

MINUTES

of the

PROCEEDINGS

of the

ONE HUNDRED TWENTY-FOURTH COUNCIL

of the

Diocese of the Northeast and Mid-Atlantic

of the

Reformed Episcopal Church

held at

EMMANUEL REFORMED EPISCOPAL CHURCH

PIPERSVILLE, PA

November 4 and 5, 2004

Published by order of the Council

NOTICE

The One Hundred Twenty-fifth Council of the Diocese of the Northeast and Mid-Atlantic will be held (D.V.) on the first Thursday and Friday, November 3 and 4, 2004, at Providence Chapel Reformed Episcopal Church, Mt. Laurel, NJ.

Internal Revenue Service Number (EIN) for the

Reformed Episcopal Church is:

2 3 - 6 4 2 4 6 4 0

Group Exemption Number (GEN) for the
Reformed Episcopal Church is:

1 6 6 3

TABLE OF CONTENTS

	<u>Page</u>
Notice of One Hundred Twenty-fifth Council.....	2
Internal Revenue Service Number.....	2
Order of Business.....	5
Rules of Order.....	6
Officers of the Diocese.....	7
Elective Committees.....	8
Standing Committees--Non-elective.....	8
Special Committees.....	11
Official Auditor.....	11
First Day, Morning Session.....	12
Offering Designations.....	12, 29, 86
Report of the Committee on Credentials.....	13
Roll Call.....	14
Officers of the Diocese.....	14
Members of the Council by Virtue of Positions on Committees or Boards of the Diocese.....	14
Clergy.....	14, <i>Appendix I</i>
Lay Delegates and Alternates.....	14
Report of the Committee on Program.....	18
Report of the Rt. Rev. Leonard W. Riches.....	19
Report of the Rt. Rev. Daniel G. Cox.....	59
Report of the Rt. Rev. Robert H. Booth.....	*
Report of the Standing Committee.....	60
Episcopal Nomination of the Reverend Canon David Lee Hicks.....	68
Report of the Secretary of the Trustees of the Diocese.....	70
Certificate of Appreciation for Mr. E. Earl Shisler, Jr.....	71
Report of the Treasurer of the Trustees of the Diocese.....	72
Budget Report.....	79
Record on Tithing.....	80
Report of the President of the Reformed Episcopal Seminary.....	*
Balance Sheet of the Reformed Episcopal Seminary.....	83
Report of the Administrative Committee.....	*
Report of the Committee on Nominations.....	84
Second Day, Morning Session.....	85
Report of the Committee on Constitution and Canons.....	85
Report of the Board of Examining Chaplains.....	86
Report of the Committee on Memorials.....	87
Report of the Committee on Christian Education.....	90
Report of the Committee on Young People's Work.....	90
Report of the Committee on Evangelism, Church Growth, and Development.....	91

*No written report offered this year; special notation in Secretary's notes.

TABLE OF CONTENTS...Continued

	<u>Page</u>
Report of the Committee on the State of the Diocese.....	95
Report of the Looney-Hoffman Fund.	99
Report of the Bassinger Home Fund Committee.....	102
Report of the Committee on Public Relations.....	*
Report of the Official Auditor.....	*
Report of the Special Committee on Mustard Seed Farm.....	103
Report of the Special Committee on Spiritual Growth & Nurture.	104
Report of the Special Committee on Ministers' Salaries.....	105
Report of the Special Committee on the History of the Diocese.....	*
Report of the Special Committee on Ministry to Men.	107
Report of the Special Committee on Men's Retreat and Development	108
Report of the Special Committee on Short-term Missions.	*
Report of the Special Committee on Foreign Missions.....	*
Report of the Special Committee on Women's Work.....	*
Appointment of Committees--Non-elective.	108
Unfinished Business.	108
New Business.	109
Location of the 125 th and 126 th Councils.....	109
Printing of the Minutes of the 124 th Council Authorized.....	109
Adjournment of the Council.	109
Directory of Clergy	
Bishop Ordinary.	<i>Appendix 1</i>
Missionary Bishop of the Diocese of US Territories & Protectorates.....	<i>Appendix 1</i>
Assistant Bishop (retired).	<i>Appendix 1</i>
Other Presbyters.	<i>Appendix 2</i>
Deacons.	<i>Appendix 6</i>
Clergy Not in Good Standing.	<i>Appendix 7</i>
Retired Clergy.	<i>Appendix 8</i>
Directory of Candidates for Ministry.....	<i>Appendix 9</i>
Directory of Parishes.....	<i>Appendix 10</i>
Addendum.	<i>Appendix 12</i>
Necrology.	<i>Appendix 13</i>

*No written report offered this year; special notation in Secretary's notes.

ORDER OF BUSINESS

- I. Organization
 1. Report of the Committee on Credentials
 2. Report of the Committee on Program
- II. Items Requiring Action from the Reports of Officers and Elective Boards and Committees
 1. The Bishops
 2. Standing Committee
 - A. Election of Bishop Co-adjutor
 3. Secretary of the Trustees of the Diocese
 4. Treasurer of the Trustees of the Diocese
 5. The Theological Seminary of the Reformed Episcopal Church (NE&MA)
 6. Administrative Committee
- III. Election of Officers and Standing Committees
 1. Report of the Committee on Nominations
 2. Election
- IV. Items Requiring Action from the Reports of Committees--Non-elective
 1. Committee on Constitution and Canons
 2. Board of Examining Chaplains
 3. Committee on Memorials
 4. Committee on Christian Education
 5. Committee on Young People's Work
 6. Committee on Evangelism, Church Growth, and Development
 7. Committee on the State of the Diocese
 8. Secretary/Treasurer of the Looney-Hoffman Fund
 9. Committee on Bassinger Home Fund
 10. Committee on Public Relations
 11. Official Auditor
 12. Special Committees appointed by the President

(The President may determine when such reports be made if necessary for conducting the Council's business.)

- A. Mustard Seed Farm Committee
- B. Spiritual Growth and Nurture
- C. Ministers' Salaries
- D. A History of the Diocese
- E. Ministry to Men
- F. Foreign Missions Banquet
- G. Short-term Missions
- H. Committee on Women's Work

- V. Appointment of Committees--Non-elective
- VI. New Business

Unfinished Business, New Business, and matters of importance may be presented, at the discretion of the Chair, one-half hour following the convening of the business session on Friday morning.

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 and adopted by the General Committee of the General Council, April 18, 1998)

OFFICERS OF THE DIOCESE

2003-2004

PRESIDENT

The Rt. Rev. Leonard W. Riches, M.Div., D.D.
Bishop, Diocese of the Northeast and Mid-Atlantic
Presiding Bishop, Reformed Episcopal Church
85 Smithtown Road
Pipersville, PA 18947

FIRST VICE-PRESIDENT

The Rev. Canon David L. Hicks, M.Div., Th.M., D.D.
11 Redford Road
Oreland, PA 19075

SECOND VICE-PRESIDENT

The Rev. R. Charles Gillin
3 Riding Run Drive
Marlton, NJ 08053

SECRETARY

Mrs. Bonnie C. Abboud
116 N. Marple Road
Haverford, PA 19041-1028

ASSISTANT SECRETARY

Mrs. Karen A. Baird
226 W. Winona Street, #3
Philadelphia, PA 19144

TREASURER

The Ven. Jon W. Abboud
116 N. Marple Road
Haverford, PA 19041-1028

**ELECTIVE COMMITTEES
2004-2005**

TRUSTEES OF THE DIOCESE

The Rt. Rev. Leonard W. Riches, *ex-officio*
The Rev. Canon David L. Hicks, *ex-officio*
The Rt. Rev. Robert H. Booth
The Ven. Jon W. Abboud
The Rev. Richard E. Baird
Mr. Elijah Barnes
The Rev. William G. Garrison, Jr.
Mrs. Barbara Hamarich
The Rev. Matthew Harrington
Mr. James Kester
Mrs. Mary Ann Ludwig
The Rev. Gregory J. Miller
The Rev. Belgrave Pelle
The Rev. Jonathan S. Riches
Mrs. Elaine Simmons
Richard W. Stevens, Esq.
The Rev. Richard W. Workowski

STANDING COMMITTEE

The Rt. Rev. Leonard W. Riches, *ex-officio*
The Rev. Canon David L. Hicks, *ex-officio*
The Ven. Jon W. Abboud, *ex-officio*
Frederick K. Ganjon, Esq.
The Rev. R. Charles Gillin
Mr. Edward Meharg
The Rev. Gregory J. Miller
The Rev. Belgrave Pelle
Mr. Ronald E. Riches

STANDING COMMITTEES -- NON-ELECTIVE
Diocesan Year -- November 1, 2003 to October 31, 2004

_____ [First Person Named is Chairman]

BOARD OF EXAMINING CHAPLAINS

The Rev. Canon David L. Hicks
The Very Rev. Cedric R. Benner

The Rev. Gregory J. Miller
_____The Rev. Jonathan S. Riches

CONSTITUTION AND CANONS

The Rev. R. Charles Gillin
Frederick K. Ganjon, Esq.
Richard W. Stevens, Esq.

MEMORIALS

The Rev. Ronald J. Hammack
The Rev. Mark Bleakley
Mrs. Melinda Kellogg

BASSINGER HOME FUND

The Ven. Jon W. Abboud
The Rev. Dr. Wayne A. Headman
The Rev. Canon David L. Hicks

Mrs. Barbara Hamarich
Mr. Charles Mundroff

STATE OF THE DIOCESE

Ven. Jon W. Abboud
Mrs. Karen A. Baird
Mrs. Danae L. Smith

CREDENTIALS

_____The Rev. William A. Jenkins, Sr.
Mrs. Karen A. Baird
Mrs. Kimberly Jenkins

NOMINATIONS

The Rev. Canon David L. Hicks
The Rev. Cedric R. Benner
The Rev. Michael D. Fitzpatrick
The Rev. Gregory J. Miller

Rev. Belgrave Pelle
Mrs. Karen Baird
Mrs. Norma Dougherty

YOUNG PEOPLE'S WORK

Mr. Jason Holloway
The Rev. Eduardo A. Andrade
Mr. Timothy Frey

Dr. David Hamarich
Mr. William Jenkins, Jr.

ADJUNCT MEMBERS

The Rev. David S. Ayres
The Very Rev. Gerald S. McLynn
The Rev. Chiron P. Thompson
Mrs. Barbara Hamarich
Mr. Steven Hoopes

Miss Jaime Kester
Mr. Michael Laur
Miss Susan Miller
Miss Alice K. Riches
Mr. David Tracht

PROGRAM

Mrs. Bonnie C. Abboud
The Rev. Frank M. Spadafora
Mrs. Eileen Keating

Mr. E. Earl Shisler, Jr. @
Mr. Richard Williams

CHRISTIAN EDUCATION

The Rev. Dr. Robert W. Bowman
The Rev. Stephen D. Cox
The Rev. John Heaton

Mr. Steven K. Hoopes
Dr. Robin Headman
Mrs. Barbara J. Riches

PUBLIC RELATIONS

The Rev. Dr. Wayne A. Headman
The Rev. Karl M. Heckert
The Rev. Jonathan S. Riches

Mrs. Linda Dent
Mr. Thomas Jennings

EVANGELISM, CHURCH GROWTH AND DEVELOPMENT

The Ven. Jon W. Abboud
The Very Rev. Eduardo A. Andrade
The Rev. Canon David L. Hicks
The Rev. Dr. Robert W. Bowman
The Rev. Gregory J. Miller

The Rt. Rev. Leonard W. Riches,
ex officio
Mr. E. Earl Shisler, Jr., @
ex officio

[This committee embodies three committees formerly appointed separately:
Evangelism; Church Extension; and Church Growth]

******* SPECIAL COMMITTEES *******

A HISTORY OF THE DIOCESE

Mrs. Danae L. Smith
The Rev. Dale Crouthamel
The Rev. Michael D. Fitzpatrick
The Rev. Jonathan S. Riches

MINISTERS' SALARIES

_____ The Ven. Jon W. Abboud
The Rev. Matthew P. Harrington
The Rev. William T. Kump

Mr. Richard Storrer
Mr. Charles W. Twining, Jr.

MINISTRY TO MEN

The Rev. Dr. Robert W. Blum
The Rev. Cedric R. Benner
The Rev. William T. Kump

The Rev. Belgrave Pelle
The Rev. Christopher Pierce

SPIRITUAL GROWTH AND NURTURE

The Rev. Gregory J. Miller
The Very Rev. Eduardo A. Andrade
The Rev. Canon David L. Hicks
The Rev. William A. Jenkins, Sr.
The Very Rev. Gerald S. McLynn

Rev. Christopher Pierce
Mrs. Lisa Hicks
Mrs. Kimberly Jenkins
Mrs. Stacy Pierce
Mrs. Barbara J. Riches

MUSTARD SEED FARM

The Rev. Richard W. Workowski
The Rev. Jonathan S. Riches
Dr. David Hamarich

Mrs. Dawn Mitchell
Dr. Barbara J. West

FOREIGN MISSIONS

The Rt. Rev. Robert H. Booth
Mrs. Jean Booth
Mrs. Sue Bretherick

Mrs. Nancy J. Fleischer
Mrs. Susan Higham
Dr. Barbara J. West

SHORT-TERM MISSIONS

Mrs. Susan Higham
The Rev. Ronald D. Bretherick
____The Rev. Richard K. Walters
____Mr. Charles W. Twining Jr.

DIOCESAN COMMITTEE ON WOMEN'S WORK

Mrs. Joan Workowski	Mrs. Dawn Mitchell
Mrs. Karen Baird	Mrs. Elisabeth P. Riches
Mrs. Sarah Benner	Mrs. Elaine Simmons
Mrs. Barbara Hamarich	Mrs. Diane Wright
Mrs. Kimberly Jenkins	

OFFICIAL AUDITOR

Mr. Irby Johnson, CPA

MINUTES

November 4, 2004
MORNING SESSION

The One Hundred Twenty-fourth Council of the Diocese of the Northeast and Mid-Atlantic of the Reformed Episcopal Church convened on Thursday, November fourth, 2004, at 10:30 a.m. at Emmanuel Reformed Episcopal Church, Pipersville, PA. The service of Holy Communion was presided over by the Most Rev. Leonard W. Riches, Ordinary of the Diocese of the Northeast and Mid-Atlantic. The Rt. Rev. Royal U. Grote and the Rev. William G. Garrison assisted. The Rev. Cedric R. Benner, Rector of St. Luke's Reformed Episcopal Church, New Providence, NJ delivered the Homily.

Preliminary proceedings to organize the Council took place at Emmanuel Church. The Rev. William G. Garrison, Jr. officially greeted the Council members and gave direction to the attendees. There were ninety in attendance qualifying to vote at the proceedings. The Secretary confirmed a sufficient number present to constitute a quorum, the Roll having been taken as the Clergy, Delegates, and Alternates arrived. The morning offering in the amount of \$2,072 was designated as alms, and assigned to the relief of victims of recent hurricanes in the Anglican Province of the West Indies.

After the scheduled Reading Period, Bishop Riches declared the Council in session at 3:00 p.m. and asked for prayer before calling for the Report of the Committee on Credentials.

REPORT OF THE COMMITTEE ON CREDENTIALS

One Hundred Twenty Fourth Council of the
Diocese of the Northeast and Mid-Atlantic
of the Reformed Episcopal Church

Dear Fathers and Brethren,

The Committee on Credentials exists to review the filed credentials of each parish in accordance with Title II, canon IV, section one. Its membership was made up of the following: the Rev. William A. Jenkins, Sr. Rev. Gerald S. McLynn, and Mrs. Kimberley D. Jenkins.

The committee met prior to the council and assembled this morning to review all certificates submitted to the Committee by lay delegates and parishes of the Diocese. All were found in order conforming with the Titles and Canons of the Diocese of the Northeast and Mid-Atlantic of the Reformed Episcopal Church.

Of Thirty-one parishes, twenty-five reported. The Following Parishes made no report:

St. Luke's Bishop Hoffman,
Christ the King,
First Church,
Covenant Church,
St. Mark's Church,
St. Michael's Church.

Of the twenty-five reporting, the following four parochial certificates contained irregularities:

St. Stephen's - no addresses for delegates,
St John's by-the-Sea - no delegates or alternates elected,
Trinity Church - only one delegate and alternate listed, no addresses,
Bishop Cummins - listed eight delegates but only four alternates.

All irregularities have been reviewed and corrected.

The Committee recommends the following:

That all delegates and Alternates properly certified be seated as members of the 12th Council of the Diocese of the Northeast and Mid-Atlantic.

The Committee wishes to gratefully acknowledge Mrs. Bonnie C. Abboud for her cheerful helpfulness and patience without which the Committee could not fulfill its duties.

Respectfully Submitted,

Rev. William A. Jenkins, Sr.

ROLL CALL

(*indicates attendance at one or more sessions)

November 4, 2004

OFFICERS OF THE DIOCESE

*The Rt. Rev. Leonard W. Riches
*The Rev. Canon David L. Hicks
The Rt. Rev. Robert H. Booth

*Mr. E. Earl Shisler, Jr.
*Mrs. Bonnie C. Abboud

MEMBERS OF THE COUNCIL BY VIRTUE OF POSITIONS ON COMMITTEES AND BOARDS OF THE DIOCESE

*Mr. Richard E. Baird
*Mr. Elijah Barnes
*The Rt. Rev. Daniel G. Cox
*Frederick Ganjon, Esq.
*Mrs. Barbara Hamarich
*Mrs. Mary Ann Ludwig

*Mr. John McClure
*Mr. Edward Meharg
*Mr. Matthew Mitchell
Richard W. Stevens, Esq.

CLERGY (*Refer to Directory of Clergy in APPENDIX.*)

LAY DELEGATES AND ALTERNATES

Delegates

Alternates

BALTIMORE, MD

Emmanuel Church--The Rev. William A. Jenkins, Sr., Rector

Mr. Thomas Parsley.
*Mrs Kimberly Jenkins

Mr. Kenneth Lipka
Mrs. Pamela Lipka

Faith Church--The Rev. William A. Jenkins, Sr., Rector

*Mr. Paul Hahn
*Mrs. Yvonne Hahn

Mr. Henry Thorn
Ms. Chee Cox

BASKING RIDGE, NJ

Covenant Chapel--The Rev. Gregory J. Miller, Rector

*Mr. Ronald E. Riches
*Mrs. Trudy Gelfand

Mr. Mark Oranchak
*Mrs. Lori Miller

BROCKTON, MA

Church of the Good Shepherd--The Rev. Eduardo A. Andrade, Rector

Ms. Regina Cohen
*Mrs. Linda Schmuck

Mr. Gus Bouldry
Mrs. Edna Bouldry

Delegates

Alternates

BRONX, NY

St. Mary's Church--The Rev. Belgrave Pelle, Rector

*Mr. Rupert Jeremy
Mr. Lauchland Jones

Ms. Velma Woodly
Ms. Centinella Solomon

CATONSVILLE, MD

@ Bishop Cummins Memorial Church--The Rev. Francis E. Tennies, Interim Rector

Mr. Nelson Smith
Mrs. Jane Smith
*Mr. Charles Mundruff
*Ms. Cheryl Mundroff
Mr. Don Shipley
Mrs. Joyce Shipley
*Mr. Stan Czajkowski
*Mrs. Maria Czajkowski

* Mr. Bill Dunn
* Mrs. Sandy Dunn
Mr. Paul Czajkowski
Mrs. Saralee Czajkowski

COLLINGDALE, PA

Grace Church--The Rev. Michael D. Fitzpatrick, Rector

*Mr. William F. Kozma
Miss Miriam Brownlowe

Mr. William Wilmot
Mrs. Myrtle Wilmot

ELDERSBURG, MD

St. Stephen's Church--The Rev. Eric Jorgensen, Rector

*Mr. Dennis Howard
*Mrs. Terrie Howard
*Mr. Todd Routson
*Mrs. Laura Routson

Mrs. Bobby Jorgenson
Mr. William Moores
Mr. Donald Brown
Mrs. Nikki Brown

HARRISBURG, PA

St. Michael's Church--The Rev. Karl M. Heckert, Rector

*Mr. Jack Simmons
*Ms. Linda Pearson

Mr. Mickey Simmons
*Mr. Charles Pearson, Jr.

HAVERTOWN, PA

St. Matthew's Church--The Ven. Jon W. Abboud, Rector

*Mr. Gregory R. Wright
*Dr. Barbara J. West

Mrs. Helena Wright
Mr. Michael J. Barber

HAVRE-DE-GRACE, MD

Grace Church--The Rev. Gerald S. McLynn, Rector

*Mr. William Molali
*Ms. Shirley Isbaugh

Mr. Bill Rankin, Jr.
Mr. Ralph Ahrens, III

Delegates

JERSEY CITY, NJ

Church of Our Redeemer--The Rev. John Milligan, Vicar

*Mr. George Cooper

*Mr. Norris Gadsen

LYNCHBURG, VA

New Covenant--The Rev. Edward Hopkins, Rector

* David Doughty

* Cynthia Finocchiaro

MT. LAUREL, NJ

Providence Chapel--The Rev. Frank M. Spadafora, Rector

*Mr. Jack Ross

Mr. James Levister

NEWARK, DE

Trinity Church--The Rev. John M. Campbell, Rector

*Mr. John Hendershot

NEW PROVIDENCE, NJ

St. Luke's Church--The Rev. Cedric R. Benner, Rector

*Mr. Alan Wright

*Mrs. Dianne Wright

NEW YORK, NY

@First Church--The Rev. Matthew P. Harrington, Rector

*Mr. Victor Peters

*Mr. William Brauer

*Mrs. Thelma Perkins

*Mrs. Ethel Brauer

ORELAND, PA

St. Paul's Church--The Rev. Canon David L. Hicks, Rector

*Dr. Stepen Fearheller

*Ms. Theresa Fetko

PHILADELPHIA, PA

@Christ Memorial Church--No Rector

* Ms. Ella Tucker

* Mr. Steven Kpou

Church of the Atonement--No Rector

Ms. Lainey Finck

Alternates

Ms. Richiedene Cooper

Mr. William Marion

John Gardner

*Pat Smith

*Mr. Richard Williams

Mrs. Carol Spadea

Mrs. Lisa Campbell

Mr. George Dauber

Mrs. Patricia Dauber

Mr. John Schwebach

Mr. Robert Ellis

Ms. Joyce McLean

Mrs. Emily B. Ellis

Ms. Ruth Cope

Ms. Lynnanne Fearheller

*Ms. Lynda Dent

Mr. Frances Coleman

*Mrs. Christine Specht

Delegates

Alternates

Church of the Messiah--The Rev. Chiron Thompson, Vicar

Mr. Ezekiel Akwei
*Mrs. Karen Baird

Mr. Samuel Jordan
Mrs. Elaine Simmons

St. Luke's/Bp. Hoffman Memorial Church--The Rev. Richard K. Walters, Rector

*Mr. Gerald Higham
*Mrs. Susan Higham

Mrs. Donna Walters
Mr. Charles Twining, Jr.

PIPERSVILLE, PA

Emmanuel Church of Four Brooks--The Rev. William G. Garrison, Jr., Rector

*Mr. Leroy Poore
*Mrs. Beth Nichols

Mr. Dan Vaughn
*Mrs. Irene Gerhartz

QUAKERTOWN, PA

Church of the Redemption--The Rev. Robert N. McIntyre, Rector

Mr. Joseph T. Busfield
Mrs. Lois Busfield

Mr. James C. Busfield
Mrs. Jean Booth

RYDAL, PA

St. Mark's/Memorial Church of Our Redeemer--The Rev. Richard W. Workowski, Rector

*Mrs. Lorraine Roddy
*Mr. Patrick Roddy

Mr. Henry Everett
Mr. Joseph H. Busfield

SCRANTON, PA

Grace Church--The Rev. Ronald Bell, Rector

*Mr. James Kester
*Mrs. Jamie Kester

Mr. Ronald Burdick
Mrs. Jean Mehne

SOMERVILLE, NJ

Emmanuel Church--No Rector

*Mr. Thomas Jennings
*Mr. Gordon Tiner

* Mr. Frank Beitz
Mrs. Ruth Beitz

VENTNOR CITY, NJ

Church of St. John's by-the-Sea--The Rev. Ronald D. Bretherick, Rector

NO DELEGATES ELECTED

NO ALTERNATES ELECTED

WARMINSTER, PA

St. Philip's Church--The Rev. Jonathan S. Riches, Rector

*Mr. Paul Pillsbury
*Mrs. Alice Pillsbury

Mrs. Elisabeth Riches
Mr. David Watts

The Report of the Committee on Program was presented by the Rev. William G. Garrison. It was moved and seconded the Report be accepted as presented adopting the recommendations therein. The motion carried.

REPORT OF THE COMMITTEE ON PROGRAM

To the One Hundred Twenty-third Council
of the Northeast and Mid-Atlantic Diocese
of the Reformed Episcopal Church

Dear Brethren:

The 124th Diocesan Council began on Thursday, November 4, 2004, at 9:00 a.m. with registration followed by the Service of Holy Communion at 10:30 a.m. The Rev. Cedrick R. Benner delivered the sermon. Bishops Leonard W. Riches and Royal U. Grote, Jr. and the Rev. William G. Garrison, *Rector of Emmanuel Reformed Episcopal Church at Four Brooks, Pipersville, PA*, participated in the Service.

The Rev. Canon David L. Hicks served as Officiant, for the Friday Morning Prayer Service at 9:30 a.m. The Rev. Christopher D. Pierce, Rector of Emmanuel Reformed Episcopal Church in Sommerville, NJ, preached. Mr. Ronald E. Riches was the leader of an all-Diocesan choir.

The Committee's gratitude is extended to Emmanuel Reformed Episcopal Church and her members for hosting the 2004 Council. The hospitality felt and efficiency experienced are noted with appreciation. The Council Schedule is included in the packets distributed at registration.

It should be noted the distribution of literature or printed materials and the setting up of displays are limited to canonical agencies of the Reformed Episcopal Church. All other materials and displays must be approved by the Program Committee.

