitution and Canons committee is to coordinate and update the Constitution and Canons to reflect changes made in the General Council one.

Discussion took place about St. George's inquiring about being affiliated with a US Diocese. This was deemed not possible because of geographical boundaries.

The Bishop presented a five-year plan for growth of the diocese and how to achieve this growth.

The Bishop appointed the Rev. Ivan Chan as Canon to the Ordinary in compliance with Canon 57.

Trinity Church was suggested as a possible designation as the Cathedral. This matter will be discussed at the next Synodical Council.

The Rev. Canon Ivan Chan closed in prayer with the Bishop giving the benediction and The Rev. Ralph Wood leading in the singing of the Benediction.

### **MEETING OF AUGUST 21, 2004**

The Rev. Canon Chan opened with scripture reading and The Rev. Canon Bob Harrold opened in prayer.

A letter was read from The Rev. John Smith resigning from Standing Committee. The resignation was accepted with regret. No reason was given for the resignation.

Correspondence was read from Rev. Fr. Tom Easton voicing some concerns. Most of the concerns were tabled due to Rev. Fr. Eastons absence and the members were unable to get clarification on some items.

Protocol procedures were discussed at great length.

It was questioned as to why Rev. Smith did not have his Order regularized by completing his examination even though he completed his studies. A deadline was set for the exam being September 24 prior to Synod.

The possibility of having Deaconesses was discussed and Gene Wood notified the members that she would be interested. We will proceed further with this as soon as the Bishop gets further information.

It was noted that the Constitution and Canons committee have not completed their task of revising the Constitution and Canons. With the assistance of Rev. Canon Chan they will strive to have it completed by Synod.

Chaplaincy within the diocese was discussed and it was decided that we now have two Chaplaincy ministries. St. Michael in Niagara and Community of the Holy Spirit in Ottawa.

Meeting adjourned at 4:15 with prayer and Doxology.

Respectfully submitted,

Secretary

# OF THE REFORMED EPISCOPAL CHURCH

## REPORT OF THE DIOCESE OF WESTERN CANADA AND ALASKA

*See the Episcopal Report of Rt. Rev. Charles William Dorrington, Bishop Ordinary.*

### ELECTION OF BOARDS AND STANDING COMMITTEES

*The REPORT OF THE COMMITTEE ON NOMINATIONS was presented by Bishop Daniel R. Morse. The Rev. Canon Ronald Mook moved that the nominations be closed and that the Secretary cast one ballot in favor of this roster of nominees. The motion was seconded by the Rev. Al Gadsden and carried.*

#### REPORT OF THE COMMITTEE ON NOMINATIONS

To the 51st General Council of the Reformed Episcopal Church

Dear Brethren,

The Nominations committee met on Friday, April 8, 2005, at Cummins Seminary, Summerville, SC. The following nominations are made to the elected committees of the Reformed Episcopal Church.

**General Committee: To the Class of 2014:** Mr. Harry K. Johnson, Mr. Bruce Woodcock, Ms. Elizabeth See, The Rev. Canon (Bishop-elect) David Hicks.

Existing Classes of Trustees already elected:

Class of 2011: The Rev. Julius Barnes, the Rev. Al Gadsen, Mr. Andrew Bland, the Rev. Greg Miller.

Class of 2008: The Rev. Willie Hill, The Rev. William White, Mr. Lecklyer Gaillard, Mr. Fred Ganjon

**Trustees of the Sustentation Fund:** The Rev. Jason Grote, The Rev. Matthew Harrington, Mr. Herbert. D. Teel, Mr. Edward J. Wright, and Mr. Ron Riches.

**Committee on Doctrine and Worship:** The Rt. Rev. James C. West, Sr., the Rt. Rev. Daniel R. Morse, the Rev. Richard W. Workowski, Mr. Mark Talley, Dss. Annette Johnson, Mr. Edward J. Wright.

**Committee on Constitution and Canons:** The Rev. Canon James T. Payne, The Rev. Canon J. Ronald Mook, The Rt. Rev. James C. West, Sr., Mr. Fred Ganjon,, Mr. Percy Beaufort, Dss. Teresa Johnson.

**Trustees of the Publication Society:** The Rt. Rev. Royal U. Grote, Jr., The Venerable Jon W. Abboud, the Rev. Greg Miller, The Very Rev. Walter Banek, the Rev. Canon J. Ronald Mook, and Mr. Ron Riches.

**Board of Pensions and Relief:** The Rt. Rev. Royal U. Grote, Jr., The Venerable Jon Abboud, The Very Rev. Walter Banek, The Rev. Canon J. Ronald Mook, the Rev. Gregory Miller, Mr. Ron Riches and The Rev. Canon Douglas King ( APA representative).

**Board of Foreign Missions:** The Rt. Rev. Robert H. Booth , Dr. Barbara J. West, , The Rt. Rev. Charles Dorrington, The Rt. Rev. James C. West, Sr., The Rt. Rev. Royal U. Grote, Jr. , The Rev. Canon (Bishop Elect) David Hicks, The Rt. Rev. Michael Fedechko, The Rev. Paul Howden, The Rev. Joseph Fockler, Ms. Lorraine Roddy, Mr. Paul Pillsbury, Mr. Charles Twining, and Mr. Lee Poor.

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**Standing Liturgical Commission:** The Rt. Rev. Daniel R. Morse, the Rt. Rev. Robert H. Booth, the Rt. Rev. Charles Dorrington, the Rt. Rev. Royal U. Grote, Jr., the Rt. Rev. Michael Fedechko, the Rt. Rev. James C. West, Sr., the Rev. Michael Fitzpatrick, the Rev. Canon J. Ronald Moock, the Rev. Richard W. Workowski, Mrs. Nelda Banek, the Rev. Canon (Bishop-elect) David Hicks and the Rev. Jonathan S. Riches.

**Registrar:** The Rev. Jason R. Grote

**Court of Review:** The Very Rev. J. Scott Houser, The Rev. R. Charles Gillin, Mr. Richard Faulks, Mr. Rudy Schenken.

Respectfully Submitted,

The Rt. Rev. Daniel R. Morse,  
Bishop Coadjutor, Diocese of Mid America

### **REPORTS OF NON-ELECTIVE COMMITTEES**

*The order of business for the presentation of Reports was modified in accord with the presence or readiness of the Committee Chairman. The Chair called for the REPORT OF THE COMMITTEE ON MEMORIALS.*

#### **REPORT OF THE COMMITTEE ON MEMORIALS**

To the FIFTY-FIRST General Council of the Reformed Episcopal Church

Dear Brethren,

*“Precious in the sight of the LORD is the death of His saints” (Psalm 116:15).*

Though we remember with sadness our separation from those who have departed this life in the past triennium we also rejoice, trusting that they are with the Lord in glory. We gratefully remember the following saints who, before their departure from this world, were involved in the deliberations and work of the General Council of the Reformed Episcopal Church.

Carol Grace Ganjon

On February 2, 2004, Carol Grace Ganjon, loving wife of Fred Ganjon, went home to her Savior after a fight valiantly fought and a life faithfully lived out in gratitude for the work of Jesus Christ on her behalf. Her intimate family relationships and friendships, her generous hospitality, her creativity, her love of life, her sense of humor and her grasp of the liberty she had in her Lord all spoke of her vital faith. She was part of the building blocks here at Bishop Cummins Memorial built on the strong foundation laid by Christ; she served as an alternating women’s teacher for Sunday School, a leader in Praise Aerobics and a committed member of a group of women known as “Covenant Women”. Carol Grace Ganjon was a strength for her beloved husband, Fred, enabling him to give so much of himself to the work of the Reformed Episcopal Church on the Diocesan level.

Rev. Booker T. Lloyd

Born in Pineville, South Carolina, Booker moved to Jersey City, New Jersey at a young age. He married Naomi Addison and, with her, raised their children. He was the founder and pastor of New Redeemer Reformed Episcopal Church in Jersey City, New Jersey where he was affectionately called the “City Pastor” because he was a pastor’s pastor for many of the ministers in northeastern New Jersey. Rev. Lloyd was active on the local and denominational level as he served the Reformed Episcopal church faithfully for 38 years.

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Whether on vacation or retired, he wrote a weekly sermon just in case someone needed a word from the Lord. Despite his declining health he was making preparation to attend this 51<sup>st</sup> Council of the Reformed Episcopal Church in the week that he died. He was tireless in his service to the Lord. He was truly a beloved husband and father, a distinguished pastor and preacher, and a devoted brother and friend. He took seriously the words of Joshua, “As for me and my house, we will serve the Lord.” We thank the Lord for his faithful service.

### E. Earl Shisler Jr.

On Monday, February 7, 2005, our beloved brother, E. Earl Shisler Jr. was called home to glory by the gracious pleasure of our Heavenly Father. Earl was confirmed at Grace Church, Collingdale, PA. He was also a member of St. Phillips in Warminster and a charter member of Emmanuel Church of Four Brooks, PA.

He was a faithful worshiper, vestryman, and Senior Warden to many pastors. He served faithfully along with his wife Phyllis as delegates to the Diocese and General Council. He served on the Diocesan Trustees Finance Committee, Treasurer of the Northeast and Mid-Atlantic Diocese, The Looney Hoffman Fund, Program Committee, Board of National Church Extension, Trustees of the Sustentation Fund.

In honor of his service and leadership to the Reformed Episcopal Church The Reformed Episcopal Seminary has established The E. EARL SHISLER, JR. PRIZE IN HOMILETICS.

Those who knew Earl understood him to live the Christian life to its fullest. His family life epitomized the writer of Proverbs: “The righteous man leads a blameless life, blessed are his children after him” (Proverbs 20:7). For over fifty years his marriage to Phyllis was modeled on the words of St. Paul: “Husbands, love your wives as Christ loved the Church, and gave himself for her...” (Eph. 5:25). Earl Shisler loved life and embraced it for all it had to give. He believed and lived the great Christian truth that God is the giver of all good things and those things are to be enjoyed. He enjoyed the life that was given to him. He enjoyed the very creation that God made, he traveled through it, took pictures of it (a lot of pictures) and he shared life with others. And he shared it in a most unassuming way-gentle, quiet, and sincere. He is greatly missed.

*“Well done, good and faithful servant”, Matthew 25:21.*

*“Then I heard a voice from heaven saying to me, ‘Write: Blessed are the dead who die in the Lord from now on.’ ‘Yes,’ says the Spirit, ‘that they may rest from their labors, and their works follow them’” (Rev 14:13).*

*“Therefore we also, since we are surrounded by so great a cloud of witnesses, let us lay aside every weight, and the sin which so easily ensnares us, and let us run with endurance the race that is set before us, looking unto Jesus, the author and finisher of our faith, who for the joy that was set before Him endured the cross, despising the shame, and has sat down at the right hand of the throne of God”, (Heb 12:1-2).*

### **The Rev. Joseph H. Watson — August 10, 1913 - March 6, 2002**

The Rev. Joseph Watson entered the presence of his LORD on March 6, 2002 after a long illness. Joe was born in Springfield, Massachusetts and was baptized and later confirmed in the Protestant Episcopal Church. Prior to his joining the Reformed Episcopal Church he graduated from the Pratt Institute with a degree in Architectural Design. He then graduated from Columbia International University (formerly Columbia Bible College) with a BA in Biblical Education. He then earned the degree of Master of Divinity from Reformed Episcopal Seminary. He then served the Board of Foreign Missions of the Reformed Episcopal Church in Lalitpur, India for 23 years. Following his mission service, he was the Rector of St. Luke’s Church in New Providence, NJ for 9 years. Following a time in Florida he settled again in New Jersey. For the last thirteen years he served as a volunteer Protestant Chaplin in Virtua Hospital, Marlton, NJ.

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When one thinks of Joe Watson one word should immediately come to mind — and that word is *Servant*. If there is one word that I think defines Joe — it is this simple and yet profound word — Servant being defined as “One who seeks to serve others; one seeks the good of others; one thinks of others before himself.”

We find in the scriptures that the word servant and slave are essentially the same word — a word that indicates that one had no choice in whom they served. The word means one who is totally responsible to and dependent upon another person. And in this we see Joe Watson. Joe was totally dependent upon and responsible to His God and the Savior whom he loved. Joe knew what God had done for him through the Lord Jesus Christ — that he had been given that precious gift of salvation — and in response he served Him and others.

### From St. Marks REC, Jenkintown, PA **2002**

T. Bruce Beck 3/8; Barbara Craig 4/2.

### **2003**

Mary SO. Bauer 2/3; Helen Elizabeth Woodhouse 6/12

### **2004**

Marjorie (Datz) Beck 1/27.

### **2005**

Erma Mayer 2/28; Harriet Taggart 3/24; Mary Ragonesi 5/12; Elsie Corey 5/13.

### From the Diocese of the Southeast

| <b>Names</b>             | <b>Date of Death</b> | <b>Service</b>  | <b>Town/City</b> |
|--------------------------|----------------------|-----------------|------------------|
| Mr. Hercules Dukes       | October 10, 2002     | Music/France    | Charleston, SC   |
| Mrs. Betty Guest         | November 30, 2002    | Bethel,BOFM     | Charleston, SC   |
| The Rev. Josiah Boone    | December 28, 2002    | Presbyter       | Pineville, SC    |
| Mr. Charles L. West, Jr. | January 13, 2003     | Deputy GC       | Willingboro, NJ  |
| Ms. Carolyn Jackson      | January 25, 2003     | WOC             | Charleston, SC   |
| Mrs. Leola R. Gadsden    | February 22, 2003    |                 | Pineville, SC    |
| Ms. Karen Rembert        | March 19, 2003       | Deputy GC       | Charleston, SC   |
| Mrs. Willie M. Geathers  | June 25, 2003        | WOC             | Charleston, SC   |
| Mrs. Estelle Barnes      | June 03, 2003        |                 | St. Stephen, SC  |
| Mrs. Beulah Washington   | November 11, 2004    | Minister's Wife | St. Stephen, SC  |
| Mrs. Albertha Addison    | January 20, 2005     | Minister's Wife | St. Stephen, SC  |
| Mrs. G. G. Jenkins       | February 08, 2005    | Minister's Wife | Charleston, SC   |
| Ms. Lucille A. Williams  | March 18, 2005       | WOC             | Charleston, SC   |

### From St. Luke's REC, Santa Ana, CA

Devron Byerly

Respectfully submitted,

Rev. Gregory J. Miller  
Chairman

*The following resolution was adopted by the General Committee announced at the General Council. Later in the Council Bishop West Moved that a retiring offering be taken in memory of the faithful service of E. Earl Shisler, Jr. The Motion was seconded and carried.*

# Resolution

**W**hereas E. Earl Shisler, Jr. did serve for many years as a Trustee of the Sustentation Fund of the Reformed Episcopal Church, holding office as President for several of those same years; and

**W**hereas, throughout his tenure as a Trustee, and as a member of the General Committee of the General Council, Mr. Shisler's service was marked by fidelity, dependability, and dedication; and

**W**hereas the life of E. Earl Shisler, Jr. was distinguished by an exemplary devotion to His Lord and Savior, Jesus Christ, in time, talent, and resources, setting before the church a wholesome and godly example of Christlike humility, gentleness, compassion, and love; and


**W**hereas it pleased Almighty God, in His good Providence, to call E. Earl Shisler, Jr. to Himself on February 7, 2005, leaving us with the legacy of his faithful service, and of his Christian testimony in both word and deed;

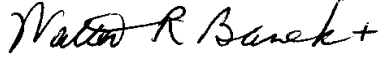
**B**e it therefore RESOLVED that the General Committee of the General Council does hereby offer its sincere and heart-felt thanks and praise to Almighty God for the life and service of E. Earl Shisler, Jr., herewith establishing a fund in his memory, to be disbursed as financial assistance for postulants for Holy Orders enrolled at the Theological Seminary of the Reformed Episcopal Church; and

**B**e it further resolved that this action and Resolution be spread upon the record of the Fifty-first General Council of the Reformed Episcopal Church, meeting in Orlando, Florida, on June 22, 23, and 24, 2005.

**D**one by unanimous action of the General Committee of the General Council, meeting in duly called session, in Summerville, South Carolina, on the ninth day of April, in the year of our Lord two thousand five.

In testimony whereof we have hereunto set out hands in Orlando, Florida, on this twenty-second day of June, in the year of our Lord two thousand five.

  
.....  
Presiding Bishop and President

  
.....  
Secretary

# **THE FIFTY-FIRST GENERAL COUNCIL**

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*The chair called for the REPORT OF THE COMMITTEE ON INTERCHURCH RELATIONS. Bishop Ray R. Sutton presented the report.*

## **REPORT OF THE COMMITTEE ON INTERCHURCH RELATIONS**

To the FIFTY-FIRST General Council of the Reformed Episcopal Church

Dear Brethren,

The Reformed Episcopal Church was formed primarily to maintain the old paths of the Anglican Way leading back through the English Reformation to the Lord Jesus Christ and the His authority as stated in the infallible Holy Scriptures. As part of this Great Commission, Christian unity with all those who love our Divine Lord and Savior Jesus Christ in sincerity is of utmost concern to Reformed Episcopalians. The prominent place of the collect for All Saints Day and the invitation at the Eucharist historically express for the REC the biblical imperative for us to strive for healing among other branches of Christ's Church. Therefore, operating within the standards of Holy Scripture, the Articles of Religion, the traditional Book of Common Prayer and our Constitution and Canons, the Interchurch Relations Committee (IRC) exists to live out what our invitation at the Eucharist verbalizes.

It would be wonderful if we had the resources to initiate dialogue with every branch of the Lord's kingdom, for according to the Word of God He desires that they may all be one as He is one (John 17). Unfortunately, limits on time and money do not permit such a broad approach. Instead, we have had to implement a strategy that begins with those in our own Anglican heritage and evangelical/reformed families closest to us. Having said this, it should be clear that the purpose of the IRC is simply to enter into and encourage fraternal relations with as many fellow Christians whenever and wherever possible. This effort, however, should not be misunderstood to suggest a desire for merger with every Christian body with whom we might have dialogue or with whom we have inter communion. There may be some groups in our ecumenical discussions with whom we would not want to merge. There may be others with whom we might not even want to pursue much discussion. Through all of these relationships, we hope that our involvements witness Christ's truth and love in promoting unity among our fellow Christians of other branches Christ's Church.

Over the last triennium, the work of the IRC has involved those within the Anglican tradition and those without.

First, sixty years of on-again/off-again dialogue with the Episcopal Church USA reached a crowning moment of accomplishment only to come, shortly thereafter, virtually to a halt. A joint committee of Episcopalians and Reformed Episcopalians, chaired by the Rt. Rev. Ed Salmon of the Diocese of South Carolina, proposed and received approval at the ECUSA General Convention 2003 a resolution to reconsider the Frank Wilson Report (1941), in which our orders and orthodoxy were recognized and recommendation was made to be included in Lambeth. Sadly, the same General Convention approved a practicing homosexual to the episcopate of the Episcopal Church. Two press releases were produced by our committee, which stated our Biblical objections to such ungodly behavior. In January, 2004 we had one final joint ecumenical committee to inform our ECUSA counterparts of our disapproval of the convention's decisions on sexuality, and to state our intent to redirect any dialogue with ECUSA through the Anglican Communion Network (ACN) of dioceses and parishes in America, an orthodox Episcopal remnant recognized by the Anglican Communion.

On January 19-20, 2004 the ACN convened at Christ Church (ECUSA) in Plano, Texas. The formation of this group resulted from a suggestion made by the Archbishop of Canterbury, expressing the need for at least four dioceses to come together (The minimum for a province in



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the Anglican Communion). The Rt. Rev. Royal U. Grote and I were invited by the ACN to represent the Reformed Episcopal Church. We were seated not as delegates but as research participants with voice and vote. The meeting was chaired by the moderator, the Rt. Rev. Robert Duncan. Shortly thereafter, leaders of all the groups (six total) participating in the ACN signed a letter sent by Bishop Duncan to the Archbishop of Canterbury expressing their common cause partnership in the spreading of the Gospel of Jesus Christ. The six were the Anglican Communion Network, Forward in Faith in North America, the American Anglican Council, the Anglican Mission in America, the Anglican Province of America and the Reformed Episcopal Church. Hence all six groups became equal partners in Common Cause, what has now been named the Common Cause Partners (CCP).

The Common Cause Partners met twice, February 9-10 and March 9-11 2005. By the time of these meetings, which were before and after the historic Primates meeting in Ireland, the CCP had increased to nine partners. Three orthodox Canadian groups were added: the Anglican Communion in Canada (ACiC), the Essentials Federation and the Essentials Network in Canada. All groups were invited to have two representatives. The Most Rev. Leonard Riches and I represented the Reformed Episcopal Church. The meetings were chaired by Bishop Bob Duncan.

Bishop Duncan related some important instructions given by the Primates. They expressed their desire to see that orthodox Anglican fragments be gathered into the greatest unity possible, while still respecting individual identities. They described what they wanted as one army with nine regiments. With this objective in mind, the CCPs have begun meeting and working on legal structure, standards, and the proper way to expand without compromising the integrity of each of the groups. At present it has been decided that the CCPs will hold their first national conference November 10-11 in Pittsburgh, Pennsylvania, hosted by Bishop Duncan's diocese. All clergy and laity are invited. We encourage all Reformed Episcopalians to attend.