Unfinished Business, New Business, and matters of importance may be presented, at the discretion of the Chair, one-half hour following the convening of the business session on Friday morning.

The Program Committee makes the following motions: 1) That the participating bishops of other dioceses be awarded full entertainment and privileges of the house; all deacons in charge of parishes be awarded full membership with voting privileges; and all official candidates for ministry be awarded corresponding membership of this Council; 2) that The Rev. Francis Tennes, Interim Rector of Bishop Cummins Memorial Reformed Episcopal Church be awarded corresponding membership of this Council; 3) that the Council's preachers as well as their wives and the wives of all participating bishops of other dioceses be awarded full Council entertainment; 4) that the Order of Business, as distributed to the Council's delegates/alternates, be adopted; 5) that the 124th Council, in conformity with Article 6, Section I of the Constitution, adopt the "Rules of Order" to govern the proceedings of all official bodies of the Reformed Episcopal Church, as distributed to the delegates/alternates of the Council.

Respectfully submitted,

Bonnie C. Abboud (Mrs.), Chairman

It was moved and seconded that the recommendations of the program committee be received and adopted. The motion carried.

The Rev. Rev. R. Charles Gillin assumed the Chair in order for the President to present his Report. It was moved and seconded Bishop Riches' Report be received adopting the recommendations therein. The motion carried with a rising vote of thanks.

REPORT OF BISHOP LEONARD W. RICHES

To the One Hundred Twenty-fourth Council
of the Diocese of the Northeast and Mid-Atlantic
of the Reformed Episcopal Church

Dear Brethren:

These sessions of the 124th Council, meeting in Emmanuel Church, Pipersville, Pennsylvania, mark a significant point in the tenure of my service to Christ in this portion of His church. On November 7, 1974, the 94th Council of the New York and Philadelphia Synod of the Reformed Episcopal Church, meeting in the recently completed facilities of Emmanuel Church of Four Brooks, voted to elect me to the episcopate. I am sincerely grateful to the rector, wardens, vestry and congregation of Emmanuel Church for hosting the 124th Council of the Diocese on this thirtieth anniversary occasion of that episcopal election. And having that in view, I experience a special sense of privilege and gratitude in offering to you the report which follows, in summary of my activities in the work of the episcopal office in this diocese throughout the past year.

CONFIRMATIONS: In connection with nineteen episcopal visitations to the parishes and missions of the diocese, seventy-six persons have been presented to me for the laying-on of hands in the historic rite of Confirmation. The schedule of those visits, as well as the number of those confirmed on each occasion, is as follows:

January 4	Emmanuel Church, Somerville, NJ	Four
January 24	Christ Memorial Church, Philadelphia, PA	None
March 7	Bishop Cummins Memorial Church	None
April 25	Grace Church, Collingdale, PA	Four
May 2	St. Paul's Church, Oreland	Six
May 8	Church of the Messiah, Philadelphia	None
May 9	St. Matthew's Church, Havertown, PA	Four
May 16	St. Michael's Church, Enola, PA	Seven
May 23	St. Mary's Church, Bronx, NY	Eighteen
June 13	Covenant Chapel, Basking Ridge, NJ	Four
June 20	St. Luke's Church, New Providence, NJ	One
June 27	Providence Chapel, Mt. Laurel, NJ	One
July 11	Emmanuel Church, Somerville, NJ	None
September 12	Holy Trinity Church, Fairfax, VA	Nine
October 3	New Covenant Church, Lynchburg, VA	Five

October 17	Emmanuel Church, Pipersville, PA	None
October 24	Christ Memorial Church, Philadelphia, PA	Ten
October 24	Grace Church, Collingdale, PA	Two
October 31	St. Philip's Church, Warminster, PA	One

The Rt. Rev. Daniel G. Cox resumed active status as Assistant Bishop, with the concurrence of the Standing Committee, in order to assist in fulfilling the calendar of parish visitations during the past year. His episcopal report will add to the number of persons confirmed in the diocese since the sessions of the One Hundred Twenty-third Council in November, 2003.

ORDINATIONS TO THE DIACONATE: On Saturday, January 24, 2004, at 2:00 p.m., in Christ Memorial Church, Philadelphia, PA, I ordained Roger Wolcott Converse deacon. The candidate was presented by the Rev. Canon David L. Hicks. The Litany was read by the Ven. Jon W. Abboud. The Rev. Barton L. Craig served as Epistoler. The sermon was delivered by the Rev. Dr. Geoffrey C. Hubler. The Rev. Mr. Converse has been called to assist in ministry at Christ Memorial Church.

On Saturday, May 8, 2004, at 4:00 P.M., in the Church of the Messiah, Philadelphia, PA, I ordained Richard Ewing Baird deacon. The candidate was presented by the Rev. Michael D. Fitzpatrick. The Rev. Jonathan S. Riches read the Litany. The Epistle was read by the Rev. Chiron P. Thompson. The Rev. Canon David L. Hicks delivered the homily. The Rev. Mr. Baird has been called to assist in the ministry of the Church of the Messiah.

RECEPTION OF PRESBYTER: Effective December 9, 2003, I received the Rev. Gerald Jones by Letter Dimissory from the Traditional Protestant Episcopal Church in the United States, he having sustained the canonical examination for presbyter's orders on that date. The Rev. Mr. Jones had received a call to assist the Rev. Belgrave Pelle in ministry at St. Mary's Church, Bronx, New York.

RECEPTION OF DEACON: On June 29, 2004, I received the Rev. Robert T. Pardon as a deacon in the Reformed Episcopal Church, by Letter Dimissory from the National Association of Congregational Christian Churches, he having sustained the canonical examination for deacon's orders on that date. The Rev. Mr. Pardon serves as Executive Director of the New England Institute of Religious Research in Lakeville, Massachusetts. He will assist the Rev. Eduardo A. Andrade in ministry at Good Shepherd Church, Brockton, Massachusetts.

DISMISSAL OF PRESBYTER: Effective May 12, 2004, I transferred the Rev. Gerald Jones by Letter Dimissory to the Traditional Protestant Episcopal Church in the United States, he having come to the conviction that he was more compatible with the tradition and ethos of that jurisdiction.

RENUNCIATION OF MINISTERIAL ORDERS AND RESIGNATION FROM OFFICE: Effective November 30, 2003, I accepted the resignation of Gregory K. Hotchkiss as Suffragan Bishop of the Diocese of the Northeast and Mid-Atlantic, and the renunciation of his ministerial orders in the Reformed Episcopal Church, he having notified me of these actions by letter under that date.

INSTITUTION: On July 11, 2004, at 4:00 P.M., in Emmanuel Church, Somerville, New Jersey, I installed the Rev. Christopher D. Pierce as rector. The homily was delivered by the Rev. Canon

David L. Hicks. The service, which included both a choral anthem and a musical selection by the handbell choir of Emmanuel Church, was followed by a delightful reception in the parish hall.

WEDDINGS: On Saturday, November 22, 2003, at 4:00 P.M., in the Dwight Chapel on the campus of Yale University in New Haven, Connecticut, it was my special joy to officiate at the marriage of my nephew, David Roderick Riches, to Karen Ann Abbate. David is the son of Mr. and Mrs. Ronald E. Riches, members of Covenant Chapel, Basking Ridge, New Jersey. The couple make their home in Connecticut.

On Saturday, February 21, 2004, at 4:00 P.M., in St. Thomas Episcopal Church, Houston, Texas, 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, Texas.

MEMORIAL SERVICES: On September 23, 2004, in Milford, New Jersey, I conducted memorial services for Mrs. 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, Pennsylvania, 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 the Reformed Episcopal Seminary, and Professor of Anthropology and Missions at Eastern University in St. David's, Pennsylvania. Interment was in Frenchtown Cemetery.

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 E. Earl Shisler, Sr., both of whom were active members 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, E. Earl Shisler, Jr., is a Trustee and Treasurer of the Diocese, and Rector's Warden of Emmanuel Church, Pipersville, Pennsylvania.

SPECIAL OCCASIONS: On December 24, 2003, at 7:45 P.M., in Covenant Chapel, Basking Ridge, New Jersey, I participated in the traditional Anglican Service of Lessons and Carols. It is my great privilege to be invited to share annually in this beautiful service in the parish where the Rev. Gregory J. Miller serves as rector, and where my brother, Mr. Ronald E. Riches, is choirmaster.

On May 7, 2004, my wife and I participated in the annual Women's Day gathering at the Williamson Restaurant, Horsham, Pennsylvania. It was my privilege to bring greetings to the women assembled for the occasion, as well as to express gratitude on behalf of the church at large for the dedicated effort and stewardship devoted by the women of the church to our agencies of mission and ministry, both in this country and abroad.

DENOMINATIONAL FUNCTIONS: In conjunction with my service as Bishop Ordinary of this diocese, I have participated in three meetings of the Council of Bishops during the past year. In my capacity as Presiding Bishop of the Reformed Episcopal Church, it was my responsibility to preside

over each of these sessions. The first of our meetings was held on January 14-15, 2004, at the University Radisson Hotel in Orlando, Florida, and was hosted by St. Alban's Cathedral (APA), in Oviedo, Florida. In connection with these sessions, I also participated in a meeting of the APA / REC Unity Committee, held at the University Radisson Hotel, and conducted under the joint chairmanship of the Rt. Rev. Royal U. Grote, Jr., and the Rt. Rev. Richard Boyce. The second of our gatherings was held from April 14-17, 2004, in the Church of the Holy Communion, Dallas, Texas, where the Rt. Rev. Ray R. Sutton serves as rector. Our third series of meetings was held from October 5-9, 2004, in Summerville, South Carolina, where the headquarters of the Diocese of the Southeast is located. In both April, 2004, and October, 2004, meetings of the General Committee, as well as of other boards and agencies of the General Council, were held in conjunction with the sessions of the Council of Bishops, enabling us to coordinate and facilitate the progress and growth of our work throughout the Reformed Episcopal Church.

On January 13, 2004, at the University Radisson Hotel in Orlando, Florida, I participated in a trilateral meeting of representatives from the Reformed Episcopal Church, the Episcopal Church, and the Anglican Province of America. These sessions represent a continuing 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. They also constitute a fulfillment of 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 from our own diocese, 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 General Council Committee on Inter-church Relations, participated with me in representing the Reformed Episcopal Church in these meetings. During the course of our discussions, representatives of the Reformed Episcopal Church, and of the Anglican Province of America, clearly established the fact that the actions of the General Convention of the Episcopal Church in August, 2003, followed by the consecration of a practicing homosexual to be Bishop Co-adjutor of New Hampshire in November, 2003, mandated that any future dialogue in which we might engaged would, of necessity, have to be conducted with those in the Episcopal Church who share with us similar biblical/theological convictions: e.g., with the Network of Anglican Communion Dioceses and Parishes. It was noted that the commission established by the Archbishop of Canterbury to recommend a response by the Anglican Communion to the actions of both the Episcopal Church in the United States and the Anglican Church of Canada, was scheduled to release its report (i.e., the so-called *Windsor Report*) in October, 2004. It was agreed that another trilateral session be scheduled following release and review of the *Windsor Report*. That meeting will likely take place in January, 2005.

DIOCESAN COUNCILS: In the discharge of the responsibilities of my office as Presiding Bishop, and as a representative of this diocese to the other dioceses of the Reformed Episcopal Church, I regularly schedule my attendance at one or more of the annual synods of these other dioceses during the course of the year.

On February 19-20, 2004, I participated in sessions of the annual synod of the Diocese of Mid-America, hosted by Holy Trinity Church, Houston, Texas. 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 16-18, 2004, I attended the sessions of the 32nd Annual Council of the Diocese of the Southeast, held in New Israel Church, Charleston, South Carolina, where the Rev. Willie J. Hill, Jr., serves as rector. The Rt. Rev. James C. West, Sr., presided over all business sessions. At his gracious invitation, I was privileged to deliver the sermon at the opening service of Holy Communion on the morning of September 16th, and to deliver the charge to the clergy, wardens, and vestry members in conjunction with the concluding Council Eucharist on Saturday, September 18th.

PARISHES AND VESTRIES: In fulfilling the responsibilities of episcopal oversight throughout the year, I frequently meet, confer, or correspond with members of the clergy, with wardens and vestries, with local congregations and individual parishioners, as needs may dictate and circumstances may require. I am faithfully and capably assisted in all of this by the Rev. Canon David L. Hicks, Canon to the Ordinary, and by the Ven. Jon W. Abboud, diocesan Archdeacon.

Particular needs in the diocese have required special activity and effort in this regard during the past year. On Sunday, March 7, 2004, Archdeacon Abboud and I visited Bishop Cummins Memorial Church, for the purpose of responding to numerous questions posed by members of the congregation regarding matters of Reformed Episcopal distinctives and practice. On that occasion, I served as celebrant for the morning Eucharist, and Archdeacon Abboud was the homilist. Following morning worship, we devoted several hours to meeting with the congregation, responding to their questions and concerns by means of an audio-visual presentation which Archdeacon Abboud had carefully prepared, as well as through both formal and informal oral presentation. Extensive communication and correspondence both preceded and followed this lengthy visit with the people of Bishop Cummins Memorial Church. On June 30, 2004, at 7:00 P.M., I was back in Catonsville, Maryland, to preside over a meeting of the congregation of Bishop Cummins Memorial Church, called for the purpose of electing members to the vestry and authorizing the sale of a piece of property owned by the church. On July 1, 2004, at 7:00 P.M., I presided over the organizational meeting of the Pastoral Search Committee of Bishop Cummins Memorial Church.

On August 3, 2004, at approximately 10:30 P.M., the congregation of Christ Memorial Church, Philadelphia, Pennsylvania, experienced the catastrophic collapse of the 170-foot high steeple of the historic church building at 43rd and Chestnut Streets where the congregation has met for worship and carried out its ministry since 1887. In the providence of God, and by His grace, there was neither loss of life nor physical injury to anyone as a result of the collapse of the tower. However, the devastating impact of this event on the life and ministry of Christ Memorial Church has, of necessity, involved the mutual participation of representatives of both the diocese and of the General Council in assisting the congregation with the needs and circumstances consequent to the tower's collapse. In that regard, I met with the vestry of Christ Memorial Church on August 25, 2004. Subsequently, on October 20, 2004, I presided over the first meeting of a special committee, whom I appointed at the direction and authorization of the General Committee of the General Council, to oversee and address the multi-faceted issues and needs which now face the congregation, the diocese, and the Reformed Episcopal Church at large, as a consequence of the devastating collapse of this historic building. This special committee is comprised of two members of Christ Memorial Church, two

representatives of the Board of Trustees of the Diocese, and two members of the General Committee of the General Council. As the process of dealing with this immense problem continues, the ministry of Christ Memorial Church and its parish school, Christ Academy, are being carried out under the kind and generous auspices of Grace Church, Collingdale, Pennsylvania, where the two congregations currently worship and serve as one, and where the classes and academic program of Christ Academy are being held.

COMMITTEES: I confine my reporting to involvements directly related to my responsibilities in the oversight and care of this diocese. I have presided at three stated meetings of the Board of Trustees of the diocese and at one meeting of its Executive Committee. I presided over two meetings of the Standing Committee. I have attended two meetings of the Board of Directors of our diocesan Theological Seminary and participated in one meeting of the Committee on Nominations. I sat as chairman at each of the Canonical Examinations for Holy Orders as reported by the Board of Examining Chaplains.

THEOLOGICAL EDUCATION: I continue to serve as Chancellor of the Theological Seminary of the Reformed Episcopal Church in this diocese and as a member of its Board of Directors. In my ongoing capacity as Professor of Theology and Liturgics, I am scheduled to teach courses in *The Thirty-nine Articles of Religion* and in *Liturgics* during the ten-week Advent Quarter (late November through the end of February) of each academic year in which these courses are required in the curriculum.

ANGLICAN CONVERGENCE AND REALIGNMENT: The continuing ferment throughout the Anglican Communion, occasioned by a radical departure from historic faith and order by many in some of her jurisdictions, has continued to motivate faithful Anglicans world-wide to continue to build networks of relationship and common mission, in order to bear effective witness to the Gospel and to build the Kingdom of Christ. As Reformed Episcopalians, called by our founding bishop, the Rt. Rev. George David Cummins, to “*build again the old waste places and raise up the foundations of past generations*”, we remain actively involved in those efforts.

On November 30, 2003, in Orlando, Florida, I was elected to serve as Chairman of the Board of Directors of *Anglicans United*, an organization which seeks to draw together faithful Anglican Christians, regardless of jurisdictional affiliation, in order to strengthen our witness to the world, to mobilize for more effective mission, and to encourage one another in the struggle to “hold the faith once delivered to the saints”. In addition to the meeting on November 30, 2003, I participated in two other meetings of the Board of Directors of *Anglicans United*: one on March 31, 2004, at the Nassau Beach Hotel in Nassau, Bahamas; and the other in Summerville, South Carolina, on October 7, 2004.

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. Our sessions 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. The main concept which it 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.

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 Moock, 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 Attwood, director of the Ekklesia Society, 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 the Ekklesia Society, 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 world-wide 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 (which embraces all of South America, except for Brazil). This meeting was a fruitful step in our developing process of building relationships with the orthodox Anglican Primates and Provinces of the Global South. 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 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.

On October 6, 2004, at the headquarters of the Diocese of the Southeast in Summerville, South Carolina, I chaired a meeting of the Council of Bishops of the Reformed Episcopal Church with representatives of the Anglican Mission in America. Over the past several years we have held several conversations with this newly-organized mission outreach of the Anglican Provinces of Rwanda and Southeast Asia, as part of our effort to establish and maintain communication and relationship among Christians in the Anglican tradition who seek to remain faithful to the apostolic faith.

On October 10, 2004, in Houston, Texas, I was pleased to respond to the invitation of the Most Rev. Peter J. Akinola, Primate of All Nigeria, 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 Co-adjutor 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, we have established a commission which will meet twice during the next four months, with the objective of defining the way forward in establishing a formal relationship between the Anglican Province of Nigeria and the Reformed Episcopal Church. The first of these meetings is scheduled to take place December 5-6, 2004, in Summerville, South Carolina. The second meeting is expected to be held in Nigeria during the month of February. I have 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. The Church of Nigeria will be represented by the Rt. Rev. Matthew O. Owadayo, and by the Rt. Rev. Ikechi N. Nwosu.

APPRECIATION: I here record my sincere appreciation to those who participate with me in the tasks that are related to episcopal oversight and administration in the diocese. During this past year, I have been rendered invaluable assistance by the Rev. Canon David L. Hicks, and by the Ven. Jon W. Abboud, in their respective capacities as Canon to the Ordinary and as Archdeacon. In addition, the Rt. Rev. Daniel G. Cox voluntarily resumed active status as Assistant Bishop in the diocese, with the concurrence of the Standing Committee, in order principally to provide care and oversight for our six parishes in the state of Maryland. In addition to fulfilling those responsibilities, Bishop Cox has willingly given himself to other needs and opportunities in diocesan life as well. Mrs. Bonnie C. Abboud continues to fulfill the responsibilities of administrative coordinator in the Diocesan Office in Blue Bell, Pennsylvania, with sacrificial dedication and commitment. The contribution which she makes offers much needed continuity and stability in virtually every aspect of our work, given the scheduling constraints and travel demands that relate to my service, not only as Bishop Ordinary of the Diocese, but as Presiding Bishop of the Reformed Episcopal Church.

EPISCOPAL OVERSIGHT IN THE DIOCESE DURING THE NEXT YEAR: I am sincerely grateful for the understanding and cooperation demonstrated by the clergy and congregations of the

diocese in view of the limitations imposed upon us by the sudden and unanticipated resignation of Gregory K. Hotchkiss, effective November 30, 2003, leaving us without a Suffragan Bishop to assist in the episcopal oversight and administration of the diocese. That limitation required me to notify every parish, by letter dated January 26, 2004, of the necessity to implement the provisions of Canon 16, Section 2(a), which stipulates that *“Every Bishop or Missionary Bishop shall visit the Congregation in his Diocese or Missionary Diocese at least once every three years....”* While the usual objective of our episcopal oversight is to schedule an annual visitation to each parish, the constraints of the past year have required that episcopal visits be limited to those parishes which have had a class of confirmands to be presented, or where there has been some other specific need for episcopal ministry, such as an ordination to the diaconate or presbyterate, or the institution of a new rector. It should be noted that despite the fact that the 124th Council of the Diocese is being called to elect a Bishop Co-adjutor during these current sessions, canonical requirements will prevent us from having a new bishop in place until July, 2005, at the earliest. Any election of a bishop by a diocese must be ratified by vote of the General Council, which is next scheduled to meet June 22-24, 2005, in Orlando, Florida. It should further be noted that the Rt. Rev. Daniel G. Cox submitted to the Bishop and Standing Committee, at their meeting on October 19, 2004, the request that he be returned to retired status effective with the beginning of the new diocesan year. That request is most certainly fully understandable, and has, indeed, been granted. Accordingly, it will be necessary for us to continue to operate within the framework of the same limitations and constraints throughout most of the next diocesan year as we have been required to do during the year that has passed. That is to say, episcopal visitations will, of necessity, be confined to those parishes where candidates are to be presented for Confirmation, or where there is some other specific need for episcopal ministry. I trust that we will continue to have your full understanding, support, and cooperation as we continue to operate within the parameters of these prevailing, albeit temporary, limitations.

CONVOICATIONS AND DEANS: One of the opportunities offered by Canon 55, which enabled me to appoint a Canon to the Ordinary and an Archdeacon to assist in the work of the diocese two years ago, makes further provision as follows:

(b) *“Deans of Convocation of 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 the 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 Co-adjutor, 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....”*

I brought to the attention of the Standing Committee, at their meeting on February 24, 2004, the fact that for the foreseeable future, the headquarters of the Diocese of the Northeast and Mid-Atlantic can

be expected to be located in southeastern Pennsylvania. Thus, the geographic areas which lie well north, south, and west of the Philadelphia metropolitan area, will remain relatively distant from the diocesan headquarters. Therefore, my sense is that it would serve us well, not merely in view of the leadership constraints of the present, but in prospect of our continuing effort to cultivate and nurture our life and mission throughout the diocese for years to come, to designate Convocations or Deaneries. Designations and appointments would be made for certain existing regions of our diocese at the present time, with the prospect of other appointments potentially to follow, as our diocese continues to expand and develop. The Standing Committee acted to approve this proposal.

Accordingly, I herewith make the following designations and appointments, to take effect immediately:

- Convocation of New England – The Very Rev. Eduardo A. Andrade, Dean
- Convocation of New York and Northern New Jersey – The Very Rev. Cedric R. Benner, Dean
- Convocation of Southeastern Pennsylvania and Southern New Jersey – Presently assigned to the direct oversight of the bishops(s)
- Convocation of Delaware and Maryland – The Very Rev. Gerald S. McLynn, Dean
- Convocation of Virginia – The Very Rev. Rodney H. Longmire, Jr., Dean

Each of these Convocations may be subsequently denominated by an ecclesiastical title, to be determined in each instance by the bishop, in consultation with the dean.

CANONICAL REPORTS: In conformity with the requirements of Title I, Canon I, Section 2 of the Canons of the Diocese, the following clergy, not retired by reason of age or disability, and not in charge of a parish, or otherwise engaged in the ministry of a parish or mission, or in service to the diocese, have reported to me and are listed as *“in Good Standing”*:

Presbyters: George J. Bundt, Thomas E. Couch, F. Kenneth Fagerheim, Gary C. Hajek, William J. Holiman, Jr., James P. Raun, Mark E. Rudolph, Wayne E. West, Rodney A. Whitacre.

Deacons: Dwight P. Dunlap, Gary Goodlin, Robert O. Littlejohn, David L. Rudolph.

The following men, having failed to report for two or more consecutive years, or as a result of action taken by the Standing Committee of the Diocese, are listed as *“not in Good Standing”*:

Presbyters: Edward Allatt, III, Wayne S. Arndt, Alan D. Bauer, David S. Babikow, Harry G. Dews, Raymond E. Feeck, Douglas W. Hansen, Joseph E. Mahler, Thomas R. May, Joseph H. McBratney, Robert O. Schmid, Richard F. Thompson, David G. Wood.

Deacons: Warren Anderson, Edward J. Ard, Leon Bailey, Marc A. Clauson, Peter

C. Graham-Mist, Samee Solanky, Robert Tuton, D. Philip Veitch.

RECOMMENDATIONS: I recommend that the offering of the morning of the first day of the 124th Council be designated alms, and assigned to the relief of victims of recent hurricanes in the Anglican Province of the West Indies, where the Most Rev. Drexel Gomez serves as Archbishop; and that the offering of the second day of Council be assigned to the work of our diocesan Theological Seminary.

EXHORTATION: “*Always be Prepared to Give an Answer*”

“Always be prepared to give an answer to everyone who asks you to give the reason for the hope that you have. But do this with gentleness and respect....”

– I St. Peter 3:15

Early in 2004 a group of interested parishioners at Bishop Cummins Memorial Church, Catonsville, Maryland, formulated a series of questions relating to various aspects of Reformed Episcopal belief and practice. Those questions formed the basis of a response in the form of an audio-visual presentation which was prepared by the Ven. Jon W. Abboud, and presented to the congregation on Sunday, March 7, 2004. At the same time that Archdeacon Abboud was preparing an audio-visual response to the questions which had been submitted to us, I was engaged in the preparation of an extensive response in written format. Much of the text of that written response was presented orally to the members of the congregation who were present for the meeting which was held following the morning Eucharist on March 7th. However, many parishioners were either unable to be present for that meeting, or to remain until its conclusion.

Consequently, request was made that the prepared written text be provided to the congregation so that it could be posted on the parish web-site, and thus be made accessible to every interested person in the parish. However, by posting the written responses on the parish web-site, the answers which had been prepared became even more widely available. In due course, many people with no direct connection to the parish of Bishop Cummins Memorial Church were communicating to us their sense that these answers, prepared in response to specific and significant questions about our belief and practice as a church, were proving to be of help in addressing issues and in responding to questions which had arisen in their differing spheres of life and service. I was made increasingly aware of the fact that although these responses had been framed in answer to specific questions raised by the people of a particular parish, they offered an unforeseen venue for significantly extended application, and embodied the potential for a much broader constructive influence.

It is in that interest, and with the hope of such extended benefit and usefulness, that I offer the text of these prepared answers in conjunction with my pastoral exhortation to the diocese: *“Always be prepared to give an answer....”*

Throughout the past two decades, we have made significant progress in reclaiming and reaffirming

the distinctives of our heritage as a church 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 a life as a church. With each step forward in the progressive reestablishment of our rich heritage, we have made purposeful attempt to provide a firm foundation for understanding, appreciating, and embracing all that was being reclaimed and affirmed. Yet it is sometimes difficult to reach everyone with the desired information, or to offer that information within a context in which it can be readily understood and embraced. A further effort is made in that regard by offering these responses in the present format. While these answers have been framed to respond to the specific questions and concerns raised under specified categories by the people of just one local congregation, it is my hope that each person who reads these responses will find in them that which helpfully addresses the questions and interests of their own mind and heart. My further hope is that all will find them 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. My desire and intent is that the material offered may be useful in providing answers that effectively address, not only our own individual interests and concerns, but the questions and interests of others. And it is my sincere prayer that this material, offered through this particular format and venue, may serve as an instrument of promoting the peace, unity, strengthening and stability of this particular branch of Christ's church in which we have been brought together as one people, to love and to serve our Lord and Savior Jesus Christ.

1. *The Revised Book of Common Prayer*

The revised Book of Common Prayer is not something which should have come as new or unexpected to anyone in the Reformed Episcopal Church. The process of revision began in the early 1990's and continued through 2002. The 48th, 49th, and 50th General Councils, meeting in 1996, 1999, and 2002 respectively, were called upon to approve the successive sections of the revised Prayer Book which had been completed by the Standing Liturgical Commission, and approved by the Committee on Doctrine and Worship. The revised sections of the Prayer Book to be presented to each General Council were submitted for study and review to every parish throughout the Reformed Episcopal Church well in advance, so that clergy and lay deputies could come to Council, representing the interests of their constituents, and thus be prepared to cast an intelligent and informed vote. Once completed sections of the Prayer Book were approved for first reading by action of General Council, those sections were printed and made available to the parishes for *trial use*. Revisions of the Book of Common Prayer must be approved by *two* General Councils before they are fully approved. That canonical requirement is part of the careful process which ensures that revision of the liturgy will not be done in haste, or without due consideration and care. The process of *trial use* offers opportunity for the services and offices to actually be used throughout the church, in order to discover glitches, to locate typographical errors that may have been overlooked by proofreaders, and to provide opportunity for those who have actually used the services to offer constructive comment and feedback to the Standing Liturgical Commission before those services are submitted to the next General Council for second reading, and thus for final approval.

So it is that the first sections of the Prayer Book to be approved by the 48th General Council in 1996 (including the Daily Offices of Morning and Evening Prayer, the Litany, and the Order for the Administration of the Holy Communion), were published in book form and made available to the parishes *for trial use* from 1997 to 1999. In June 1999 those sections were presented

to the 49th General Council for second reading (i.e., for final approval). That same process has been repeated by actions of the 49th and 50th General Councils, approving newly revised sections of the Prayer Book, and authorizing those approved sections for *trial use*, pending final approval by the next succeeding General Council. In June, 2002, all of the remaining sections of the revised Book of Common Prayer had been completed, and were submitted to the 50th General Council. Those sections were approved, and authorized for *trial use*. The revised Prayer Book is now complete, needing only second and final approval for those sections first acted upon by the 50th General Council. The complete Prayer Book has now been published, and made available to the entire Reformed Episcopal Church.

Let this point then be clearly understood before we proceed any further. ***The revised Book of Common Prayer is not merely the product of a few people in leadership. It is the product of the entire Reformed Episcopal Church, acting in accordance with its established canonical process, over a span of more than a decade. It is a Prayer Book produced by the whole church, for the whole church.*** The principle at stake here relates, not only to the revision of the Prayer Book, but to virtually every matter about which we have received questions. And the issue needs to be clarified before we can proceed with any constructive result. There appears to be, in some of the questions that were posed to us, the implication that those things which are of concern to some in the congregation represent changes which a few people in positions of leadership have somehow foisted upon the entire Reformed Episcopal Church. Any such implication is both untrue and unfair. In point of fact, such a thing would be impossible. All of the major issues around which this series of questions revolves – the revision of the Book of Common Prayer and its implications regarding worship, sacraments, ordained ministry, and the like; the revision of the Constitution and Canons; the process of merger with the Anglican Province of America; and so on – all of these matters have been progressively presented by the appropriate committees, boards, agents and agencies of the Reformed Episcopal Church to successive General Councils of the Church, and have been appropriately acted upon by majority vote of those Councils. According to the democratic aspect of our representative form of government, the decision of the majority rules. Bishop Cummins Memorial Church has been a part of that representative process all the way along. Clergy and lay deputies to General Council have a dual responsibility. They are sent to represent the interests and concerns of their local congregation to the decision-making body of the church. And they are also responsible to report the actions of the General Council back to the congregation they were elected to represent. This parish was sent the same materials as every other parish throughout the Reformed Episcopal Church in preparation for every General Council – including, but not limited to, copies of liturgical and canonical revisions to be presented for action at each General Council. As has already been mentioned, forms of liturgy approved by General Council, as well as approved canonical revisions, have been printed and disseminated throughout the church, and/or posted on the church's website for consultation and download. If the people of a particular congregation feel a sense of disconnect with the decisions and actions of the church at large, then the solutions must in large part be sought *locally*, in relation to the clergy and lay representatives of the congregation who were responsible to represent the parish to the wider church, and to represent the wider church back to the parish. In this regard, I would note that the mere fact that people of the parish may have been unaware of changes authorized by General Council provides its own compelling testimony to the fact that those in leadership in the Reformed Episcopal Church do not take initiative to intrude into local parishes and compel change. If you have never seen the published precursor to the now-completed revised Prayer Book, that is because no one here locally took the necessary action to see that it was made available to you. Your acquisition and use of it was clearly never compelled by anyone in the

Diocese or in the wider jurisdiction of the church. Conversely, the fact that you now *do* have copies of the complete revised Book of Common Prayer is entirely the result of a decision that some person or persons made here in this local parish. No one outside of this parish paid for those Prayer Books. No one from the outside delivered them, or placed them in the pews. No one mandated their purchase. These are internal decisions and local actions. All of that having been said, the underlying principle of our life and government must be acknowledged and respected: *the decisions of the majority rule the body as a whole*. Acceptance of that basic principle is the only way in which we can maintain the good order of our common life as members together of one Body; it is the only way in which we can fulfill the apostolic injunction to “maintain the unity of the Spirit in the bond of peace”. (Ephesians 4:3)

(1). The certification for *trial use* in the completed version of the Book of Common Prayer refers only to those services and offices which have, as yet, only been approved for first reading by the 50th General Council, and which must receive second reading and final approval by the 51st General Council in June, 2005. Most of the revised Prayer Book has now been fully approved. Only some sections (mainly the pastoral offices, the Ordinal, the calendar and the lectionary) remain to be presented for second and final reading in June, 2005.

The only version of the Book of Common Prayer which may be used in the public worship services of a Reformed Episcopal Church is a version which has been authorized by the General Council. The Canons of the church (not merely the new Canons, but the Canons by which the church has always been governed) make this very clear. Several versions of the Book of Common Prayer have been authorized for use by General Councils over time. *The decision as to which of these will be used in any local parish is the sole prerogative of the parish rector*. He is given authority over the spiritual direction, care and nurture of the congregation under his ministry. The conduct of public worship is a primary aspect of that spiritual oversight and care. The decision as to which approved liturgy will be used rests solely with him.

The printing of liturgies in the parish bulletin may have certain value on special occasions, but as a general practice it is not wise. One of the paramount strengths of our tradition is having the Book of Common Prayer as a fundamental means of spiritual formation and nurture for the people of God. We gain familiarity with that book and its resources by holding it in our hands, turning its pages, and using it from service to service, from day to day, and from week to week. The less frequently we hold the book in our hands and actually use it, the more we are deprived of the spiritual benefit which it is intended to provide. Printing the service in the bulletin on a regular basis may not violate any specific Canon of the church, but in the overall process of helping people to grow and mature in Christ Jesus and in the life of the Spirit, it is not wise.

(2). In revising the Book of Common Prayer, the 1662 edition was selected as a benchmark by the Standing Liturgical Commission because it represents the culmination of a process of Prayer Book revision that was undertaken during the Reformation in England, and was carried out for over one hundred years. The first Prayer Book in English was published in 1549, and underwent successive revisions in 1552, 1558, 1604, finally reaching its high point in 1662. The worthiness and durability of that 5th revision is attested by the fact that it has now survived unsurpassed for 342 years and remains the official version of the Book of Common Prayer in use in the Church of England today.

As to the matters of language, vocabulary, and style, it is worthy of noting that the language of the Book of Common Prayer was not the vernacular language of the day even in the time of Archbishop Thomas Cranmer when the Prayer Book was first published. The language and style of the Prayer Book was not that of the streets, but of the court. And the choice of courtly language was intentional. We do not address heads of state, dignitaries, and officials holding high office worthy of deference and respect, in the same manner as we converse with one another in the common vernacular. When we enter the presence of God to worship Him, we come before the One who is the highest Dignitary, the King of Kings and Lord of Lords, the One who is worthy of supreme honor, respect, and homage. He is *“the blessed and only Potentate, the King of Kings and Lord of Lords; who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honor and power everlasting.”* (I Timothy 6:15-16) It should be observed that these are words from the New Testament, not from the Old Testament; and that they were written by the Apostle Paul, who knew everything that Jesus had taught about God being our Father, and as being the One whom we can approach as children. Those realities do not change or diminish the transcendent nature of God. The fact is that God is Holy, and we are commanded to *“worship the Lord in the beauty of holiness.”* (Psalm 29:2) The idea of “holiness” in the Bible is fundamentally that of being set apart, being different or distinct. Israel was an “holy nation” (Exodus 19:6), and the church is also said to be “an holy nation” and “a peculiar people” (I St. Peter 2:9) because as a people belonging to God, they are set apart, different, and distinct from the people, cultures, societies and nations that surround them. What we say and do in the worship of Almighty God should be different and distinct from the way in which we say and do things in the ordinary affairs of life and the world. Nothing said, or sung, or done in worship should be an imitation of what exists, or is familiar or popular in the outside world. The question which determines the validity or propriety of anything offered in worship is this: *“Does it befit the transcendent glory, the Holy character, the Majesty and grandeur of the Almighty God? Is it worthy of Him?”* The complete verse at Psalm 29:2 says this: *“Give unto the Lord the glory due unto His name; worship the Lord in the beauty of holiness.”* Corporate worship is not directed toward outsiders or visitors, or toward *one* segment or *any* segment of society. The consumer mentality of today’s secular society wants to tell us that it should be. But Holy Scripture tells us something different. Corporate worship is offered to God; it is to be focused on Him; and its shape and substance are to be determined by *who He is*, not by what we prefer or are familiar with.

Having said that, let me simply offer the observation that we did not speak Elizabethan English in my home when my family first came into the Reformed Episcopal Church in 1946 and I was a boy of 7 years of age. We did not speak in courtly language in the schoolyard, or among my playmates and friends. The language of worship was different and distinct from the language of everyday life. But I learned it; and I learned *from* it. The fact is that the language of the Prayer Book (and of the King James Version of the Bible) is the precursor to all the forms of language and dialect which we now know and use, and is therefore the best common denominator for communication among them all. The pursuit of contemporary idiom for liturgical forms will have no end, and cannot but result in the same unhappy circumstance that we have seen unfold in the sphere of English Bible translations during the past 30 years: a plethora of confusing options, varying widely in value, and for the most part temporary in endurance.

Because some people in the Reformed Episcopal Church expressed an interest in a more contemporary form of language for the liturgy, the Daily Offices of Morning and Evening Prayer, and a liturgy for the Administration of the Holy Communion were prepared under the

auspices of the Standing Liturgical Commission beginning in 1996. The church as a whole showed so little interest in those contemporary language services that there was no market for printing them, even for trial use. They were posted on the denominational website for download by any who wanted to use them. From all that we can determine, very few have shown any interest in doing even that. An Order for the Administration of the Holy Communion in contemporary language was presented in June, 2002, to the 50th General Council for approval on first reading, and was soundly rejected by overwhelming vote of the Council. The Reformed Episcopal Church does not have resources in terms of personnel, time, or finances, to produce liturgies for which there is no widespread desire. It has clearly been our experience over the past decade, as we have worked through the process of Prayer Book revision, that the Reformed Episcopal Church as a whole has little interest or support for modern language liturgy.

As to specific terminology or vocabulary used in the Prayer Book, in the overwhelming number of cases the terminology of the Prayer Book is the terminology of the Bible. Specific words or concepts are in the Prayer Book because those words and ideas are in Holy Scripture. And while those words and ideas often need to be explained, it is *never* the case that they are to be explained *away*. It is true that when biblical authors use words in the context of divine revelation, those words are often invested with a new and different meaning than people in secular society have in mind when they use the same word. The simplest of examples might be afforded by the word “love”. The biblical concept of “love” is very different from the idea that the average person has in mind. And when Holy Scripture says, “God is love”, that statement will have to be explained or it is bound to be misunderstood (and it often is!). The Bible uses words like propitiation, justification, sanctification, covenant, atonement, reconciliation, and a host of other words that are either generally unfamiliar in common parlance, or that mean something different in the context of the Bible than they would mean to the average person unfamiliar with biblical vocabulary and concepts. *That is why Christ ordained a teaching ministry for His church.* The situation narrated in Acts 8:30-31 will always apply. Philip encountered the Ethiopian eunuch reading from the writings of Isaiah the prophet, and asked him, “*Understandest thou what thou readeest?*” The Ethiopian’s response is honest and telling: “*How can I, except some man should guide me?*” Biblical vocabulary and concepts are not always readily apparent, nor are they self-explanatory. St. Peter, in a refreshing example of humility, said that there were some things in the writings of St. Paul which are “*hard to be understood, which they that are unlearned and unstable wrest, as they do also the other Scriptures, to their own destruction.*” (II St. Peter 3:15-16) The proper solution to that is not to adopt the mentality of our secular culture and “dumb-down” vocabulary and content to the point where we can no longer communicate accurately, precisely, and appropriately. Biblical authors, under the inspiration of God, use the precise words which He intended; and they use those words for a reason – because they communicate realities that cannot be adequately and precisely expressed in any other way. If we do not know those words and concepts intuitively (and we will not), then we need to be taught. And that is why the church of Jesus Christ has a trained, examined, ordained and authorized teaching office.

The Prayer Book uses certain words or concepts because the Bible uses those words and concepts. For example, the Prayer Book speaks of regeneration in connection with baptism because the New Testament does: e.g., Titus 3:5, “*...according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost.*” The Prayer Book uses the terminology, “*Receive the Holy Ghost...*” at the laying-on of hands in the Ordinal because Christ Himself used that terminology in ordaining and commissioning the apostles to the exercise of their ministry (cf.

St. John 20:22). The language of “absolution” is not new to the revised Prayer Book; it is in the older editions of the Book of Common Prayer as well (e.g., in the Daily Office, “...*He pardoneth and absolveth all those who truly repent, and unfeignedly believe his holy Gospel.*” pp.6, 18, Reformed Episcopal Book of Common Prayer, 1932). There are no “dark and mysterious sentences and definitions” here that obscure the clarity of the Gospel. The language of the Prayer Book is the language of the Bible. Like the Bible, the Prayer Book must be studied, and taught, and intelligently read and used. When that is done, the Prayer Book is an unparalleled, unexcelled tool in setting the truth of the Gospel forward in clarity, in power, and in effectiveness, to the glory of Christ and the building up of His people in the life of the Spirit.

2. The Sacraments: Holy Baptism

(1). The Book of Common Prayer states that the Gospel sacraments of Baptism and the Holy Communion are “generally necessary to salvation” because that is precisely what Holy Scripture teaches and requires. Together with the Word of God, the Bible sets forth these two sacraments as the means appointed by God, through which He ministers the grace of Christ and the benefits of His work salvation to His people. This is why the Prayer Book has always referred to the Word and the Sacraments as “*the means of grace*”; and it is why we have corporately given thanks for those “means of grace” every time we have prayed the General Thanksgiving at the conclusion of the Daily Offices of Morning and Evening Prayer.

Theoretically, God could have chosen to minister the grace of His salvation to His people by any means that He might have chosen, or, hypothetically, by the use of no means at all. After all, He is the God who can bring the universe into being, with all that it contains, simply by saying, “*Let there be...*” And there was. Hypothetically, had God been pleased to do so, He could have created a redeemed people for Himself by sheer fiat. But He has chosen to work through means. The Word is such a primary means. “*Faith cometh by hearing, and hearing by the word of God.*” (Romans 10:17) But the Apostle Paul rightly asks the question (rhetorical thought it may be), “*...How shall they believe in him of whom they have not heard? And how shall they hear without a preacher?*” These words come from the pen of the same Apostle Paul who wrote in his letter to the Ephesians, “*By grace are ye saved through faith; and that not of yourselves; it is the gift of God: not of works, lest any man should boast.*” (Ephesians 2:8-9) The Apostle teaches that salvation is the free gift of God’s grace, appropriated by faith. And he states that that faith comes through hearing, and hearing by the word of God. And he further opines that hearing the word does not happen without a preacher. Does mean to say, then, that some part of salvation is “man’s work”, because it requires a preacher to declare the word of God? By no means! The work of salvation is God’s work, through Christ alone; it is a work of grace. But that work of grace is ministered through the means of the Word, and the Word is ministered through the means of the preacher. It is not the preacher who “does” it, or who “makes it happen”. But, *generally*, or *ordinarily*, it does not happen in any other way or by any other means.

Think of it this way. Is it possible, in theory, that Almighty God could bring someone to saving faith in Him without the hearing of the Word and without a preacher? Hypothetically we might say, “Yes”; for, as Jesus Himself taught us, “*With God, all things are possible.*” (St. John 19:26) Does that theoretical possibility give us warrant to be lax or negligent with regard to the urgency of evangelism, or the preaching of the Word of God, or of sending missionaries from the church into the world? Absolutely not! Yes, salvation is God’s work, and He can minister the

benefits of Christ's salvation in any way that He chooses. But according to the teaching of Holy Scripture, God has determined that He will minister His grace through the use of means. And it would be the height of presumption – and a dangerous presumption, at that – for us to assume that we can bypass the means which He has ordained because, after all, He can do things some other way if He wants them done. When God ordains a means through which He will work, He binds Himself to that means as His ordinary way of accomplishing His purpose. And we have no warrant at all to assume that the means is optional, or to think that since God could theoretically do things some other way, that therefore He will.

Let us, then, apply these same considerations to Holy Baptism. We need to recognize, first of all, that Christ ordained the administration of the sacrament of baptism as an integral aspect of what we commonly call the “Great Commission”: *“Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you....”* (St. Matthew 28:19-20) Baptism is not peripheral to the preaching of the Gospel, it is integral to it. It is not a tangential aspect of the mission of the church, it is central. It is not an optional aspect of bringing people to a living faith in Christ. It is an indispensable aspect of that commission and work. Bearing the sign and mark of baptism identifies those who are brought to discipleship in Christ every bit as much as teaching them to observe everything else that Christ taught does. Obviously the Apostles understood their commission in this way. And when St. Peter preached the crucified, risen Christ in Jerusalem on the day of Pentecost, and the people who heard him were profoundly moved to ask the question, *“Men and brethren, what shall we do?”*, Peter's response was this: *“Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins....”* (Acts 2:37-38) The Apostle does not say, “Repent and profess your faith”. He does not say, “Repent and repeat after me” some formula of acceptance and belief. He says, “Repent and be baptized – *every one of you* – in the name of Jesus Christ – *for the remission of sins*”. The Apostle issues that command because he knew that God has ordained Holy Baptism as a means whereby He will minister the grace of the Lord Jesus Christ to the people who will be set apart as His own. And he knew that baptism had been ordained by God as the sacrament of initiation, by which a person is brought into identification with Christ and into membership in His body, the church. Just as circumcision was ordained by God to serve that function under the old administration of the Covenant, and no one could be identified as among the visible community of God's people unless he was obedient to the command to be circumcised and to have his male child circumcised on the eighth day of his life, so also no one can be identified with Christ under the new administration of the covenant unless he or she is obedient to the command to be baptized. As St. Paul wrote to the Colossians, *“In [Christ] also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.”* (Colossians 2:11-12) Notice that the work of baptism is identified as “the operation of God” (not man's work), and that it is said to have accomplished exactly what it signifies (identification with Christ and incorporation into Him in His death and resurrection, i.e., in His work of salvation). Thus when St. Paul wants to emphasize the unity of all Christians in one body, the church, he points the Christians in Corinth back to the effect and significance of their baptism: *“For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free....”* (I Corinthians 12:13) The point is unmistakable. Through the Spirit, by means of baptism, God accomplishes His work of making the church what it is – one body, in Christ, made up of many members. That is precisely the reason that the Prayer Book tells us that *“the Church is the Body of which Jesus Christ is the Head, and all*

baptized people are the members.”

Throughout the Apostolic writings of the New Testament, baptism is depicted as the means by which God has actually accomplished what the sacrament represents in the lives of those who have received it. The examples are legion, and a few should suffice. In Romans 6:1ff. St. Paul asks, *“Know ye not, that so many of us as were baptized into Jesus Christ were baptized into His death? Therefore we are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.”* (6:3) These Christians at Rome were not living lives consistent with the meaning of their baptism into Christ. St. Paul does not argue that their baptism, therefore, was ineffectual; or that it did not really mean anything at all; or that it did not actually accomplish anything because their lives were at variance with it. Quite to the contrary, the Apostle tells them that their baptism introduced them into the very state of grace in which they found themselves – i.e., dead with Christ unto sin, and alive with Him unto righteousness – and now *their* business was to live out what God had initiated in their lives through baptism. *“Likewise reckon yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.”* (Romans 6:11) The Apostle left no room for “complacency”. Those who were baptized, but not living out their baptism, were admonished and exhorted in no uncertain terms to live according to their baptized identity in Christ. Because the fact is that this identity, although once gained, may be lost. Those who are brought into the church by baptism are regarded as being among the people of God through Christ, until and unless they prove themselves to the contrary. This is no different than the way in which the same matter was understood in Israel. The circumcised Israelite was numbered among the people of God. If he was disobedient and faithless, he was summoned, admonished, and exhorted to live out the faith which his circumcised identity represented. If he failed to do so, he became an unfortunate example of the apostolic precept: *“He is a Jew which is one inwardly; and circumcision is that of the heart, in the spirit....”* (Romans 2:29) The apostles never make that out to mean that circumcision as an outward rite of initiation had no meaning. They made it out to mean that the outward sign had to be accompanied by a life lived in consistency with what the sign signified, i.e., membership in the community of faith – citizenship among the people of God. Having once been circumcised did not guarantee an Israelite’s eternal destiny. He had to live out the faith which his circumcision represented, or his circumcision became a prosecution witness against him. Surely it is that many who enter the church through baptism do not live out the faith which that baptism represents. That does not mean that we should not count them as members of the visible church, or that their baptism has no significance or meaning. Baptized persons are brought under the care and ministry of the church. Baptized children are especially under the spiritual care and nurture of their parents and sponsors. (And, incidentally, the older versions of the Reformed Episcopal Prayer Book are very clear in the language of the baptismal service, in which the officiating minister says of the baptized person or child, *“We receive this person into the congregation of Christ’s Flock; and do sign him with the sign of the cross, and pray that hereafter he shall not be ashamed to confess the faith of Christ crucified; but...continue Christ’s faithful soldier and servant unto his life’s end.”* (pp. 476, 482-283) Tragically, some *do* become ashamed to confess the faith of Christ, and they do not continue Christ’s faithful soldiers and servants. That does not negate the fact that they were, in fact, members of the visible church. It simply illustrates the fact that, in this life, we can only deal with people on the basis of outward appearance and profession. We can never know with absolute certainty the condition of their heart. It remains inescapably true: *“They are not all Israel which are of Israel.”* (Romans 9:6) And they are not all true people of Christ who are in the church. But apart from access to omniscience no human being can unerringly distinguish one group from the other. There is no escaping this issue no matter what means or criteria is employed for bringing people into the church.

The fact that a person once professes faith is no guarantee of perseverance in that faith. And it is “...*he that endureth to the end [that] shall be saved.*” (St. Matthew 10:22) Does the membership roll of the church include baptized persons who are not living faithfully according to the meaning of their baptism? Undeniably. Ought we to be seriously and fervently praying for them, admonishing and exhorting them, and seeking to bring them to a life faithful to their calling as followers of Christ and children of God? Absolutely, we should and we *must*. And if they will not be summoned to active faith and obedience, their baptism becomes a prosecution witness against them. They bear the name and sign of Christ in vain. And “...*the Lord will not hold him guiltless that taketh His name in vain.*” (Exodus 20:6) Sacraments are means of grace; and like the Word which is a means of grace, God works through the sacraments to bring blessing to the faithful, and curse and condemnation upon those who are faithless. Think, for example, of the stern warning issued by St. Paul to those in the Corinthian church who were profaning the sacrament of the Holy Communion. “*He that eateth and drinketh unworthily eateth and drinketh damnation to himself...for this cause many are weak and sickly among you, and many have died.*” (I Corinthians 11:29-30) God is at work in the sacraments – that is for certain. But His working may be that of blessing to the faithful, or of condemnation to the faithless, depending upon our response to His work of grace.