In April 18-20, 2005, Presiding Bishop Riches and I were invited as Common Cause Partners representatives to be the delegates for the REC at the second annual meeting of the Anglican Communion Network in Ft. Worth, Texas at St. Vincent's Cathedral. Presiding Bishop Walter Grundorf was also present on behalf of the APA. This second annual meeting of the ACN allowed for greater input and visibility for the REC/APA. A specific motion was passed "to work diligently to build relationships with the Anglican jurisdictions in the United States and Canada not currently in communion with Canterbury to solidify those relationships and work for structural unity with them." Bishop Riches, Grundorf and I were also asked to concelebrate Holy Communion at the closing Eucharist with the other bishops present. Therefore, out of the spiritual struggles of the Episcopal Church, new relationships and strategic efforts have grown to the point of becoming part of the replacement entity for Anglicanism in this part of the world.

In addition, the previously mentioned new relationships with the biblically faithful Anglican family have led to contact with Archbishops in the Anglican Communion. In March 2004, five of our bishops were invited to teach at a missions' conference hosted by the Most Rev. Drexel Gomez. (Primate of the West Indies) in the Bahamas. There we met also with the Most Rev. Gregory Venables (Primate of the Southern Cone). In the context of this meeting, we presented our concordat with the APA as a way of entering formal intercommunion with these fellow Christians. This step has introduced a season of fellowshiping with one another, led to our inviting Archbishop Venables to speak at our General Council, and to encouraging relationships with other evangelical Anglican leaders.

In October 2004, our Presiding Bishop was contacted by the Most Rev. Peter Akinola, Primate of the Church of Nigeria (Anglican Communion). While visiting in this country, he invited a number of our bishops to meet with him. At that meeting, he suggested a process toward intercommunion. He asked the two REC and two Nigerian bishops to meet twice, once in America and once in Nigeria, to draft a report for approval by his house of bishops. Encouraged

## **THE FIFTY-FIRST GENERAL COUNCIL**

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by our merger process with the APA, he also invited Presiding Bishop Grundorf to join the committee. Bishop James West and I were asked by Bishop Riches to represent the REC. Bishop Matthew Owadayo and Bishop Ikechi Nwosu were selected by Archbishop Akinola to serve for the Church of Nigeria. In early December, we met for the first time. On January 9-14, Bishops West, Grundorf and I traveled to Nigeria for our second meeting. A report and document of intercommunion based on our concordat with the APA was submitted to Archbishop Akinola. This document has been turned over to the Nigerian House of Bishops for review. At present, it is going through the Nigerian Church's processes toward adoption.

All of these new relationships with the larger evangelical Anglican family have opened exciting new opportunities for the spread of the Gospel. They are right relationships, for these fellow Christians love our Lord Jesus Christ, even putting us to shame with their dedication to the spread of the Gospel. They can be so helpful to Reformed Episcopalians as well, since at this time in our church we are striving to make mission and evangelism the center of who we are and what we do. Very simply, they have already done what we desire to do!

Second, the Interchurch Relations Committee has also sought fellowship with our fellow Christians outside the Anglican tradition. In the last year, our Presiding Bishop was contacted by the Stated Clerk of the Presbyterian Church in America. Twenty years ago, we enjoyed some kind of fraternal relations with the PCA. In the mid 1980s, we lost touch with each other. The most recent contact expresses interest to restore some kind of relationship. Thus, our committee recommended to the General Committee that we invite the PCA to send an observer to our General Council in Orlando to begin a process toward recovering fraternal relations with our Presbyterian brothers and sisters in Christ. This recommendation was approved.

May all of these ecumenical efforts foster new fellowship with our Anglican and evangelical brethren in Christ for the promotion of a united witness in the spread of His kingdom.

Respectfully Submitted,

The Rt. Rev. Ray R. Sutton, Ph.D.  
Chairman

*The Motion was made by the Rev. Jonathan Riches and seconded to receive the report with a rising vote of thanks. Motion carried. Bishop Sutton put forth the following resolutions, which were acted upon ad seriatim:*

### **RESOLUTION #1 – CONCERNING THE ANGLICAN RELIEF AND DEVELOPMENT FUND**

WHEREAS the Reformed Episcopal Church has been called with all of Christendom to support the poor and needy;  
and

WHEREAS the Anglican Relief and Development Fund is a Biblically based and orthodox organization with staff and infrastructure to apply funds around the world to those in need; and

WHEREAS further, the ARDF has made a positive effective presentation at this 51<sup>st</sup> General Council of the REC,

Be it therefore RESOLVED that the ARDF be endorsed by this Council of the Reformed Episcopal Church.

*The Motion was made by the Rev. Jonathan Riches and Canon James Payne to adopt the resolution.  
Motion Carried*

## OF THE REFORMED EPISCOPAL CHURCH

### RESOLUTION #2 – CONCERNING EKKLESIA

WHEREAS new relationships with Biblical and orthodox Anglicanism in the Global South present opportunities for Reformed Episcopalians to bear witness with fellow Christians for the spread of the gospel; and

WHEREAS the Rev. Canon Bill Atwood, General Secretary of *Ekklesia* has been raised up by God to be a liaison co-ordinating Primates and Provinces of world-wide Anglicanism for the defense of orthodoxy and the spread of the gospel; and

WHEREAS further, the ministry of *Ekklesia* through the tireless efforts of Canon Atwood has helped to interface the Reformed Episcopal Church with the godly ministry of such faithful Christian leaders as the Most Rev. Gregory Venables, Primate of the Southern Cone;

Be it therefore RESOLVED that this Council endorse *Ekklesia* and Canon Atwood with a rising vote of thanks for his ministry of the Word of God to us.

*The Motion was made by Bishop James C. West and Canon James T. Payne to adopt the resolution. Motion carried with a rising vote of thanks.*

### RESOLUTION #3

WHEREAS the Reformed Episcopal Church has been warmly extended Christian fellowship and opportunity for new relationships with the Anglican Provinces of the Southern Cone, the West Indies, and Nigeria;

Be it RESOLVED that greetings be sent from the REC through our Presiding Bishop to the Primates, the Most Rev. Dixel Gomez, the Most Rev. Peter Akinola, and the Most Rev. Gregory Venables. And

Be it further RESOLVED that special thanks be sent to the Most Rev. Gregory Venables and his Province for sharing their beloved Primate's ministry of the Word of God to us in the Reformed Episcopal Church.

*The Motion was made by the Rev. Al Gadsden and Bishop James C. West to adopt the resolution. Motion carried.*

### RESOLUTION #4

WHEREAS the Common Cause Partners of North American Anglicanism led by the Rt. Rev. Robert Duncan, Moderator, have invited the Reformed Episcopal Church to participate with these fellow Christians who love our Divine Lord and Savior Jesus Christ;

Be it RESOLVED by this Congress to send greetings through its Presiding Bishop to each of the partners and especially to the Rt. Rev. Robert Duncan affirming our solidarity in the cause of spreading Christ in the Anglican way.

*The Motion was made by Bishop James West and Canon James Payne to adopt the resolution. Motion Carried.*

*The chair called for the REPORT OF THE COMMITTEE ON THE STATE OF THE CHURCH. Motion was made and seconded by the Rev. Canon James Payne and the Rev. Willie Hill to file the report with the Secretary. Motion carried.*

# THE FIFTY-FIRST GENERAL COUNCIL

## REPORT OF THE COMMITTEE ON THE STATE OF THE CHURCH to the 51st GENERAL COUNCIL OF THE REFORMED EPISCOPAL CHURCH

### State of the Church Diocese of Mid-America General Council 2005

| Footnotes | Church Name                                | City           | State | Parish Status | Current Membership |              | 2002 to 2004 |               |           |            | 2004 Income | Owns Building | Building Value (if applicable) |
|-----------|--------------------------------------------|----------------|-------|---------------|--------------------|--------------|--------------|---------------|-----------|------------|-------------|---------------|--------------------------------|
|           |                                            |                |       |               | Baptized           | Communicants | Baptism      | Confirmations | Deaths    | Additions  |             |               |                                |
|           | All Saints Anglican Church                 | Durango        | CO    | Mission       | 14                 | 14           | 0            | 0             | 0         | 14         | 0           | No            | \$ -                           |
|           | All Saints Reformed Episcopal Church       | Amarillo       | TX    | Mission       | 40                 | 25           | 2            | 6             | 2         | 19         | 2           | No            | \$ 20,000                      |
|           | All Saints Reformed Episcopal Church       | Shreveport     | LA    | Parish        | 68                 | 52           | 3            | 9             | 9         | 18         | 18          | No            | \$ 55,415                      |
|           | All Saints Reformed Episcopal Church       | Vacaville      | CA    | Parish        | 50                 | 32           | 6            | 8             | 0         | 29         | 14          | No            | \$ 87,152                      |
|           | Chapel of the Cross (The)                  | Dallas         | TX    | Parish        | 272                | 246          | 3            | 11            | 8         | 18         | 8           | Yes           | \$ 232,135                     |
|           | Christ Reformed Episcopal Church           | Portland       | OR    | Mission       | 14                 | 13           | 0            | 0             | 0         | 14         | 0           | No            | \$ 14,175                      |
| *         | Christ our Hope Reformed Episcopal Church  | Lawrenceburg   | TN    | Mission       | 27                 | 18           | -            | 2             | -         | 6          | 0           | No            | \$ 33,000                      |
|           | Christ the King Reformed Episcopal Church  | Atascadero     | CA    | Parish        | 19                 | 13           | 1            | 0             | 0         | 1          | 10          | No            | \$ 26,167                      |
|           | Christ the King Reformed Episcopal Church  | Dayton         | OH    | Parish        | 139                | 68           | 6            | 6             | 0         | 10         | 12          | Yes           | \$ 186,712                     |
| *         | Christ the Redeemer Anglican Chapel        | Moberly        | MO    | Mission       | 4                  | 2            | -            | -             | -         | -          | -           | No            | \$ -                           |
| *         | Christ's Chapel Reformed Episcopal Church  | Riverside      | CA    | Mission       | 9                  | 9            | -            | 0             | -         | 4          | 2           | No            | \$ 21,000                      |
|           | Church of the Holy Communion               | Dallas         | TX    | Parish        | 287                | 226          | 15           | 23            | 9         | 61         | 15          | Yes           | \$ 349,644                     |
|           | Church of the Holy Trinity                 | Houston        | TX    | Parish        | 50                 | 38           | 7            | 5             | 0         | 24         | 15          | Yes           | \$ 93,737                      |
|           | Church of the Resurrection                 | Crosby         | TX    | Mission       | 12                 | 12           | -            | -             | -         | -          | -           | No            | \$ -                           |
| ^         | Good Shepherd Reformed Episcopal Church    | Tyler          | TX    | Parish        | 112                | 59           | 18           | 9             | 1         | 41         | 19          | Yes           | \$ 127,660                     |
|           | Holy Cross Anglican Church                 | Alpine         | TX    | Parish        | 53                 | 42           | 2            | 8             | 0         | 0          | 0           | Yes           | \$ 84,427                      |
|           | King of Glory Reformed Episcopal Mission   | Fargo          | ND    | Mission       | 40                 | 20           | 6            | 5             | 0         | 9          | 2           | No            | \$ 51                          |
|           | Providence Reformed Episcopal Church       | Corpus Christi | TX    | Parish        | 81                 | 44           | 8            | 20            | 1         | 22         | 19          | Yes           | \$ 106,315                     |
| *         | Providence Reformed Episcopal Church       | Weatherford    | TX    | Parish        | 46                 | 33           | 0            | 6             | 8         | 6          | 8           | Yes           | \$ 18,308                      |
| *         | St. Aidan's Reformed Episcopal Church      | Oklahoma City  | OK    | Mission       | 13                 | 12           | -            | 0             | -         | 4          | 0           | No            | \$ 9,000                       |
| *         | St. Alban's Reformed Episcopal Church      | Ethel          | LA    | Mission       | 12                 | 10           | -            | 0             | -         | 0          | 0           | No            | \$ 6,000                       |
|           | St. Andrew's-Cheney Memorial REC           | Timley Park    | IL    | Parish        | 80                 | 71           | 3            | 7             | 2         | 18         | 6           | Yes           | \$ 42,060                      |
|           | St. Anne's Reformed Episcopal Church       | Grove City     | OH    | Parish        | 34                 | 32           | 3            | 9             | 4         | 23         | 11          | Yes           | \$ 19,639                      |
|           | St. Chrysostom's Reformed Episcopal Church | Hot Springs    | AR    | Parish        | 42                 | 38           | 1            | 0             | 1         | 34         | 2           | Yes           | \$ 65,000                      |
|           | St. Francis Parish                         | Spring         | TX    | Mission       | 30                 | 25           | 0            | 0             | 0         | 30         | 1           | Yes           | \$ 49,909                      |
| *         | St. James Reformed Episcopal Church        | Memphis        | TN    | Parish        | 63                 | 51           | -            | 0             | -         | 11         | 0           | No            | \$ 29                          |
| *         | St. John's of Mt. Laurel                   | Mt. Laurel     | AL    | Parish        | 35                 | 26           | -            | 5             | -         | 10         | 0           | No            | \$ 60                          |
| *         | St. Luke's Reformed Episcopal Church       | Santa Ana      | CA    | Parish        | 44                 | 31           | -            | 4             | -         | 4          | 12          | No            | \$ 103,000                     |
| *         | St. Mathias Reformed Episcopal Church      | Katy           | TX    | Mission       | 31                 | 22           | 1            | 2             | 0         | 21         | 7           | Yes           | \$ 24,000                      |
| *         | St. Michael's Reformed Episcopal Church    | Broken Arrow   | OK    | Parish        | 78                 | 45           | -            | 11            | -         | 9          | 3           | Yes           | \$ 70,403                      |
| *         | St. Paul's Reformed Episcopal Church       | Baton Rouge    | LA    | Mission       | 48                 | 27           | 8            | 22            | 0         | 55         | 7           | No            | \$ 136,079                     |
| *         | St. Paul's Mission                         | Schaumburg     | IL    | Mission       | 8                  | 1            | -            | -             | -         | -          | -           | No            | \$ -                           |
| *         | St. Simon's Protestant Episcopal Church    | Fairhope       | AL    | Parish        | 35                 | 25           | -            | 0             | -         | 10         | 1           | No            | \$ 27,000                      |
| *         | St. Stephen the Martyr REC                 | Cairlington    | TX    | Mission       | 43                 | 37           | -            | 0             | -         | 0          | 0           | No            | \$ 31,000                      |
| *         | St. Stephen's Episcopal Church             | Flowood        | MS    | Parish        | 71                 | 71           | 0            | 0             | 1         | 0          | 0           | Yes           | \$ 121,166                     |
| *         | St. Stephen's Reformed Episcopal Church    | Montrose       | CO    | Parish        | 66                 | 50           | 3            | 8             | .2        | 20         | 31          | Yes           | \$ 63,179                      |
| *         | St. Thomas Reformed Episcopal Church       | Little Rock    | AR    | Parish        | 42                 | 40           | 2            | 12            | 2         | 18         | 8           | No            | \$ 91,000                      |
| *         | St. Thomas of Canterbury                   | Houston        | TX    | Parish        | 144                | 131          | 11           | 14            | 11        | 27         | 34          | Yes           | \$ 132,000                     |
| *         | St. Timothy's Reformed Episcopal Church    | Jonesboro      | AR    | Mission       | 40                 | 40           | -            | -             | -         | -          | -           | Yes           | \$ 400,000                     |
| *         | Trinity Mission Reformed Episcopal         | Waxahachie     | TX    | Mission       | 27                 | 10           | 3            | 4             | 0         | 13         | 3           | No            | \$ 13,028                      |
|           | Trinity Reformed Episcopal Church          | Mason          | OH    | Parish        | 56                 | 33           | 12           | 4             | 0         | 21         | 17          | Yes           | \$ 77,366                      |
|           | <b>Totals</b>                              |                |       |               | <b>2379</b>        | <b>1794</b>  | <b>124</b>   | <b>214</b>    | <b>53</b> | <b>624</b> | <b>287</b>  |               | <b>\$ 2,676,376</b>            |
|           |                                            |                |       |               |                    |              |              |               |           |            |             |               | <b>\$ 13,821,000</b>           |

Footnotes \* Did not report to Council.

- Baptized, Communicants, 2004 Income and other official acts taken from 2004 Diocese of Mid-America Synod Reports (if available).

^ Building Ownership and Value (if available) was taken from 2002 General Council Report.

\* Mission Work began in 2004 and full statistical information is not available or applicable.

**OF THE REFORMED EPISCOPAL CHURCH**

**State of the Church  
Diocese of Northeast MidAtlantic  
General Council 2005**

| Footnotes: Church Name                       | CITY           | State | Parish Status | Current Membership |              | 2002 to 2004 |               |           |            | 2004 Income | Owns Building | Building Value (if Applicable) |
|----------------------------------------------|----------------|-------|---------------|--------------------|--------------|--------------|---------------|-----------|------------|-------------|---------------|--------------------------------|
|                                              |                |       |               | Baptized           | Communicants | Baptism      | Confirmations | Deaths    | Additions  |             |               |                                |
| Bishop Cummins Memorial Church               | Catonsville    | MD    | Parish        | 453                | 413          | 17           | 14            | 6         | 37         | 28          | Yes           | \$ 2,100,000                   |
| Christ Memorial Reformed Episcopal Church    | Philadelphia   | PA    | Parish        | 42                 | 30           | 2            | 11            | 3         | 22         | 85          | Yes           | \$ 7,832,000                   |
| Christ the King Reformed Episcopal Church    | Pasadena       | MD    | Parish        | 63                 | 47           | 2            | 50            | 0         | 17         | 10          | Yes           | \$ 375,485                     |
| Church of our Redeemer                       | Jersey City    | NJ    | Parish        | 100                | 75           | 3            | 19            | 2         | 7          | 0           | Yes           | \$ 300,000                     |
| Church of the Atonement                      | Philadelphia   | PA    | Mission       | 35                 | 26           | 1            | 3             | 0         | 0          | 5           | Yes           | \$ 3,604,000                   |
| Church of the Redemption                     | Quakertown     | PA    | Parish        | 15                 | 14           | 0            | 0             | 0         | 0          | 0           | No            | \$ -                           |
| Covenant Chapel                              | Basking Ridge  | NJ    | Parish        | 63                 | 44           | 6            | 9             | 1         | 15         | 11          | Yes           | \$ 600,000                     |
| * ^ Covenant Reformed Episcopal Church       | Roanoke        | VA    | Parish        | -                  | -            | -            | -             | -         | -          | -           | -             | \$ -                           |
| * ^ Emmanuel Reformed Episcopal Church       | Baltimore      | MD    | Parish        | 37                 | 42           | -            | -             | -         | -          | -           | Yes           | \$ 655,000                     |
| Emmanuel Reformed Episcopal Church           | Pipersville    | PA    | Parish        | 38                 | 24           | 2            | 7             | 3         | 5          | 0           | Yes           | \$ 430,000                     |
| Emmanuel Reformed Episcopal Church           | Somerville     | NJ    | Parish        | 79                 | 59           | 2            | 3             | 2         | 1          | 2           | Yes           | \$ 750,000                     |
| * ^ Faith Reformed Episcopal Church          | Baltimore      | MD    | Parish        | 37                 | 43           | -            | -             | -         | -          | -           | Yes           | \$ 111,444                     |
| * ^ First Church Reformed Episcopal          | New York       | NY    | Parish        | 121                | 121          | -            | -             | -         | -          | -           | Yes           | \$ 2,000,000                   |
| Good Shepherd Reformed Episcopal Church      | Brockton       | MA    | Parish        | 56                 | 49           | 3            | 1             | 1         | 18         | 9           | No            | \$ -                           |
| Grace Reformed Episcopal Church              | Collingdale    | PA    | Mission       | 49                 | 38           | 12           | 6             | 4         | 22         | 36          | Yes           | \$ 750,000                     |
| * ^ Grace Reformed Episcopal Church          | Havre de Grace | MD    | Parish        | 64                 | 59           | -            | -             | -         | -          | -           | Yes           | \$ 1,354,240                   |
| * ^ Grace Reformed Episcopal Church          | Scranton       | PA    | Parish        | 130                | 130          | -            | -             | -         | -          | -           | Yes           | \$ 250,000                     |
| Holy Trinity                                 | Fairfax        | VA    | Mission       | 47                 | 26           | 0            | 9             | 0         | 47         | 0           | No            | \$ -                           |
| Messiah Reformed Episcopal Church            | Philadelphia   | PA    | Parish        | 42                 | 23           | 2            | 0             | 3         | 14         | 6           | Yes           | \$ 100,000                     |
| New Covenant Reformed Episcopal Church       | Lynchburg      | VA    | Parish        | 43                 | 33           | 0            | 7             | 0         | 8          | 1           | No            | \$ -                           |
| Providence Chapel Reformed Episcopal         | Mt. Laurel     | NJ    | Parish        | 23                 | 17           | 2            | 3             | 1         | 8          | 5           | Yes           | \$ 750,000                     |
| St. John's by the Sea                        | Ventnor        | NJ    | Parish        | 45                 | 39           | 6            | 0             | 6         | 8          | 4           | Yes           | \$ 650,000                     |
| St. Luke's Reformed Episcopal Church         | New Providence | NJ    | Parish        | 31                 | 20           | 4            | 1             | 1         | 1          | 5           | Yes           | \$ 779,000                     |
| St. Luke's/Bishop Hoffman Reformed Episcopal | Philadelphia   | PA    | Parish        | 48                 | 46           | 0            | 2             | 2         | 0          | 8           | Yes           | \$ 1,483,000                   |
| St. Mark's Reformed Episcopal Church         | Rydal          | PA    | Parish        | 68                 | 48           | 6            | 6             | 6         | 11         | 5           | Yes           | \$ 2,133,000                   |
| St. Mary's Reformed Episcopal Church         | Bronx          | NY    | Parish        | 250                | 150          | 35           | 45            | 3         | 30         | 15          | No            | \$ -                           |
| St. Matthew's Reformed Episcopal Church      | Havertown      | PA    | Parish        | 67                 | 63           | 1            | 6             | 6         | 13         | 14          | Yes           | \$ 1,000,000                   |
| St. Michael's Reformed Episcopal             | Enola          | PA    | Parish        | 105                | 89           | 2            | 15            | 0         | 54         | 3           | Yes           | \$ 314,000                     |
| St. Paul's Reformed Episcopal Church         | Oreland        | PA    | Parish        | 112                | 95           | 7            | 8             | 8         | 12         | 10          | Yes           | \$ 2,093,000                   |
| St. Philip's Reformed Episcopal Church       | Warminster     | PA    | Parish        | 42                 | 33           | 2            | 3             | 2         | 7          | 12          | Yes           | \$ 802,000                     |
| St. Stephen's Reformed Episcopal Church      | Eldersburg     | MD    | Parish        | 173                | 157          | 15           | 22            | 0         | 3          | 19          | Yes           | \$ 1,300,000                   |
| Trinity Reformed Episcopal Church            | Newark         | GE    | Mission       | 34                 | 20           | 1            | 9             | 1         | 9          | 4           | No            | \$ -                           |
| <b>Totals</b>                                |                |       |               | <b>2512</b>        | <b>2073</b>  | <b>133</b>   | <b>259</b>    | <b>61</b> | <b>374</b> | <b>297</b>  |               | <b>\$ 2,833,763</b>            |