(2). Question about the “status” of an unbaptized adult who has professed faith in Christ must be addressed on two levels. From a *human* point of view (i.e., from the only perspective on which the church here on earth can operate) a “sincere” profession of faith must express itself in obedience to the ordinance of Christ and the command of His apostles: “*Repent and be baptized, every one of you...*” The church cannot identify a sincere profession of faith apart from obedience to this command, and no historic, reputable branch of Christ’s church will admit any person into membership who has not been baptized in the name of the Triune God. Incidentally, it is not germane to cite examples of persons such as the penitent malefactor crucified by the side of Christ who was assured that day of Paradise. The church has always understood that baptism is necessary where it may be had, and where it is desired. Exceptions do not prove the rule. The fact that God *can* save a person in an exceptional case apart from the means of grace gives no warrant to anyone to assume that He *will* do so under other circumstances. The question of the “status” of an unbaptized adult who is assumed to have made a “sincere” profession of faith must also be addressed from the *divine* perspective. And here the answer must be, “We cannot know what his or her status is, because we cannot know the mind of God.” “*The Lord knoweth them that are His.*” (II Timothy 2:19) No one is competent to judge the “sincerity” of a person’s profession of faith – be he or she baptized or unbaptized. “*Man looketh on the outward appearance, but the Lord looketh on the heart.*” (I Samuel 16:7) The attempt to identify the members of the so-called “invisible” church within the visible church is always illegitimate and injurious. We are forbidden by our Lord to root up what we think may be tares among the wheat, which is God’s business at the time of harvest. (St. Matthew 13:28-30) All the church can do is follow the command of Christ and the example of His apostles. Every person who professes repentance and faith must be brought to the sacrament of Holy Baptism, which is the divinely ordained sacrament of Christian initiation.

As to the language of “regeneration” in connection with Holy Baptism, as has been said, the Prayer Book uses that terminology because the New Testament does. In point of fact, the word “regeneration” occurs only twice in the entire New Testament. One instance is in St. Matthew 19:28, where Jesus says, “*Verily I say unto you, that ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye shall also sit upon twelve thrones, judging*

the twelve tribes of Israel.” The second occurrence is in Titus 3:5, which in context reads as follows:

“For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful and hating one another. But after that the kindness and love of God our Savior toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost.” (v. 3-5) The obvious meaning of the word “regeneration” in the first citation helps us to understand its clear meaning in the second. Jesus is talking about what it will be like in the new order of things – in the new sphere of existence into which his followers will enter when they leave this world behind and they enter into a new life with Him where He sits enthroned in the realm of His Kingdom. Titus is also speaking about entering a new state of life – a new sphere of existence – a realm in which life is lived differently and distinctly from the way in which it used to be. It is a passing from this world of evil, and darkness, and sin, into the realm of righteousness, and light, and truth. It is to move from the dominion of the prince of this world into the Kingdom under the rule of Christ. It is to turn from the world and to enter the church. St. Paul puts it this way in writing to the Christians at Ephesus: *“Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord: in whom ye are builded together for an habitation of God through the Spirit.”* (Ephesians 2:19-22) The new sphere of life into which God brings His people through Christ is the church which is His Body. Whether Jew or Gentile, bond or free, male or female, those who previously “...were not a people...are now the people of God.” They are now “a chosen generation, a royal priesthood, an holy nation, a peculiar people...” (I St. Peter 2:9, 10) What brings them into that new state of life and existence? God does it, in Christ Jesus, through the means of baptism. St. Paul puts it this way in writing to the Galatians: *“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: 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.”* (Galatians 3:27-29) Those who are in the church are no longer regarded as outsiders to the covenant of promise, under the curse of sin, and condemned with the world. Adam is no longer their covenant head. Christ is now their Covenant Head. This is what is meant by baptism “washing away original sin.” *“There is therefore now no condemnation to them which are in Christ Jesus...”* (Romans 8:1) Those who are now identified with Christ and have become members of His body, the church, are no longer reckoned as aliens and foreigners, condemned with the rest of the world under the curse of sin. They have entered a new state of existence – a new sphere of life. That new sphere of life, under the rule and reign of Christ in the church, is entered through the means which God has ordained and which the apostles commended – through Holy Baptism. Jesus said to Nicodemus, “Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God.” (St. John 3:5) Thus, these words of Jesus are recorded in St. Mark’s Gospel, chapter 16, verse 16: *“He that believeth and is baptized shall be saved....”* And the Apostle Peter speaks of Noah and his family being buoyed up in the ark and saved from destruction in the flood, *“...the like figure whereunto baptism doth now also save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God), by the resurrection of Jesus Christ.”* (I St. Peter 3:21)

By the way, it will not do to say that in all passages such as these, it is the Baptism of the Holy Spirit which is referred to. Such a view renders the Apostle’s argument meaningless.

His intention, in every case, is to certify an otherwise invisible, internal spiritual reality by pointing to the external, visible sign and seal which testifies to it. If the “sign” which is intended to point to the thing signified is also itself internal and invisible, then the Apostle’s argument makes no point at all, and we are left with two intangible realities that are left to certify each other, and nothing which has any outward demonstration or sign.

The Declaration of Principles of the Reformed Episcopal Church has often been carelessly read and interpreted, and made out to say things which, in point of fact, it does not say, and never intended to say. With regard to baptism, for example, the Declaration of Principles does *not* deny that a connection exists between baptism and regeneration. It only denies that the connection which exists is *inseparable*. “Inseparable” is the operative word in the sentence. What the Declaration of Principles says is that the sacrament of baptism may never be understood as containing some inherent power within it, so that every time baptism is administered divine grace is automatically dispensed and conferred. Nor should it be thought that baptism and regeneration are so inseparably bound together that God somehow cannot and will not *ever* bring a person to salvation apart from baptism, even if circumstances somehow prevent baptism from being available or administered. Thus, we are not left to despair that a person dying without baptism due to some inescapable circumstance is therefore forever beyond the saving mercy and grace of God. But neither are we warranted in presuming that the divine ordinance can be neglected or spurned where it may be had, except at great spiritual risk and at our soul’s peril.

How does God work through baptism? No one can say. Just as no one can say how God works through the preaching of the Word. The same proclamation of the Gospel is often met by acceptance in some and rejection in others. What makes the difference? It is the working of the Spirit of God. And that working is mysterious. So also, the way of God’s working through the sacraments is a mystery. That is why the sacraments are referred to in the Prayer Book as “Holy Mysteries”. We want to have it explained to us, and defined for us, just how God works through the sacramental administration. And that we cannot have. In fact, we dare not make the attempt. Nicodemus wanted the process of being born anew explained, and Jesus responded to him by speaking of it in the language of mystery. *“The wind bloweth where it will, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.”* (St. John 3:8) This is why the water of baptism is blessed and set apart *“to the mystical washing away of sin.”* Water is set apart from ordinary and earthly use to an heavenly, spiritual, and mysterious use, just as in the Holy Communion ordinary bread and wine are consecrated and set apart to a holy, sacred, mysterious use. Water remains water; bread remains bread; wine remains wine. But God takes these ordinary, sensible signs – things which we can touch, and feel, and handle, and taste, and smell – and He uses them in a mysterious way to accomplish His gracious and merciful purposes. And precisely because He has solemnly ordained these outward and visible signs of His inward and spiritual grace, we have absolutely no warrant to assume that He will generally act apart from them to accomplish his saving work.

Thus, Holy Baptism may be clearly seen to be exactly what Article XXVII of the Articles of Religion says it is, to wit:

“Baptism is not only a sign of profession, and a mark of difference, whereby Christian men are discerned from others that are not christened, but it is also a sign of Regeneration or New-Birth,

whereby, as by an instrument, they that receive Baptism rightly are grafted into the Church; the promises of the forgiveness of sin, and of our adoption to be the sons of God by the Holy Ghost, are visibly signed and sealed; Faith is confirmed, and grace increased by virtue of prayer unto God.”

It is well worthy of observation that this position is not unique to the Church of England. It is the same position espoused by other Reformation churches in their confessional standards. *The Westminster Confession* offers a case in point. Chapter XXV, Section II, states: “*The visible Church, which is also catholic or universal under the Gospel...is the Kingdom of our Lord Jesus Christ, the house and family of God, out of which there is no ordinary possibility of salvation.*” Then, in Chapter XXVIII, Chapter I, the Westminster standard goes on to say: “*Baptism is a sacrament of the new testament, ordained by Jesus Christ, not only for the solemn admission of the party baptized into the visible church; but also, to be unto him a sign and seal of the covenant of grace, of his ingrafting into Christ, of regeneration, of remission of sins, and of his giving up unto God, through Jesus Christ, to walk in newness of life....*” While there are many things worthy of note in these statements, the particular point that I would emphasize is this: the *Westminster Confession* states that outside the visible Church, there is “no ordinary possibility of salvation”. It also states that baptism is the sacrament ordained by Christ by which a person is “admitted into the visible church”. If there is no ordinary possibility of salvation outside the of visible Church, and since baptism is the divinely ordained means of admission into that church, then it follows inescapably that baptism is ordinarily necessary to salvation.

The great problem that vexes the modern church is that so few people bother to learn what their confessional standards teach. And even when they know them, to a great extent they do not believe them.

3. The Sacraments: Holy Communion

(1). The same considerations noted above with regard to Holy Baptism apply to a proper understanding of the Holy Communion. Sacraments are the outward and visible means by which God ministers to His people the very graces which those sacraments signify. Salvation is only through the finished work of Christ, accomplished once and for all in His life, death, and resurrection. But how is the saving work, accomplished by Christ, applied to those who are His people? The answer, once again, is that God has chosen to minister His grace through appointed means – through Word and sacrament. And if God has appointed certain means or agencies through which he promises to work, we have no warrant in assuming that we can bypass or ignore them and still obtain the same spiritual benefit by some other means.

St. Peter exhorts us, “*As newborn babes, desire the sincere milk of the word, that ye may grow thereby.*” (I St. Peter 2:2) Will we grow in Christ, and be secure in Him, and finally obtain all of the blessings and benefits that God intends for His people if we neglect or ignore this feeding upon His Word? It would be presumptuous to assume that we will. Jesus said, “*Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is food indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in*

me, and I in him.” (St. John 6:53-56) It does no good to contend, as some have tried to say, that these words must refer to something other than the Holy Communion since the Last Supper had not yet occurred when Jesus spoke them, and so the disciples could not have understood what was meant. We might as well argue that Isaiah 53 can have nothing to do with the suffering and death of Christ since the crucifixion had not yet happened when it was written. Jesus said many things in His teaching by way of anticipation of things that would later occur, so that when they did occur, His hearers would remember what He had said and would come to an understanding. Certainly, when the disciples were with our Lord in the Upper Room, and He took bread and wine, blessed them and distributed them, and said, *“Take this, all of you, and eat it; This is my body....All of you, take this cup and drink from it; this is my blood of the New Testament which is shed for the remission of sins....”*-- certainly their minds were drawn back to that day and to those words. Unless we are prepared to suppose that every one of the disciples was suffering from amnesia, it is certain that their minds had to go back to that time by the Sea of Galilee when they heard Him teach them about the necessity of eating His flesh and drinking His blood. And if Christ says that we have to eat His flesh and drink His blood to remain in Him, and to grow in Him, and for Him to abide in us, do we really think that we are to liberty to set that obligation aside and presume that God will maintain us in a state of grace by some other means? We disparage or neglect the means of grace at our own soul’s peril – not because they are our works, or man’s works, but because they are God’s ordained means of grace. The account in St. John’s Gospel is clear: these words of Jesus were difficult for some of those who first heard them. *“Many therefore of his disciples, when they had heard this, said, ‘This is an hard saying; who can hear it?’”* (v. 60) And then the Gospel writer tells us this: *“From that time many of his disciples went back, and walked no more with him.”* (v. 66) That is, to my mind, a truly tragic record. For some who had followed Christ to hear His words, and to find them too difficult; and then, rather than stay with Him, follow Him further, and learn from Him more, to turn away from Him, walk out on Him, and never to be heard of again – that is a tragedy of profound magnitude. May God by His grace keep us from imitating their apostasy, whether through misunderstanding, or by wilful rejection of Christ’s own word and teaching.

(2). Like Holy Baptism, the New Testament speaks of the Holy Communion as accomplishing the very thing in the believer which it depicts or represents. So St. Paul writes to the Christians at Corinth: *“The cup of blessing which we bless, is it not a participation in the blood of Christ? The bread which we break, is it not a participation in the body of Christ?”* (I Corinthians 10:16) The questions which St. Paul asks expect a positive answer. “Yes – the bread and the cup are a participation in the body and blood of Christ.” That is why the Apostle argues that it is incongruous for the Christians in Corinth to have anything to do with pagan idolatry and come to the Lord’s Table at the same time. Those who partake of the Lord’s Table partake of Christ Himself (v. 18, 21), and Christ has nothing to do with the idols worshiped by pagans. Christ is present in the sacrament, and Christ is active through it – either for blessing, or for condemnation, as we saw in respect to Holy Baptism. It is precisely because God *is* present in and through the sacrament of the Holy Communion that St. Paul warns the Corinthians Christians about unworthy participation: *“He that eateth and drinketh unworthily, eateth and drinketh damnation to himself....For this cause many are weak and sickly among you, and many have died.”* (I Corinthians 11:29-30) If God were not present and active in and through the sacrament, one would be hard pressed to explain how such disastrous consequences would ensue. The fact is, Christ is present in the sacrament, in blessing to the faithful, and in judgment to the impenitent and unbelieving.

If it be asked, “how is Christ present in the Holy Communion and how does He work

in and through the sacrament”, the answer must once again be that the manner of His presence and working are a mystery. The answer is *not* a change of substance in the bread and wine – i.e., transubstantiation. That position has no warrant in Holy Scripture, and is rejected by the Articles of Religion. It is denied by the Declaration of Principles as well. The Declaration of Principles denies that “the Presence of Christ in the Lord’s Supper” (which is stated to be a reality) is a corporal or physical “presence in the elements of Bread and Wine”. St. Paul still speaks of the bread of the Holy Communion as “bread” (I Corinthians 10:16), not as something else. Neither is the answer to deny the presence of Christ in the sacrament. In fact, it is impossible to deny the presence of Christ in the sacrament without verging on blasphemy. Christ is present everywhere and always, no less in the sacramental observance. What does it mean to deny His “real presence”? Is His presence somehow *unreal*? Is it less than real? *Quasi-real*? If it is not a real *presence*, is it a real *absence*? We begin to verge here on real nonsense! Christ cannot be anything other than *really* present in the sacramental observance. And those who partake of the sacramental bread and wine in faith are truly said to receive the body and blood of Christ – to eat His flesh and to drink His blood. If it be asked how this happens, the only answer can be that it happens sacramentally: i.e., that it is a mystery – a *Holy Mystery* (which is what the language of the Prayer Book, old as well as revised, has always called it).

It is beyond question among reputable scholars of the New Testament, and of the life of the early church, that the principal aspect of weekly corporate worship in apostolic times and in the ancient church was the administration of the Holy Communion. And it is not difficult to understand why. If the sacrament of the Holy Communion is a means of grace whereby we feed on Christ and He dwells in us; if it is therefore a means ordained of God by which we grow in Christ and are strengthened in faith and life, why would we not partake of it as frequently as possible? We do not miss the meals that keep our physical bodies alive and in good health. Why would we forego or limit the spiritual meals that God sets forth for the same benefit to our souls?

What grace do we lose if we neglect the hearing and reading of the Word? What spiritual benefits do we forfeit if we do not regularly and faithfully partake of the Holy Communion? We might also ask, of what spiritual benefits is a child deprived if his or her parents neglect the duty of presenting him or her for Holy Baptism? These are questions which no human being can answer. And in a real sense they are deeply dangerous questions. They are like the question that asks, “How close to the edge of the precipice can I walk without the risk of falling over the side?” The attitude of true faith is not expressed in the spirit that asks, “How much risk can I take and avoid ultimate jeopardy?” The mind of faith says, “If God has given everything to me in Christ, how can I do less than give myself fully to Him in everything He commands, doing everything I possibly can to show myself faithful and obedient to Him who loved me and gave Himself for me?”

The minister consumes the remaining bread and wine after the Holy Communion because those elements have been consecrated and set apart to a sacred and holy use. The substance has not been changed into the natural flesh and blood of Christ. But the consecrated elements are no longer ordinary bread and wine, and they should not be treated as such. A consecrated church building, set apart to a sacred and holy purpose, is not to be used as a dance hall or a gambling casino. There is a principle operating here which is recognized even in the secular sphere. There is nothing inherently sacrosanct about red, white and blue material sewn together to form an American flag. But once that material has been made into a flag, it cannot be treated as “ordinary” any longer. You do not use an old flag as a towel to dry your car, or as a drop cloth when you paint

your porch. There are laws governing proper disposal of old flags – not because they are “holy”, but because as emblems of our country they are worthy of respect. Sacred symbols and sacramental elements are all the more worthy of respectful and reverent treatment. This is why the Prayer Book rubrics provide explicit direction for the proper disposition of the bread and wine following the Holy Communion.

The language of the Articles of Religion in this regard, as well as the language of the *“Statement of Anglican Belief and Practice”* is no different from the language commonly used by other Reformation churches. As an example, here is what is said in the *Westminster Confession of Faith* (XXIX.v): *“The outward elements of the sacrament, duly set apart to the uses ordained by Christ, have such relation to Him crucified, as that, truly, yet sacramentally only, they are sometimes called by the name of the things they represent, to wit, the body and blood of Christ; albeit, in substance and nature, they still remain only bread and wine, as they were before.”*

Article XXVIII of the Articles of Religion, in part, states the issue in this manner:

“The Supper of the Lord is not only a sign of the love that Christians ought to have among themselves one to another; but rather it is a Sacrament of our Redemption by Christ’s death: insomuch that to such as rightly, worthily, and with faith, receive the same, the Bread which we break is a partaking of the Body of Christ; and likewise the Cup of Blessing is a partaking of the Blood of Christ....”

The beauty of the Thirty-nine Articles comes shining through in that statement. As is so often the case, the language of the Articles is precisely the language of Holy Scripture. And the person who wants to dispute the definitions of the Articles finds himself in the unhappy position that if he wants to deny what the Articles say, he must deny the clear teaching of Holy Scripture at the same time.

4. The Issues of Penance and Unction

Wherever “penance” may be practiced, it can only be as an expression of obedience to the biblical injunction, *“Bring forth therefore fruits meet for repentance.”* (St. Matthew 3:8) Our sins injure and offend not only God, but one another. And it is not enough simply to say, “I am sorry.” Repentance is more than remorse, and there must be adequate evidence of genuine repentance and amendment of life before there can be restoration of fellowship. Even our secular judicial system is built on the principles of accountability, adequate restoration and recompense. The church of Jesus Christ can do no less. If the church fails to require adequate evidence of repentance for offences, she runs the risk of turning “charity” into sheer gullibility, of minimizing the seriousness of sin, and of surrendering all meaningful discipline.

It is asked where Jesus instituted such a process. The answer is that it is clearly taught in St. Matthew 18:15-20. Our Lord’s teaching, and the process which it requires, are all too tragically ignored by much of the contemporary church.

“Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the

church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican. Verily I say unto you, whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven. Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them.”

This is the command of Christ to those whom He was preparing to send out and to minister in His church. If it be asked by what authority the church carries out such a process of discipline, the answer is that it is by the express authority of Christ Himself. St. Paul obviously understood the matter that way. For he severely reprimanded the church at Corinth for their failure to exercise such discipline when they allowed a man living in an immoral relationship to remain in their fellowship. And the Apostle told them how to deal with the man: *“In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of the Lord Jesus Christ, to deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.”* (I Corinthians 5:4-5) Notice that the purpose of the disciplinary action (in this case, *excommunication*) has the ultimate intent of restoring the offender to fellowship. The church has the authority – yea, the obligation – to carry out this kind of discipline: requiring repentance and its adequate fruits in order to restore, retain or maintain fellowship in the Body of Christ.

The church has historically called this process of requiring repentance and the fruits that must accompany it by the name of “penance”. Whether or not this term is used is not the important issue. The important matter is that the process be taken seriously and carried out faithfully. Whether or not the process is regarded as “sacramental” or not is also not the fundamental issue. The term “sacrament” can have a narrow and restricted sense, by which it is applied uniquely to the two sacraments ordained by Christ in the Gospel: Holy Baptism, and the Holy Communion. However, the term may also be used in a more extended sense to refer to many outward and visible means by which God may be seen to accomplish and promote inward and spiritual results. It is in this loose or extended sense that the church throughout history has “commonly called” certain other ordinances “sacraments”. These are not the same as the divinely instituted Sacraments of the Gospel. But they *do* have biblical warrant, if practiced rightly. The process of requiring repentance and its adequate fruits (“penance”, if you will) has an outward and visible aspect (acts of contrition, restoration, recompense, and amendment of life), which represent an inward and spiritual grace (change of heart, inward renovation and renewal). This process may be cheapened (as it was in the Middle Ages) by reducing the “fruits of repentance” to repeatedly saying certain prayers, making pilgrimages, fighting in the Crusades, or perhaps at worst, simply paying a designated fee to the church. But the abuse of any process does not negate its validity or prohibit its proper use. It is patently evident that the modern church needs once again to take sin and its consequences seriously, and to follow the command of Christ and the precedent set by the Apostles to exercise godly discipline by requiring fruits meet for repentance.

As to the matter of unction (or anointing with oil), let it be said at the outset that it is surprising how easily folks in the church who claim to take the authority of the Bible seriously can ignore some of its clear teaching and commands. St. James write in his epistle: *“Is any sick among you? Let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.”* (St. James 5:14-15) Those are not the

words of church tradition, but the words of Holy Scripture. On what basis does a church that claims to be faithful to her Lord fail to put them into practice? Once again, the matter of whether this practice is called “sacramental” or not is not the major issue. In the extended sense of the term “sacrament”, anointing may certainly be thought of as “sacramental” or as a “lesser sacrament”. It is not one of the Gospel Sacraments ordained of Christ. But it is a practice commended by an Apostle, writing under the inspiration of God, in the Holy Scripture. There is an outward and visible sign (i.e., oil) which points to an inward and spiritual grace (healing and cleansing). Is the operation of this action automatic? By no means! We have already said that no outward and visible sign operates automatically, by any inherent power of its own. God is sovereign over His sacraments, and over all of our doings. He will use them according to His intended purpose, to accomplish His own ends. This is true of the ministry of the Word, as well as the administration of the Sacraments, and the use of “sacramentals”. God says that His Word does not return to Him void, but it accomplishes that which *He* pleases, and prospers in the thing to which *He* sends it. (Isaiah 55:11) The Word proclaimed does not always accomplish what we might like, or what we intend. But God never fails to achieve His intentions. The Sacraments (or the “sacramentals”) may not always achieve what we intend. (I never administer the Lord’s Supper with the intention of bringing condemnation upon someone! In fact, it is my solemn responsibility to seek to avoid doing that. But I am sure that it does happen. That is because the sacrament is God’s ordinance; He is sovereign over it; and He will accomplish whatever He intends through it – not necessarily what I intend or desire.) The Sacraments are Christ’s instruments, through which He ministers grace according to His own will and purpose. What “unfailingly occurs” through the administration of any Sacrament or “sacramental” – or through the ministry of the Word – is whatever God intends and wills to happen: no more, and no less.

4. Worship

The Canon cited in the question, dealing with music and public worship, is not new at all. It forms a part of the Canons of the Reformed Episcopal Church that were first approved by the 17th General Council in May, 1903. I cite the Canon in full:

“It shall be the duty of every Minister of this Church, with such assistance as he may see fit to obtain from persons skilled in music, to give order concerning the tunes to be sung at any time in his church; and especially it shall be his duty to suppress all light and unseemly music, and all indecency and irreverence in the performance, by which vain and ungodly persons profane the service of the Sanctuary.” (Title III, Canon VIII, Section 4)

Since this Canon has now been in place for so many decades, I am somewhat perplexed as to why it should now be raised as a matter of concern. The same principle that applies to the liturgy also applies to the music of the church, and to everything else which is a part of public worship: the parish rector has the sole prerogative of determining what that is to be done, and what may or may not be permitted to be done. And everything which is done should befit the glory, honor, majesty, power and transcendence of Almighty God. The criterion of acceptability and admissibility in public worship is not what is common, or popular, or preferred by society in general, or by some particular segment of the population or of the congregation, or by some specific interest group. Worship is not

offered to man, it is offered to God. It is not anthropocentric (man-centered); it is God-centered and Christ-centered (Theocentric and Christocentric). Local determination of what is or is not to be permitted is in the hands of the local rector. It always has been, and it remains so. I am unaware of any precedent which has been set for intervention by anyone outside the local parish in this matter, and I am uncertain why suspicion might arise about such a possibility now.

(2). Similarly, the Reformed Episcopal Church has always set forth specific Bible translations authorized for public reading in corporate worship. This has never prevented the minister from using whatever version he may choose in preaching and teaching. But for decades, only the King James Version was authorized for use in public reading. In more recent years, the American Standard Version (1901), the New American Standard Version, the New International Version, and the New King James Version have seen authorization. But the point is, none of this is new. These principles and regulations have been part of the structure and practice of the Reformed Episcopal Church for nearly a century. It is unclear why they are now brought forward as matters of concern.

(3). Saints' Days have traditionally been in the church's calendar, and were reintroduced into the revised Book of Common Prayer because the life of faith needs godly examples. Faith needs heroes. St. Paul wrote, "*Be ye followers of me, even as I also am of Christ.*" (I Corinthians 11:1; cf., I Corinthians 4:6; Philippians 3:17) When the writer to the Hebrews wanted to exhort and encourage his readers to live a courageous life of faith and run a good race, he set before them a virtual panoply of worthy men and women whose godly lives could provide incentive and example to their own Christian walk. (Cf. Hebrews 11:4-40). To this "great cloud of witnesses" has been now added a host of godly men and women from the days of Christ and the time of the Apostles. These persons, and the important events in which the biblical narrative tells us that they took part, are remembered throughout the liturgical year as wholesome examples of godliness. The life of Christ is mirrored in His saints, and we do well to pay careful attention to it, to imitate it, and to allow it to shape and direct our own Christian lives. It is tragic that virtually all of our modern "heroes" are secular figures, and are often people of base moral character living lives that are examples of anything but godliness. Our young people (and many adults as well) look up to figures in the entertainment world, in sports, in government and politics, in the space program, and virtually everywhere else but in the history of redemption, in the Scripture, and in the church. The Bible clearly shows that it should not be so. The life of faith needs godly examples; it needs heroes. The observance of biblical Saints' Days brings that needful component back into the regular cycle of our liturgical year.