Footnotes \* Did not report to Council.  
 ~ Statistics & Building Ownership and Value (if available) was taken from 2002 General Council Report.  
 ^ This Parish did not have any statistics reported in 2002 Report

# THE FIFTY-FIRST GENERAL COUNCIL

## State of the Church Diocese of the Southeast General Council 2005

| Footnotes | Church Name                                        | City             | State | Parish Status | Current Membership    |             | 2002 to 2004 |               |           |            | 2004                |        | Owns Building        | Building Value (If Applicable) |
|-----------|----------------------------------------------------|------------------|-------|---------------|-----------------------|-------------|--------------|---------------|-----------|------------|---------------------|--------|----------------------|--------------------------------|
|           |                                                    |                  |       |               | Baptized Communicants | Members     | Baptism      | Confirmations | Deaths    | Additions  | Losses              | Income |                      |                                |
| * ~       | Alpha Reformed Episcopal Church                    | Charleston       | SC    | Mission       | 17                    | 8           | -            | -             | -         | -          | \$                  | Yes    | \$ 65,000            |                                |
| * ~       | Atonement Reformed Episcopal Church                | Mt. Pleasant     | SC    | Parish        | 41                    | 36          | 3            | 0             | 0         | 7          | \$ 44,411           | Yes    | \$ 269,600           |                                |
| * ~       | Bethel Reformed Episcopal Church                   | Marietta         | GA    | Parish        | 104                   | 67          | -            | -             | -         | -          | \$                  | No     | \$                   |                                |
| * ~       | Bethlehem Reformed Episcopal Church                | Moncks Corner    | SC    | Parish        | 48                    | 31          | 1            | 0             | 4         | 2          | \$ 49,729           | Yes    | \$ 550,000           |                                |
|           | Calvary Reformed Episcopal Church                  | St. Stephen      | SC    | Parish        | 74                    | 50          | 8            | 13            | 2         | 6          | \$ 28,000           | Yes    | \$ 250,000           |                                |
|           | Chapel of the Cross Reformed Episcopal Church      | Kingsree         | SC    | Mission       | 10                    | 9           | 0            | 0             | 2         | 16         | \$ 17,183           | No     | \$                   |                                |
|           | Christ Covenant Reformed Episcopal Church          | Sevierville      | TN    | Parish        | 45                    | 35          | 3            | 4             | 1         | 6          | \$ 34,684           | Yes    | \$ 625,000           |                                |
|           | Christ Reformed Episcopal Church                   | Johns Island     | SC    | Mission       | 28                    | 25          | 0            | 2             | 2         | 0          | \$ 17,343           | Yes    | \$ 105,000           |                                |
| * ~       | Emmanuel Reformed Episcopal Church                 | Alvin            | SC    | Parish        | 52                    | 45          | -            | -             | -         | -          | \$                  | Yes    | \$ 180,000           |                                |
|           | Good Shepherd Reformed Episcopal Church            | St. Stephen      | SC    | Parish        | 78                    | 71          | 2            | 3             | 4         | 5          | \$ 72,000           | Yes    | \$ 650,000           |                                |
|           | Grace Reformed Episcopal Church                    | Moncks Corner    | SC    | Parish        | 142                   | 78          | 4            | 8             | 2         | 8          | \$ 101,482          | Yes    | \$ 784,800           |                                |
|           | Holy Comforter Reformed Episcopal Church           | Cordesville      | SC    | Parish        | 49                    | 28          | 3            | 0             | 3         | 5          | \$ 25,100           | Yes    | \$ 172,000           |                                |
|           | Holy Rock Reformed Episcopal Church                | Mt. Carmel       | SC    | Parish        | 57                    | 52          | 1            | 5             | 4         | 4          | \$ 53,155           | Yes    | \$ 39,000            |                                |
| * ~       | Holy Trinity Reformed Episcopal Church             | Charleston       | SC    | Parish        | 64                    | 61          | -            | -             | -         | -          | \$                  | No     | \$                   |                                |
|           | Immanuel Reformed Episcopal Church                 | Cross            | SC    | Parish        | 65                    | 65          | 0            | 3             | 2         | 2          | \$ 40,100           | Yes    | \$ 150,000           |                                |
|           | Intercession Reformed Episcopal Church             | Wando            | SC    | Mission       | 25                    | 20          | 0            | 0             | 0         | 5          | \$ 15,758           | Yes    | \$ 155,000           |                                |
| * ~       | Liberty Reformed Episcopal Church                  | Jamestown        | SC    | Parish        | 108                   | 104         | -            | -             | -         | -          | \$                  | Yes    | \$ 250,000           |                                |
| * ~       | Messiah Reformed Episcopal Church                  | Pineville        | SC    | Parish        | 80                    | 80          | -            | -             | -         | -          | \$                  | Yes    | \$ 320,650           |                                |
| * ~       | Mt. Carmel Reformed Episcopal Church               | Goose Creek      | SC    | Parish        | 43                    | 37          | 1            | 6             | 3         | 0          | \$ 27,500           | Yes    | \$ 200,000           |                                |
|           | Mt. Olivet Reformed Episcopal Church               | Ravenel          | SC    | Parish        | 195                   | 134         | 12           | 24            | 5         | 29         | \$ 84,671           | Yes    | \$ 370,240           |                                |
|           | Nazareth Reformed Episcopal Church                 | Moncks Corner    | SC    | Parish        | 131                   | 105         | 18           | 18            | 0         | 0          | \$ 149,091          | Yes    | \$ 600,000           |                                |
|           | New Bethel Reformed Episcopal Church               | North Charleston | SC    | Parish        | 158                   | 136         | 13           | 16            | 5         | 24         | \$ 136,372          | Yes    | \$ 320,000           |                                |
|           | New Israel Reformed Episcopal Church               | Charleston       | SC    | Parish        | 220                   | 206         | 28           | 8             | 19        | 29         | \$ 329,414          | Yes    | \$ 3,250,000         |                                |
| * ~       | New St. Thomas Reformed Episcopal Church           | Columbia         | SC    | Parish        | 65                    | 41          | -            | -             | -         | -          | \$                  | No     | \$                   |                                |
|           | Promised Land Reformed Episcopal Church            | Johns Island     | SC    | Mission       | 25                    | 12          | 2            | 0             | 0         | 0          | \$ 32,000           | Yes    | \$ 200,000           |                                |
|           | Redeemer Reformed Episcopal Church                 | Pineville        | SC    | Parish        | 284                   | 273         | 11           | 5             | 17        | 8          | \$ 310,275          | Yes    | \$ 5,000,000         |                                |
| * ~       | St. James Reformed Episcopal Church                | Cordesville      | SC    | Mission       | 22                    | 21          | -            | -             | -         | -          | \$                  | No     | \$                   |                                |
|           | St. John's Reformed Episcopal Church               | Charleston       | SC    | Parish        | 264                   | 187         | 11           | 17            | 14        | 28         | \$ 157,234          | Yes    | \$ 1,533,177         |                                |
|           | St. Luke's Reformed Episcopal Church               | Charleston       | SC    | Parish        | 150                   | 130         | 5            | 0             | 2         | 0          | \$ 134,000          | Yes    | \$ 950,000           |                                |
|           | St. Matthew's Reformed Episcopal Church            | North Charleston | SC    | Mission       | 28                    | 19          | 7            | 0             | 1         | 2          | \$ 26,004           | Yes    | \$ 35,000            |                                |
|           | St. Michael's Reformed Episcopal Church            | St. Stephen      | SC    | Parish        | 47                    | 36          | 4            | 3             | 3         | 1          | \$ 27,576           | Yes    | \$ 205,000           |                                |
| * ~       | St. Paul's Reformed Episcopal Church               | St. Petersburg   | FL    | Mission       | 24                    | 20          | -            | -             | -         | -          | \$                  | Yes    | \$ 80,000            |                                |
|           | St. Paul's Reformed Episcopal Church               | Summerville      | SC    | Mission       | 27                    | 20          | 2            | 6             | 0         | 2          | \$                  | No     | \$                   |                                |
| * ~       | St. Peter's Reformed Episcopal Church              | John's Island    | SC    | Mission       | 12                    | 12          | -            | -             | -         | -          | \$                  | Yes    | \$ 10,000            |                                |
|           | St. Stephen's Reformed Episcopal Church            | Summerville      | SC    | Mission       | 11                    | 10          | 0            | 0             | 9         | 2          | \$ 22,138           | Yes    | \$ 120,000           |                                |
|           | St. Thomas Reformed Episcopal Church               | Moncks Corner    | SC    | Mission       | 27                    | 24          | 0            | 4             | 2         | 5          | \$ 12,000           | Yes    | \$ 173,350           |                                |
|           | The Anglican Church of St. George the Martyr, R.E. | Simpsonville     | SC    | Parish        | 91                    | 72          | 7            | 20            | 1         | 65         | \$ 153,017          | Yes    | \$ 330,000           |                                |
| * ~       | Zion Reformed Episcopal Church                     | Edisto Island    | SC    | Mission       | 15                    | 15          | -            | -             | -         | -          | \$                  | Yes    | \$ 100,000           |                                |
|           | <b>Totals</b>                                      |                  |       |               | <b>2926</b>           | <b>2395</b> | <b>146</b>   | <b>165</b>    | <b>98</b> | <b>263</b> | <b>\$ 2,100,237</b> |        | <b>\$ 18,042,817</b> |                                |

Footnotes \* Did not report to Council.  
 ~ Statistics & Building Ownership and Value (if available) was taken from 2002 General Council Report.  
 ^ This Parish did not have any statistics reported in 2002 Report.

State of the Church  
Central and Eastern Canada  
General Council 2005

| Footnotes | Church Name                               | Municipality   | Province | Parish Status | Current Membership |              | 2002 to 2004 |               |           |           | 2004 Income      | Owns Building | Building Value (If Applicable) |
|-----------|-------------------------------------------|----------------|----------|---------------|--------------------|--------------|--------------|---------------|-----------|-----------|------------------|---------------|--------------------------------|
|           |                                           |                |          |               | Baptized           | Communicants | Baptism      | Confirmations | Deaths    | Additions |                  |               |                                |
|           | Grace Chapel                              | Gowganda       | ONTARIO  | Mission       | 6                  | 6            | 1            | 0             | 0         | 0         | \$ 2,080         | No            | \$ -                           |
|           | St. Augustine's Reformed Episcopal Church | Toronto        | ONTARIO  | Parish        | 10                 | 9            | 3            | 0             | 0         | 2         | \$ 18,500        | No            | \$ -                           |
|           | St. George's                              | Hamilton       | ONTARIO  | Parish        | 150                | 125          | 9            | 4             | 11        | 80        | \$ 38,000        | Yes           | \$ 824,000                     |
|           | St. Michael's Chaplaincy                  | St. Catharines | ONTARIO  | Mission       | 62                 | 40           | 14           | 0             | 0         | 0         | \$ -             | No            | \$ -                           |
|           | Trinity Church Cathedral                  | New Liskeard   | ONTARIO  | Parish        | 14                 | 10           | 3            | 1             | 0         | 0         | \$ 4,758         | Yes           | \$ 75,000                      |
|           | <b>Totals</b>                             |                |          |               | <b>242</b>         | <b>190</b>   | <b>30</b>    | <b>5</b>      | <b>11</b> | <b>82</b> | <b>\$ 63,338</b> |               | <b>\$ 899,000</b>              |

Footnotes \* Did not report to Council.  
 ~ Statistics & Building Ownership and Value (if available) was taken from 2002 General Council Report.  
 ^ This Parish did not have any statistics reported in 2002 Report.

State of the Church  
Western Canada and Alaska  
General Council 2005

| Footnotes | Church Name                          | Municipality | Province | Parish Status | Current Membership |              | 2002 to 2004 |               |           |           | 2004 Income       | Owns Building | Building Value (If Applicable) |
|-----------|--------------------------------------|--------------|----------|---------------|--------------------|--------------|--------------|---------------|-----------|-----------|-------------------|---------------|--------------------------------|
|           |                                      |              |          |               | Baptized           | Communicants | Baptism      | Confirmations | Deaths    | Additions |                   |               |                                |
|           | Church of Our Lord                   | Victoria     | BC       | Parish        | 179                | 131          | 21           | 22            | 13        | 62        | \$ 203,277        | Yes           | \$ 2,690,000                   |
| *         | St. Andrew's/Living Word Church      | Courtenay    | BC       | Mission       | 23                 | 23           | -            | -             | -         | -         | \$ 43,532         | No            | \$ -                           |
| ^         | St. Thomas Reformed Episcopal Church | Three Hills  | AB       | Mission       | 0                  | 0            | -            | -             | -         | -         | \$ -              | No            | \$ -                           |
|           | <b>Totals</b>                        |              |          |               | <b>202</b>         | <b>154</b>   | <b>21</b>    | <b>22</b>     | <b>13</b> | <b>62</b> | <b>\$ 246,809</b> |               | <b>\$ 2,690,000</b>            |

Footnotes \* Did not report to Council.  
 ~ Statistics & Building Ownership and Value (if available) was taken from 2002 General Council Report.  
 ^ Statistics taken from 2004 Report to Western Canada.

State of the Church  
US Territories Protectorates  
General Council 2005

| Footnotes     | Church Name                  | Country | Baptized    | Communicants | 2002 to 2004 |               |          |           |
|---------------|------------------------------|---------|-------------|--------------|--------------|---------------|----------|-----------|
|               |                              |         |             |              | Baptism      | Confirmations | Deaths   | Additions |
| * , ~         | Ark REC                      | Germany | 10          | 10           | -            | -             | -        | -         |
| * , ~         | Christ REC                   | Germany | 21          | 21           | -            | -             | -        | -         |
| * , ~         | St. Matthew's REC            | Germany | 22          | 22           | -            | -             | -        | -         |
| * , ~         | Liberian Churches            | Liberia | 2500        | 2000         | -            | -             | -        | -         |
| * , ~         | Calvary REC                  | India   | 20          | 20           | -            | -             | -        | -         |
| * , ~         | Evangelical Metropolitan REC | Brasil  | 36          | 30           | -            | -             | -        | -         |
| <b>Totals</b> |                              |         | <b>2609</b> | <b>2103</b>  | <b>-</b>     | <b>-</b>      | <b>-</b> | <b>-</b>  |

Footnotes \* Did not report to Council.

~ Membership taken from 2002 General Council Report.

State of the Church  
Summary of Totals  
General Council 2005

| Diocese                             | Total      |              | Current Membership |              | 2002 - 2004 |                 |            |             |            |
|-------------------------------------|------------|--------------|--------------------|--------------|-------------|-----------------|------------|-------------|------------|
|                                     | Parishes   | Baptized     | Baptized           | Communicants | Baptisms    | Comm-<br>ations | Deaths     | Additions   | Losses     |
| Diocese of Mid-America              | 40         | 2379         | 1794               | 1794         | 124         | 214             | 53         | 624         | 287        |
| Diocese of Northeast & MidAtlantic  | 32         | 2512         | 2073               | 2073         | 133         | 259             | 61         | 374         | 297        |
| Diocese of the Southeast            | 38         | 2926         | 2395               | 2395         | 146         | 165             | 98         | 263         | 183        |
| Diocese of Central & Eastern Canada | 5          | 242          | 190                | 190          | 30          | 5               | 11         | 82          | 24         |
| Diocese of Western Canada & Alaska  | 3          | 202          | 154                | 154          | 21          | 22              | 13         | 62          | 53         |
| US Territories & Protectorates      |            | 2609         | 2103               | 2103         | -           | -               | -          | -           | -          |
| <b>Totals</b>                       | <b>118</b> | <b>10870</b> | <b>8709</b>        | <b>8709</b>  | <b>454</b>  | <b>665</b>      | <b>236</b> | <b>1405</b> | <b>844</b> |

Respectfully submitted by the Committee on the State of the Church,

The Rev. Canon James T. Payne  
The Rev. Canon J. Ronald Mook

Mrs. Ruth Crenshaw

*The Council recessed at 12:05 P.M. Council reconvened at 1:30 P.M. with the Rev. Wayne McNamara opening the Session Prayer.*



**THE FOURTH BUSINESS SESSION**

*The chair called for the REPORT OF THE COMMITTEE ON PRESS RELATIONS. No report was filed.*

*The chair called for the REPORT OF THE COMMITTEE ON CHRISTIAN EDUCATION. No report was filed.*

*The chair called for the REPORT OF THE COMMITTEE ON YOUNG PEOPLE'S WORK. The Motion was made and seconded to receive the report. Motion carried.*

**REPORT OF THE COMMITTEE ON YOUNG PEOPLE'S WORK**

To the FIFTY-FIRST General Council of the Reformed Episcopal Church

Dear Brethren,

The Committee on Young People's Work of the Reformed Episcopal Church in our various dioceses have our young people buzzing with activities. The Diocese of the Northeast and Mid-Atlantic, under the leadership of The Rev. Gerald S. McLynn and Mr. Jason Holloway, and the Diocese of the Southeast, under the direction of Mrs. Anna Aiken and The Rev. Thomas J. Handy have been diligent working with our young people. There were winter and summer camps, over night retreats, trips to theme parks, Sunday school conventions, pageants, picnics, Debutante Balls, Spring Festivals, Bible quiz contests, etc. Many of our young people have now taken over leadership roles in helping to involve all of our young people in the Reformed Episcopal Church in the work of building the kingdom.

The Committee on Young People's Work faced some unusual and heart wrenching challenges this past triennium. In one diocese a new camp facility had to be found and reserved. Many camp leaders elected to not participate one summer adding further to the level of stress. Then in another diocese, a young camper died while at camp of accidental drowning. The Lord used these difficulties to test the metal of our leaders and directors and ministers. It has forced us to refocus our energies into why we have a youth ministry or any ministry that is willing to go and make disciples for Jesus Christ. It made us even more aware of the awesome responsibilities we have in teaching and blessing our youth through ministry. It is our desire to inform and remind our youth of our rich and glorious history and heritage as Reformed Episcopalians.

We are very thankful for a large donation from the Committee on Women's Work. As a result of that donation we have assisted in the purchase of monitoring equipment used during the annual Bible quiz contest. We sponsored a tri-county youth forum with almost two hundred young people in attendance and most of them being Reformed Episcopalians. The theme of the forum was, "Make the Right Choice." The premise was to provide our youth with a wealth of information that would aid them in making choices that would or could affect the rest of their lives in a positive and godly way. Similar projects are planned in the near future.

It is our plan to sponsor cross training of our youth leaders and directors at our various camps (summer and winter) from our several dioceses. This will encourage our youth to appreciate the diversity of our RE Church. The Rev. Gerald S. McLynn visited the summer camp in South Carolina. We plan to purchase equipment that would aid in establishing a denominational database that could be used to aid in registration for our various youth camps and functions. We plan to provide resources for local RE parishes to locate and invite RE young people who are away from their home parishes in school or in the military to come under watch care of regional Reformed Episcopal Churches. We covet your prayers and support.

Respectfully submitted,  
The Rev. Willie J. Hill, Jr., Chairman

## **THE FIFTY-FIRST GENERAL COUNCIL**

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*The chair called for the REPORT OF THE LITURGICAL MUSIC COMMISSION. Motion was made and seconded by the Rev. Canon Ronald Moock and seconded to receive the report. Motion carried.*

### **REPORT OF THE LITURGICAL MUSIC COMMISSION**

To the 51st General Council of the Reformed Episcopal Church

Dear Brothers and Sisters in Christ,

The Committee members are completing work in several key areas that have been needed in our churches. Within this next Triennium, the Standing Liturgical Commission will be given a Hymnal Supplement to the currently recommended 1940 Hymnal. A Chapel Hymnal for schools and church worship will also be presented. We are working on copyright permissions as well as finishing scoring at this present time.

Within this next year, lists of Organ Music Collections and additional resources for reference will be available. We again ask that Parishes complete the address request for names of musicians in your parish. We are looking forward to receiving requests and better understanding the needs of the churches as we continue to build our Parishes and Christ's Church on earth.

Additionally, we will have available The Plainsong Psalter available for copying costs. The committee is also working on a Psalter with traditional settings that will be presented to the Liturgical Commission during this Triennium. Seminars and Workshops are available upon request.

The Committee on Liturgical Music can be contacted at:

[RECMUSIC1@aol.com](mailto:RECMUSIC1@aol.com) or [RECMUSIC1@sbcglobal.net](mailto:RECMUSIC1@sbcglobal.net).

or by writing to the Committee, Attention: D.L. Taylor at 4142 Dayflower, Katy, TX 77449.

We thank Bishop Riches and the members of the Standing Liturgical Commission for the opportunity to work with the church in the development of this part of our liturgical heritage. Please pray for us as we endeavor to serve the needs of the church.

Respectfully submitted,

Donna L. Taylor  
Chairman

*The chair called for the REPORT OF THE COMMITTEE TO EXAMINE AND CERTIFY THE JOURNAL. Motion was made and seconded by the Rev. Julius Barnes and the Rev. James T. Payne to file the report. Motion carried.*

# **OF THE REFORMED EPISCOPAL CHURCH**

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## **REPORT OF THE COMMITTEE TO EXAMINE AND CERTIFY THE JOURNAL**

To the 51st General Council of the Reformed Episcopal Church:

The Committee to Certify the Journal of the Proceedings of the Fiftieth General Council of the Reformed Episcopal Church has found the Journal to be essentially free of errors. Minor spelling, punctuation, grammatical, spacing, and formatting errors occur, many of which were in the original documents. Other errors may remain due to the difficulty that digital scanners have in distinguishing “I” from “l” from “1” from “!” ( i.e. capital “i”, lowercase “L”, number one, and the exclamation point; — It is equally difficult for proof readers, sometimes.) However, apart from these types of errors noted, we certify that the Journal for the 50<sup>th</sup> General Council is an accurate and faithful record of the reports and actions of the council.

Respectfully submitted,

Mrs. Nelda Banek  
Mrs. Deborah Payne

*The chair called for the REPORT OF THE COMMITTEE ON PRAYER. It is noted that while this is not a formal committee, it is made up of prayer partners and prayer warriors who seek out needs in our church that need to be brought before the Lord in prayer, remembering that “the effectual, fervent prayer of a righteous man availeth much.”*

*The Chair called for the REPORT OF THE COMMISSION ON THEOLOGICAL EDUCATION. The report written by Rev. Ven. Jon Abboud was presented by the Rev. Canon J. Ronald Moock, Secretary of the Commission on Theological Education. The Motion was made by the Rev. Julius Barnes and the Rev. Jonathan Riches to receive the report. Motion carried.*

## **REPORT OF THE COMMISSION ON THEOLOGICAL EDUCATION**

To the 51st General Council of the Reformed Episcopal Church:

Dear Brethren,

The new Constitution and Canons of the Reformed Episcopal Church placed specific duties and responsibilities upon this Commission. To successfully fulfill those requirements the Commission organized and incorporated in the State of South Carolina. The Ven. Dr. Jon W. Abboud was elected President, The Rt. Rev. Royal U. Grote, was elected Vice President and The Rev. Canon Dr. J. Ronald Moock was elected Secretary. The Commission then established bylaws that govern the oversight of the Theological Seminaries of the Reformed Episcopal Church, set the academic standards for the degrees awarded, and provide for the awarding of degrees by the Commission. Effective in 2006, the Commission will begin to conduct site visits of our Theological Seminaries for the purpose of examining and coordinating the curriculums of our theological institutions.

Respectfully submitted,

(The Ven.) Jon W. Abboud

*The Chair called for the Report of the UNITY COMMITTEE. The report was included in the registration packet and received as filed.*

# **THE FIFTY-FIRST GENERAL COUNCIL**

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## **THE REPORT OF THE UNITY COMMITTEE**

To the 51<sup>st</sup> General Council of the Reformed Episcopal Church

Dear Brethren:

The Unity Committee has been meeting regularly throughout this triennium with discussions occurring between representatives of the Reformed Episcopal Church and the Anglican Province of America. I am particularly appreciative of the frankness and openness of all the committee members from both jurisdictions and their commitment to do the necessary work to effect eventual unity.

We initiated our discussions with the recognition that true unity must be based on a common doctrinal foundation and not something which is artificially contrived. To that end, a Joint Theological Committee from both jurisdictions produced a document which identified the Articles of Religion as the doctrinal standard and detailed those doctrines which both bodies hold in common. It is to this document that we will refer whenever any belief issues arise in the future.

Although target dates were presented for various actions at the beginning of this process, it is very important that the membership of both jurisdictions recognize that the Committee has put no official time table on this union. Recommendations will be made about proceeding to further stages of unity when and if it is perceived that issues of difference have been adequately addressed and resolved. This process has been going on for five years and will most likely take a number of additional years. It is the committee's intention to work toward the goal of making the constituency of both bodies as comfortable as possible with the idea of merger before bringing a recommendation for merger to a vote at a General Council. At that time, any merger that occurs will be the result of the collective wisdom of the Church as she is guided in her Council deliberations by the Holy Spirit. Recognizing that we still have the need for more discussions and issues to resolve, there is no recommendation being made by this Committee to the 51st General Council.

### **WHAT HAS BEEN ACCOMPLISHED TO DATE**

During this process, the Committee has sought ways we could help foster our sense of togetherness prior to effecting an actual merger. Some of those ways included adding APA members to a number of REC General Council Committees, so that together we could do certain aspects of common mission. One of these was merging our two magazines. Another was including the APA Clergy in the REC Board of Pensions and Relief retirement plan and adding an APA member to the Board. A representative from the APA has been added to the REC Board of Foreign Missions so that both bodies might mutually support world-wide missions. We also established a pulpit exchange program so that the laity might meet some the clergy from the other jurisdiction. These actions were approved by the General Committee at their semi-annual meetings throughout the triennium.

This General Council also was targeted as a vehicle for allowing APA and REC members to interact with one another. Thus, our worship and our meals will provide an opportunity to know one another better.

One of the goals of the unity committee was to empower both jurisdictions to do evangelism. The joining together in the *Christianity Explored Workshop* at this General Council provides the beginning of this objective.

## OF THE REFORMED EPISCOPAL CHURCH

The Bishops of both jurisdictions have voluntarily been meeting together throughout this triennium. This also has fostered a greater sense of common purpose and has enabled us to jointly address issues in the greater church.

During the time the Unity Committee has been meeting, the developments in the greater Anglican World have been gaining momentum. The events of these past two years in ECUSA have produced a shock wave of reaction. The World-Wide Anglican Communion issued a formal response as to how to deal with ECUSA. They are concerned about which jurisdictions in the United States to recognize as being in Communion with them. Dialogues have been and are being held presently as your Ecumenical relations report indicates. One thing became clear. There must be a vehicle available that will enable the various orthodox Anglican bodies that have split from ECUSA to work together. While we recognize that there may be some differences that prevent us from full and immediate merger, there are still Gospel issues that must be shared and expressed. For this purpose, the Unity Committee recommended to the General Committee of the REC and The Provincial Council of the APA that we create the *Communion of Anglican Provinces, Jurisdictions and Ministries in America*. Both representative bodies approved the creation of CAPJIMA. This Federation model has become a catalyst for what has now emerged as the Common Cause Partners. This partnership allows each of the partners to maintain their several integrities and identities while working together on common goals of ministry. The APA and the REC along with the AMiA, *Forward in Faith*, and the *Anglican Network of Dioceses and Parishes* and their Canadian counterparts are now partnered together in a collaborative unity by cooperating in mission and ministry in concert with the Archbishops in the Anglican Communion.

### FUTURE

As stated above, there are still issues to be discussed. The benefit of combining publications and serving together on committees has helped us identify further levels of discussion to be held. The committee has received seven letters of concern from parishes and individuals during the last three years. We have taken those expressions of concern seriously and intend to include them in our future discussion. The committee invites further concerns to be expressed to the Chairman.

The Rt. Rev. Royal U. Grote, Jr.  
REC Chairman, Unity Committee

*The chair called for the REPORT OF THE COMMITTEE ON WOMEN'S WORK which was presented by Mrs. Joan Workowsk. Motion was made and seconded by Bishop Ray R. Sutton and Bishop George Fincke to receive the report. Motion carried with a rising vote of thanks.*

# **THE FIFTY-FIRST GENERAL COUNCIL**

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## **REPORT OF THE COMMITTEE ON WOMEN'S WORK 2002-2004**

To the 51st General Council of the Reformed Episcopal Church

Following is a list of activities for the Women of the Church during the past triennium:

WOMEN'S DAY is held each year on the first Friday in May at The Williamson Restaurant in Horsham, Pennsylvania. Participating in this activity are the ladies from the diocese of the Northeast and Mid-Atlantic and those from the Southeast. It is a day we look forward to each year. A day we enjoy sweet fellowship and present our project offerings. Women from other areas of our church gather at different times during the year to enjoy a day together and bring their project offering. The goal is always to raise \$10,000 for the designated project.

**2002** the project was to provide funds for Church Growth in Canada - The offering was \$4,617.00 - The speaker was The Rev. Ivan Chan from Canada.

**2003** the project was to provide funds for the National Committee on Young People's Work The funds were used to train and cross-train youth leaders from each diocese. The offering was \$7,101.14 - The speaker was The Rev. Cedric Benner from New Jersey.

**2004** the project was to raise funds to produce a video tape that will be used for church extension. The offering was \$5,214.50 - The speaker was Mrs. Karen Pierpoint from California.

As you can see our goals have not been realized. Please encourage the ladies in your diocese to participate.

SPIRITUAL ENRICHMENT CONFERENCES were held the first weekend in each October during the triennium. We could be found in Exton, Pennsylvania, in Cape May, New Jersey, and in Williamsburg, Virginia. We were spiritually enriched and encouraged from God's Word by Reformed Episcopal Women from Maryland, South Carolina, Pennsylvania, California and Texas. I was encouraged to learn that the ladies in Western Canada are getting together, in the spring of each year, for a time of Spiritual Enrichment.

DEVOTIONAL STUDIES for the Women of the Church are prepared each year. The goal is to have every women's group use the book published by The Committee on Women's Work -- thus forming a bond of interest and worship among our women.

**In 2002** we used a reprinted book written by Maryann Zwirner.

**In 2003** we used "The Power of Relationships" -- written by the women at Mount Olivet Church in South Carolina.

**In 2004** we studied "Forgiveness" -- by Evelyn Parson from South Carolina.

DATES TO REMEMBER are prepared each year by Mrs. Gale Hill. The important dates of events in each diocese are noted on Dates to Remember. We hope by publishing this little flyer it will help in the planning of activities in each parish, and that it will keep us from scheduling conflicting activities.

THE REAPERS (Reformed Episcopal Auxiliary, Praying, Encouraging, Reaching and Supporting) falls under the oversight of the Committee on Women's Work. The REAPERS meet three times a year. Their purpose is to create, increase, and unify interest among the women of the Reformed Episcopal Church in spreading the Gospel of Jesus Christ, under the auspices of the General Council of the Reformed Episcopal Church. At each REAPERS meeting we are told what is happening on each mission field. The accomplishments and needs of our missionaries are discussed and then prayed for. The REAPERS send three appeal letters each year. The Supply Fund letter requests funds to help with special projects on each mission field. The Clothing Fund letter raises funds to help purchase clothing for missionaries home on furlough. The Thank Offering letter is sent to raise money for a designated need for one of our missionaries. The need can be for home or foreign missions.

## **OF THE REFORMED EPISCOPAL CHURCH**

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This committee continues to work to get every parish to organize a Women of the Church group. We continue to pray that we will all be using the same devotional book for our study in God's Word, that we will see more involvement in the Women's Day projects and more area Spiritual Enrichment Conferences. We pray that we will see more support for the missionaries we have placed on the mission field. We pray we will find more women faithfully supporting the seminaries of the Reformed Episcopal Church.

Respectfully submitted,

Joan Workowski  
Chairman

*The chair called for the REPORT OF THE COMMITTEE ON STEWARDSHIP. No report was filed.*

*The Chair called for the REPORT OF THE COMMITTEE ON RESOLUTIONS. No report was filed. See unfinished business.*

*The Chair distributed copies of the APPOINTMENT OF COMMITTEES NON-ELECTIVE the house.*

### **STANDING COMMITTEES NON-ELECTIVE for 2005-2008**

*By Appointment of the President*

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

**COMMITTEE ON CREDENTIALS:** the Rev. Jonathan S. Riches, the Rev. Jason R. Grote, Dss. Annette Johnson.

**COMMITTEE ON THE STATE OF THE CHURCH:** the Rev. Jason R. Grote, the Ven. Dr. Jon W. Abboud, the Rev. Canon Dr. J. Ronald Mook, Sr.

**COMMITTEE ON MEMORIALS:** the Very Rev. Cedric R. Benner, the Rev. William G. Garrison, Jr., the Rev. Edmond B. Mazyck.

**COMMITTEE ON MATERIALS FOR REFORMED EPISCOPAL HISTORY:** the Rev. Michael D. Fitzpatrick, the Rev. Jonathan S. Riches, Mr. John Smith.

**COMMITTEE ON PRESS RELATIONS:** the Rev. Christopher D. Pierce, the Rev. Paul Howden, Mrs. Mary Ann Wright.

**COMMITTEE ON CHRISTIAN EDUCATION:** the Rev. Willie J. Hill, Jr., the Rev. Eduardo A. Andrade, the Very Rev. Frank M. Levi, the Rev. Richard W. Workowski, Mr. Steven Hoopes.

**COMMITTEE ON YOUNG PEOPLE'S WORK:** the Rev. Willie J. Hill, Jr., the Rev. Stephen D. Cox, the Rev. Gerald S. McLynn, Mrs. Dawn Mitchell, Mr. Johnny Wilson.

**COMMITTEE ON PROGRAM:** the Rt. Rev. Royal U. Grote, Jr., the Rt. Rev. Charles W. Dorrington, the Rev. Rod Ellis, Mrs. Bonnie C. Abboud, Dss. Annette Johnson.

## **THE FIFTY-FIRST GENERAL COUNCIL**

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**COMMITTEE TO EXAMINE/CERTIFY THE JOURNAL:** Mrs. Nelda L. Banek, Mrs. Deborah Payne.

**COMMITTEE ON CORRESPONDING MEMBERS:** the Rt. Rev. Royal U. Grote, Jr., the Rt. Rev. Charles W. Dorrington, Mrs. Bonnie C. Abboud.

**COMMITTEE ON NOMINATIONS:** the Rt. Rev. David L. Hicks, the Rt. Rev. Robert H. Booth, the Rt. Rev. Michael Fedechko, the Rt. Rev. Royal U. Grote, Jr., the Rt. Rev. Daniel R. Morse, the Rt. Rev. James C. West, Sr., the Rev. William G. Garrison, Jr., the Very Rev. J. Scott Houser, the Rev. Willie J. Hill, Jr., the Rev. Gregory J. Miller, Mr. Walter Walker, Mr. Edward J. Wright.

**COMMITTEE ON WOMEN'S WORK:** Mrs. Gale G. Hill, Mrs. Karen Baird, Mrs. Ruth Crenshaw, Mrs. Claudia Dorrington, Mrs. Judy Smith.

### **SPECIAL COMMITTEES for 2005-2008**

*By Appointment of the President*

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

**LITURGICAL MUSIC COMMISSION:** Mr. Ronald E. Riches, Mrs. Nelda Banek, the Rev. Brad Cunningham, Mr. Jay Herschberger, Mrs. Beth Howden, Mr. Mark Talley, Ms. Donna L. Taylor.

**COMMITTEE ON INTERCHURCH RELATIONS:** the Rt. Rev. Ray R. Sutton, the Rt. Rev. Royal U. Grote, Jr., the Rt. Rev. James C. West, Sr., the Rt. Rev. David L. Hicks, the Rev. Rod Ellis, the Rev. Charles Erlandson, the Rev. Willie J. Hill, Jr., the Rev. Canon Dr. J. Ronald Moock, the Rev. Canon James T. Payne, the Rev. Jonathan S. Riches, the Rev. William J. White.

**COMMITTEE ON PRAYER SUPPORT:** the Rt. Rev. George B. Fincke, the Rt. Rev. Charles Dorrington, the Rev. Dr. Robert W. Bowman, the Rev. Michael D. Fitzpatrick, the Rev. Canon Dr. J. Ronald Moock, Sr., the Rev. Richard W. Workowski, Mrs. Diane Hardwick, Mrs. Patti Levi, Mrs. Margaret Seabeck, Mrs. Miriam West.

**COMMITTEE ON TAX AND GOVERNMENT:** Frederick K. Ganjon, Esq., the Ven. Dr. Jon W. Abboud, Richard W. Stevens, Esq., Mr. Edward J. Wright.



# OF THE REFORMED EPISCOPAL CHURCH

## **UNFINISHED BUSINESS**

*The following three resolutions were presented by Bishop Ray R. Sutton and acted upon ad seriatim.*

### RESOLUTION - A

WHEREAS, the 51st General Council of the Reformed Episcopal church was hosted by our unity partner, the Anglican Province in America,

Be it therefore RESOLVED that our special thanks and appreciation be conveyed to Presiding Bishop Grundorf, his cathedral staff, and all of our fellow Christians in the Anglican Province in America, for their part in wonderfully planned worship services and other matters making our first unity council a complete success.

*The Motion was made by the Rev. Greg Miller and Bishop George Fincke to adopt the resolution. Motion carried.*

### RESOLUTION - B

WHEREAS, God sent us the Most Reverend Gregory Venables and the Reverend Canon Bill Atwood to break forth the Bread of life in God's Holy Word written, and

WHEREAS, the witness and testimony of love for our Lord Jesus Christ stirred and encouraged our mutually shared faith in Christ,

Be it therefore RESOLVED that special thanks be conveyed to them by the publication of this resolution through our council Secretary.

*The Motion was made by the Rev. Al Gadsden and the Rev. Richard Workowski to adopt the resolution. Motion carried.*

### RESOLUTION - C

WHEREAS, the Rev. Todd and Cherie Wetzel of Anglicans United have extended magnanimous Christian charity to and support towards the efforts of the Reformed Episcopal Church to fulfill its own mandate to fellow Christians, especially the godly Anglican brethren here and abroad,

Be it therefore RESOLVED that special thanks and greetings be conveyed to them, including this resolution, by the Secretary of this council.