(4). No practice is more common to the worship of God in both Old and New Testaments than the use of incense. It was part of the worship of the Temple under the old administration of the covenant (cf. Exodus 30:8, 37:29 etc.), and it is mentioned in the New Testament as part of the worship which is offered to God in heaven (Revelation 8:3-4). If we are sincere in our prayer that "God's will be done on earth as it is in heaven", why would we not seek to pattern our worship after what He finds acceptable and desirable in the worship of the heavenly sanctuary? When the prophet Isaiah was granted a vision of God seated on the throne of His majesty, the entire sanctuary was "filled with smoke". (Isaiah 6:4) Again I say, what we offer God in worship should be what pleases Him and what befits Him. Holy Scripture makes it clear that incense is one of those good and acceptable offerings with which God is well pleased.

It is difficult to know why anyone would object to reverencing the cross, which is the symbol of our redemption. We seem intuitively to understand why we stand and remove our hats for the singing or playing of the national anthem; why we place our hands over our hearts in reciting the pledge of allegiance to the flag; why a gentleman tips his hat to a lady (or may it be that the fact that this is seldom done anymore offers graphic indication that we as a culture are losing *all* sense of dignity, decorum, and appropriate respect in general?). If we show respect for patriotic and national symbols, and even for one another, why would we not show respect for the symbol of our salvation? In any event, the reverencing of the cross is not something which is imposed or required *of* anyone, *by* anyone. Nor should there be any thought of denying or restricting this, or any other devotional practice, to any Christian (clergyman or lay person) who finds it meaningful, desirable, or helpful in living out his or her relationship to Christ.

(5). The Reformed Episcopal Church does not advocate the practice the “veneration of Mary”, beyond the recognition that Holy Scripture identifies her as one who was “highly favored” by God Himself, who declared by an angelic messenger to be “blessed among women”, who was chosen by God to be “the mother of [our] Lord”, and who was “magnified” by God Himself. (St. Luke 1:28, 30, 42-43) The angelic visitor said she was “blessed” (St. Luke 1:28); Elisabeth called her “blessed” (St. Luke 1:42; and Mary herself said, “behold, from henceforth, all generations shall call me blessed” (St. Luke 2:48). The Annunciation of the Blessed Virgin Mary marks the event narrated in St. Luke 1:26ff., in which the angel Gabriel is sent from God to announce the Incarnation. The Purification of St. Mary the Virgin and the Presentation of Christ in the Temple mark the same event, and the Prayer Book uses both designations, because Holy Scripture does. The narrative begins in St. Luke’s Gospel, chapter 2, verse 22: “*And when the days of her purification according to the law of Moses [Leviticus 12:2-6] were accomplished, they brought Him to Jerusalem, to present Him to the Lord*”.

It is impossible to observe one aspect of this event without observing the other, because the two are intertwined. And it is scarcely possible to imagine a reason for saying that such an important event in redemptive history, and in the life of our Lord, should not be observed and taught.

Any parish that might have a statue of the Virgin Mary would only have it for the same reasons that we have other statuary, or depictions in stained glass windows, or other artistic representations of sacred realities and persons: namely, to bring the reality of those persons, places, things and events into closer touch with our own lives, and to make more vivid the fact that we who are in our earthly pilgrimage, and are bound by space and time, are nonetheless one with all the saints of all the ages, both here and in glory. We stand with them, and they with us, in that fellowship of the saints which is the glorious company of the people of God, the universal church of Jesus Christ our Lord.

5. Mergers

The most basic answer to the question about mergers in general is to say that we work to effect them because we take seriously the matter of obedience to the expressed will of Christ. On the eve of His passion, when our Lord might well have been absorbed in concern about His own impending suffering, the concern of His heart was rather for His followers, and for their unity. Christ’s prayer to His heavenly Father is for them – it is for *us* – and it is this: “*That they may be one, even as we are one....that the world may know that thou hast sent me, and hast loved them as thou hast loved me.*” (St. John 17:22,23) The Christian church is scandalized by her divisions; and

that is nowhere more true than among those bodies that claim the same Anglican heritage and identity. There are now in the United States nearly 40 different jurisdictions which claim to be “Anglican”. The work of evangelism is not advanced, nor is the mission of the church made more effective by this kind of separate and even competitive endeavor by those who claim the same identity and heritage. Christ is not honored, His Gospel is not believed and embraced, and His prayer to the Father remains unanswered when we who can and should have part in healing our divisions choose rather to stand apart in a spirit of self-will, self-identification, and self-determination. If we truly mean what we say at every service of Holy Communion, that *“our 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 we should certainly be prepared to welcome them into the same ecclesiastical fellowship – especially if they claim the same heritage and identity in their way of being Christian.

I am not certain what is meant by the references to “money” and “influence” in the question asked. Suffice it to say that neither of these issues is relevant, and neither has any bearing whatsoever on the merger process between the Reformed Episcopal Church and the Anglican Province of America.

(2). As the merger has made progress, we have been able to join together and share with one another in some preliminary aspects of the life and ministry of the church. We have combined to produce a joint publication, which is of higher caliber and wider interest and circulation than either of our jurisdictions had been able to do independently. Clergy of both jurisdictions are now mutual participants in the Reformed Episcopal Pension Plan. Prior to the merger process, the APA did not have such a program available for their clergy. For the past three years we have had one of our diocesan clergy (the Rev. William T. Kump) serving as rector of a parish under the jurisdiction of the APA (St. James’ Church, Mathews, VA). The merger process has taken the form of a “Communion of Anglican Provinces and Jurisdictions in North America”, which allows each jurisdiction to maintain the integrity of its own internal structures and government, while at the same time permitting mutual participation, cooperation, and interchange in all those areas of common life, mission, and ministry that can be facilitated and advanced by effective partnership, shared objectives, and joint function.

The relative size of our two jurisdictions (the Reformed Episcopal Church numbers some 140 parishes and missions in North America; the APA, about 35), and the geographic location of parishes and missions in the two jurisdictions (the greatest concentration of parishes in the APA is in the southeastern United States) means that people in local parishes will generally see nothing at all that is new or different as the merger process advances. They will simply know that we are working with additional brothers and sisters in Christ under the same banner to proclaim the Gospel and do the work of the Kingdom here on earth.

(3). Of the forty or so extra-mural Anglican groups in the United States, three are significantly larger than any of the others: the Reformed Episcopal Church, the Anglican Province of America, and the Province of Christ the King. The latter group is predominantly Anglo-Catholic, and has demonstrated no interest or initiative with respect to merger. Many of the remaining groups are either very small, scarcely viable, or else (sadly) the personal fiefdoms of entrenched leadership who are threatened by, or simply uninterested in contact with groups outside themselves. (The Charismatic Episcopal Church, which might come in for mention here, does not see itself as a “continuing Anglican church”, or even as an Anglican jurisdiction. The Anglican Mission in

America, which might also be mentioned, is not a jurisdiction in its own right, but a mission to North America, under the auspices of two Anglican jurisdictions in other parts of the world: the Province of Rwanda, and the Province of Southeast Asia.) Of all the Anglican jurisdictions in North America not in fellowship with the see of Canterbury, the APA and the REC share the most in common and are by far the most mutually compatible. Our Concordat of Intercommunion, enacted in 1999, clearly reflects that fact. We affirm common agreement on the same essential standards of faith and practice. Such an affinity dictates that we bend our efforts to fulfill the heart's desire expressed in our Lord's high priestly prayer: that we may be one, as He and the Father are one.

(4). Because we take that expressed will of Christ with the utmost seriousness, it is to be expected that we will be open to, and that we will pursue, whatever other mergers or cooperative arrangements may present themselves as feasible, desirable, and workable, for the sake of the Gospel and to the glory of Christ.

6. The Articles of Religion

(1) and (2). The question as it is put to us is based upon a fallacy. This error must be corrected before anything further be said. The fact of the matter is this: *The Thirty-five Articles were not the original statement of faith of the Reformed Episcopal Church.* They never had to be "repealed", because they were never adopted to replace the Thirty-nine Articles of Religion. It is the Thirty-nine Articles which are referenced in the Declaration of Principles – a document which was declared by the Constitution of the Reformed Episcopal Church to be "unalterable". Conversely, the Thirty-nine Articles never had to be reaffirmed by the Reformed Episcopal Church because they were never replaced. *The Thirty-nine Articles (not the Thirty-five) have always been the official Articles of Religion of the Reformed Episcopal Church.* The record of the Third General Council of the Reformed Episcopal Church (1875) makes this perfectly clear, as Dr. Allen C. Guelzo, Professor of History at Eastern University in St. David's, PA, carefully documents in his published history of the Reformed Episcopal Church. (Allen C. Guelzo, *For the Union of Evangelical Christendom: The Irony of the Reformed Episcopalians*, Pennsylvania State University Press, 1994) No wholesale revision of the Articles of Religion had ever been authorized by action of any General Council, when Benjamin B. Leacock and William Rufus Nicholson presented an unsolicited new set of "Articles of Religion" to the Third General Council in May, 1875, in an effort to have them replace the official Thirty-nine Articles. And as Dr. Guelzo points out in his work, "*when the new Articles were introduced into the business of the Third General Council, they were met with a clamor of disapproval.*" (op. cit., p. 245) Motions made in the attempt to have the Thirty-five Articles adopted as a replacement for the Thirty-nine repeatedly failed. In an attempt to resolve the deadlock, the Rt. Rev. Charles Edward Cheney rose to the floor of Council and proposed what Dr. Guelzo refers to as "an ingenious compromise". Bishop Cheney "*proposed that the new Articles be received as 'containing substantially the great truths known as the "Doctrines of Grace" [i.e., not as a replacement of the Thirty-nine but as a commentary of sorts on them] and that they be received as a resolution of the Council (i.e., as an expression of the Third General Council's mind on the 'Doctrines of Grace' and not as a permanent Statement of Faith). The Council was relieved to act upon a compromise that said so little so artfully. Cheney's resolution (which he successfully insisted be included as a preamble to all printings of the new Articles) was gratefully adopted....*" (Op. cit., p. 246) Thereafter, as a highly questionable act of political manipulation by those who could not get their way by one means and so took hold of it in another, the Thirty-five Articles which failed of adoption as a replacement for the Thirty-nine were the ones printed in successive editions

of the Reformed Episcopal Prayer Book, and the official Thirty-nine Articles were allowed to fall out of notice among the rank and file of Reformed Episcopalians in their parishes and pews.

The question asked of us quotes, in part, the compromise resolution proposed by Bishop Cheney and printed at his direction with every edition of the Thirty-five Articles. But it fails to quote the pertinent language of that resolution which bears directly upon the *status* of the Thirty-five Articles. The full resolution appears on page viii of every edition of the old Reformed Episcopal Prayer Book, and I cite it here:

“RESOLVED: As the sense of this Council, that the Articles reported by the Committee on Doctrine and Worship, and accepted at this Council, be and are hereby adopted, as containing substantially the great truths known as the ‘Doctrines of Grace’.”

It is critical to note exactly what this statement says, as well as what it does not say. And the context of General Council discussion and debate in which it was adopted makes that perfectly clear. (*Journal of the Third General Council of the Reformed Episcopal Church*, May, 1875, p. 53) *The Thirty-five Articles were not adopted as a replacement for the Thirty-nine Articles.* They were adopted only as a statement “*containing substantially the great truths known as the ‘Doctrines of Grace’*”. And even that resolution was only the “sense” of the Third General Council – it has never been the governing law of the church’s belief and practice. (See my extended discussion of all of this in the published *Minutes of the Proceedings of the 116th Council of the Diocese of the Northeast and Mid-Atlantic, of the Reformed Episcopal Church*, November 1996. This treatment of the issue of the Articles of Religion in Reformed Episcopal history was printed and mailed to every parish in the Diocese before the end of 1996, for study and instruction at the local level.)

And so the “rumor” referenced in the question presented to us, like most rumors, had a modicum of truth behind it, but, in its essence, is not correct. It is true that the Thirty-five Articles were never officially adopted, and have never had any status except as the statement of the Third General Council that it was their “sense” that they contain the substance of the Doctrines of Grace. It is not true that the printing of the Thirty-five Articles in the Prayer Book began in the 1930's at the initiative of personal preference or as a printing error. The truth of this matter has a darker side. Substitution of the unofficial Thirty-five Articles in the printing of the Prayer Book was obviously manipulated by the side that had lost the attempt to have those Articles officially adopted to replace the Thirty-nine. As the question asked of us amply demonstrates, few people over the decades have read the Preface to the Thirty-five Articles with enough care, and in enough detail, to take note of what it really said. The early manipulators and precursors to our modern “spin doctors” obviously had their way. And the result was decades of impoverishment and misunderstanding by generations of people in the Reformed Episcopal Church.

By way of aside, it should be noted that the fact that a copy of the 1882 edition of the Reformed Episcopal *Book of Common Prayer* resides in the Library of Congress has no relevance at all to the point at issue. The fact that a volume is catalogued in the Library of Congress attests to nothing except the fact that the book was published. It certifies nothing as to the accuracy of its content; much less can it offer anything by way of interpretation of that content. But the documentation which we have offered above makes the matter clear. When we read the words,

“Articles adopted....” we must ask, “Adopted as what? Adopted for what purpose? Adopted in what sense?” The Library of Congress will not answer that. The *Journal of the Third General Council* does. The Thirty-five Articles were adopted by the Third General Council as a statement which, according to *their* sense and estimation, summarized the ‘Doctrines of Grace’. The Thirty-nine Articles remained the original and official doctrinal standard of the Reformed Episcopal Church.

It is worth noting that this error was first redressed, not in the printing of the *new* revised Prayer Book, but in what became the final printing of the *old* Reformed Episcopal Prayer Book, in which the official Thirty-nine Articles were restored to the rightful place which they should have occupied in print all along.

7. Change: the Impact

(1). The *Book of Common Prayer* is, first and foremost, a manual of worship, not a doctrinal or historical textbook. Therefore, documents such as the Articles of Religion and the Declaration of Principles, which have relevance to the Prayer Book but are not strictly part of what it is as a book of worship, have been placed in the back of the volume. The Declaration of Principles was the “platform statement”, adopted on December 2, 1873, to delineate the position of the Reformed Episcopal Church in relation to a sharp controversy that was current in the Anglican world of the 19th century. The context of that controversy has come and gone. It is not helpful to continue to define ourselves in terms of a conflict which has been largely resolved. The first thing which people see when they open our Book of Common Prayer should not be a polemic piece from 130 years ago. It is crucial that we define ourselves in terms of our present commitments, beliefs, goals, and mission. The Declaration of Principles will always have its place as a significant document relating to the circumstances of our founding, and to our early history. Nothing about it has been modified in any way – nor can that ever be. The Declaration of Principles is what it is, and says what it says, and it will always remain that way.

That having been said, it is also true that over the years the Declaration of Principles has been read somewhat carelessly and incorrectly by many in the Reformed Episcopal Church. As noted above, for example, many have read the Declaration as though it denies all connection between baptism and regeneration, whereas all that it actually denies is the idea that the connection which does exist is an *inseparable* connection. As a further example, many people seem to have read the Declaration as if it denied a “real presence” of Christ in the Holy Communion; whereas what it actually denies is that the Presence of Christ, which it acknowledges *is really there*, is a *corporal* presence in the elements of bread and wine. Such attempts to bring clarification to the understanding of the Declaration attest to the respect in which it is held, and do not by any means represent an effort to minimize its importance or deny its rightful place in the church.

(2). The Reformed Episcopal Church has no official motto, and we are at a loss to understand where this question originates. Many parishes adopt mottos for use on their letterhead, their parish bulletin, or their website. Perhaps someone is using the motto which is referenced in the question. If so, it is an *ad hoc* statement, not an officially adopted motto. The closest thing that the REC ever had to an official motto is the citation from St. Augustine that was printed for years on the masthead of the *Episcopal Recorder*: “In Essentials, Unity; In Non-essentials, Liberty; In all Things, Charity”. That is still a great motto, and I could personally wish that it might appear more often than

I now see it. But even *that* motto was never officially adopted as *the* motto of the Reformed Episcopal Church.

(3). The question is based upon two fallacies. In the first place, the Reformed Episcopal Church has not changed its doctrinal standards or its doctrinal position. In the second place, the Reformed Episcopal Church has by no means adopted Anglo-Catholicism as its paradigm for worship. The facts are as follows.

Bishop George David Cummins unequivocally affirmed the Anglican identity of the jurisdiction which he had called to organize on the very day of its founding. Here are his own words: *“Let not our good be evil spoken of. We have not met to destroy, but to restore; not to pull down, but to reconstruct. We would ‘build again the old waste places, and raise up the foundations of past generations;’ we would repair the breach and restore the old path to dwell in.’ (Isaiah 58:12) And one in heart, in spirit, and in faith with our fathers...we return to their position and claim to be the old and true Protestant Episcopalians...And through these, our ancestors, we claim an unbroken historical connection through the Church of England, with the Church of Christ, from the earliest Christian era.”*

Let it be said that this statement expresses quite clearly that Bishop Cummins had a truly catholic understanding of the church, and that he affirmed unequivocally the importance of understanding and expressing continuity with the church of Jesus Christ going all the way back through history to apostolic times. But my reason for citing Cummins’ affirmation on the day of the church’s founding is not exactly for the purpose of pointing that out. It is, rather, to underscore this fact: Bishop Cummins clearly intended to organize a jurisdiction that had a clear sense of identity, and was in self-conscious continuity with the Episcopal Church in this country, and with the Church of England from which it had come and to which it was still related. The facts of Reformed Episcopal history clearly show that that sense of identity was severely eroded over time, and that any self-conscious sense of continuity with Anglican heritage, doctrine and practice was all but lost, as the Reformed Episcopal Church came to see itself more and more as a generic evangelical jurisdiction. More specifically, many came to say quite forthrightly, that the Reformed Episcopal Church was but a “Presbyterian Church with a Prayer Book”. That was *not* the vision or intention of Cummins and Cheney. And those who “changed the Reformed Episcopal Church” were those who came to substitute that alternate evangelical and Presbyterian paradigm for the one which Cummins had articulated at the beginning.

The lack of interest in such a “hybrid animal” is well documented by the declining size and membership of the Reformed Episcopal Church throughout much of the twentieth century. Such was the sad and observable record of steady decline that one of my predecessors in the episcopal office in this diocese openly stated that he did not expect to see the Reformed Episcopal Church survive to the year 2000. Many of us regarded that pessimistic vision as completely unacceptable – especially in a day whose events and circumstances call for a more vigorous and vibrant expression of faithful mission and witness in the Anglican tradition than did the circumstances at the time of our founding. If there have been “changes” in the Reformed Episcopal Church in recent years, those changes have come by way of efforts to reclaim, reaffirm and reestablish the vision, the heritage, the distinctives, and the way of being Christian that were affirmed for us at the beginning, and had been all but lost by succeeding generations.

The response to this question moves rather seamlessly to an answer to the next.

(4). It is by no means fair to say that the Reformed Episcopal Church has turned from the principles of Evangelical tradition on which it was founded to express some form of Anglo-Catholicism. To assume so is to misunderstand the mind of our founder, the character of Evangelical tradition, the nature of Anglo-Catholicism, or all three. I return to the historical work of Dr. Allen C. Guelzo, because his analysis of the issue which is at stake here is both clear and cogent. He writes:

“...Cummins’s movement resists being tagged as simply an anti-Anglo-Catholic schism, although later there would be no shortage of both supporters and critics who would be inclined to see it that way. Cummins’s new movement was, in fact, a much more complex affair than even later Reformed Episcopalians have been inclined to admit, because the incident that triggered Cummins’s decision to resign from the Episcopal Church had surprisingly little to do with the customary Evangelical debates over baptism, the Lord’s Supper, or even ‘apostolic succession.’ What really moved Cummins over the brink was the question of ecumenicity—of what defined the Church and how far one was willing to go in bringing others within that definition. That, together with Cummins’s attachment to William Augustus Muhlenberg, links Cummins’s interest far more closely to the ambitious ecumenical interests of Muhlenberg, Stanley, and Arnold than even most of Cummins’s fellow Evangelicals. The things Cummins had objected to most in Tozer and Potter had little to do with the usual doctrinal or liturgical grievances Evangelicals nursed against the Anglo-Catholics. Cummins had met enough Anglo-Catholics in his time, and even though the meeting revolted him he had refrained from any hue and cry for suppressions, expulsions, and trials simply for holding those notions, and there is no record that Cummins ever specifically hounded the tiny band of Kentucky Anglo-Catholics or sought their trial or expulsion from his diocese. It was, as Cummins saw it, the way in which these gentlemen proposed to draw the drapes and close up the Episcopal house to every other American church body that finally drove him out of the church and toward a new organization. In that light, Cummins was clearly more than just a narrow-gauge Protestant reactionary. Ironically, if Cummins was dreaming of anything when he issued his ‘Call to Organize’, he was dreaming of a great pan-Evangelical future under a cloudless Anglican sky.” (Op. cit., p. 149)

The vision to bring together people of differing churchmanship into one communion and fellowship is part and parcel of the vision of George David Cummins. Cummins wanted William Augustus Muhlenberg to be missionary bishop for the newly organized Reformed Episcopal Church – a position which Muhlenberg declined. (Op. cit., p. 212) Muhlenberg had become rector of the Church of the Holy Communion in New York City in 1846. Dr. Guelzo describes him as a man whose “theology and...spirit were firmly Evangelical”. (p. 62) But here is how he describes Muhlenberg’s

churchmanship:

“In 1846, when he became rector of the Church of the Holy Communion in New York City, Muhlenberg introduced weekly communion services, organized a sisterhood for social service, put away his preaching gown in favor of exclusive use of the surplice, and erected an altar with crosses, candles, flowers, and incense.”
(Ibid.)

This is a description of the man whom Cummins wanted as his missionary bishop, to help plant new works in the Reformed Episcopal Church! It simply does not fit the facts of history to pit Evangelical tradition against certain ritual and ceremonial practices, and then to claim that things must be either one way or the other; as if to say, “if you are Evangelical, you cannot do thus and such; and if you do or approve of thus and such, then you must have abandoned your Evangelical tradition.” Cummins’s vision embraced a church that would include great breadth. Conversely, he resigned from a church which seemed to him at the time to be promoting an exclusivism that maintained that it all had to be either *one* way, or *no* way.

What kind of Reformed Episcopal Church are *we* going to be? It would seem ironic in the extreme – in fact, it would truly be tragic – if some people were to answer that question by asserting the very kind of narrow exclusivism that Cummins himself repudiated, and in doing so said, “If the Reformed Episcopal Church is going to be broad and flexible enough to include people and practices that I am not familiar with, or that I do not like, then I will have to transfer my membership elsewhere.”

It gives me great pain to hear of anyone who thinks that he or she must leave the Reformed Episcopal Church. But it would cause me even greater pain and sorrow to think that the Reformed Episcopal Church would rather hold the exclusivist mentality that was such an affront to George David Cummins, and which did him and others such grievous injury, than to open their minds and hearts to their fellow Anglican Christians whose churchmanship might be different from their own, and commit to live within the same church family and fellowship according to that wonderful (but “unofficial”) motto of our past: “In Essentials, Unity; In Non-Essentials, Liberty; In all Things, Charity.”

8. Status of Ministers

(1). There has never been any officially sanctioned form of address or “title” for the clergy of the Reformed Episcopal Church, and there is none at present. Practice is generally determined according to prevailing local custom, or in keeping with the manner in which parishioners are used to addressing their minister, and in terms of what individual people are comfortable with. Those local and personal scruples have never been dictated by anyone else and imposed upon others – nor should they be – no matter what the local or individual practice may be.

(2). The revised Prayer Book follows the historic wording of the Book of Common Prayer throughout the centuries in its form of address to the bishop as “*Reverend Father in God*”. Throughout the New Testament, the church is referred to in terms of a “household” (Cf. Galatians 6:10; Ephesians 2:19) and a “family” (Ephesians 3:15). Members of the family are spoken of as

“brothers and sisters” (Cf. Ephesians 6:23; I Corinthians 6:6; St. James 2:15, etc.). The head of the household is, quite naturally, referred to as the “father”. The Apostle Paul referred to himself as such in relation to the Corinthian Christians. *He writes, “For though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the Gospel.”* (I Corinthians 4:15) The same Apostle Paul refers to Timothy as “*his own son in the faith*”, thereby clearly styling himself as his spiritual “father”. (I Timothy 1:2) The title or designation “father” is clearly applied to those who were senior religious leaders by Stephen (Acts 7:2), and by the Apostle Paul (Acts 22:1) Clearly neither St. Stephen, nor St. Paul understood that the often-cited words of Jesus recorded in St. Matthew 23:9 bore any reference at all to this kind of designation or title. If the statement of Jesus, “*Call no man your father upon the earth*” is claimed to mean what some folks want it to mean, the words of Jesus would also prohibit calling one’s earthly male parent “father”. The observation of Dean Henry Alford in his commentary on the Greek New Testament offers this telling insight concerning these words of Jesus. He write that to interpret and apply “*...such commands in the slavery of the letter, is to fall into the very Pharisaism against which our Lord is uttering the caution*”. (Op. cit., p. 227) All of this is to say that there was never any legitimate warrant for changing the historic wording of the form of address, “*Reverend Father in God*”, and that wording has now been restored.

(3). The Reformed Episcopal Church has steadfastly refused to unchurch Christians of other ecclesiastical jurisdictions because of differences in polity, order, liturgy, or the like; and we refuse to do so still. Every household has the right to order, arrange, and furnish itself, and we do not deny that prerogative to any branch of Christ’s church. Their forms of polity, lawfully constituted, are valid for their jurisdictions. Their ordinations, rightly administered, are legitimate under the framework of their polity. Within their jurisdictions they have a right to minister Word and Sacrament, and to govern the life and affairs of the church, according to their chosen and established form and order.