*The Motion was made by the Bishop James C. West and the Rev. Jonathan Riches to adopt the resolution. Motion carried.*

*The Motion was made by the Rev. Canon J. Ronald Mooock and the Rev. Canon James T. Payne that the General Council authorize the Presiding Bishop to appoint a bishop of this church to be the endorsing agent for the Reformed Episcopal Church Chaplains in the Military Prisons, Hospitals, Schools, and other institutions which require such endorsement for clergy of the church to serve as chaplains. Motion carried.*

*The Rev. Chaplain David McMillan, Chaplain in the Army, addressed the Council and noted that there is a need for 500 chaplains in the military and concluded by offering prayer at that time for the deployed servicemen. The Rev. Chaplain William Holiman, Chaplain in the Navy, also addressed the Council.*

# **THE FIFTY-FIRST GENERAL COUNCIL**

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## **NEW BUSINESS**

*The Motion was made by the Rev. Canon James T. Payne and seconded to authorize the printing of the necessary copies of the proceedings of the 51<sup>st</sup> General Council. Motion carried.*

*An enabling Motion was made and seconded by the Rev. Richard Workowski and the Rev. Canon J. Ronald Mook to authorize the Treasurer to cover the expenses of this 51<sup>st</sup> General Council. Motion carried.*

*The Chair announced that the General Committee has accepted the invitation of Bishop Charles Dorrington to hold the 52<sup>nd</sup> General Council in Victoria, British Columbia, Canada in 2008 during the month of October to take advantage of lower accommodation and travel rates. The specific dates in October will be determined as arrangements are made. Notice was made that travel to that Council will undoubtedly require current U.S. passports.*

*The Motion was made by the Rev. Jonathan Riches and Bishop George Fincke to adjourn the 51<sup>st</sup> General Council. Motion carried.*

*The Presiding Bishop read (with a little tweeking) from Galatians 3:26ff*

*For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female:.... there is neither REC nor APA...; for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.*

*The Rt. Rev. James C. West from the Diocese of the Southeast closed the 51st General Council in Prayer and the Presiding Bishop pronounced the following Benediction at 2:20 P.M.*

*And now go forth into the world in peace; render unto no one evil for evil; owe no one anything but to love one another; do justly, love mercy, walk humbly with thy God. And the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be upon you, and remain with you forever. Amen.*

*(The Very Rev.) Walter R. Banek  
Secretary*

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# OF THE REFORMED EPISCOPAL CHURCH

## APPENDIX A

### OFFICERS OF THE GENERAL COUNCILS

#### Presidents and Presiding Bishops

|                                |           |                                         |           |
|--------------------------------|-----------|-----------------------------------------|-----------|
| Bishop George David Cummins    | 1873-1876 | Bishop Robert Livingston Rudolph        | 1922-1930 |
| Bishop Charles Edward Cheney   | 1876-1877 | Bishop Robert Westly Peach              | 1930-1936 |
| Bishop Samuel Fallows          | 1877-1879 | Bishop Frank Valentine Centennial Cloak | 1937-1951 |
| Bishop William Rufus Nicholson | 1879-1883 | Bishop Joseph Edgar Kearney             | 1951-1957 |
| Bishop James Allen Latane      | 1883-1887 | Bishop Howard David Higgins             | 1957-1975 |
| Bishop Charles Edward Cheney   | 1887-1889 | Bishop Theophilus John Herter           | 1975-1987 |
| Bishop Samuel Fallows          | 1889-1894 | Bishop William Henry Stuart Jerdan      | 1987-1990 |
| Bishop Thomas W. Campbell      | 1894-1897 | Bishop Franklin Henry Sellers           | 1990-1996 |
| Bishop Samuel Fallows          | 1897-1900 | Bishop Leonard W. Riches                | 1996-     |
| Bishop James Allen Latane      | 1900-1902 |                                         |           |
| Bishop Samuel Fallows          | 1902-1922 |                                         |           |

#### Secretaries

|                            |           |                              |           |
|----------------------------|-----------|------------------------------|-----------|
| Mr. Herbert B. Turner      | 1873-1876 | Bishop Theophilus J. Herter  | 1948-1963 |
| Rev. Marshall B. Smith     | 1876-1879 | Rev. D. Ellsworth Raudenbush | 1963-1981 |
| Bishop Edward Wilson       | 1879-1881 | Rev. Dale H. Crouthamel      | 1981-1987 |
| Mr. Charles D. Kellogg     | 1881-1894 | Rev. Roger F. Spence         | 1987-1991 |
| Rev. Charles F. Hendricks  | 1894-1916 | Rev. Willie J. Hill, Jr.     | 1991-1996 |
| Rev. T. Roland Philips     | 1916-1919 | Mrs. Bonnie C. Abboud        | 1996-1999 |
| Rev. William T. Way        | 1919-1921 | Rev. Walter R. Banek         | 1999-     |
| Rev. William A. Freemantle | 1921-1932 |                              |           |
| Bishop Howard D. Higgins   | 1932-1948 |                              |           |

#### Assistant Secretaries (by appointment)

|                           |           |                    |       |
|---------------------------|-----------|--------------------|-------|
| Rev. Willie J. Hill, Jr.  | 1987-1991 | Mrs. Bonnie Abboud | 1999- |
| Rev. Richard W. Workowski | 1993-1996 |                    |       |
| Mrs. Gale G. Hill         | 1996-1999 |                    |       |

#### Treasurers

|                       |           |                           |           |
|-----------------------|-----------|---------------------------|-----------|
| Mr. James L. Morgan   | 1873-1878 | Mr. Edward F. Magee       | 1933-1949 |
| Mr. Joseph K. Wheeler | 1878-1885 | Mr. Frank T. Duff         | 1949-1952 |
| Mr. John Heins        | 1885-1900 | Dr. G. Arnold Pfaffenbach | 1952-1957 |
| Mr. Thomas L. Berry   | 1900-1912 | Mr. David B. Boon         | 1957-1981 |
| Mr. William Gibson    | 1912-1917 | Mr. William B. Schimpf    | 1981-1996 |
| Mr. George W. Wagner  | 1917-1932 | Rev. Jon W. Abboud        | 1996-     |
| Mr. Henry H. Sinnamon | 1932-1933 |                           |           |

## **THE FIFTY-FIRST GENERAL COUNCIL**

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### **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., LL.D., 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, Apra 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.

## **OF THE REFORMED EPISCOPAL CHURCH**

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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.

## **THE FIFTY-FIRST GENERAL COUNCIL**

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 Doseet, 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, LL.D., 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.

## **OF THE REFORMED EPISCOPAL CHURCH**

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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.

## **THE FIFTY-FIRST GENERAL COUNCIL**

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BISHOP WILLIAM C. CULBERTSON, III, B.S., LL.D., 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.



## **OF THE REFORMED EPISCOPAL CHURCH**

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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.

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.

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.

## **THE FIFTY-FIRST GENERAL COUNCIL**

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BISHOP ROYAL UPTON GROTE, JR., Th.B., 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. Dale H. Crouthamel, the Rev. Samuel M. Forster, the Rev. R. Charles Gillin, the Rev. Dr. Allen C. Guelzo, the Rev. Thomas R. May, the Rev. Robert N. McIntyre, the Rev. Dr. James C. West, Sr., and Rev. Richard W. Workowski, in Covenant Chapel, Basking Ridge, New Jersey, on June 7, 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.

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.

## OF THE REFORMED EPISCOPAL CHURCH

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 Mook, 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 RAYMOND 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 W. 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, the Rt. Rev. Royal U. Grote, Jr. in Christ Church, Wallasey, Wirral, United Kingdom, on September 11, 1999.

BISHOP ELECT DAVID L. HICKS scheduled to be consecrated in the summer of 2005.

# THE FIFTY-FIRST GENERAL COUNCIL

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## APPENDIX B NECROLOGY

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)

| <u>Name</u>                         | <u>Age</u> | <u>Place</u>      | <u>Date of Death</u> |
|-------------------------------------|------------|-------------------|----------------------|
| Rev. Edward T. Munns, D.D.          | —          | Peoria, IL        | July 29, 1949        |
| Rev. Oliver J. Boone                | —          | St. Stephen, SC   | August 9, 1949       |
| Rev. Henry McKelvey                 | 76         | Pinopolis, SC     | February 9, 1951     |
| Rev. William A. Mack                | 58         | Charleston, SC    | April 25, 1951       |
| Rt. Rev. Frank V. C. Cloak, D.D.    | 77         | Philadelphia, PA  | October 2, 1953      |
| Rev. Walter E. Oakford.             | 79         | Bryn Mawr, PA     | June 13, 1955        |
| Rt. Rev. John C. Magee, D.D.        | 71         | London, England   | August 6, 1955       |
| Rev. Howard G. Hastings             | 72         | Claremont CA      | December 28, 1955    |
| Rev. Samuel Rembert                 | 73         | Pineville, SC     | June 6, 1960         |
| Rev. W. Milton Eareckson, Jr., D.D. | 62         | Baltimore, MD     | July 11, 1960        |
| Rev. J. William Max                 | 78         | Philadelphia, PA  | July 2, 1961         |
| Rev. S. Thomas Percival, Jr., D.D.  | 52         | New York, NY      | September 26, 1961   |
| Rev. Thomas W. Fox                  | 75         | New York, NY      | December 22, 1961    |
| Rt. Rev. Frank Vaughan, D.D.        | 93         | London, England   | September 30, 1962   |
| Rev. Joseph Robinson                | 88         | Philadelphia, PA  | July 5, 1963         |
| Rev. Telford S. Russell             | 55         |                   | February 24, 1964    |
| Rev. William Lamming                | 84         | Philadelphia, PA  | August 29, 1964      |
| Rev. George R. Stout                | 74         | Philadelphia, PA  | February 22, 1965    |
| Rev. Edward J. S. Sonne, D. D.      | 76         | Homewood, IL      | April 9, 1966        |
| Rev. Samuel A. Meier                | —          | Milwaukee, WI     | July 27, 1968        |
| Rev. M. Nelson Buffler              | 66         | Philadelphia, PA  | August 21, 1970      |
| Rev. James Taylor                   | —          | Jamestown, SC     | September 30, 1970   |
| Rt. Rev. William Culbertson, D.D.   | 66         | Chicago, IL       | November 16, 1971    |
| Rev. Jackson A. McChesney           | 63         | Washington, DC    | January 23, 1972     |
| Rev. Leslie W. Horrocks             | 68         | Winter Haven, FL  | January 8, 1974      |
| Rev. William R. Campbell            | 95         | Charleston, SC    | October 6, 1974      |
| Rev. S. Samuel Holman               | 73         | Mt. Pleasant, SC  | December 4, 1974     |
| Rev. Fred C. Kuehner, D.D.          | 63         | Philadelphia, PA  | January 29, 1975     |
| Rev. William A. Felder              | 91         | Charleston, SC    | May 14, 1975         |
| Rev. Henry H. Trotter, D.D.         | 77         | Philadelphia, PA  | June 13, 1975        |
| Rev. Elijah McCants                 | 57         | Charleston, SC    | June 30, 1975        |
| Rev. Howard T. Criswell             | 69         | Philadelphia, PA  | December 21, 1975    |
| Rev. Wilbur M. Smith, D. D.         | 83         | Pasadena, CA      | May 20, 1976         |
| Rev. J. Eustace Purdie, D.D.        | 96         | Winnipeg, Man.    | May 30, 1909         |
| Rev. Robert G. Crump                | 46         | Wilmington, DE    | October 24, 1977     |
| Rev. Theodore R. Yeadon, Sr.        | 78         | Moncks Corner, SC | October 25, 1977     |
| Rev. J. Harry Robinson              | 71         | Eustis, FL        | May 31, 1909         |
| Rev. Edwin A. Bustard, D.D.         | 75         | Newfield, NJ      | May 16, 1978         |

## OF THE REFORMED EPISCOPAL CHURCH

### NECROLOGY (continued)

| Name                                | Age | Place                | Date of Death     |
|-------------------------------------|-----|----------------------|-------------------|
| Rt. Rev. Howard D. Higgins, D.D.    | 77  | Southampton, PA      | April 6, 1980     |
| Rev. Abraham Gadsden                | 74  | Pineville, SC        | June 9, 1980      |
| Rt. Rev. Joseph E. Kearney, D.D.    | 89  | Summerville, SC      | January 21, 1981  |
| Rev. Harold R. Mulvaney             | 51  | Mt. Laurel, NJ       | May 23, 1981      |
| Rev. Eldridge H. Taylor             | 69  | Baltimore, MD        | June 18, 1981     |
| Rev. Edwin C. Shisler               | 74  | Ocean City, NJ       | July 13, 1981     |
| Rev. Frank E. Gaebelein, D.D.       | 84  | Rochester, MN        | January 19, 1983  |
| Rev. Nathaniel Brightman            | 57  | Charleston Hgts., SC | March 24, 1983    |
| Rev. John H. Doiley                 | 75  | Charleston, SC       | August 20, 1984   |
| Rev. James E. Harris                | 67  | Moncks Corner, SC    | October 12, 1984  |
| Rev. Joseph H. K. Gadsden           | 86  | Russelville, SC      | November 15, 1984 |
| Rev. D. Ellsworth Raudenbush        | 73  | Havre-de-Grace, MD   | March 26, 1986    |
| Rev. Robert K. Rudolph, D.D.        | 80  | Quarryville .        | July 14, 1986     |
| Rev. Chester S. Sasher              | 75  | Philadelphia, PA     | September, 1986   |
| Rev. Harold Elliott                 | 56  | Clay, NY             | June 9, 1909      |
| Rev. John L. Aiken                  | 73  | Charleston, SC       | January 16, 1987  |
| Rev. Edward Wright                  | 76  | Charleston, SC       | April 3, 1987     |
| Rt. Rev. Theophilus J. Herter, D.D. | 74  | Philadelphia, PA     | June 2, 1987      |
| Rev. Guy Washington                 | 92  | Pineville, SC        | November 25, 1987 |
| Rev. George Jackson                 | —   | Cordesville, SC      | January 2, 1988   |
| Rev. Lance Hal Wise                 | —   | Doylestown, PA       | October 18, 1990  |
| Rev. Ronald S. Smith                | 52  | Lynchburg, VA        | April 27, 1992    |
| Rev. William Beatty                 | 69  | Abington, PA         | July 7, 1992      |
| Rev. Howell S. Foster               | 93  | Ocean City, NJ       | July 20, 1992     |
| Rev. Donald L. Reader               | 68  | Somerville, NJ       | January 30, 1994  |
| Rev. Clyde C. Scherz                | —   | Cincinnati, OH       | May 5, 1995       |
| Rt. Rev. Arthur Ward                | —   | England              | 1997?             |
| Rev. Robert Macnider Davis          | —   | Newport News, VA     | December 14, 1998 |
| Rt. Rev. Cyril Milner               | —   | England              | 1998?             |
| Rev. Dr. Samuel J. Lloyd            | —   | New York, NY         | May 3, 1999       |
| Rev. Samuel M. Forster              | 84  | Harleysville, PA     | August 10, 1999   |
| Rev. Eugene A. Lloyd, Sr.           | —   | Pineville, SC        | March 8, 2000     |
| Rt. Rev. Wilbur Lyle                | —   | British Columbia     | March 19, 2000    |
| Rev. Paul Nesbitt                   | —   | Cross, SC            | March 29, 2000    |
| Rt. Rev. William H.S. Jerdan        | 85  | Summerville, SC      | March 29, 2001    |
| Rev. Howard C. Bach                 | 94  | Carlisle, PA         | October 5, 2001   |
| Rev. Joseph H. Watson               | 88  | Marlton, NJ          | March 6, 2002     |
| Rev. Howard J. Mickley              | 96  | Southampton, PA      | December 12, 2003 |
| Rev. Charles Spillers               | —   | N. Stonington, CT    | January 9, 2004   |
| Rev. Booker T. Lloyd                | 72  | Charleston, SC       | March 15, 2005    |
| Rt. Rev. James C. West              | 66  | Summerville, SC      | May 28, 2006      |
| Rev. Walter Truesdell               | 86  | New York, NY         | July 22, 2006     |

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**DNE-MA:**

**SCHMUCK**, The Rev. Dcn. Thomas (*Linda*)  
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**DNE-MA:** *Assigned: Good Shepherd Church,*  
*MA*

**SCHWARTZ**, The Rev. Dcn. Thomas D.  
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Tulsa, OK 74114-1323  
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**DMA:** *Assigned: St. Michael's RE Church,*  
*OK*

**SHATTUCK**, The Rev. Dcn. Robert (Chip)  
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**DMA:** *Assigned: Ch. Of the Holy Communion*

**SHEPARD**, The Rev. Dcn. Kenneth S.  
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**DMA:** *Assigned: All Saints, CA*

**SMILEY**, The Rev. Dcn. Daniel C.  
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**DNE-MA:** *Assigned: St. Philip's Church*

**SPRINGER**, The Rev. Dcn. Ulrich  
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H:  
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**DUST-P:** *GERMANY*

**STULTS**, The Rev. Dcn. Stephen (*Della*)  
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**DMA:** *Assigned: St. Thomas of Canterbury*

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*Weatherford*

# THE FIFTY-FIRST GENERAL COUNCIL

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## RETIRED CLERGY

**BAIRD**, The Rev. John S.  
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H: (815) 786-2956  
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**DMA:** *(Retired)*

**BIGSBY**, The Rev. Jon R. *(Maija)*  
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**BOECHE**, The Rev. Raymond W. *(Nancy)*  
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**DNE-MA:** *(Retired)*

**KEEP**, The Rev. Dcn. William E. *(Jane)*  
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**DMA:** *(Retired)*

**KIDWELL**, The Rev. Ralph H. *(Charlotte)*  
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**DNE-MA:** *(Retired)*

**MORTON**, The Rev. John H.  
321 Meadow Dr.  
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**DNE-MA:** *(Retired)*

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## **OF THE REFORMED EPISCOPAL CHURCH**

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H:  
E:  
**DNE-MA:** (*Retired*)

**SEAMANS**, The Rev. James S. (*Majorie*)  
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**DNE-MA:** (*Retired*)

**ROPPELT**, The Rev. Frank C. (*Peggy*)  
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**DNE-MA:** (*Retired*)

**WILSON**, The Rev. Thomas R. *Fern*  
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**DNE-MA:** (*Retired*)

**SCRIVEN**, The Rev. Emmanuel W.  
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**DNE-MA:** (*Retired*)

# THE FIFTY-FIRST GENERAL COUNCIL

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## PARISH DIRECTORY of the Reformed Episcopal Church - 2006

### *DIOCESE OF MID-AMERICA (DMA)*

#### ALABAMA

##### **St. John's of Mt. Laurel REC, DMA**

2549 Willowbrook Circle  
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Rector/Vicar: *The Very Rev. J. Scott Houser (V)*

Other Clergy:

##### **St. Simon's RE Mission, DMA**

P.O. Box 92  
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22980 US Hwy 98

**C:** (251) 533-6776

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**Website:**

Rector/Vicar: *The Rev. Michael Mobley (R)*

Other Clergy:

#### ARKANSAS

##### **St. Chrysostom's REC, DMA**

504 Trivista Left  
Hot Springs, AR 71901

**C:** (501) 262-5139

**E:** reverlandson@hotmail.com

**Website:**

Rector/Vicar: *The Rev. Charles Erlandson (V)*

Other Clergy:

##### **St. Thomas Church, DMA**

P.O. 251103  
Little Rock, AR 72225-1103  
Meets: 4411 Woodlawn@ Ash, Little Rock, AR

**C:** (501) 663-7708

**E:** fr.lohmann@sbcglobal.net

**Website:** st-thomaslr.org

Rector/Vicar: *The Rev. John Lohmann, IV (R)*

Other Clergy:

##### **St. Timothy's Mission, DMA**

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Jonesboro, AR 72401

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**E:** frbrad@sbcglobal.net

**Website:**

Rector/Vicar: *The Rev. Brad Cunningham (V)*

Other Clergy:

#### ARIZONA

##### **St. Andrew's REC, Andrewes Hall, DMA**

P.O. Box 56415  
Phoenix, AZ 85079

Meets: Westfork Church, 5106 N. 37th Ave.,  
Phoenix, AZ

**C:** (623) 203-1416

**E:** srutt@cox.net

**Website:** sttimothysrec.org

Rector/Vicar: *The Rev. Stephen R. Rutt (V)*

Other Clergy:

#### CALIFORNIA

##### **All Saints REC, DMA**

4992 Allison Parkway, Suite G  
Vacaville, CA 95688

**C:** (707) 449-8795

**E:**

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Rector/Vicar: *The Rev. Dcn. Ron Post*

Other Clergy: *The Rev. Dcn. Kenneth S.  
Shepard*

##### **Christ the King RE Mission, DMA**

P.O. Box 2915  
Atascadero, CA 93422

Meets: 6500 Palma Ave., Atascadero, CA

**C:** (805) 227-0699

**E:**

**Website:**

Rector/Vicar: *The Rev. Laird Harris (Supply)*

Other Clergy:



# OF THE REFORMED EPISCOPAL CHURCH

## PARISH DIRECTORY of the Reformed Episcopal Church *(cont)*

### **Christ's Chapel REC, DMA**

5525 Canyon Crest Dr. Suite 71 Box 514  
Riverside, CA 92507  
Meets: *CAL Baptist Univ., James Hall, Garret  
Rm, 8432 Magnolia Ave. Riverside, CA*  
**C:** (951) 378-4786  
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**Website:** christschapel.org  
Rector/Vicar: **Rev. Dcn. Randall Pierpont (V)**  
Other Clergy:

### **St. Luke's REC, DMA**

1702 Fairhaven Ave.  
Santa Ana, CA 92705  
**C:** (713) 972-9700  
**E:**  
**Website:** stlukesrec.org  
Rector/Vicar: **The Rev. Bob Bowman (interim)**  
Other Clergy:

## **COLORADO**

### **All Saints Anglican Church (Mission), DMA**

P.O. Box 131  
Durango, CO 81302  
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**C:** (970) 884-0273  
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**Website:** allsaintsdurango.org  
Rector/Vicar: **The Rev. Marvin Moncrief (V)**  
Other Clergy:

### **St. Stephen's REC, DMA**

2504 Sunnyside Rd.  
Montrose, CO 81401-8000  
**C:** (970) 249-4868  
**E:**  
**Website:** ststephensmontrose.org  
Rector/Vicar: **The Rev. Jerry D. Kistler (R)**  
Other Clergy:

### **Trinity Anglican Church (Mission), DMA**

74 Beaver Creek Dr.  
Bayfield, CO 81122  
**C:** (970) 946-5599  
**E:** mcmoncrief@earthlink.net  
**Website:**  
Rector/Vicar: **The Rev. Marvin Moncrief (V)**  
Other Clergy:

## **ILLINOIS**

### **St. Andrews-Cheney Memorial REC, DMA**

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Other Clergy: **The Rev. Derrick L. Hassert**

## **LOUISIANA**

### **All Saints REC, DMA**

P.O. Box 53048  
Shreveport, LA 71135-3048  
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**C:** (318) 798-5226  
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Rector/Vicar:  
Other Clergy:

### **St. Alban's Mission of the REC, DMA**

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Jackson, LA 70748  
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Rector/Vicar:  
Other Clergy:

### **St. Paul's REC, DMA**

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*333 East Chimes St.*  
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**E:** vicarstpaulsbr@aol.com  
**Website:** stpaulsbr.org  
Rector/Vicar: **The Rev. S. Randall Toms (V)**  
Other Clergy:

# THE FIFTY-FIRST GENERAL COUNCIL

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## PARISH DIRECTORY of the Reformed Episcopal Church *(cont)*

### NORTH DAKOTA

#### **King of Glory RE Mission, DMA**

P.O. Box 1134  
Moorhead, MN 56560  
Meets: *Oak Grove Luth. Sch. @ Terrace and  
Maple, Fargo, ND*  
**C:** (218) 236-4824  
**E:** KOGvicar@yahoo.com  
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Rector/Vicar: *The Rt. Rev. George B. Fincke (V)*  
Other Clergy: *The Rev. Dcn. Jay Holsten*

### MISSOURI

#### **Christ the Redeemer Anglican Chapel, DMA**

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Moberly, MO 65270  
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**E:** trecusmo@yahoo.com  
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netministries.org/see/churches/ch26670  
Rector/Vicar: *The Rev. Roy T. Morales-Kuhn (V)*  
Other Clergy:

### MISSISSIPPI

#### **St. Stephen's REC, DMA**

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Rector/Vicar: *The Rev. Fred Basil (R)*  
Other Clergy: *The Rev. Robert Matheny,  
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### OHIO

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#### **Trinity REC, DMA**

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**Website:** trinityrec.org  
Rector/Vicar: *The Rev. Peter Manto (R)*  
Other Clergy:

### OKLAHOMA

#### **St. Aiden's REC (Mission), DMA**

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Oklahoma City, OK 73107  
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**Website:** saintaidansokc.org  
Rector/Vicar:  
Other Clergy:

#### **St. Michael's REC, DMA**

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Rector/Vicar: *The Rev. Jack Bradberry (R)*  
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The Rev. Robert Bearer*

### TENNESSEE

#### **Christ our Hope (Mission), DMA**

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Rector/Vicar: *The Rev. Franklin Sanders (V)*  
Other Clergy:

#### **St. Andrew's Mission, DMA**

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Rector/Vicar:  
Other Clergy:

PARISH DIRECTORY of the Reformed Episcopal Church (cont)

**St. James' REC, DMA**

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**E:** kboel@juno.com  
**Website:** stjamesrec.org  
Rector/Vicar: *The Rev. Keith Boettner (V)*  
Other Clergy:

**TEXAS**

**All Saints REC, DMA**

1103 Hillside  
Amarillo, TX 79106  
Meets: 2800 Paramount Blvd., Amarillo, TX  
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**Website:** allsaintsamario.org  
Rector/Vicar: *The Rev. Douglas Sangster (V)*  
Other Clergy:

**Chapel of the Cross, DMA**

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Dallas, TX 75205  
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Rector/Vicar:  
Other Clergy:

**Church of the Holy Communion, DMA**

17405 Muirfield  
Dallas, TX 75287  
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**Website:** holycommuniondallas.org  
Rector/Vicar: *The Rt. Rev. Ray R. Sutton (R)*  
Other Clergy: *The Rev. Samuel Steere,*  
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**Church of the Holy Trinity, DMA**

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Rector/Vicar: *The Rev. Rusty Ellisor (V)*  
Other Clergy: *The Rev. Dcn. David Marshall*

**Church of the Resurrection (Mission), DMA**

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Rector/Vicar: *The Rev. Rusty Ellisor (V)*  
Other Clergy:

**Good Shepherd RE Church, DMA**

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Rector/Vicar: *The Very Rev. Walter R. Banek (R)*  
Other Clergy: *The Rev. John P. Boonzaaijer*

**Holy Cross Anglican Church, DMA**

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Other Clergy:

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Other Clergy: *The Rev. John Leal*

**Providence REC, DMA**

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Other Clergy: *The Rev. Paul Vandergrift,*  
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# **THE FIFTY-FIRST GENERAL COUNCIL**

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## **PARISH DIRECTORY of the Reformed Episcopal Church (cont)**

### **St. Francis Parish, DMA**

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The Woodlands, TX 77393  
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Spring, TX*  
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**Website:** stfrancismissionrec.org  
**Rector/Vicar:** *The Rev. Dr. Curtis I. Crenshaw (V)*  
**Other Clergy:**

### **St. Matthias Anglican Church, DMA**

4142 Dayflower  
Katy, TX 77449  
**C:** (281) 463-2304  
**E:** j2grote@stmatthiasrec.org  
**Website:** stmatthiasrec.org  
**Rector/Vicar:** *The Rev. Jason R. Grote*  
**Other Clergy:**

### **St. Thomas of Canterbury, DMA**

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Houston, TX 77047  
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**E:** stoc@ghg.net  
**Website:** stochouston.org  
**Rector/Vicar:** *Rev. Canon James T. Payne (R)*  
**Other Clergy:** *The Rev. Dcn. Stephen Stults*

### **Trinity Mission RE Church, DMA**

128 Ridgeway Dr.  
Red Oak, TX 75154  
Meets: *Francesca Chapel 308 N. Monroe,  
Waxahachie, TX*  
**C:** (972) 617-5528  
**E:** revjrfunk@msn.com  
**Website:** trinityrec.nstemp.com  
**Rector/Vicar:** *The Rev. Joe R. Funk (V)*

## **OREGON**

### **Christ RE Church (Mission), DMA**

1303 SE 189th Place  
Vancouver, WA 98683  
Meets: *Holy Cross Luth. Ch. 8705 E.  
Burnside, Portland, OR*  
**C:** (360) 896-0980  
**E:** klock@mac.com  
**Website:** christchurchportland.org  
**Rector/Vicar:** *The Rev. William A. Klock (V)*  
**Other Clergy:**

## **DIOCESE OF THE NORTHEAST AND MID-ATLANTIC (DNE-MA)**

### **DELAWARE**

#### **Trinity RE Church, DNE-MA**

126 Woodside Drive  
Newark, DE 19702  
**C:** (302) 368-1955  
**E:** johncampbell@aol.com  
**Website:** trinityrechurch.org  
**Rector/Vicar:** *The Rev. John M. Campbell (V)*  
**Other Clergy:**

### **MASSACHUSETTS**

#### **Good Shepherd RE Church, DNE-MA**

2 Ninth Avenue  
Brockton, MA 02402  
**C:** (508) 559-2284  
**E:** eandrade2@attbi.com  
**Website:**  
**Rector/Vicar:** *Very Rev. Eduardo A. Andrade (R)*  
**Other Clergy:** *The Rev. Dcn. Thomas  
Schmuck, The Rev. Dcn. Robert Pardon*

### **MARYLAND**

#### **Bishop Cummins Memorial REC, DNE-MA**

2001 Frederick Road  
Catonsville, MD 21228  
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**E:** pastorcrum@bishopcummins.org  
**Website:** bishopcummins.org  
**Rector/Vicar:** *The Rev. David A. Crum (R)*  
**Other Clergy:**

#### **Christ the King RE Church, DNE-MA**

502 Victory Way  
Pasadena, MD 21122  
**C:** (410) 437-7787  
**E:** christthekingrec@aol.com  
**Website:** christthekingrec.com  
**Rector/Vicar:** *The Rev. Gregory P. Carr (V)*  
**Other Clergy:**

# OF THE REFORMED EPISCOPAL CHURCH

## PARISH DIRECTORY of the Reformed Episcopal Church (cont)

### Faith RE Church, DNE-MA

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Baltimore, MD 21205  
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**E:** jenkinswa30@msn.com  
**Website:**  
Rector/Vicar: *The Rev. William A. Jenkins (R)*  
Other Clergy:

### Grace RE Church, DNE-MA

P.O. Box 92  
Havre de Grace, MD 21078  
**C:** (410) 939-2866  
**E:** gmclynn101@comcast.net  
**Website:**  
Rector/Vicar: *Very Rev. Gerald S. McLynn (R)*  
Other Clergy:

### St. Stephen's RE Church, DNE-MA

2275 Liberty Rd.  
Eldersburg, MD 21784  
**C:** (410) 795-1249  
**E:** ststephens316@yahoo.com  
**Website:** st-stephens-rec.com/generalinfo  
Rector/Vicar: *The Rev. Eric W. Jorgensen (R)*  
Other Clergy:

## NEW JERSEY

### All Saint's Anglican Church, DNE-MA

P.O. Box 132  
Irvington, NJ 07111  
Meets: 849 Stuyvesant Ave.  
**C:** (718) 365-1993  
**E:** ugopaulll@cs.com  
**Website:**  
anglican-nig.org/nigusanglicans.htm  
Rector/Vicar: *The Rev. Paul U. Ekezie (R)*  
Other Clergy:

### Church of Our Redeemer, DNE-MA

734 Ocean Ave.  
Jersey City, NJ 07305  
**C:** (973) 399-2316  
**E:** newredeemer@aol.com  
**Website:**  
Rector/Vicar: *The Rev. John Milligan (R)*  
Other Clergy:

### Covenant Chapel REC, DNE-MA

127 W. Oak St.  
Basking Ridge, NJ 07920  
**C:** (908) 766-6174  
**E:** rector@covenantchapel.org  
**Website:** covenantchapel.org  
Rector/Vicar: *The Rev. Greg J. Miller (R)*  
Other Clergy:

### Emmanuel RE Church, DNE-MA

100 Grant Ave.  
Somerville, NJ 08876  
**C:** (908) 725-2678  
**E:** rectorerec@verizon.net  
**Website:** emmanuelrecnj.org  
Rector/Vicar: *The Rev. Christopher D. Pierce (R)*  
Other Clergy:

### Providence Chapel, DNE-MA

210 Rhode Island Ave.  
Cherry Hill, NJ 08002  
Meets: 357 Hartford Rd., Mt. Laurel, NJ  
**C:** (856) 234-4967  
**E:** revspad@aol.com  
**Website:** providencechapel.org/  
Rector/Vicar: *The Rev. Frank M. Spadafora (V)*  
Other Clergy:

### St. John's-by-the-Sea RE Church, DNE-MA

6 S. Sacramento Ave.  
Ventnor, NJ 08406  
**C:** (609) 822-3347  
**E:** Rbrethrick@aol.com  
**Website:** stjohnsbythesea.org/  
Rector/Vicar: *The Rev. Ronald D. Bretherick (R)*  
Other Clergy:

### St. Luke's RE Church, DNE-MA

260 South Street  
New Providence, NJ 07974  
**C:** (908) 464-1945  
**E:** pastorced@juno.com  
**Website:** stlukesrecnj.org  
Rector/Vicar: *The Very Rev. Cerdric R. Benner (R)*  
Other Clergy:

## THE FIFTY-FIRST GENERAL COUNCIL

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### PARISH DIRECTORY of the Reformed Episcopal Church *(cont)*

#### NEW YORK

##### **First RE Church, DNE-MA**

317 E. 50th Street  
New York, NY 10022  
**C:** (212) 755-0995  
**E:** firstchurchre@verizon.net  
**Website:**  
Rector/Vicar: *Rev. Matthew P. Harrington (R)*  
Other Clergy:

##### **Jesus the Good Shepherd Ch., DNE-MA**

845 Lenox Rd.  
Brooklyn, NY 11203  
**C:** (718) 318-0620  
**E:** ejbhipps3@aol.com  
**Website:**  
Rector/Vicar: *The Rev. Eugene J. Phipps (R)*  
Other Clergy:

##### **St. Mary's RE Church, DNE-MA**

411 E. 143rd St.  
Bronx, NY 10454  
**C:** (718) 665-9446  
**E:** belpelle@aol.com  
**Website:**  
Rector/Vicar: *The Rev. Belgrave Pelle (R)*  
Other Clergy:

#### PENNSYLVANIA

##### **Christ Mem'l Church @ Grace REC, DNE-MA**

c/o Grace Church 523 Clifton Ave.  
Collingdale, PA 19023  
Meets: *4233 Chestnut St., Philadelphia, PA*  
**C:** (610) 583-2770  
**E:** mfitzpatrick@bee.net  
**Website:**  
Rector/Vicar: *Rev. Michael D. Fitzpatrick (V)*  
Other Clergy:

##### **Church of Atonement, DNE-MA**

6100 Greene Street  
Philadelphia, PA 19144  
**C:** (215) 843-7214  
**E:** mspecht@williamson.edu  
**Website:**  
Rector/Vicar: *The Rev. Mark A. Specht (V)*  
Other Clergy:

##### **Church of the Messiah, DNE-MA**

198 E. Herman St.  
Philadelphia, PA 19144  
**C:** (215) 844-2431  
**E:** chironp@msn.com  
**Website:**  
Rector/Vicar: *The Rev. Chiron P. Thompson (R)*  
Other Clergy:

##### **Church of the Redemption, DNE-MA**

9 Elwood Street  
Quakertown, PA 18951  
**C:** (215) 538-7397  
**E:**  
**Website:**  
Rector/Vicar: *The Rev. Robert N. McIntyre (R)*  
Other Clergy:

##### **Emmanuel/Four Brooks REC, DNE-MA**

80 Smithtown Rd.  
Pipersville, PA 18947  
**C:** (610) 294-9290  
**E:** reman@millenianet.com  
**Website:**  
Rector/Vicar: *The Rev. William G. Garrison (R)*  
Other Clergy:

##### **Grace RE Church, DNE-MA**

523 Clifton Ave.  
Collingdale, PA 19023  
**C:** (610) 583-2770  
**E:** mfitzpatrick@bee.net  
**Website:**  
Rector/Vicar: *Rev. Michael D. Fitzpatrick (V)*  
Other Clergy:

##### **Grace RE Church, DNE-MA**

104 Laurel Dr.  
Scranton, PA 18505  
**C:** (570) 346-2762  
**E:** paulhowden@verizon.net  
**Website:**  
Rector/Vicar: *The Rev. Paul S. Howden (R)*  
Other Clergy:

**PARISH DIRECTORY of the Reformed Episcopal Church (cont)**

**St. Luke's/Bp. Hoffman REC, DNE-MA**

6701 Frankford Ave.  
Philadelphia, PA 19135  
**C:** (215) 333-4185  
**E:** bartcraig@att.net  
**Website:**  
Rector/Vicar: *The Rev. Barton L. Craig (Interim)*  
Other Clergy:

**St. Mark's/Redeemer REC, DNE-MA**

1162 Beverly Rd.  
Rydal, PA 19046  
**C:** (215) 884-7660  
**E:** stmarksrec@juno.com  
**Website:** stmarksrec.org  
Rector/Vicar: *Rev. Richard W. Workowski (R)*  
Other Clergy:

**St. Matthew's RE Church, DNE-MA**

200 Glen Gary Dr.  
Havertown, PA 19083  
**C:** (610) 449-6267  
**E:** stmatts@aol.com  
**Website:**  
Rector/Vicar: *The Ven. Dr. Jon W. Abboud (R)*  
Other Clergy: *The Rev. Roderick S. Lee*

**St. Michael's RE Church, DNE-MA**

1825 Good Hope Road  
Enola, PA 17025  
**C:** (717) 737-5859  
**E:** rev.dlmarch@verizon.net  
**Website:** episcopal.co.nr  
Rector/Vicar: *The Rev. Donald L. March (R)*  
Other Clergy:

**St. Paul's RE Church, DNE-MA**

800 Church Road  
Oreland, PA 19075  
**C:** (215) 836-5432  
**E:**  
**Website:** saintpaulsrec.com  
Rector/Vicar: *The Rev. Rondal D. Martin (R)*  
Other Clergy:

**St. Philip's RE Church, DNE-MA**

220 Norristown Rd.  
Warminster, PA 18974  
**C:** (215) 583-2770  
**E:**  
**Website:**  
Rector/Vicar:  
Other Clergy:

**VIRGINIA**

**Covenant RE Church, DNE-MA**

6429 Merriman Rd., SW  
Roanoke, VA 24018  
**C:** (540) 989-5458  
**E:** rodlongmire@cox.net  
**Website:**  
Rector/Vicar: *Very Rev. Rodney H. Longmire (R)*  
Other Clergy:

**Holy Trinity RE Church, DNE-MA**

P.O. Box 231442  
Centreville, VA 20120  
Meets: *Green Acres Sch. 4401 Sideburn Road,  
Fairfax, VA. 22030*  
**C:** (703) 579-1069  
**E:** frcharlie@fairfaxrecus.org  
**Website:** fairfaxrecus.org  
Rector/Vicar: *The Rev. Charles F. Camlin (R)*  
Other Clergy:

**New Covenant RE Church, DNE-MA**

P.O. Box 322  
Lynchburg, VA 24505  
*New Covenant Sch, 122 Fleetwood Dr.*  
**C:** (434) 528-2533  
**E:** rector@lynchburgrec.org  
**Website:** lynchburgrec.org/  
Rector/Vicar: *The Rev. Edward Y. Hopkins (R)*  
Other Clergy:

# THE FIFTY-FIRST GENERAL COUNCIL

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## PARISH DIRECTORY of the Reformed Episcopal Church *(cont)*

### ***DIOCESE OF THE SOUTHEAST (DSE)***

#### **SOUTH CAROLINA**

##### **Alpha RE Church, DSE**

715 White Oak Dr.  
Charleston, SC 29407

**C:** (843) 747-5971

**E:**

**Website:**

Rector/Vicar: *The Rev. George Giles (R)*

Other Clergy:

##### **Atonement RE Church, DSE**

324 Fifth Ave.  
Mt. Pleasant, SC 29464

**C:** (843) 856-0460

**E:**

**Website:**

Rector/Vicar: *The Rev. Julius Washington (R)*

Other Clergy:

##### **Bethlehem RE Church, DSE**

1731 Highway 52, P.O. Box 1592  
Moncks Corner, SC 29461

**C:** (843) 761-8502

**E:**

**Website:**

Rector/Vicar: *The Rev. Cornelius A. White (R)*

Other Clergy:

##### **Calvary RE Church, DSE**

PO Box 1384  
St. Stephen, SC 29479

*643 Sapphire Lane*

**C:** (843) 567-4617

**E:**

**Website:**

Rector/Vicar: *The Rev. E. A. Sims (R)*

Other Clergy:

##### **Chapel of the Cross, DSE**

1055 Eastland Ave.  
Kingstree, SC 29556

**C:** (843) 355-4511

**E:**

**Website:**

Rector/Vicar: *The Rev. Shedrick E. Barrow (R)*

Other Clergy:

##### **Christ RE Church, DSE**

3567 Doctor Whaley Dr.  
John's Island, SC 29455

**C:** (843) 559-3630

**E:**

**Website:**

Rector/Vicar: *The Rev. Mikle Jenkins (R)*

Other Clergy:

##### **Emmanuel RE Church, DSE**

Highway 45 East  
Alvin, SC 29479

**C:** (843) 257-4002

**E:**

**Website:**

Rector/Vicar: *The Rev. Harry L. D. Loyd (R)*

Other Clergy:

##### **Good Shepherd, DSE**

2898 Highway 52 North  
Bonneau, SC 29431

**C:** (843) 825-4389

**E:**

**Website:**

Rector/Vicar: *The Rev. Don L. Shaw (R)*

Other Clergy:

##### **Grace RE Church, DSE**

300 Highway 52 & Stony Landing Rd.  
Moncks Corner, SC 29461

**C:** (843) 761-8774

**E:**

**Website:**

Rector/Vicar: *The Rev. Fred Garnett (R)*

Other Clergy:

##### **Holy Comforter RE Church, DSE**

1685 Doctor Evans Rd.  
Moncks Corner, SC 29461

**C:** (843) 899-4315

**E:**

**Website:**

Rector/Vicar: *The Rev. William Butler, Jr. (R)*

Other Clergy:



# OF THE REFORMED EPISCOPAL CHURCH

## PARISH DIRECTORY of the Reformed Episcopal Church *(cont)*

### **Holy Rock RE Church, DSE**

P.O. Box 114  
Wilmington, SC 29840-0114  
*@ Highway 81*  
**C:** (864) 391-2260  
**E:**  
**Website:**  
Rector/Vicar: *The Rev. John T. Wiggins (R)*  
Other Clergy:

### **Holy Trinity RE Church, DSE**

51 Bull St.  
Charleston, SC 29401  
**C:** (843) 722-5642  
**E:**  
**Website:**  
Rector/Vicar: *The Rev. David Riley (R)*  
Other Clergy:

### **Immanuel RE Church, DSE**

P.O. Box 27  
Cross, SC 29436  
Meets: 2513 Ranger Dr.  
**C:** (843) 753-3877  
**E:**  
**Website:**  
Rector/Vicar: *The Rev. James C. Breaux (R)*  
Other Clergy:

### **Intercession RE Church, DSE**

2810 Clements Ferry Rd.  
Wando, SC 29492  
**C:** (843) 216-7767  
**E:**  
**Website:**  
Rector/Vicar: *The Rev. Roy R. Guild (R)*  
Other Clergy:

### **Liberty RE Church, DSE**

3822 North Highway 17-A  
Jamestown, SC 29453  
**C:** (843) 257-4343  
**E:**  
**Website:**  
Rector/Vicar: *Rev. Alphonza Gadsden, Sr. (R)*  
Other Clergy:

### **Messiah RE Church, DSE**

3133 Highway 45 West  
Pineville, SC 29468  
**C:** (843) 351-2035  
**E:**  
**Website:**  
Rector/Vicar: *The Rev. Lee Shaw (R)*  
Other Clergy:

### **Mt. Carmel RE Church, DSE**

P.O. Box 1492  
Goose Creek, SC 29445  
Meets: 119 Redbank Rd.  
**C:** (843) 569-6068  
**E:**  
**Website:**  
Rector/Vicar: *The Rev. Chucky A. Lloyd (R)*  
Other Clergy:

### **Mt. Olivet RE Church, DSE**

4283 Highway 17 South  
Ravenel, SC 29470  
**C:** (843) 763-4145  
**E:**  
**Website:**  
Rector/Vicar: *The Rev. Namon Perkins, Jr. (R)*  
Other Clergy:

### **Nazareth RE Church, DSE**

145 West End Dr.  
Moncks Corner, SC 29461  
**C:** (843) 899-2458  
**E:**  
**Website:**  
Rector/Vicar: *The Rev. Benjamin Milligan (R)*  
Other Clergy:

### **New Bethel RE Church, DSE**

1941 Helm Ave.  
North Charleston, SC 29418  
**C:** (843) 744-3618  
**E:**  
**Website:**  
Rector/Vicar: *The Rev. William J. White (R)*  
Other Clergy:

# THE FIFTY-FIRST GENERAL COUNCIL

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## PARISH DIRECTORY of the Reformed Episcopal Church *(cont)*

### **New Israel RE Church, DSE**

69-71 Simons St.  
Charleston, SC 29403  
**C:** (843) 723-2500  
**E:**  
**Website:**  
Rector/Vicar: *The Rev. Willie J. Hill (R)*  
Other Clergy:

### **St. James' RE Church, DSE**

1254 Sawmill Rd.  
Cordesville, SC 29461  
**C:** (843) 336-4744  
**E:** [alcat@homexpressway.net](mailto:alcat@homexpressway.net)  
**Website:**  
Rector/Vicar: *The Rev. Alfred Addison (R)*  
Other Clergy:

### **New St. Thomas' RE Church, DSE**

5709 Ames Rd.  
Columbia, SC 29203  
**C:** (803) 691-0611  
**E:**  
**Website:**  
Rector/Vicar: *The Rev. George McCray (R)*  
Other Clergy:

### **St. John's RE Church, DSE**

91 Anson St.  
Charleston, SC 29401  
**C:** (843) 722-4241  
**E:**  
**Website:**  
Rector/Vicar: *The Rev. Ronald Satterfield (R)*  
Other Clergy:

### **Promiseland RE Church, DSE**

3972 Bohicket Rd.  
John's Island, SC 29455  
**C:** (843) 768-8664  
**E:**  
**Website:**  
Rector/Vicar: *The Rev. Bobby L. Taylor (R)*  
Other Clergy:

### **St. Luke's RE Church, DSE**

60 Nassau St.  
Charleston, SC 29403  
**C:** (843) 723-4118  
**E:**  
**Website:**  
Rector/Vicar: *The Very Rev. Dr. Julius Barnes (R)*  
Other Clergy:

### **Redeemer RE Church, DSE**

P.O. Box 41  
Pineville, SC 29468  
2173 Highway 45  
**C:** (843) 351-4665  
**E:**  
**Website:**  
Rector/Vicar: *The Rev. Edmond B. Mazyck (R)*  
Other Clergy:

### **St. Matthew's RE Church, DSE**

5264 Good St.  
North Charleston, SC 29406  
**C:** (843) 744-1334  
**E:**  
**Website:**  
Rector/Vicar: *The Rev. Theodore Young (R)*  
Other Clergy:

### **St. Andrew's RE Church, DSE**

608 Hampton St.  
Savannah, SC 31405  
**C:** (912) 354-1534  
**E:**  
**Website:**  
Rector/Vicar: *The Rev. Skip Burzumato (R)*  
Other Clergy: *The Rev. Joshua A. Grote*

### **St. Michael's RE Church, DSE**

275 Roosevelt Dr.  
St. Stephen, SC 29479  
**C:** (843) 567-7643  
**E:**  
**Website:**  
Rector/Vicar: *The Rev. Earl Beauford (R)*  
Other Clergy:

**PARISH DIRECTORY of the Reformed Episcopal Church (cont)**

**St. Patrick's RE Church, DSE**

Greenville, SC

**C:**

**E:**

**Website:**

Rector/Vicar: *The Rev. Ashley Hewitt*

Other Clergy:

**St. Paul's RE Church, DSE**

120 East 6th South St., PO Box 3228

Summerville, SC 29483

**C:**

**E:**

**Website:**

Rector/Vicar: *Rev. Larry Donnell Liferidge (R)*

Other Clergy:

**St. Peter's RE Church, DSE**

3659 Savannah West Highway

John's Island, SC 29455

**C:** (843) 571-4640

**E:**

**Website:**

Rector/Vicar: *The Rev. John Prioleau (R)*

Other Clergy:

**St. Stephen's RE Church, DSE**

P. O. Box 1704

Summerville, SC 29483

Meets: 104 N. Palmetto St.

**C:**

**E:**

**Website:**

Rector/Vicar: *Rev. Anthony B. Thompson (R)*

Other Clergy:

**St. Thomas' RE Church, DSE**

668 Murraysville Rd.

Moncks Corner, SC 29461

**C:** (843) 761-4933

**E:**

**Website:**

Rector/Vicar: *The Very Rev. Thomas J. Handy (R)*

Other Clergy:

**Zion RE Church, DSE**

P.O. Box 1360

Edisto Island, SC 29438

1650 Highway 174

**C:**

**E:**

**Website:**

Rector/Vicar: *The Rev. Moses Rollerson (R)*

Other Clergy:

**TENNESSEE**

**Christ Covenant RE Church, DSE**

1625 Old Newport Highway

Sevierville, TN 37864

**C:** (865) 429-4323

**E:**

**Website:**

Rector/Vicar: *The Rev. Doug Mills (R)*

Other Clergy:

**PARISH DIRECTORY of the Reformed Episcopal Church (cont)**

***DIOCESE OF CENTRAL AND  
EASTERN CANADA (DC-EC)***

**All Saint's RE Mission, DC-EC**

Virginiatown, ON  
C: (705) 647-4565  
E:  
Website:  
Rector/Vicar: *The Rt. Rev. Michael Fedechko*

**Good Samaritan, DC-EC**

347 Galloway Dr.  
Ottawa (Orleans), ON  
347 Galloway Dr.  
C: (613) 837 0903  
E:  
Website:  
Rector/Vicar: *The Rev. Tom Easton*

**Church of the Good Shepherd, DC-EC**

5482 Hwy. 12 South  
Orillia, ON  
5482 Hwy. 12 South  
C: (705) 733-1603  
E:  
Website:  
Rector/Vicar: *The Rev. Ralph Wood*

**Grace RE Chapel, DC-EC**

meeting at GRCC  
Gowanda, ON  
meeting at GRCC  
C: (705) 647-4565  
E:  
Website:  
Rector/Vicar: *The Rt. Rev. Michael Fedechko*

**St. Augustine's RE Church, DC-EC**

2712 Victoria Park Ave.  
Scarborough, ON M1W 2J9  
2712 Victoria Park Ave.  
C: (416) 494-8970  
E:  
Website:  
Rector/Vicar: *The Rev. Ivan Chan*

**St. George's RE Church, DC-EC**

458 King Street, West  
Hamilton, ON L8P 1W9  
458 King Street, West  
C: (905) 540-1240  
E:  
Website:  
Rector/Vicar: *The Rev. John Smith Ferns*

**Trinity RE Church, DC-EC**

Highway 11, North, Box 2532  
New Liskeard, ON POJ 1PO  
Highway 11, North, Box 2532  
C: (705) 647-4565  
E:  
Website:  
Rector/Vicar: *The Rt. Rev. Michael Fedechko*

**St. Michael's RE Church, DC-EC**

15 Exeter Dr.  
St. Catherines, ON  
15 Exeter Dr.  
C:  
E:  
Website:  
Rector/Vicar: *The Rev. Robert Harrold*

**PARISH DIRECTORY of the Reformed Episcopal Church (cont)**

**DIOCESE OF WESTERN CANADA  
AND ALASKA (DWC-A)**

**St. Thomas' RE Church, DWC-A**  
3 Hills, AL  
**C:**  
**E:** [jelilly@telusplanet.net](mailto:jelilly@telusplanet.net)  
**Website:**  
Rector/Vicar: *The Rev. John Lilly*

**Church of Our Lord, DWC-A**  
626 Blanshard St.  
Victoria, BC V8W 3G6  
*626 Blanshard St.*  
**C:** (250) 383-8915  
**E:**  
**Website:**  
Rector/Vicar: *The Rev. Rod Ellis*

**Living-Waters Church, DWC-A**  
921 Jasmine Avenue  
Victoria, BC V82 2P3  
*921 Jasmine Avenue*  
**C:** (250) 744-1537  
**E:**  
**Website:**  
Rector/Vicar: *The Rev. David Hollebone*

**Living Word RE Church, DWC-A**  
Comox, BC  
**C:**  
**E:** [davidbowler@shaw.ca](mailto:davidbowler@shaw.ca)  
**Website:**  
Rector/Vicar:

**CHAPLAINS**

**U.S. Army , Chaplain**  
*The Rev. David McMillan*  
Ft. Leonard Wood, MO  
**O:** (573) 329-2714  
**E:** [BIGMAC077@aol.com](mailto:BIGMAC077@aol.com)

**U.S. Army , Chaplain**  
*The Rev. Greg Patton*  
Fort Jackson  
Lexington, SC 29072  
**O:** (803) 358-9890  
**E:** [Pastorgreg@ebecola.org](mailto:Pastorgreg@ebecola.org)

**U.S. Air Force , Chaplain**  
*The Rev. Gary Goodlin*  
Lackland Air Force Base  
San Antonio, TX  
**O:**  
**E:**

**U.S. Air Force , Chaplain**  
*The Rev. Anthony Hartman*  
Lackland Air Force Base  
San Antonio, TX  
**O:**  
**E:**

**U.S. Navy , Chaplain**  
*The Rev. William J. Holiman*  
7973 Amethyst Dr.  
Pensacola, FL 32506  
**O:** (850) 452-6376  
**E:** [william.holiman@navy.mil](mailto:william.holiman@navy.mil)

**U.S. Navy , Chaplain**  
*The Rev. Carlos Ortiz*  
Okinowa  
**O:**  
**E:**

**Hospice, Chaplain**  
*The Rev. Charles "Drew" Collins*  
289 Hastings Dr.  
Goose Creek, SC 29445  
**O:** (843) 832-6408  
**E:** [evangelican@hotmail.com](mailto:evangelican@hotmail.com)

# THE FIFTY-FIRST GENERAL COUNCIL

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## PARISH DIRECTORY of the Reformed Episcopal Church *(cont)*

### **THE FREE CHURCH OF ENGLAND (FCE)**

**Emmanuel Church, FCE**

Bold St.  
Warrington, Cheshire  
*The Rev. J.D.M. McClean*

**Emmanuel Church, FCE**

Vulcans La., Cumbria  
Workington, Cumberland  
*The Rev. Bruce Burrows*

**Christ Church, FCE**

Buckingham Rd., Tue Brook, Merseyside  
Liverpool, Lancashire  
*The Rev. W. George McGeagh*

**Christ Church, FCE**

Martins La., Merseyside  
Wallasey, Lancashire  
*The Rev. W. George McGeagh*

**Emmanuel Church, FCE**

Marine Rd. E.  
Morecambe, Lancashire  
*The Rev. W.J. Lawler*

**Holy Trinity Church, FCE**

New La., Accrington  
Oswaldtwistle, Lancashire  
*The Rev. W.J. Regan*

**St. David's Church, FCE**

Eldon St.  
Preston, Lancashire  
*The Rev. W.J. Regan*

**St. George's Church, FCE**

Mill Hill  
Blackburn, Lancashire  
*The Rev. Albert Wilde*

**St. James' Church, FCE**

Byron St., Oldham  
Great Harwood, Lancashire  
*The Rev. William M. Baker*

**St. John's Church, FCE**

Kirklees St., Bury, Greater Manchester  
Tottington, Lancashire  
*The Rev. W.J. Lawler*

**St. Paul's Church, FCE**

Derbyshire Rd.  
Fleetwood, Lancashire  
*The Rev. Albert Wilde*

**St. Paul's Church, FCE**

Ringley Rd. W., Manchester  
Radcliffe, Lancashire

**Christ Church, FCE**

Manston Gardens, Cross Gates  
Leeds, Yorkshire  
*The Rev. C.F. Hinton*

**John Knowles Mem'l Church, FCE**

High St., Barnsley  
Hoyland, Yorkshire  
*The Rev. C.F. Hinton*

**St. Stephen's Church, FCE**

Woodlands Rd., Cleveland  
Middlesborough, Yorkshire  
*The Rev. John Green*

**Christ Church, FCE**

Grosvenor Pl., Blackboy Rd., Devon  
Exeter, Devonshire  
*The Rev. P.J. Gadsden*

**Christ Church, FCE**

North St., Devon  
Exmouth, Devonshire EX8 1JZ  
*The Rev. David M. Page*

**Christ Church, FCE**

Pall Mall  
Leigh-On-Sea, Essex  
*The Rev. A.C. Waltham*

**PARISH DIRECTORY of the FREE CHURCH OF ENGLAND (cont)**

**Christ Church, FCE**

Osborne Rd.  
Broadstairs, Kent  
*The Rev. David J. Sadler*

**Christ Church, FCE**

Hythe Rd., Ashford  
Willesborough, Kent TN 24

**Christ Church, FCE**

St. Albans Rd., Harlesdon  
London, Middlesex NW10 0OD  
*The Rev. John Knight*

**Christ Church, FCE**

Station Rd.  
Teddington, Middlesex  
*The Rev. G. Arthur Fryer*

**St. Jude's Church, FCE**

Heslop Rd., Balham  
London, Middlesex SW12 8EG  
*The Rev. M.N. Gretason*

**St. Andrew's Church, FCE**

Wolverhampton Rd. W., W. Midlands  
Walsall, Staffordshire

**St. Jude's Church, FCE**

Eldon St., West Midlands  
Walsall, Staffordshire  
*The Rev. S. M. Townsend*

**Emmanuel Church, FCE**

South St.  
Farnham, Surrey  
*The Rev. Geoffrey E. Collins*

**Emmanuel Church, FCE**

253 Alum rock Rd.  
Birmingham, Warwickshire B8 3BJ  
*The Rt. Rev. Kenneth J.W. Powell*

**FOREIGN  
REFORMED EPISCOPAL MISSION  
WORKS**

**FRANCE**

8, rue Baudin  
Perols, France 34470  
*The Rev. William & Diane Jerdan*

**GERMANY**

Richbergstr. 11  
34639 SCHWARZENBORN  
Phone: 011-49-5686-9-309-235  
Email: pfr.gerhard.meyer@rekd.de  
*The Rt. Rev. Gerhard & Grace Meyer*  
*The Rev. Dcn. Ulrich & Dolores Springer*

Schweidtnitzer weg 19  
Bonn, Germany 53119  
*The Rev. Dirk W. & Esther Wilke*

Hamburg  
*The Rev. Michael & Petra Winkler*

Richard Hooker Seminary –  
*The Rev. Dcn. Max & Ruth Weremchuk*

**BRAZIL**

Caixa Postal 431, Sao Paulo  
SP, Brazil CEP 01061-970  
*Judy King (Missionary)*

**Anglican Province of America  
Parish Listings**

**ALABAMA**

**Mobile**

**Holy Spirit Church**

Worshipping at: Seventh Day Adventist Church

1900 Cody Rd., Mobile, Alabama 36695

Mail to: P.O. Box 81369, Mobile, AL 36689

Phone: 251.344.4150

Clergyman: Rev. Michael Napoli, Vicar

Email: holyspiritac@comcast.net

Website: www.holyspiritanglican.com

Diocese: Eastern U.S.

**ARIZONA**

**Scottsdale**

**Church of the Holy Spirit**

Worshipping at: Holy Name Chapel Bldg.

3110 N. Hayden Rd., Scottsdale, Arizona 85251

Mail to: 762 S. Bahama Dr., Gilbert, AZ 85296

Phone: 480.539.8957

Clergyman: Rev. John A. DiBiasi, Rector

Email: jadagency@aol.com

Diocese: West

**CALIFORNIA**

**Alpine**

**Church of the Blessed Trinity**

Worshipping at: Alpine Elementary School

1850 Alpine Blvd., Alpine, California 91901

Mail to: P.O. Box 2626, Alpine, CA 91903

Phone: 619.722.1772

Clergyman: Rev. Keith J. Acker, SSC, Vicar

Email: frkeitha@alpineanglican.com

Website: www.alpineanglican.com

Diocese: West

**Atascadero**

**St. Columba Church**

Worshipping at: Chapel of the Roses

3450 El Camino Real, Atascadero, California

93422

Mail to: 2264 Del Norte St., Los Osos, CA 93402-

2308

Phone: 805.528.8900

Clergyman: Rev. Laird Hail, Rector

Email: n6tpy@thegrid.net

Diocese: West

**Greenville**

**Christ the Redeemer Church**

120 Bush St., Greenville, California 95947

Mail to: P.O. Box 8, Canyon Dam, CA 95923

Phone: 530.284.1003

Clergyman: Rev. Brian Foos, Rector

Email: bfoos@frontiernet.net

Diocese: West

**Lake Almanor**

**St. Thomas Becket Church**

Worshipping at: St. Andrew's Academy Chapel

3814 Highway A13, Lake Almanor, California

96137

Mail to: 3814 Highway A13, Lake Almanor, CA

96137

Phone: 530.596.3343

Clergyman: Rev. Brian Foos, Rector

Email: bfoos@frontiernet.net

Diocese: West

**Los Altos Hills**

**St. Luke Chapel in the Hills**

26140 Duval Way, Los Altos Hills, California

94022

Phone: 650.941.6524

Clergyman: Rev. Canon Michael Penfield, Rector

Email: mapenfield@earthlink.net

Website: www.stlukeschapel.org

Diocese: West

**FLORIDA**

**Deerfield Beach**

**St. Peter's Church**

1416 SE 2nd Terrace, Deerfield Beach, Florida

33441

Phone: 954.421.3506

Clergyman: Very Rev. Erich A. Zwingert, SSC,  
Area Dean

Email: lmtobin@gmail.com

Diocese: Eastern U.S.

**Delray Beach**

**St. Mary the Virgin Church**

101 Homewood Blvd., Delray Beach, Florida

33445

Phone: 561.265.1960

Clergyman: Very Rev. Erich A. Zwingert, SSC,  
Rector

Email: stmary@fdn.com

Website: www.stmarydelray.org

Diocese: Eastern U.S.



**Anglican Province of America Parish Listings (cont)**

**Kissimmee**

**St. Francis' Church**

2525 Fortune Rd., Kissimmee, Florida 34744

Phone: 407.344.2525

Clergyman: Rev. Dr. James W. Reber, Vicar

Email: nabonidus@aol.com

Website: www.stfrancisapa.com

Diocese: Eastern U.S.

**Melbourne**

**St. Paul's Church**

7200 N. Wickham Rd., Melbourne, Florida 32940

Phone: 321.259.1130

Clergyman: Very Rev. Douglas J. King, Rector

Email: stpauls7570@bellsouth.net

Website: www.stpaulsparishsuntree.org

Diocese: Eastern U.S.

**Miami Shores**

**Anglican Fellowship of Miami-Dade**

Worshipping at: McArthur Chapel, Miami Shores  
Presby. Ch.

602 NE 96th St. @ NE 6th Ave., Miami Shores,  
Florida 33138

Mail to: 101 Homewood Blvd., Delray Beach, FL  
33445

Phone: 954.695.0036

Clergyman: Very Rev'd Erich A. Zwingert, SSC,  
Area Dean

Email: info@dadeanglicans.org

Website: www.dadeanglicans.org

Diocese: Eastern U.S.

**Oviedo**

**St. Alban's Cathedral**

3348 W. State Rd. 426, Oviedo, Florida 32765

Phone: 407.657.2376

Clergyman: Most Rev. Walter H. Grundorf, Dean

Email: stalbansoviedo@cfl.rr.com

Website: www.stalbansfl.com

Diocese: Eastern U.S.

**Ponte Vedra**

**St. John's Church**

Call for location, Ponte Vedra, Florida

Mail to: P.O. Box 3383, Ponte Vedra, FL 32004

Phone: 904.285.6785

Clergyman: Chair is vacant

Email: lindagay@mindspring.com

Diocese: Eastern U.S.

**Port Orange**

**St. Luke's Church**

815 Taylor Rd., Port Orange, Florida 32127

Phone: 386.760.1924

Clergyman: Rev. David Eastes, Rector

Email: stlukesangch@aol.com

Website:

www.webspawner.com/users/stlukesangch

Diocese: Eastern U.S.

**Port St. John**

**Church of All Saints**

4797 Curtis Blvd., Port St. John, Florida 32927

Phone: 321.632.7634

Clergyman: Rev. Gregory C. McComas, Rector

Email: gc\_mccomas@msn.com

Website: www.all\_saints.us

Diocese: Eastern U.S.

**Riverview**

**St. Matthew's Church**

10701 Bloomingdale Ave., Riverview, Florida  
33569

Mail to: P.O. Box 1173, Riverview, FL 33568-1173

Phone: 813.663.0334

Clergyman: Very Rev. William H. Perkins, Rector

Email: wperkin2@tampabay.rr.com

Website: www.stmatthewsanglican.org

Diocese: Eastern U.S.

**Sarasota**

**Holy Trinity Church**

1900 Meadowood St., Sarasota, Florida 34231

Phone: 941.924.1101

Clergyman: Rev. James Donnelly, Vicar

Email: rtrevdonnelly@aol.com

Website: www.holytrinitysarasota.com

Diocese: Eastern U.S.

**St. Petersburg**

**St. Philip's Church**

4545 10th Ave. N., St. Petersburg, Florida 33713

Phone: 727.328.9477

Clergyman: Very Rev. William H. Perkins, Area  
Dean

Email: wperkin2@tampabay.rr.com

Diocese: Eastern U.S.

## Anglican Province of America Parish Listings (cont)

### Titusville

#### St. Thomas Church

1071 Cheney Hwy., Titusville, Florida 32780

Phone: 321.632.7625

Clergyman: Rt. Rev. Clark H. Dorman, Vicar

Email: pax20@aol.com

Website: www.stthomasanglican.com

Diocese: Eastern U.S.

### Vero Beach

#### St. Mark's Church

1795 45th St., Vero Beach, Florida 32967

Mail to: P.O. Box 6994, Vero Beach, FL 32961

Phone: 772.563.0450

Clergyman: Rev. Michael L. Ward, Rector

Email: mward@ecwcpa.com

Diocese: Eastern U.S.

## GEORGIA

### Douglasville

#### Christ the King Church

Worshipping at: St. Teresa Roman Catholic Church

4401 Prestley Mill Rd., Douglasville, Georgia 30135

Mail to: P.O. Box 6263, Douglasville, GA 30154

Phone: 770.577.3636

Clergyman: Rev. Edward Warner, Vicar

Email: edwarwrnr@aol.com

Diocese: Eastern U.S.

### Dunwoody

#### St. Barnabas' Church

4795 N. Peachtree Rd., Dunwoody, Georgia 30338

Phone: 770.457.1103

Clergyman: Rev. Canon William R. Weston, Rector

Email: wrweston@bellsouth.net

Website: www.stbarnabasatl.org

Diocese: Eastern U.S.

### Jonesboro

#### Church of St. Francis

199 N. Main St., Jonesboro, Georgia 30236

Mail to: 6032 Twilight Trail, Morrow, GA 30260

Phone: 770.472.8888

Clergyman: Rev. Michael J. Stranz, Rector

Email: fr-mike@juno.com

Website: www.anglicanstfrancis.com

Diocese: Eastern U.S.

### Mt. Airy

#### St. Thomas' Church

Worshipping at: Mt. Airy Presbyterian Church

Dicks Hill Pkwy., Mt. Airy, Georgia

Mail to: P.O. Box 165, Mt. Airy, GA 30563

Phone: 706.754.8165

Clergyman: Very Rev. Charles E. Mallard, Area Dean

Email: jackemoore@charter.net

Website: www.stthomasmtairy.org

Diocese: Eastern U.S.

### Warner Robins

#### Christ the Redeemer Church

Worshipping at: Holiday Inn

2024 Watson Blvd., Warner Robins, Georgia

31093

Mail to: 310 Tarrasa Dr., Warner Robins, GA 31088

Phone: 478.953.3844

Clergyman: The Rev. Paul F. Gerlock, Vicar

Email: gerlockp@yahoo.com

Diocese: Eastern U.S.

## INDIANA

### Indianapolis

#### Church of the Good Shepherd

Worshipping at: Moravian Church

1241 East 54th St., Indianapolis, Indiana 46220

Phone: 317.849.1098

Clergyman: Very Rev. Charles R. Scott, Vicar

Email: chasrscott@netzero.com

Website: www.good-shepherd.citymax.com

Diocese: Eastern U.S.

### LaCrosse

#### St. Stephen's Church

113 Iowa St., LaCrosse, Indiana 46348

Phone: 219.754.2250

Clergyman: Rev. Roger Bell, Vicar

Email: barbnroger@csinet.net

Website: www.saintstephenmartyr.org

Diocese: St. Augustine

### LaPorte

#### St. Mary of the Angels Church

811 Monroe St., LaPorte, Indiana 46350

Phone: 219.324.6169

Clergyman: Rev. Franklin Endres, Vicar

Email: endres@csinet.net

Website:

staugustine4.tripod.com/saintmaryoftheangels

Diocese: St. Augustine

# OF THE REFORMED EPISCOPAL CHURCH

## Anglican Province of America Parish Listings (cont)

### Merrillville

Pro-Cathedral Church of St. Andrew  
8555 Grand Blvd., Merrillville, Indiana 46410  
Phone: 219.947.0700  
Clergyman:  
Email: standrewanglican@earthlink.net  
Diocese: St. Augustine

### Shereville

Mission Development  
Call for location, Shereville, Indiana  
Mail to: 6 Helena St., Shereville, IN 46375  
Phone: 219.864.0464  
Clergyman: Rev. Canon Robert Jennings, Vicar  
Email: canonjennings@ameritech.net  
Diocese: St. Augustine

### MARYLAND

#### Crownsville

St. Paul's Chapel  
1550 Crownsville Rd. @ Rt. 178, Crownsville,  
Maryland  
Mail to: P.O. Box 380, Crownsville, MD 21032  
Phone: 410.923.0293  
Clergyman: Rt. Rev. Robert Loiselle, Rector  
Email: bishop\_bob@verizon.net  
Website: www.stpaulscrownsvillemd.org  
Diocese: Eastern U.S.

#### Joppa

St. Alban's Church  
1011 Old Joppa Rd., Joppa, Maryland 21085  
Phone: 410.877.3073  
Clergyman: Rev. Raymond C. Unterburger,  
Rector  
Email: saintalbans@toad.net  
Website: www.saint-alban.org  
Diocese: Eastern U.S.

#### Lothian

Mount Calvary Church  
Rt. 408 (between Rt. 2 & Rt. 4), Lothian,  
Maryland  
Mail to: P.O. Box 262, Lothian, MD 20711  
Phone: 443.536.1918  
Clergyman: Rev. Canon Robert H. Tregenza,  
Rector  
Email: rtregenza@ut.edu  
Website: www.cinemaparallel.com/anglican.html  
Diocese: Eastern U.S.

### MASSACHUSETTS

Pepperell  
Church of the Holy Spirit  
1 Tucker St., Pepperell, Massachusetts 01463  
Phone: 978.433.5070  
Clergyman: Rev. Irving R. Cook, Vicar  
Diocese: Eastern U.S.

### NEVADA

Sparks  
St. George Church  
5186 Orinda Dr., Sparks, Nevada 89436  
Phone: 775.626.3603  
Clergyman: Rev. Dr. Gordon D.V. Wiebe, Rector  
Email: gdvw@catholic.org  
Diocese: West

### NEW JERSEY

Elizabeth  
St. Augustine's Church  
272 N. Broad St., Elizabeth, New Jersey 07208  
Phone: 908.558.9424  
Clergyman: Rev. Daniel Luca, Vicar  
Diocese: Eastern U.S.

#### Wharton

St. Joseph of Arimathea Church  
875 Berkshire Valley Rd., Wharton, New Jersey  
07885  
Phone: 973.361.8816  
Clergyman: Most Rev. Herbert M. Groce, Vicar  
Email: archgroce@msn.com  
Diocese: St. Augustine

### NEW MEXICO

Deming  
St. Augustine Church  
Birch & S. 8th Sts., Deming, New Mexico 88030  
Mail to: P.O. Box 2325, Deming, NM 88031  
Phone: 505.546.6340  
Clergyman: Rt. Rev. Winfield S. Mott, Rector  
Email: staugustine@zianet.com  
Diocese: West

### NEW YORK

East Aurora  
St. Luke's Chapel  
591 Porterville Rd., East Aurora, New York 14056  
Phone: 716.823.9638  
Clergyman: Rev. Dr. William R. Stott, Rector  
Email: mwrstott@adelphia.net  
Website: www.saintlukeschapel.com  
Diocese: Eastern U.S.

## **THE FIFTY-FIRST GENERAL COUNCIL**

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### **Anglican Province of America Parish Listings (cont)**

#### **NORTH CAROLINA**

##### **Arden**

##### **All Saints' Church**

15 McDowell Rd., Arden, North Carolina 28704-9632

Phone: 828.891.7216

Clergyman: Very Rev. Mark F.M. Clavier, Rector

Email: [anglican@bellsouth.net](mailto:anglican@bellsouth.net)

Website: [www.allsaintschurch.us](http://www.allsaintschurch.us)

Diocese: Eastern U.S.

##### **Asheboro**

##### **All Souls' Church**

2898 Old Cox Rd., Asheboro, North Carolina 27205

Mail to: P.O. Box 1732, Asheboro, NC 27204-1732

Phone: 336.625.5976

Clergyman: Rev. Canon R. Larry Emerson, Vicar

Email: [allsouls@asheboro.com](mailto:allsouls@asheboro.com)

Website: [www.allsoulsanglican.org](http://www.allsoulsanglican.org)

Diocese: Eastern U.S.

##### **Asheville**

##### **St. Matthew's Church**

Worshipping at: North Asheville Adventist Church

364 Broadway St., Asheville, North Carolina 28801

Mail to: 200 Kentwood Ln., Pisgah Forest, NC 28768

Phone: 828.877.3708

Clergyman: Rev. John Lathrop, Vicar

Email: [jlathrop@aol.com](mailto:jlathrop@aol.com)

Diocese: Eastern U.S.

##### **Franklin**

##### **St. Stephen's Church**

Worshipping at: Cornerstone Presbyterian Church

70 Trimont Rd. (off US 64W), Franklin, North Carolina

Mail to: 779 Haughton Williams Rd., Franklin, NC 28734

Phone: 828.349.4908

Clergyman: Rev. Tommy Allen, Priest-in-charge

Email: [st.stephensanglican@verizon.net](mailto:st.stephensanglican@verizon.net)

Diocese: Eastern U.S.

##### **Greensboro**

##### **St. John's Church**

Worshipping at: Lutheran Church of the Resurrection

6720 W. Friendly Ave., Greensboro, NC 27410

Mail to: 6720 W. Friendly Ave., Greensboro, NC 27410

Phone: 336.323.1222

Clergyman: Rt. Rev. C. Peter Brewer, Vicar

Email: [bppeter@usa.net](mailto:bppeter@usa.net)

Diocese: Eastern U.S.

##### **Highlands**

##### **Christ Church**

Worshipping at: Community Bible Church

US Hwy. 64, Highlands, North Carolina

Mail to: 348 S. Fifth St., Highlands, NC 28741

Phone: 828.526.9938 x.210

Clergyman: Rev. Thomas "Tommy" W. Allen, Vicar

Email: [frallen@dnet.net](mailto:frallen@dnet.net)

Diocese: Eastern U.S.

##### **Matthews**

##### **St. Michael the Archangel Church**

2211 Margaret Wallace Rd., Matthews, North Carolina 28105

Phone: 704.537.7777

Clergyman: Very Rev. Richard E. Bakley, Rector

Email: [frich1@juno.com](mailto:frich1@juno.com)

Website: [www.stmichaelsanglican.org](http://www.stmichaelsanglican.org)

Diocese: Eastern U.S.

##### **Swannanoa**

##### **St. Timothy's Church**

12 Byas Ln., Swannanoa, North Carolina 28778

Mail to: P.O. Box 506, Swannanoa, NC 28778

Phone: 828.686.8505

Clergyman: Rev. Douglas J. Woofter, Vicar

Email: [dswoof@bellsouth.net](mailto:dswoof@bellsouth.net)

Diocese: Eastern U.S.

##### **Wilmington**

##### **All Saints' Church**

2623 N. College St., Wilmington, North Carolina 28405

Phone: 910.395.0555

Clergyman: Rev. David Haines, Rector

Email: [davidhaines@hotmail.com](mailto:davidhaines@hotmail.com)

Website: [www.allsaintswilmington.org](http://www.allsaintswilmington.org)

Diocese: Eastern U.S.

# OF THE REFORMED EPISCOPAL CHURCH

## Anglican Province of America Parish Listings (cont)

### OHIO

#### Cincinnati

##### St. Paul's Church

4100 Taylor Ave., Cincinnati, Ohio 45209  
Mail to: P.O. Box 567, Georgetown, OH 45121  
Phone: 513.871.4535  
Clergyman: Rev. John Grafton, Vicar  
Email: fjjohn2004@yahoo.com  
Website: www.stpaulsanglican.org  
Diocese: Eastern U.S.

#### Lima

##### Holy Nativity Church

2495 N. Cole St., Lima, Ohio 45801  
Phone: 419.227.6766  
Clergyman: Chair is vacant  
Email: bcox1981@yahoo.com  
Diocese: Eastern U.S.

### OREGON

#### Jacksonville

##### St. Andrew's Church

305 N. 5th St., Jacksonville, Oregon 97530  
Mail to: P.O. Box 261, Jacksonville, OR 97530  
Phone: 541.857.6186  
Clergyman: Rev. Mr. Creighton Barnes, Deacon  
Email: vicar@standrewsanglican.org  
Website: www.standrewsanglican.org  
Diocese: West

#### Wilsonville

##### St. Michael's Church

Worshipping at: Frog Pond Grange Hall  
28000 SW Stafford Rd., Wilsonville, Oregon  
97070  
Mail to: P.O. Box 1394, Wilsonville, OR 97070  
Phone: 503.830.1402  
Clergyman: Mr. Robert Hawkins, Layreader  
Email: info@oregonanglicans.org  
Website: www.oregonanglicans.org  
Diocese: West

### SOUTH CAROLINA

#### Greenville

##### All Saints' Church

Worshipping at: Greenville Women's Club  
8 Bennett St., Greenville, South Carolina 29611  
Mail to: 312 Arundel Rd., Greenville, SC 29615  
Phone: 864.320.4048  
Clergyman: Rev. Charles T. Carlberg, Jr., Vicar  
Email: ctc15@netscape.com  
Diocese: Eastern U.S.

#### Hilton Head

##### Church of the Redeemer

8 Moon Shell Rd., Hilton Head, South Carolina  
29928  
Phone: 843.785.3967  
Clergyman: Rev. Dr. Robert E.H. Peebles, Vicar  
Diocese: Eastern U.S.

#### Simpsonville

##### Church of St. George the Martyr

427 Batesville Rd., Simpsonville, South Carolina  
29681  
Phone: 864.281.0015  
Clergyman: Rev. Johann W. Vanderbijl III,  
Rector  
Email: stgeorgeapa@bellsouth.net  
Website: www.stgeorgeapa.org  
Diocese: Eastern U.S.

### TENNESSEE

#### Knoxville

##### Holy Cross Church

Worshipping at: Shepherd of the Hills Lutheran  
Church  
10235 Sherrill Blvd., Knoxville, Tennessee 37932  
Mail to: 6208 Baum Dr., Oxford Bldg.,  
Knoxville, TN 37919  
Phone: 865.357.4144  
Clergyman: Rev. Ralph F. Waterhouse, Vicar  
Email: info@holycrossknoxville.org  
Website: www.holycrossknoxville.org  
Diocese: Eastern U.S.

### TEXAS

#### Boerne

##### St. John Church

7 Sisterdale Rd., Boerne, Texas 78006  
Mail to: 27890 Boerne Stage Rd., Boerne, TX  
78006-8417  
Phone: 830.981.8590  
Clergyman: Rev. Dr. J. Knox Duncan, Rector  
Email: knoxduncan@prodigy.net  
Diocese: West

#### Kerrville

##### St. Michael & All Angels Church

Worshipping at: Seventh Day Adventist Church  
611 Harper Rd., Kerrville, Texas 78028  
Mail to: 15826 Tampke Pl., San Antonio, TX  
78247  
Phone: 830.377.7232  
Clergyman: Rev. Benjamin E. Holland, Rector  
Email: stmichael-kerrville@satx.rr.com  
Website: www.st-michaels-kerrville.com  
Diocese: West

## **THE FIFTY-FIRST GENERAL COUNCIL**

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### **Anglican Province of America Parish Listings (cont)**

New Braunfels

**St. Joseph Church**

446 N. Seguin Ave., New Braunfels, Texas 78130

Phone: 830.899.6723

Clergyman: Rev. Canon William Griffin, Rector

Email: canonwillg@gvtc.com

Website: www.stjosephanglican.com

Diocese: West

Pasadena

**St. Paul's Church**

5801 Red Bluff Rd., Pasadena, Texas 77505

Phone: 281.479.7285

Clergyman: Rev. Dr. J. Clayton Shadeck, Rector

Email: clay.shadeck@juno.com

Diocese: West

### **VIRGINIA**

Blacksburg

**St. Francis Church**

306 Progress St., Blacksburg, Virginia 24060

Phone: 540.552.1771

Clergyman: Rev. Dr. Lawrence E. Adams, Vicar

Email: stfrancisanglican@gmail.com

Website: stfrancisanglican.churchserve.com

Diocese: Eastern U.S.

Charlottesville

**All Saints Church**

3889 Ivy Rd., Charlottesville, Virginia 22903

Phone: 434.979.2842

Clergyman: Very Rev. Glenn M. Spencer, Rector

Email: gmspencer@aol.com

Website: www.allsaintsanglican.org

Diocese: Eastern U.S.

Mathews

**St. James' Church**

Rt. 14 & Rt. 626, Mathews, Virginia

Mail to: P.O. Box 1665, Gloucester, VA 23061

Phone: 804.725.7390

Clergyman: Rev. William T. Kump, Rector

Email: wtkump@juno.com

Website: www.stjamesapa.org

Diocese: Eastern U.S.

### **WASHINGTON**

Mt. Vernon

**Trinity Church**

205 W. Stewart Rd., Mt. Vernon, Washington

98273

Phone: 360.424.0580

Clergyman: Rev. Allan S. Graves, Vicar

Email: allansgraves@yahoo.com

Website: www.trinity-anglican.com

Diocese: West

Seattle

**Cathedral of St. Barnabas**

2340 N. 155th St., Seattle, Washington 98133

Phone: 206.365.6565

Clergyman: Very Rev. Harley Crain, Dean

Email: harleycrain@msn.com

Website: www.stbarnabas-anglican-wa.org

Diocese: West

Seattle

**St. Paul Church**

Worshipping at: St. Barnabas Church

2340 N. 155th St., Seattle, Washington 98133

Mail to: 1040 N.E. 95th St., Seattle, WA 98115

Phone: 206.525.1618

Clergyman: Rt. Rev. Richard Boyce, Rector

Email: bpboyce1@msn.com

Diocese: West

Sultan

**St. Ursula Church**

34332 Sultan Startup Rd., Sultan, Washington

98294

Phone: 360.799.2313

Clergyman: Rev. Nicholas E. Hakiel, Vicar

Email: frnick@stursula-apa.org

Diocese: West

Tacoma

**St. Alban Church**

3315 S. 19th St., Tacoma, Washington 98405

Phone: 425.413.2033

Clergyman: Rev. Craig D. Luesing, Rector

Email: saint.alban@comcast.net

Website: saint.alban.home.comcast.net

Diocese: West

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