The degree to which ministers of other churches may be “welcomed” to officiate in Reformed Episcopal Churches, however, has never been without stated limits. Title III, Canon VII, Section 3 of the *old* Canons of the Reformed Episcopal Church, which is entitled “*Of Persons Not Ministers of this Church Officiating in any Parish Thereof*” states as follows:

“Nothing in this Canon shall be understood to preclude pulpit exchanges by Ministers of this Church with Ministers in good standing of other evangelical Churches, or as prohibiting the occasional occupancy of the pulpits of this Church by such Ministers of other Churches.”

The operative words in that canon are “pulpit exchanges” and “occasional occupancy of pulpits”.

Ministers ordained in other jurisdictions, and in good and regular standing, may be invited to minister in Reformed Episcopal parishes *on occasion* but not in any extended capacity, and certainly not with permanency.

It might well be noted that this is one of the issues which underlies the *Concordat of Intercommunion* into which we entered with the Anglican Province of America in 1999. That Concordat provides full interchangeability of clergy between our two jurisdictions: i.e., our clergy may serve in their parishes, and theirs clergy in ours, (of course) with the approval of the Bishop in each case. It should be carefully noted that the APA is a sister jurisdiction that also has episcopal government. But it is by no means assumed that clergy have an inherent right to function transiently, across jurisdictional lines, without a formal relationship of agreement. Churches operating according

to proper principles of order simply do not function that way.

It is asked how we view non-Anglican and non-Episcopal forms of worship and government. We certainly do not dismiss them as unchristian, nor do we deny their legitimacy to those who choose them as their own. But those ways are not *our* ways. Other jurisdictions are entitled to maintain their own integrity. We are entitled to retain and maintain ours. For example, churches in the confessors baptist tradition will administer baptism only to persons of riper years who have made a profession of faith, whereas we adhere to the paedobaptist position and administer baptism to infants. Are confessors baptist churches Christian churches? Most assuredly so. Are they correct in their sacramental practice and administration? Most assuredly not, according to our understanding and conviction. May they import their teaching and practice into the Reformed Episcopal Church in some way? Absolutely not. Are they at liberty to live out their own convictions within the framework of their own jurisdictions? Certainly they are. The same things might be said of liturgical worship. Are non-liturgical forms of Christian worship valid? For the jurisdictions that choose them, they most certainly are. Must we acknowledge the validity of those non-liturgical forms for use in the Reformed Episcopal Church? Absolutely not, because we have self-consciously chosen to order our household differently, and to be a liturgical church. Now, transpose those same considerations to the matter of church government. Does the Reformed Episcopal Church regard presbyterian polity or congregational government “desirable”? No, it does not. Not for *our* jurisdiction, at any rate. We are, by self-conscious intention, an *episcopal* church. Other forms of government may be chosen by other jurisdictions, and that choice does not invalidate them as Christian churches. But their ways are not our ways. Nor do we regard their forms of polity as equally “ancient”. Presbyterianism and Congregationalism are, by comparison, more recent developments. Are they legitimate for those churches that choose to order themselves in that way? Surely they are. Are we obliged to recognize their validity within the structure of our own jurisdictional polity? By no means – no more than we are obliged to accommodate confessors baptist distinctives and practices within our own church simply because Christians in other jurisdictions adhere to them or practice them.

The New Testament shows concern for the proper transmission of ecclesiastical office and authority. Thus, for example, St. Paul instructs Titus: “*For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee....*” (Titus 1:5) But of even greater importance is the concern for the faithful transmission of the apostolic faith. St. Paul commands Timothy, “*The things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.*” (II Timothy 2:2) To the Christian at Thessalonica the same apostle wrote these words: “*Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word or by our epistle.*” (II Thessalonians 2:15) The New Testament sees the issue of so-called “apostolic succession” primarily in terms of a faithful continuity of apostolic teaching. Insofar as this continuity of teaching requires a succession of faithful men who will transmit it with integrity from generation to generation, the idea of transmission of office and authority enter in as well. But as to the idea that there is a provable, unbroken line of tactile transmission of ecclesiastical office and authority from the apostles themselves, throughout the history of the church, down to the present day, the Reformed Episcopal Church has never subscribed to such a notion, and still does not.

9. Absolution

(1). The Declaration of Absolution is limited to presbyters for the same reasons that the preaching of the Word and the administration of the Sacraments are. The faithful have a right to expect that the Word preached to them, the Sacraments administered to them, and the assurance which is declared to them of God's forgiveness, are delivered on the basis of right and proper authority, by those who have been duly instructed, examined, and authorized (i.e., ordained) to do so. Indeed, any Christian can bear witness to someone else of his or her faith in Christ. But that carries no license for that same unordained Christian to get into the pulpit to teach and preach the Word of God with authority. What the individual Christian may say or do in the name of Christ *might be* correct, or it could be in error. Granted, those in ordained office may err as well. But a structure of accountability is established over the ordained ministry which is intended to oversee and maintain that what these men are teaching and preaching is according to truth, and that the Sacraments which they administer are administered "rightly and duly". The Declaration of Absolution is an aspect of the ministry of the Gospel. It is a ministry which was committed by Christ Himself to those whom He was sending out to minister in His church. Here is the record from St. John's Gospel, chapter 20, verses 21-23:

"Then said Jesus to them again, 'Peace be unto you: as my Father hath sent me, even so send I you.' And when he had said this, he breathed on them, and saith unto them: 'Receive ye the Holy Ghost: Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.'"

To declare Gospel forgiveness with a certainty that can provide assurance to a troubled soul requires authority. False assurance can place the souls of faithful people in grave jeopardy. The Word of God can be interpreted falsely, and taught in error. *"Many false prophets are gone out into the world."* (I St. John 4:1) The Sacraments can be perverted and distorted in their administration. People can be falsely encouraged to believe that all is well with their souls when, in fact, they stand under the judgment of God. These are the reasons that the New Testament provides for a qualified, examined, ordained ministry. Article XXIII of the Articles of Religion makes this perfectly clear:

"It is not lawful for any man to take upon him the office of public preaching, or ministering the Sacraments in the Congregation, before he be lawfully called, and sent to execute the same. And those we ought to judge lawfully called and sent, which be chosen and called to this work, by men who have public authority given unto them in the Congregation, to call and send Ministers into the Lord's vineyard."

Declaring "remission of sins" or "absolution" is a prime aspect of the ministry of the Gospel. To be carried out with proper authority, it must be done by the ordained elder ("presbyter"), to whom the ministry of Word and Sacrament are entrusted.

It should be duly noted that while the liturgy rightly says that the "power and commandment" to "declare and pronounce" Absolution and Remission of sins has been given by Almighty God to His Ministers, the liturgy does *not* say that the minister himself does the forgiving or absolving. In the liturgies of the Middle Ages, the priest said to the people: *"Te absolve"*, i.e., *"I absolve you."* What ministers of this church are given power and commandment by God to say to His people, being penitent, is that *"HE pardoneth and absolveth all those who truly repent, and*

unfeignedly believe his holy Gospel.” It is furthermore worthy of note that the word “absolveth” (from the same root as the word “absolution”) was in the Declaration in the old edition of the Prayer Book, as well as in the revised edition.

Declaration of Absolution – the announcement that God “pardoneth and absolveth all those who truly repent and unfeignedly believe His holy Gospel” is the very heart of Gospel ministry. It stands at the center and focus of a minister’s calling. It is, in its essence, the joyful Good News.



“Now the God of patience and consolation grant you to be like-minded one toward another according to Christ Jesus: that ye may with one mouth glorify God, even the Father of our Lord Jesus Christ. Wherefore receive ye one another, as Christ also received us to the glory of God.”

–Romans 15:5-7

Respectfully submitted,

(The Most Rev.) Leonard W. Riches
Bishop Ordinary

REPORT OF BISHOP DANIEL G. COX

To the One Hundred Twenty-fourth Council
of the Diocese of the Northeast and Mid-Atlantic
of the Reformed Episcopal Church

Dear Brethren:

Stated Episcopal Visits November 1, 2003 - October 31, 2004

November 30, 2003 - Christ the King, Pasadena, MD. 6 Confirmed

January 6, 2004 - Christ the King. 1 Confirmed (Note: This service was held in the home of the Rev. Gregory P. Carr in Annapolis, MD. The one confirmed is an aged, infirm member unable to attend the service on 11/30/03.)

April 25, 2004 - Grace, Havre de Grace, MD. 3 Confirmed.

May 9, 2004 - St. Michael’s of the Valley, Ligonier, PA (ECUSA). 7 Confirmed and 6 Received.

May 16, 2004 - St. Stephen's, Eldersburg, MD. 10 Confirmed and 2 Received.

May 23, 2004 - Bishop Cummins Memorial, Catonsville, MD. 6 Confirmed

September 12, 2004 - Grace, Havre de Grace, MD. 1 Confirmed and 15 Received

Summary:

34 Confirmed

30 Received

Other Episcopal Visits

February 8, 2004 - Bishop Cummins Memorial. Preacher and Celebrant

February 15, 2004 - Christ the King. Preacher and Celebrant

March 21, 2004 - Bishop Cummins Memorial Church. Chaired the annual Parish Meeting (on behalf of Bishop Riches)

May 2, 2004 - St. Luke's/Bishop Hoffman Memorial Church, Philadelphia, PA. Preacher and Celebrant. (From the 2002-2003 Diocesan year.)

August 8, 2004 - Christ the King. Preacher and Celebrant.

September 5, 2004 - Faith, Baltimore, MD and Emmanuel, Baltimore, MD. Preacher and Celebrant.

September 12, 2004 (evening) - Bishop Cummins Memorial Church. Installed the Rev. Francis E. Tennes (HR, PCUSA) as the Interim Rector, on behalf of Bishop Riches.

Note:

From February 24, 2004 till November 1, 2004, the Bishop and Standing Committee graciously restored me to "active" status in the Diocese to serve our Bishop until the election of a Coadjuter. I am most grateful for their kindness in this regard.

Respectfully Submitted,

Daniel G. Cox

REPORT OF THE STANDING COMMITTEE

*TO THE ONE HUNDRED AND TWENTY-FOURTH COUNCIL OF THE DIOCESE OF THE
NORTHEAST AND MID-ATLANTIC OF THE REFORMED EPISCOPAL CHURCH*

Dear Brethren:

This Committee held two meetings this past diocesan year on February 24, 2004 and October 19,

2004 at the Reformed Episcopal Seminary, Blue Bell, PA. Both meetings were chaired by the Rt. Rev. Leonard W. Riches, Bishop Ordinary.

A. Ordinations to the Diaconate

On Saturday, January 24, 2004, at 2:00 P.M., in Christ Memorial Church, Philadelphia, PA, the Rt. Rev. Leonard W. Riches ordained Roger Wolcott Converse deacon. The candidate was presented by the Rev. Canon David L. Hicks. The Litany was read by the Ven. Jon W. Abboud. The Rev. Barton L. Craig served as Epistoler. The sermon was delivered by the Rev. Dr. Geoffrey C. Hubler. The Rev. Mr. Converse has been called by the vestry of Christ Memorial Church to assist in the multi-faceted ministry of this inner-city parish.

On Saturday, May 8, 2004 at 4:00 P.M., in the Church of the Messiah, Philadelphia, PA, Bishop Riches ordained Richard Ewing Baird deacon. The candidate was presented by the Rev. Michael D. Fitzpatrick. The Rev. Jonathon S. Riches read the Litany. The Epistle was read by the Rev. Chiron P. Thompson. The Rev. Canon David L. Hicks delivered the homily. The Rev. Mr. Baird has been called to assist in the ministry of the Church of the Messiah.

B. Canonical Examinations – On November 18, 2003, Bishop Riches participated with the Examining Chaplains (the Rev. Canon David L. Hicks, and the Rev. Jonathan S. Riches) in reviewing with Roger W. Converse his written examination for Holy Orders, and in the conduct of his oral interview. The candidate sustained the examination.

On December 9, 2003, Bishop Riches joined with the Examining Chaplains in examining the Rev. Gerald Jones for reception as a presbyter in the Reformed Episcopal Church, he having received a Letter Dimissory from the Traditional Protestant Episcopal Church in the United States, in order to accept a call by the Vestry of St. Mary's Church, Bronx, NY, to assist in ministry in that parish. The candidate sustained the examination.

On June 29, 2004, together with the Examining Chaplains, Bishop Riches presided over the examination of the Rev. Robert T. Pardon for reception as a deacon in the Reformed Episcopal Church. The candidate sustained the examination.

C. Reception of Presbyter – Effective December 9, 2003, Bishop Riches received by Letter Dimissory from the Traditional Protestant Episcopal Church in the United States, the Rev. Gerald Jones. The commendatory letter was received from the Rt. Rev. Charles Morley in Point Clear, AL. Bishop Morley was at one time affiliated with the Diocese of Mid-America.

D. Reception of Deacon – On June 29, 2004, Bishop Riches received the Rev. Robert T. Pardon as a deacon in the Reformed Episcopal Church, by Letter Dimissory from the National Association of Congregational Christian Churches, he having sustained the canonical examination for deacon's orders. The Rev. Mr. Pardon serves as Executive Director of the New England Institute of Religious Research in Lakeville, Massachusetts. He will assist the Rev. Eduardo Andrade in ministry at Good Shepherd Church, Brockton, MA.

E. Dismissal of Presbyter – Effective May 12, 2004 Bishop Riches transferred

the Rev. Gerald Jones by Letter Dimissory to the Traditional Protestant Episcopal Church in the United States, from which he had been received in December, 2003. The Rev. Mr. Jones had received a call to assist the Rev. Belgrave Pelle in ministry at St. Mary's Church, Bronx, NY; but upon further consideration determined that he was more compatible with the ethos and churchmanship of the jurisdiction from which he had come.

F. Changes in the Clergy Roll – Effective November 30, 2003, the Rt. Rev. Leonard W. Riches accepted the resignation of Gregory K. Hotchkiss as Suffragan Bishop of the Diocese of the Northeast and Mid-Atlantic, and the renunciation of his ministerial orders in the Reformed Episcopal Church. Copies of the letter by which he informed Bishop Riches of his renunciation of Holy Orders were sent by mail to every member of the Standing Committee. Every clergyman and parish in the Diocese was promptly informed, by personal letter from the Ordinary, of his action. In compliance with Canon 31 of the Canons of the Reformed Episcopal Church, he also informed in writing the Bishops and Standing Committees of every Diocese of the Reformed Episcopal Church, as well as the Secretary of the General Council.

G. Parochial Matters

1.) **Church of the Atonement** – This parish continues under the pastoral care of the Rev. Messrs. Mark M. Specht, and David S. Ayres, Ministers-in-charge. Efforts to identify and secure a permanent pastoral replacement have thus far met with no result. The parish has limited qualified persons to serve as members of the vestry, and has requested status as a Mission so that additional vestry members can be appointed. The Rev. Canon David L. Hicks has maintained direct contact with this parish and its vestry. The Committee voted to grant Mission status to the Church of the Atonement upon receipt of request.

On February 23, 2004, by letter to the Rev. Canon David L. Hicks, the vestry of the Church of the Atonement, Philadelphia, PA, requested that they be granted the status of Mission Parish in the Diocese.

2.) **Christ Memorial Church** – 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 43rd 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 43rd and Chestnut Streets. The first meeting of the joint committee was scheduled for October 20, 2004.

3.) **Emmanuel Church, Somerville, NJ** – On Sunday, July 11, 2004, at 4:00 P.M., Bishop Riches installed the Rev. Christopher Pierce as rector of the parish. The homily was delivered by the Rev. Canon David L. Hicks. The service, attended by a large congregation, was followed by a reception in the parish hall of the church.

4.) **St. David's Church, Narragansett, RI** – Bishop Riches received notification, by letter from the Rector's Warden of the parish writing on behalf of the Vestry, that the congregation of St. David's Church voted to dissolve the work effective December 31, 2003. The Ordinary is working with the Vestry, through the good offices and efforts of the Rev. Eduardo A. Andrade at Good Shepherd Church, Brockton, MA, to see that all appropriate canonical and legal procedures are followed in the dissolution process.

5.) **Bishop Cummins Memorial Church** – The Rev. Dr. Paul C. Schenck tendered his resignation as rector, effective February 29, 2004, in order to accept a position with a newly organized pro-life organization. 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 7th, but in continuing correspondence and dialogue with members of the congregation during most of the current 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.

On Sunday, September 12, 2004, the Rev. Francis Tennes was officially welcomed as the new Interim Rector of this parish. 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.

6.) **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.

7.) **Harvey Wagner Memorial Chapel, Ventnor, NJ** – The congregation held its final service of worship on Sunday, September 12, 2004, marking the conclusion of this work in the Ventnor Heights area. The remaining members of the congregation (approximately a dozen persons) have been commended to the ministry of the Church of St. John's by-the-sea. Negotiations continue in the effort to achieve an agreement with the Wawa Corporation for the sale of the property. In accordance with the stipulations of the parish's charter, all assets of Harvey Wagner Memorial Chapel will go to the Church of St. John's by-the-sea.

8.) **Extension Efforts / Parish Planting**

a.) **Holy Trinity, Fairfax, VA** – On Sunday, September 12, 2004, Bishop Riches made the first episcopal visit to this new work, which celebrated the first anniversary of its initial worship service on that date. Nine persons were presented to Bishop Riches for Confirmation. The congregation in attendance numbered between 60 and 70. Most of those present were adherents of this promising and vibrant new mission.

On May 20, 2004, the congregation of Holy Trinity Church, Fairfax, Virginia, submitted the required Article of Conformity, subscribed by more than the canonically required twelve persons of legal voting age, requesting that they be received as a parish in the Diocese. The Committee voted to receive Holy Trinity Church, Fairfax, VA as a parish on October 19, 2004.

b.) **St. John's, Sewickley, PA** – A parish planting effort was initiated in January, 2004, under the leadership of the Rev. Dr. Rodney A. Whitacre. A growing attendance supports the weekly celebration of the Holy Eucharist, and the Vicar reports encouraging new contacts, interest and enthusiasm. It is reported that services have been temporarily suspended while the Vicar is absent on sabbatical leave..

c.) **Appomattox Anglican Church, VA** – On the occasion of the Ordinary’s episcopal visit to New Covenant Church, Lynchburg, VA, on September 28, 2003, he spoke at length with a couple who had driven from Appomattox to Lynchburg to attend morning worship and to learn more about the Reformed Episcopal Church. They were members of an ECUSA parish in Appomattox, gravely concerned about the actions of General Convention in August, 2003, and the impending New Hampshire Consecration in November, 2003. The Rev. Edward Y. Hopkins, rector of New Covenant Church, maintained contact with them over the intervening months. With his assistance, a group was organized in Appomattox to conduct regular worship services, comprised of former adherents of the local ECUSA parish. Support has steadily grown to a current level of over 30 regular attendees. The Rev. Dr. Geoffrey C. Hubler, who has relocated with his family to Lynchburg, VA, has been traveling to Appomattox to conduct services and provide pastoral care.

d.) **Moravia, MD / Grace Church, Havre de Grace, MD** – The Rev. Gerald S. McLynn conducted an initial service of worship with the core group of people interested in establishing a parish in the northeastern shore area of Maryland. The group had been meeting with the Rev. Mr. McLynn for Bible study and fellowship for several months. In addition, Grace Church, Havre de Grace, has virtually doubled its worshipping congregation in recent months. Sixteen new members were publicly received on the morning of September 12th. These opportunities have opened to us largely as a consequence of the continuing ferment in the ECUSA.

9.) **Request for Mission Status** - On May 17, 2004, in a letter from the Rev. Michael D. Fitzpatrick, the congregation of Grace Church, Collingdale, submitted a request that they be granted status as a Mission Parish in the Diocese. The Committee approved this request on October 19, 2004.

H. Episcopal Oversight in the Diocese

The resignation and renunciation of ministerial orders by Gregory Hotchkiss has necessitated immediate implementation of certain modifications in the way in which episcopal oversight is carried out in the Diocese. By letter to all clergy in charge of parishes, under date of January 26, 2004, the Ordinary indicated the necessity of implementing the provisions of Canon 16, Section 2(a), which stipulates that *“Every Bishop or Missionary Bishop shall visit the Congregation in his Diocese or Missionary Diocese at least once every three years....”* Response from the clergy has been very understanding and supportive, and he is scheduling Sunday visitations only where candidates are to be presented for Confirmation.

On December 16, 2003, the Ordinary met with the Rt. Rev. Daniel G. Cox to discuss a number of matters, including the issue of episcopal oversight in the Diocese under the current constraints. Bishop Cox has graciously consented to care for the needs of the six diocesan parishes in the state of Maryland, and to suspend the use of the designation ‘Retired’ from his title for the time being, so that he can be more readily understood to be in active service to the Diocese under the present circumstances. The Rt. Rev. Robert H. Booth has also expressed his willingness to make a limited number of parish visitations, as need may require, and as his travel schedule as Missionary Bishop may permit. The Bishop requested that the Standing Committee concur in suspending the designation ‘Retired’ in the title of the Rt. Rev. Daniel G. Cox at least until the election and consecration of a Bishop Coadjutor for the Diocese, welcoming him back

into active service in the work of episcopal oversight and administration. The Committee unanimously approved this action. Bishop Cox subsequently requested, as of November 1, 2004, that he be returned to retired status.

The Ordinary has also consulted with the Rev. Canon David L. Hicks and the Ven. Jon W. Abboud in their respective capacities as Canon to the Ordinary and Archdeacon, requesting that they be prepared to assume a wider range of responsibilities in assisting with the care and oversight of parishes and clergy during this time without an assisting Bishop in the Diocese. Both men have graciously consented to this larger role in diocesan responsibilities. The value of their contribution became clearly evident in January when Bishop Riches was in Charleston, SC, and Orlando, FL, on church business, and pressing need emerged for the Bishop or his representative to meet with the vestry of First Church, New York, and to visit Bishop Cummins Memorial Church, Catonsville, MD, for reasons detailed elsewhere in this report. The Ven. Jon W. Abboud cared for both of these needs in his absence in a prompt, helpful and extremely effective manner. Bishop Riches is convinced that it is providential that the appointments of Canon to the Ordinary and Archdeacon were made at the 122nd Council of the Diocese in November, 2002, given the then-unanticipated situation which has subsequently unfolded in the Diocese.

In a similar regard, the Ordinary now believes that it would be well for the Diocese to implement a further provision of the same Canon which enabled him to appoint Canon Hicks and Archdeacon Abboud to their respective positions. Canon 55, Section 6(b) and (c) state as follows:

(b) "Deans of Convocation 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 Co-adjutor, 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...."

For the foreseeable future, the headquarters of the Diocese can be expected to be located in southeastern Pennsylvania; and thus the areas well north, south, and west of the Philadelphia metropolitan areas will remain (relatively speaking) outlying regions of the Diocese. Bishop Riches believes that it would serve us well for years to come to designate Convocations or Deaneries for the regions of New England, the Southern Mid-Atlantic, and perhaps eventually Central and Western Pennsylvania, and to commit certain shared responsibilities of care, oversight, and development to appointed rural Deans in those designated regions.

With these provisions in place, the Bishop believes that we can reasonably expect to make our way through the current year without serious compromise to the effectiveness of episcopal oversight and administration in the Diocese. Bishop Riches has consulted with the Rev. Canon David L. Hicks regarding the making of these appointments, and plans to make announcement in conjunction with his report to the 124th Council of the Diocese on November 4, 2004. The Bishop requested that the Standing Committee approve the proposal to subdivide the Diocese into as many regional or rural Convocations or Deaneries as may, in the judgment of the Ordinary, seem conducive to effective oversight and administration; with the understanding that the Ordinary will designate and appoint Deans to serve in each of these areas. The Committee unanimously approved this action.

Despite these temporary provisions, the fact remains unmistakable that the action of Gregory K. Hotchkiss on November 30, 2003, in vacating his episcopal office and renouncing his ministerial orders, has resulted in a situation whereby the good order, as well as the present and future well-being of the Diocese, require the election of a bishop to assist in the oversight and care of our work and ministry, and to be prepared to assume the responsibilities of Ordinary at the appropriate time.

At the meeting of October 15, 2002, Bishop Riches reported that it had been his intention to place before the Standing Committee, at its meeting on June 12, 2001, his request that Gregory K. Hotchkiss be nominated for election as Bishop Co-adjutor by the 121st Council of the Diocese in November, 2001. Such action would have enabled the Diocese to present Bishop Hotchkiss' election to the 50th General Council for confirmation in June 2002. Several months prior to the June, 2001 meeting, the Bishop spoke with Gregory Hotchkiss concerning his intention. In a letter to him, dated May 30, 2001, he indicated that he would not be available for such nomination, nor for future service as Bishop Ordinary of the Diocese. Then in April, 2002, Gregory Hotchkiss informed the Ordinary of his intention to resign as rector of Emmanuel Church, Somerville, NJ, effective July 31, 2002, stating his purpose to continue serving as Suf-fragan Bishop of the Diocese while completing his doctoral program at General Theological Seminary and working toward an eventual career in teaching. At the Bishop's request, he communicated his mind on these matters by letter to the parishes and people of the Diocese in May, 2002.

These decisions on Gregory Hotchkiss' part substantially altered what had been the sense of planning and purpose for the future which had guided the Ordinary's expectations and actions for the past several years. As a result, he raised with the Standing Committee on October 15, 2002, his conviction that it had thus "become necessary for the Diocese to elect another bishop, who could gain experience in the office, and secure the confidence of the people of the Diocese, so that there can be an orderly and effective transition when the office of Bishop Ordinary is vacated."

It is the Ordinary's judgment that the condition of the Diocese does, in fact, require the election of a Bishop Coadjutor, and he recommended that the Standing Committee concur, and so recommend to the 124th Diocesan Council in November. The Standing Committee concurred with the Bishop Ordinary in the judgment that the state of the Diocese requires the election of a Bishop Coadjutor, and join with the Ordinary in calling for an episcopal election by the 124th Council of the Diocese of the Northeast and Mid-Atlantic, meeting in Emmanuel

Church, Pipersville, PA, November 4th and 5th, 2004. The Committee unanimously approved this action.

Inasmuch as the Constitution of the Diocese charges the Standing Committee with recommending to the Council of the Diocese the election of a Bishop, when the condition of the Diocese so requires, it has been the established practice for the Standing Committee to function as the 'Nominating Committee' which presents the name of the proposed candidate to the Diocesan Council. It is the Ordinary's conviction that the Diocese would be well served by having the Standing Committee notify the clergy and parishes of the Diocese of their intended action well before the scheduled sessions of the 124th Diocesan Council, so that clergy and lay delegates come prayerfully and intelligently prepared for the action which they will be called upon to take. The Standing Committee voted unanimously to notify all the parishes and clergy of the Diocese by letter of the call for an episcopal election by the 124th Diocesan Council no later than May 30, 2004, and inform them in the same letter of the proposed nominee.

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 124th Council of the Diocese of the Northeast and Mid-Atlantic, meeting in Emmanuel Church, Pipersville, PA, November 4th and 5th, 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.

The Committee voted to send the following to the Secretary of the diocesan Board of Trustees:

The Standing Committee recommends to the Board of Trustees of the Diocese of the Northeast & Mid-Atlantic that they fashion a financial plan that will provide a livable wage and benefit package to the Ordinary of Diocese and a Bishop Coadjutor.

This letter was sent by the Secretary on March 1, 2004.

The Secretary sent a letter to the vestry and congregation of St. Matthew's Church, Havertown, PA, dated March 11, 2004, to thank them for their willingness to support the efforts of their rector, the Ven. Jon W. Abboud as he continues to work in diocesan affairs.

Respectfully submitted,

R. Charles Gillin
Secretary

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.

A motion to nominate Canon David L. Hicks Bishop Coadjutor was made by Bishop Leonard W. Riches and the Standing Committee of the Diocese of the Northeast and Mid-Atlantic of the Reformed Episcopal Church. The Ven. Jon W. Abboud seconded the motion, and further moved to close the nominations. The motion carried. As per Canon X, section I, title III, which reads:

In the event the office of the Ordinary becomes vacant for any reason, any regular meeting of the Diocesan Council, or a special meeting called for that purpose, may elect an Ordinary. When, in the

judgment of the Ordinary and the Standing Committee, the condition of the Diocese shall require a Bishop Co-Adjutor, an election may be held at the next scheduled Council or at a Council canonically convened for that purpose. Likewise, any number of Suffragan Bishops judged necessary by the Ordinary and the Standing Committee may be elected by the Council. Such elections shall be by the concurrent vote, by ballot, of both orders, clerical and lay, and shall in every respect follow the procedure for the election of Bishops as set forth in the Constitution and Canons of the Reformed Episcopal Church.

the election was held by ballot. Bishop Daniel G. Cox led in a word of prayer. Ballots were distributed separately to clergy and lay delegates while Mrs. Bonnie C. Abboud, Secretary of the Diocese called the roll. All who were eligible received a ballot.

REPORT OF THE TRUSTEES OF THE DIOCESE OF THE NORTHEAST AND MID-ATLANTIC

*TO THE ONE HUNDRED AND TWENTY-FOURTH COUNCIL OF THE DIOCESE OF THE
NORTHEAST AND MID-ATLANTIC OF THE REFORMED EPISCOPAL CHURCH*

Dear Brethren:

The Board of Trustees met three times during the fiscal year. Trustee meetings are held at the Reformed Episcopal Seminary in Blue Bell, PA with the exception of the November meeting which is held at the sight of out annual Diocesan Council. Bishop Riches has presided over all the meetings of the Board of Trustees in the preceding year. Regular reports were received from the President, the Treasurer, and the Provost of the Reformed Episcopal Seminary.

NOVEMBER 6, 2003:

- At the regular meeting of the Board, the following officers were elected: The Rt. Rev. Leonard W. Riches, President; the Ven. Jon W. Abboud, Vice President; Mr. E. Earl Shisler, Jr., Treasurer; The Rev. Gregory Miller, Secretary; the Rev. Richard Workowski, Assistant Secretary.
- The Ven. Jon Abboud recommended that the diocesan investment funds be transferred from the Aris fund to another fund favored by our financial advisor, Tim Couch. Motion was made by the Rev. Jonathan Riches to make the transfer of the funds. Motion was seconded and carried.

MAY 17, 2004:

- There is strong evidence that there has been fiscal mismanagement of funds by the Treasurer and some Vestrymen of First Church, New York. An audit of the books is being ordered to determine the veracity and extent of this possible mismanagement.
- Canon David Hicks will be invited to the September Trustees meeting to familiarize him with the operation of the meetings should he be elected as Bishop Co-Adjutor of the Diocese.
- The seminary is doing very well in terms of obtaining new students. The morale of the semi-

nary staff and faculty is very good. However, the seminary is struggling financially. The Trustees authorized release of the Arndt Fund income (about \$8000) plus an additional \$20,000 to help with the shortfall.

- The Trustees authorized the payment of \$1100 in taxes due on two lots in Cape St. Claire, MD that had been deeded to the Diocese. It is believed that the lots can be sold by the Diocese, which could provide the Diocese with up to \$200,000 in additional capital.
- Assuming the election of Rev. David Hicks to the office of Bishop Co-Adjutor, the following motion was passed: **“Effective July 1, 2005 through December, 2008, Bishop Riches continue as Bishop Ordinary of the Diocese, with a reduced travel schedule, at a reduced monthly stipend of \$2000. The Diocese will pay health insurance premiums and make a pension contribution based upon his annual salary. Commencing January 1, 2009, the Trustees pay Bishop Riches a defined monthly pension in the amount of \$1000 and continue payment of the health insurance premiums. These payments will continue through the life of Bishop and Mrs. Riches. The balance of the funds currently budgeted for the Episcopal office would then be directed to Bishop Hicks, who as Co-Adjutor would make the majority of Episcopal visits and other necessary travel.”** This plan would provide financially for both Bishop Riches and David Hicks without increasing the Diocesan annual expenses.
- Mr. E. Earl Shisler, Jr. @ expressed his desire to retire as Treasurer of the Diocese of the NE and Mid-Atlantic, effective at the end of this fiscal year. His resignation was regretfully accepted. The Ven. Jon Abboud will serve as Treasurer in his stead.

SEPTEMBER 27, 2004:

- The suspected misappropriation of funds at First Church, New York, over the period of many years was verified by independent audit. The offending parties have been given until October 1, 2004 to repent and begin repayment of the misappropriated funds. Failure to do so will result in civil action as required by the Federal Government and the State of New York.
- Attorney's fees and additional back taxes on the two lots in Cape St. Claire, MD were authorized to be paid. The Trustees also authorized the expense of funds necessary to pursue a quiet title claim which will enable the Diocese to sell the two lots.
- The collapse of the tower at Christ Memorial Church in Philadelphia has resulted in many existing and potential problems. It is unclear at this point who holds the title to the property since it was originally deeded to a Board of Trustees of the General Council that no longer exists. There will be a lot to work through, particularly since our insurance carrier has denied the claim for reimbursement. The Trustees approved a motion that **“the Ven. Jon Abboud and Mr. Richard Stevens be appointed on behalf of the Diocesan Trustees to work with the General Council and Vestry of Christ Memorial Church in resolving the situation with the tower, including insurance and liability questions.”**
- The proposed diocesan budget was reviewed. It was noted that though we operated at a loss last year, our portfolio had increased in value which resulted in a positive net position. The diocese expects to operate at a loss of about \$7350 per month in the upcoming year. The Trustees approved the recommendation of the budget to the 124th Council of the Diocese of the Northeast and Mid-Atlantic.

Respectfully submitted,

The Rev. Gregory J. Miller,
Secretary to the Trustees

A Certificate of Appreciation was presented to Mr. E. Earl Shisler, Jr. @, longtime Treasurer of the Diocese of the Northeast and Mid-Atlantic, who retired this year after serving faithfully for 24 years.

CERTIFICATE OF APPRECIATION FOR MR. E. EARL SHISLER, JR.

Whereas Mr. E. Earl Shisler, Jr. has served as the Treasurer of the Diocese of the Northeast and Mid-Atlantic of the Reformed Episcopal Church since November 17, 1980,

and

Whereas Mr. Shisler has fulfilled his duties as Diocesan Treasurer for twenty-four years in Christ-like integrity and humility,

and

Whereas Mr. Shisler has chosen to retire as Diocesan Treasurer this year,

therefore

Be it resolved that the One-hundred Twenty-fourth Council of the Diocese of the Northeast and Mid-Atlantic does hereby award to Mr. E. Earl Shisler, Jr. This Certificate of Appreciation in thanks for his twenty-four years of Service to Christ and His Church.

**REPORT OF E. E. SHISLER @, TREASURER OF THE BOARD OF
TRUSTEES OF THE DIOCESE OF THE NORTHEAST AND MID-ATLANTIC
OF THE REFORMED EPISCOPAL CHURCH
FOR THE FISCAL YEAR OCTOBER 1, 2003 TO SEPTEMBER 30, 2004**

CAPITAL

BALANCE: October 1, 2003

\$1,565,191.23

Additions:

Transferred from Income Accounts:

General Fund	No income was capitalized
Ann Kenny Fund	this fiscal year
Bassinger Home Fund	per trustee's action
Cumberland Church Fund	
Episcopal Endowment Fund	

Antioch Cemetery Fund		
Diocesan Church Extension Fund		
Bishop Higgins Memorial Fund		(14,083.46)
Arndt Memorial Fund		
BALANCE: September 30, 2004		<u>\$1,551,107.77</u>

INVESTMENTS BY FUND

GENERAL FUND

Stock:	107.935 Shares--Unified Fund		\$408,253.00
--------	------------------------------	--	--------------

CHURCH EXTENSION FUND/PARISH ASSISTANCE

Mortgages:	Covenant Chapel, NJ	\$ 35,001.75	
	7 th Day Adventist--Phila., PA	18,535.26	
	Providence Chapel--Edifice, NJ	11,107.57	
	Providence, NJ--Interest 89 Months	5,423.51	
	Berean Christian--Phila., PA	38,336.13	
Stock:	11.319 Shares--Unified Fund	<u>42,812.95</u>	

Sub-total--Income Invest.		\$ <u>151,217.17</u>	
---------------------------	--	----------------------	--

Parish	Covenant Chapel, NJ	\$ 29,500.00	
Invest:	Covenant Chapel--Rectory, NJ	23,001.18	
	Emmanuel Church, Four Brooks, PA	49,837.43	
	Providence Chapel--Edifice, NJ	5,928.00	
	St. Philip's, PA	<u>24,000.00</u>	
	Sub-total--Non-income	<u>\$132,266.61</u>	283,483.78

ANN KENNY FUND

Property:	Valhalla Valley, North Carolina	\$ 1.00	
Stock:	33.610 Shares--Unified Fund	<u>127,126.36</u>	\$127,127.36

BASSINGER HOME FUND

Stock:	14.278 Shares--Unified Fund		\$54,005.06
--------	-----------------------------	--	-------------

CUMBERLAND CHURCH FUND

Property:	Faith Church, Baltimore, MD	\$ 7,144.25	
Stock:	.636 Shares--Unified Fund	<u>2,405.60</u>	9,549.85

BISHOP RUDOLPH EPISCOPAL ENDOWMENT FUND

Stock:	75.853 Shares--Unified Fund		286,906.14
--------	-----------------------------	--	------------

BASSINGER MEMORIAL TRUST FUND

Mortgages:	St. Luke's Church, NJ	\$ 27,000.00	
Stock:	.688 Shares--Unified Fund	<u>2,602.29</u>	29,602.29

ANTIOCH CEMETERY FUND

Stock: 2.272 Shares--Unified Fund 8,593.61

DIOCESAN CHURCH EXTENSION TRUST FUND

Stock: 19.940 Shares--Unified Fund 75,420.99

ARNDT MEMORIAL FUND

Stock: 21.339 Shares--Unified Fund 80,712.56

CHRISTIAN EDUCATION COMMITTEE FUND

Stock: .651 Shares--Unified Fund 2,462.34

HART LODGE FUND

Stock: 17.260 Shares--Unified Fund 65,284.17

UNIFIED FUND

Stocks: Papalia Financial Services, Inc. \$1,046,003.38
 (See footnote A.)

Mortgages: Covenant Church, VA \$ 10,989.42
 Reformed Episcopal Seminary, PA 96,859.10 107,848.52

Notes: Covenant Church, VA 2,000.00
 Mark Winder, LA 733.17 2,733.17
 Unified Fund Distributed 305.781 Shares (\$1,156,585.07)

NET INVESTMENTS \$1,431,401.15

INVESTMENTS BY CATEGORY

Non-Income Producing \$ 139,411.86
 Mortgages 243,252.74
 Notes 2,733.17
 ARIS Wealth Services, Inc. 1,072,710.37
\$1,431,401.15

Market Value @ 9/30/04 \$ 1,094,046.24

SUMMARY

	<u>CAPITAL</u>	<u>INVESTMENTS</u>
General Fund	\$ 565,446.06	\$ 408,253.00
Church Extension Fund	210,598.63	283,483.78
Ann Kenny Fund	165,096.07	127,127.36
Bassinger Home Fund	72,470.28	54,005.06

Cumberland Church Fund	9,539.45	9,549.85
Episcopal Endowment Fund	310,699.48	286,906.14
Bassinger Trust Fund	2,978.63	29,602.29
Antioch Cemetery Fund	7,400.00	8,593.61
Diocesan Church Extension Trust	105,256.03	75,420.99
Arndt Memorial Fund	99,003.36	80,712.56
Bishop Higgins Memorial Fund	00.00	0.00
Christian Education Fund	2,619.78	2,462.34
Hart Lodge Fund	<u>0.00</u>	<u>65,284.17</u>
 Total Gross Capital/Investments	 \$1,551,107.77	 \$1,431,401.15

Add: Capital Under-invested		<u>119,706.62</u>
		<u>\$1,551,107.77</u>

A. Investments reported at purchase price or acquisition value.

ANALYSIS OF RECEIPTS & DISBURSEMENTS BY FUND
RECEIPTS BY FUND

GENERAL FUND

Investment Income	\$24,807.95	
Tithe Received	126,129.59	
Stipend-General Council P. B.	11,818.00	
Council Offerings	1,457.00	
Miscellaneous Contributions	100.00	
Transfer from Episcopal Fund	14,249.73	
Transfer from Hart Lodge Fund	<u>3,244.58</u>	\$181,806.85

CHURCH EXTENSION FUND/PARISH ASSISTANCE

Investment Income	\$ 8,462.33	
Tithe Received	84,086.40	
Contributions-St. David's, RI	10,000.00	
Transfer from Ann Kenny Fund	6,315.10	
Transfer from Cumberland Church Fund	<u>50.54</u>	110,319.77

ANN KENNY FUND

Investment Income		\$ 7,609.23
-------------------	--	-------------

BASSINGER HOME FUND

Contributions	00.00	
Investment Income	3,231.31	
Insurance Premiums	<u>3,645.01</u>	6,876.32
CUMBERLAND CHURCH FUND		
Investment Income		146.75
BISHOP RUDOLPH EPISCOPAL ENDOWMENT FUND		
Investment Income		17,170.37
BASSINGER MEMORIAL TRUST FUND		
Investment Income		2,313.74
ANTIOCH CEMETERY FUND		
Investment Income		517.12
DIOCESAN CHURCH EXTENSION TRUST FUND		
Investment Income		4,511.25
ARNDT MEMORIAL FUND		
Investment Income		4,832.71
BISHOP HIGGINS MEMORIAL FUND		
Investment Income		656.79
CHRISTIAN EDUCATION COMMITTEE FUND		
Investment Income	\$146.75	
Prayer Book Sales	<u>0.00</u>	146.75
HART LODGE FUND		
Investment Income		<u>3,909.16</u>
TOTAL RECEIPTS		<u>\$340,816.81</u>

ANALYSIS OF RECEIPTS AND DISBURSEMENTS BY FUND
DISBURSEMENTS BY FUND

GENERAL FUND		
Bishop Riches	--Salary/Housing Allowance	96,108.00
	--Pension	9,382.70
Bishop Hotchkiss	--Stipend	1,700.00
Bishop Riches	--Stipend General Council	11,818.00
Diocesan Expenses		18,288.33
Property Tax	--Arundel County	1,159.98

Diocesan Office --Telephone	2,134.01	
--Secretary	6,360.00	
--Rent	1,800.00	
--Insurance	2,131.51	
--Equipment	3925.94	
RE Seminary	60,000.00	
RE Seminary Salary Support	1,800.00	
Audit Fees	00.00	
Sustentation Fund Tithe 10%	21,021.61	
Management Fees	9,934.73	
Camping Program	2,000.00	
Diocesan Journal Printing	1,347.96	
Diocesan Council Expense	2,372.28	
Council Offering--Discretionary Fund	689.00	
Council Offering--R. E. Seminary	768.00	
Administration Expense	3,990.19	
Spiritual Growth Committee	892.37	
Honoraria--Diocesan Officers	650.00	
Miscellaneous Disbursements	50.02	
Transferred to Capital Account	0.00	
Less Administration Expense Distributed	<u>(10,467.89)</u>	\$257,052.92

CHURCH EXTENSION FUND/PARISH ASSISTANCE

Holy Trinity, VA --Salary Appropriation	12,000.00	
St. Michael's, PA --Salary Appropriation	17,400.00	
Emmanuel, PA --Salary Appropriation	22,200.00	
St. Philip's, PA --Salary Appropriation	14,400.00	
Good Shepherd, MA --Salary/Mission	23,400.00	
Diaconal Training	3,600.00	
*Administration Expense	<u>2,943.06</u>	\$95,943.06

ANN KENNY FUND

Transferred to Church Extension Fund	\$ 6,315.10	
Transferred to Capital Account	0.00	
*Administration Expense	<u>1,294.13</u>	\$7,609.23

BASSINGER HOME FUND

Ministers' Insurances	\$ 3,459.62	
Transferred to Capital Account	0.00	
*Administration Expense	<u>1,294.06</u>	7,609.23

CUMBERLAND CHURCH FUND

Transferred to Church Extension Fund	\$ 50.54	
*Administration Expense	<u>96.21</u>	146.75

BISHOP RUDOLPH EPISCOPAL ENDOWMENT FUND

Transferred to General Fund	\$14,249.73	
Transferred to Capital Account	0.00	
*Administration Expense	<u>2,920.64</u>	17,170.37

BASSINGER MEMORIAL TRUST FUND

Ministers' Insurances	\$3,459.62	
RE Seminary	5,540.05	
Transferred to Capital Account	00.00	
*Administration Expense	<u>549.76</u>	9,549.06

ANTIOCH CEMETERY FUND

Transferred to Capital Account	\$ 0.00	
*Administration Expense	<u>87.48</u>	87.48

DIOCESAN CHURCH EXTENSION TRUST FUND

Transferred to Capital Account	0.00	
*Administration Expense	<u>767.77</u>	767.77

ARNDT MEMORIAL FUND

R.E. Seminary Improvements	\$ 8,545.24	
Transferred to Capital Account	0.00	
*Administration Expense	<u>821.64</u>	9,366.88

BISHOP HIGGINS MEMORIAL FUND

R.E. Seminary-Memorial	\$ 1,229.18	
*Administration Expense	<u>00.00</u>	1229.18

HART LODGE FUND

Transferred to General Fund	\$ 3,244.58	
*Administration Expense	<u>664.58</u>	\$3,909.16

CHRISTIAN EDUCATION COMMITTEE FUND

Evangelism Material	\$ 0.00	
*Administration Expense	<u>25.07</u>	<u>25.07</u>

\$405,314.85

*Administration Expense includes Honoraria to Diocesan Auditor, Treasurers, Fidelity Bond,

Safe Deposit Box rentals, finance expenses, etc.

INCOME SUMMARY

BALANCE: October 1, 2003	\$ (44,604.67)
Receipts	340,816.81
Disbursements	<u>(405,314.85)</u>
Balance: September 30, 2004	\$ <u>(109,102.71)</u>

INCOME SUMMARY BY FUND

General Fund	\$(154,486.68)
Church Extension Fund	(53,667.21)
Bassinger Home Fund	12,138.34
Bassinger Memorial Trust Fund	1,877.98
Antioch Cemetery Fund	7,751.10
Diocesan Church Extension Trust Fund	8,829.84
Arndt Memorial Fund	(438.35)
Bishop Higgins Memorial Fund	00.00
Christian Education Committee Fund	757.63
Hart Lodge Fund	<u>68,134.64</u>
Balance: September 30, 2004	\$ <u>(109,102.71)</u>

CASH SUMMARY

Balance: September 30, 2004	\$ (109,102.71)
Capital Under-invested	<u>119,706.62</u>
Cash Balance: September 30, 2004	\$ <u>10,603.91</u>

Respectfully submitted,
E. E. Shisler,@ Treasurer
(Report is submitted subject to audit.)

BUDGET PROJECTION OCTOBER 2004 THRU SEPTEMBER 2005

	<u>INCOME \$'S</u>
Mortgages/Notes	\$20,800.00
Diocesan Tithe	215,000.00
Papalia Financial Services, Inc.	<u>25,000.00</u>
TOTAL PROJECTED RECEIPTS	<u>\$260,800.00</u>

GENERAL FUND

Bishop Riches–Salary/Housing	99,000.00	
–Pension	9,675.00	
Diocesan Expenses	20,000.00	
Assistant Bishop–Stipend	3,500.00	
Diocesan Office–Telephone	2,000.00	
–Secretary	6,540.00	
–Rent	1,800.00	
–Insurance	2,500.00	
–Equipment	2,000.00	
Camping Program	5,000.00	
Diocesan Journal Printing	2,500.00	
Diocesan Council Expense	2,500.00	
Management Fees	10,000.00	
General Council Tithe (10%)	21,500.00	
Reformed Episcopal Seminary	66,000.00	
Administration Expense	4,000.00	
Audit Fees	1,800.00	
Honoraria–Diocesan Officers	675.00	
Miscellaneous Disbursements	<u>1,000.00</u>	\$263,690.00

CHURCH EXTENSION FUND/PARISH ASSISTANCE

St. Michael’s, PA–Salary Appropriation	\$15,000.00	
Emmanuel, 4 Brooks, PA–Salary Appropriation	18,900.00	
Good Shepherd, MA–Salary Appropriation	19,800.00	
St. Philip’s, PA–Salary Appropriation	13,200.00	
Holy Trinity, VA–Salary Appropriation	12,000.00	
Diaconal Training	<u>3,600.00</u>	82,500.00

OTHER EXPENDITURES

Postage, etc.–Diocesan Fund	200.00	
St. Luke’s, NJ–Bassinger Trust	2,160.00	
Income Capitalized @ Normal Procedure	<u>0.00</u>	<u>2,360.00</u>

TOTAL PROJECTED EXPENDITURES **\$ 348,550.00**

PROJECTED YEAR END

Income Fund Balances, September 30, 2004	\$(109,102.71)
2005 Estimated Receipt Items	260,800.00
2005 Estimated Expenditure Items	<u>(348,550.00)</u>
PROJECTED INCOME BALANCE 9/30/05	<u>(\$196,852.71)</u>

BUDGET REPORT 2003-2004 TITHE CONTRIBUTIONS

Full Year

Church	Contributions	Comments
---------------	----------------------	-----------------

Churches Contributing in Full:

Atonement, PA	\$ 2,731.00	@ 5%
Bishop Cummins, MD	47,877.67	
Christ Memorial, PA	2,013.57	

TITHE CONTRIBUTIONS...continued

Christ the King, MD	6,709.46	@ 5%
Covenant, NJ	11,089.36	
Emmanuel, NJ	9,568.00	
Emmanuel, PA	4,744.96	
Faith, MD	2,021.85	
Good Shepherd, MA	11,636.00	@ 9%
Grace, MD	7,366.75	
Grace, Coll'dale, PA	10,628.54	
Grace, Scranton, PA	6,750.00	
Messiah, PA	1,752.00	
New Covenant, VA	2,527.61	
Redeemer, NJ	8,530.00	
St. John's, NJ	3,537.02	@ 5%
St. Luke's, NJ	3,011.17	
St. Luke's-Hoff., PA	2,774.60	
St. Mark's, PA	6,330.70	
St. Matthew's, PA	11,511.54	
St. Michael's, PA	4,190.62	
St. Paul's, PA	10,584.00	
St. Philip's, PA	3,175.22	@ 6%
St. Stephen's, MD	16,068.67	
Wagner Memorial, NJ	735.93	

Churches That Made Partial Contributions--

Covenant, VA	367.88	
Emmanuel, MD	100.00	
First Church NY	6,262.75	
Providence, NJ	1,400.00	
St. Mary's, NY	5,270.54	@ 8%
Trinity, DE	1,568.68	@ 5% 11 months

Churches Making No Contributions:

Redemption, PA	<u>0.00</u>	
----------------	-------------	--

\$ 210,215.99

The results of the vote for Bishop Coadjutor were announced, with the clergy having 29 votes for and 0 votes against, and the laity having 56 votes for and 1 vote against the election of the Rev. Canon David L. Hicks to the office of the episcopate. Bishop-elect Hicks humbly addressed the council, and was followed by Bishop Riches, who requested the council sing the Doxology. In conformance with Section 5, Canon 9, concerning the ordination and reception of Bishops, all who voted in favor of the election of David L. Hicks to the office of Bishop Coadjutor were instructed to sign a testimonial certificate, which is worded as follows:

We, whose names are hereunder written, fully sensible how important it is that the Sacred Order and Office of a Bishop should not be unworthily conferred, and firmly persuaded that it is our duty to bear testimony on this solemn occasion without partiality or affection, do, in the presence of Almighty God, testify that the Reverend A. B. is not, so far as we are informed, justly liable to evil report, either for error in religion or for viciousness of life; and that we know of no impediment on account of which he ought not to be ordained and consecrated to that Holy Office. We do, moreover, jointly and severally declare that we believe him to be of such sufficiency in good learning, of such soundness in the Faith, and of such virtuous and pure manners and godly conversation, that he is apt and meet to exercise the Office of a Bishop to the honour of God and the edifying of His Church, and to be a wholesome example to the flock of Christ. (Signed)

The Ven. Jon Abboud presented the report of the Reformed Episcopal Seminary, the Rev. Charles Gillin delivered a presentation concerning the seminary, and Tim Gahles, a current student also spoke on the Seminary's behalf.

REPORT OF THE PRESIDENT OF THE REFORMED EPISCOPAL SEMINARY - No report received.

**The Theological Seminary of the Reformed Episcopal Church
Reformed Episcopal Seminary–Northeast
Balance Sheet - As of December 31, 2003**

ASSETS		LIABILITIES & FUND BALANCE	
(2) Student Tuitions		Accounts Payable	\$ 00.00
Checking Account (09/19/2002)	27,752.88		
Petty Cash	100.00		
Accounts Receivable (2)	1,187.00	Notes Payable:	
Investments:			

Portfolio Value (08/31/2002)	103,323.98	Diocesan Mortgage	00.00
Publishing (3)	4,000.00	LHFund Mortgage	496,200.82
4225 Chestnut Mortgage	sold to LH fund		
826 Second Avenue (4)	1,029,140.63		
832 Second Avenue (5)	77,647.18		
Buildings & Contents (at cost)	<u>128,183.84</u>	Fund Balance	<u>875,134.69</u>
	\$1,371,335.51		\$1,371,335.51

- (2) Student tuitions for Easter & Summer Quarter.
- (3) Investment in PTS Series less volumes sold (approximation).
- (4) 665K purchase price + other costs related to purchase & renovation less 70K for ranch house.
- (5) \$70,000 value plus renovation costs to date.

Balance Sheet - As of September 15, 2004

ASSETS		LIABILITIES & FUND BALANCE	
Cash:		Accounts Payable	\$12,257.53
Checking Acct. (09/23/04)	-\$1,308.66	(as of 04/01)	
Petty Cash	10.00		
Accounts Receivable (2)	3,872.00	Notes Payable	
Investments:			
Portfolio Value (03/31/02)	52,357.15		
Publishing (3)	4,000.00	LHFund	491,498.87
826 Second Avenue (4)	1,028,390.63		
832 Second Avenue (5)	77,647.18		
Building & Contents (at cost)	<u>128,183.84</u>	Fund Balance	<u>789,395.14</u>
	\$1,293,152.14		\$1,293,152.14

- (2) Student tuitions and loans.
- (3) Investment in PTS Series less volumes sold (approximation).
- (4) 665K purchase price plus other costs related to purchase and renovation less 70K for ranch house.
- (5) \$70,000 value plus renovation costs to date.

The ADMINISTRATIVE COMMITTEE did not convene during the Diocesan year.

The Report of the Committee on Nominations was presented by the Rev. David L. Hicks. It was moved and seconded nominations be closed and the Secretary instructed to cast one ballot.

REPORT OF THE COMMITTEE ON NOMINATIONS

Committee Members

The Rt. Rev. Leonard W. Riches, *ex-officio*
The Rev. Cedric R. Benner
The Rev. David L. Hicks, *Chairman*
The Rev. Gregory J. Miller
The Rev. Belgrave Pelle

Mrs. Karen Baird
Mrs. Dawn Mitchell
Mr. Stephen L. Remenyi

To the One Hundred Twenty-fourth Council
of the Diocese of the Northeast and Mid-Atlantic
of the Reformed Episcopal Church

Dear Brethren:

The Committee on Nominations met at Reformed Episcopal Seminary on October 19, 2004. Several parishes responded to the Committee's request for nominations for elective boards, committees, and offices. After considering the names submitted for nomination and re-nomination, the Committee recommends that this Council elect the following nominees:

First Vice-President: The Rev. Canon David L. Hicks

Second Vice-President: The Rev. R. Charles Gillin

Secretary: Mrs. Bonnie C. Abboud

Assistant Secretary: Mrs. Karen A. Baird

Standing Committee

The Rt. Rev. Leonard W. Riches, *ex-officio*
The Ven. Jon W. Abboud, *ex-officio*
The Rev. R. Charles Gillin
The Rev. Canon David L. Hicks, *ex-officio*
The Rev. Gregory J. Miller
The Rev. Belgrave Pelle

Frederick K. Ganjon, Esq.
Mr. Edward Meharg
Mr. Ronald E. Riches

Trustees of the Diocese

The Rt. Rev. Leonard W. Riches, *ex-officio*
The Rt. Rev. Robert H. Booth
The Very Rev. Jon W. Abboud
The Rev. Richard E. Baird
The Rev. Canon David L. Hicks
The Rev. William G. Garrison, Jr.
The Rev. Matthew Harrington
The Rev. Gregory J. Miller

Mr. Elijah Barnes
Mrs. Barbara Hamarich
Mr. James Kester
Mrs. Mary Ann Ludwig
Mr. E. Earl Shisler, Jr. @
Mrs. Elaine Simmons
Richard W. Stevens, Esq.

The Rev. Belgrave Pelle
The Rev. Jonathan S. Riches
The Rev. Richard W. Workowski

Respectfully submitted,

The Rev. David L. Hicks, Chairman

It was noted that Bishop-Elect David Hicks should be added as a Trustee of the Diocese. Bishop Riches introduced guests of the Council, including Bishop Royal U. Grote, of the Diocese of Mid-America of the Reformed Episcopal Church, Rev. Robert Pardon, Executive Director of the New England Institute of Religious Research and the Rt. Rev. Paul Hewitt, of Forward in Faith.

The Council recessed at 5:55 pm for dinner.

**SECOND DAY
November 5, 2004
MORNING SESSION**

The Second Day Morning Session began at 9:30 a.m. with Morning Prayer. The Rev. Canon David L. Hicks officiated. The Rev. Christopher D. Pierce preached. The offering, in the amount of \$2,057 was designated to the Reformed Episcopal Seminary.

*The Business Session reconvened at 10:45 a.m. with the Rev. Frances Tennes, interim Rector of Bishop Cummins Memorial leading in prayer. It was moved and seconded that the reading of the previous day's **Minutes** be dispensed and properly recorded in the publication of the **Minutes**. The motion carried.*

REPORT OF THE COMMITTEE ON CONSTITUTION & CANONS

To the One Hundred and Twenty-fourth Council
of The Diocese of the Northeast and Mid-Atlantic
of The Reformed Episcopal Church

Dear Brethren:

The members of the One Hundred and Twenty-third Council of the Diocese of the Northeast & Mid-Atlantic of the Reformed Episcopal Church approved the procedure for canonical review this past year. The *Proposed Revision 2004* document was posted for review on the diocesan web site on February 1, 2004. A letter, dated January 29, 2004, was sent to each parish and clergyman in the Diocese to remind them that the posting had been made and requesting that an announcement be placed in any parish newsletter and in the service bulletin to advise the members of the congregation. The Committee received comments and questions from two individuals.

The Chairman responded to each of them and invited further correspondence. No further written communications were received. No changes have been made to the *Proposed Revision 2004* document since its posting on the diocesan web site on February 1, 2004.

On October 4, 2004, a letter was sent to each parish and clergyman to remind them to print and distribute sufficient copies of the *Proposed Revision 2004* document prior to this Council.

In addition, this Committee requested that the denominational Committee on Constitution & Canons evaluate the *Proposed Revisions 2004* document. On October 21, 2004 the Chairman of that

Committee, the Rev. Canon James T. Payne notified this Committee, in writing, that the document had been preliminarily approved for use as submitted, provided that should additional amendment become necessary, as the result of future changes in the General Council Canons, that they be correspondingly made in the diocesan canons.

Therefore, the Chairman, on behalf of the Committee, respectfully makes the following motion: That the members of this One Hundred and Twenty-fourth Council of the Diocese of the Northeast & Mid-Atlantic of the Reformed Episcopal Church approve the canonical *Proposed Revision 2004* document for first reading.

It is noted that the individuals in our Diocese, who requested clarification during the review period, questioned the intent and canonicity of Title V, Canon III - *Of the Time of the New Constitution & Canons Taking Effect*. Even though this Committee followed the example of the denominational *Proposed Revisions 2002* document (Title V, Canon 59 - *Of the Time of New Canons Taking Effect*), in the interest of clarity, the Chairman, on behalf of the Committee, respectfully makes the following additional motion:

That the *Proposed Revision 2004* document, upon adoption by first reading by this One Hundred and Twenty-fourth Council of the Diocese of the Northeast & Mid-Atlantic of the Reformed Episcopal Church, shall take effect, provisionally, upon the close of this Council.

Respectfully submitted,

R. Charles Gillin
Chairman

There was a discussion about the Constitution and Canons concerning their provisional adoption. Rev. Gillin stated that they will have to conform to those of the General Council, which will convene in June, 2005. There was also a discussion concerning parish bylaws. Each parish is encouraged to examine their bylaws and bring them into conformity with the denominational requirements. It was suggested that each parish use their current bylaws as a model. Trial bylaws are available on the denomination website, and model bylaws will be available within six months on the diocesan website.

It was moved and seconded that the report be received with thanks to Rev. Gillin and Archdeacon Abboud for their work on the Constitutions and Canons, and with apologies for the harsh treatment the Archdeacon endured. The motion carried.

REPORT OF THE BOARD OF EXAMINING CHAPLAINS

To the One Hundred and Twenty-fourth Council
of The Diocese of the Northeast and Mid-Atlantic
of The Reformed Episcopal Church

Dear Brethren:

The Board of Examining Chaplain continues to assist the Bishop in examining postulants and other candidates for ordained ministry within the diocese. Examinations conducted since the One Hundred Twenty-third Council are listed below:

November 18, 2003 - Mr. Roger W. Converse sustained the examination for ordination to the diaconate.

December 9, 2003 - The Rev. Gerald Jones sustained the examination for reception as a Presbyter.

March 9, 2004 - Mr. Richard E. Baird sustained the examination for ordination to the diaconate.

June 29, 2004 - The Rev. Robert T. Pardon sustained the examination for reception as a deacon.

Respectfully submitted,

The Rev. Canon David L. Hicks
The Rev. Gregory J. Miller
The Rev. Jonathon S. Riches

REPORT OF THE COMMITTEE ON MEMORIALS

To the One Hundred Twenty-fourth Council
of the Diocese of the Northeast and Mid-Atlantic
of the Reformed Episcopal Church

Dear Brethren:

Herein are the names of those saints who have died in Jesus and now abide with him for all eternity. Please Note: names of others whom we would memorialize but whose names have not yet

been received by the Committee may be added at the time of Council, at the discretion of the Council Chairman.

Respectfully submitted,

The Rev. Richard Workowski
Chairman

2003

Mrs. Verleen Jefferson, charter member of Church of the Messiah, Philadelphia, PA

The Rev. Howard Miekley, Dec. 12, 2003

**In Memory of
The Reverend Howard J. Miekley**

Went to be with his Lord and Savior on December 12, 2003 just 17 days prior to his 97th birthday. Born in Philadelphia and raised in Merchantville, New Jersey, he graduated from the Pennsylvania Bible Institute (now PBU) and the Reformed Episcopal Seminary, both being located in Philadelphia.

During the 30's he served as pastor of St. John's by-the-sea RE church in Ventnor, NJ and then during the 40's and 50's as the pastor of the Reformed Episcopal Church of the Atonement in Germantown, Philadelphia. Following an extensive illness, he was pastor of St. Philip's RE Church in Warminster, during the transition from their Hatboro location.

During the ministries at Ventnor and Germantown he worked extensively with the two congregations to develop Daily Vacation Bible School programs for the children of the neighborhoods. While in Germantown the youth ministries were extended beyond VBS and Sunday School to Sunday night youth groups for all ages up through college as well as young adults. Sunday evenings, young people came from beyond the immediate neighborhood to participate in the youth programs and the evening worship services.

As a faithful Bible teacher, the congregations not only grew, but individuals were challenged to serve their Lord, with many being called to serve as missionaries and pastors throughout the world.

As a pastor in Germantown, he served on the Board of Foreign Missions as well as other denominational committees. He was Chaplain for the Christian Businessmen's Committee of Philadelphia, taught evenings at the Philadelphia College of the Bible (now PBU) and Manna Bible Institute (in West Philadelphia), and ministered with members of the congregation at the Sunday Breakfast Rescue Mission one Friday a month. The congregation continued this participation for over 40 years.

There were many who were enriched by his faithful Bible teaching at conferences throughout the Philadelphia region. All who sat under his teaching were told to make it personal (that is God's Word - The Bible). One of his favorite choruses, taught to all was:

The Bible stands though the hills may tumble
It will firmly stand when the earth shall crumble
I will plant my feet on its firm foundation, for the Bible stands.

And the last verse:

The Bible stands every test we give it for its Author is divine,
By grace alone I expect to live it, And to prove and make it mine.

And he did!

2004

Mrs. Marjorie Datz Beck, Jan 27, 2004, St. Mark's, Rydal PA

Mrs. Carol Grace Ganjon, Feb. 2, 2004, Bishop Cummins Memorial, Baltimore, MD

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 a 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 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.

Mr. Robert Kocor, Dec. 25, 1950 - Feb. 28, 2004, Good Shepherd, Brockton, MA

Mr. Donald M. Null, 1913 - 2004, St. Paul's, Oreland, PA

Mrs. Carrie Shisler, 1905 - Oct. 13, 2004, St. Philip's, Warminster, PA

Carrie Shisler, a faithful and staunch supporter of the Reformed Episcopal Church, went to be with her Savior on October 13th. She and her husband Ed were members of Grace Church in Collingdale, PA. They were then charter members of St. Philip's Church in Warminster, PA when it was founded on September 18, 1955. Carrie was very active at St. Philip's over the last 49 years, attending worship services and other church functions as long as she was able. She attended many Diocesan and General Councils, as she and her husband were often St. Philip's delegates. She was very happy to have served God in the Reformed Episcopal Church and often remarked of the years of service her husband dedicated to the church. She also often remarked about how proud she was that their son, E. Earl Shisler, Jr. Remained in the Reformed Episcopal Church and has served diligently and faithfully, following in his father's footsteps. Carrie's faith and dedication to God was very strong. She loved to recite the Lord's Prayer and the 23rd Psalm from memory, even at the age of 99. She often remarked that God had a reason for to be here on

earth and things she had to do; otherwise she would not be here. She always said it with a smile. We praise God that Carrie is now smiling in heaven, giving glory to God whom she served faithfully on earth.

Mrs. Virginia Smiley, 1919 - June 17, 2004, St. Philip's, Warminster, PA

Ginny Smiley served the Lord faithfully at St. Philip's in Warminster for fifteen years. She really enjoyed coming to worship God and praise His name. Church and worship was where she truly was most comfortable. She was pleased that her son Daniel became an active member of St. Philip's again in 2000 and was also delighted that her sister Elva Ramsey joined the church at the age of 89. She was active at the denominational level attending Diocesan Council. She went home to be with the Lord on June 17, 2004.

George Hunter, former member of the Church of the Reconciliation, formerly located in South Philadelphia, PA

In Memorium: James P. Torre, II

James P. Torre, Jr. Entered the Church Triumphant on January 16, 2004. Jim devoted much of his life to Grace Church, Havre de Grace, where he served as Senior Warden for 28 years. At the time of his death, Jim was on the Diocesan Standing Committee where he served faithfully. Jim also taught Sunday School for many years, and was a dynamic leader in parish life.

Jim was born August 25, 1932 in Yonkers, NY. He received his bachelor's degree from Adelphia University. Jim served in the US Army at Walter Reed Army Hospital and the Aberdeen Proving Grounds.

Jim is survived by his wife Patricia Taylor Torre, two sons; James P. Torre, III and Steven Joseph Torre; and four grandchildren.

This Christian gentleman leaves a legacy of devotion to the Lord and his family that we should all strive to follow. The impact Jim had on Grace REC is beyond measure. He was truly used of God to bless our parish.

It was moved and seconded to receive the report of the Committee on Memorials and include in its final form any names omitted in the report. The motion carried, after which the council sang verses 1-4 of the hymn For All the Saints.

REPORT OF THE COMMITTEE ON CHRISTIAN EDUCATION

To the One Hundred Twenty-fourth Council
of the Diocese of the Northeast and Mid-Atlantic
of the Reformed Episcopal Church

Dear Brethren:

We report that the Committee on Christian Education did not meet. It is our hope that in the coming year we will be able to provide for the Diocese and the church at large a reprinting of the Children's Morning Prayer service.

Respectfully submitted,

The Rev. Richard Workowski,
Chairman

REPORT OF THE COMMITTEE ON YOUNG PEOPLE'S WORK

To the One Hundred Twenty-fourth Council
of the Diocese of the Northeast and Mid-Atlantic
of the Reformed Episcopal Church

Dear Brethren:

I have enjoyed very much heading up this Committee, but time restraints will not permit me to continue. Jason Holloway and Jenna Chavis have been doing most of the work keeping the Committee functioning. However, they are not the only ones who have kept the activities afloat. Many people have labored as counselors, program chairs and other activities so that he could have safe and well-run activities for our young people.

Senior Camp was moves to Rock Mountain which is in northeast, PA. It is a wonderful camp, and they bent over backwards to make sure our kids had a great environment to learn and have fun. We are hopeful that we will be able to keep an ongoing relationship with this camp. We had about 45 campers. Jason Holloway and Steven Hoopes were the speakers. They challenged the teens in their abilities to understand and communicate the basics of the Gospel.

Junior Camp was held at Camp Hashawa again this year. The camp offers a lot of great features for younger campers. Jason and Steve spoke at this camp as well. They did an excellent job. I was amazed at what the young campers were able to grasp in one week.

Winter Camp was held at River Valley Ranch. WE have been there several for several years. We have great relationship with the Camp, and they really do an outstanding job serving our campers. The Rev. Mark E. Rudolph spoke at Winter Camp. We had about 45 campers in attendance.

We have also been doing lock-ins between camps to help the campers maintain friendships they have made and to give us more opportunity to teach. The last lock-in was canceled due to low pre-registration. This has been a constant problem with our camping ministry, and it makes it hard to adequately plan events.

Respectfully submitted,

The Reverend Gerald S. McLynn,
Committee Chairman

The Council recessed at 4:25 p.m. and reconvened at 4:45 p.m.

REPORT OF THE COMMITTEE ON

EVANGELISM, CHURCH GROWTH AND DEVELOPMENT

(By action of the 111th Council of the Diocese, this committee embodies three committees formerly appointed separately: Evangelism, Church Extension and Church Growth)

To the One Hundred Twenty-Fourth Council
of the Diocese of the Northeast and Mid-Atlantic

Dear Brethren:

This Committee is charged with the following: *"...to determine the sites of new Churches and to request the Trustees of the Synod to provide such funds as shall be necessary for the establishment of those new Churches. This committee shall have power to make recommendations to the Synod Trustees regarding financial aid to Churches. The Committee shall furthermore seek to promote the evangelistic and missionary interest and activity of the parishes, and the upbuilding of our people in the Christian faith and life, that the lost may be saved, believers strengthened, and the church of Christ advanced."*

Though it does not meet as a whole on a regular basis, the mission of this Committee is clearly understood, and its members are active in the pursuit of that mission.

We continue our efforts in the diaconal training program started several years ago. We believe this program in conjunction with the work of theological training provided by the Seminary will supply our church with a steady stream of capable ministers. Currently we have one individual enrolled in the program.

We continue to make regular recommendations to the Diocesan Trustees for parish assistance awards and church planting efforts. In 2004, five recommendations for assistance were approved. These include; St. Michael's in Enola, Pa., Immanuel in Pipersville, Pa., St. Philip's in Warminster, Pa., Good Shepherd in Brockton, Mass., and Holy Trinity, Fairfax, VA. We are also encouraged by Dr. Whitacre's efforts to plant a Church in Western Pennsylvania.

On behalf of this committee, along with Rev. Chris Pierce and Rev. Greg Miller, I attended a seminar on evangelism entitled Christianity Explored. As a result of this seminar a recommendation was made to the Bishops and General Committee that the entire General Council undergo training in evangelism at our meeting in June of 2005. The committee wholeheartedly endorses this program and recommends that our parishes select their delegates to the next General Council with that training in mind. Upon completion of the seminar each parish will be provided with a starter pack that includes instructional material and videos.

Respectfully submitted,

Rev. Jon W. Abboud, Chairman

The Very Rev. Jon W. Abboud presented the Report of the Committee on Church Growth. The following men presented a brief update on the church extension work with which they are in-

volved: The Rev. Dr. Robert Bowman, Fairfax, VA, The Rev. Gerald McLynn, Havre de Grace, and the Rev. Eduardo Andrade, Brockton, MA. Rev. Bowman commended everyone to pray for each parish in the parish directory. Bishop Grote explained "Christianity Explored," an evangelism tool that will be presented in detail at the General Council, June 22-24, 2005.

The Very Rev. Jon W. Abboud was asked to investigate various insurance companies regarding their policies. Rev. Abboud presented his findings.

October, 2004

Dear Brethren:

Over the course of the summer and fall I have been in contact with three different insurance companies regarding policies related to sexual misconduct. There is no question that virtually every insurance company is concerned that churches adopt careful policies when it comes to allowing individuals, clergy or otherwise, unsupervised care of minor children. The following recommendation tries to take into consideration the Scriptural teaching regarding our care for children as well as our respect for fellow Christians. I have also weighed the enormous negative publicity related to abuses in the larger Church and the fact we live in a very litigious age. I believe the following recommendations provide the basis for a reasonable standard of precaution without damaging the ability of the Church to provide ministry.

I move the adoption of the following statement as the policy and standards of the Diocese of the Northeast and Mid-Atlantic of the Reformed Episcopal Church:

This Diocese will not under any circumstances condone or participate in the cover-up of allegations of sexual misconduct.

This Diocese will observe the following procedure in the event of an allegation of sexual misconduct:

A. All allegations against a clergyman must be reported to the Bishop, who, along with the standing committee, will seriously investigate the allegations and report to the appropriate secular authorities when and where the evidence warrants.

B. All allegations leveled against a parishioner functioning as a volunteer on a parish level shall be investigated by the rector and parish council, who will then be responsible to report their findings, positive or negative to the Bishop who may at his discretion require further investigation. The appropriate secular authorities shall be notified when and where the evidence warrants.

C. All allegations leveled against a youth worker or counselor engaged by the Committee on Young People's Work shall be investigated by the committee and a report shall be submitted

to the Bishop. The appropriate secular authorities shall be notified when and where the evidence warrants.

Churches are reminded that in some cases, clergy and child care workers are reported as mandatory reporters who must report even the suspicion of abuse to secular authorities. Care must be taken to be familiar with the laws that apply to your particular situation. In all cases the state laws respecting mandatory reporting shall be observed.

Recommendations respecting criminal clearance:

1. That each parish and ministry of the Diocese recognize that Child Abuse does take place, even in Churches professing Biblical fidelity. The devil masquerades as an angel of light. The wolf does disguise himself as one of the sheep. Therefore the best protection against the abuse of children under our care is watchfulness and caution. **Where ever practical**, apart from normal worship service nursery duty (which is often shared among the members of the congregation) and normal Sunday School activities, **it is recommended** that two or more adults cooperate in the supervision of youth ministries and Church sponsored youth activities. It is further recommended that situations involving unsupervised one-on-one interaction between **un-screened official representatives** of the parish and the children of the parish be discouraged. This will not only protect our children, it will also protect our adults from unfounded allegations.

2. That all clergy, candidates for ministry or clergy transferees be subjected to appropriate criminal and sexual misconduct clearances prior to functioning in a youth ministry or retreat that might involve the solitary or unsupervised care of children. Said clearances are to be secured by the Committee on Young People's Work and filed with the diocesan office.

3. That all counselors and chaperones of official diocesan or parish youth camps or retreats be subjected to appropriate criminal and sexual misconduct clearance prior to functioning in a youth ministry or retreat that might involve the solitary or unsupervised care of children. Said clearances are to be secured by the Committee on Young People's Work and filed with the diocesan office.

4. That all salaried youth workers and volunteer youth group sponsors be subjected to appropriate criminal and sexual misconduct clearances. Clearances are to be secured by the vestry and held on file by the secretary of the vestry.

5. That all church schools, nursery schools and day care centers screen their employees and volunteers according to state laws governing their operation. If no specific state guidelines exist, the parish shall screen staff according to a consistent standard of care adopted on a local level.

6. That all clergy and youth staff be provided with and encouraged to become familiar with educational materials related to the prevention of sexual misconduct. (Guide One has pro-

duced a DVD entitled Reducing the Risk II which is available from our agent. Similar materials have been provided by other companies.)

7. Because sexual predators move so frequently and are often adept at appearing to be caring people with a burden for children, that a reasonable period of time be observed (six months) before new parishioners are given unsupervised access to the children of our parishes.

Sincerely,

The Ven. Jon W. Abboud
Archdeacon

It was moves and seconded that all recommendations in the report be adopted. The motion carried.

REPORT OF THE COMMITTEE ON THE STATE OF THE DIOCESE 2003 STATISTICAL REPORT

ACTIVE COMMUNICANT MEMBERS

Parish	A C C E S S I O N S				Let- ter	L O S S E S		Current Memb.
	Prev. Memb.	Confir- mation	Let- ter	Suff'nt Evid'ce		Moved to IA St'us	Death	
First	121							
St. Paul's	100	2	1	0	2	0	2	99
Atonement	75	0	0	0	0	40	0	35
Bishop Cummins	409	8	5	15	18		2	417
Emmanuel, Balt.	39	0	0	1	0	0	1	39
Grace, Scranton	130	0	0	0	5	15	3	107
Christ Memorial	34	0	0	0	0	0	1	33
St. Luke's, NJ	25	0	0	0	0	0	0	25
St. Luke/Bishop Hoff.	56	2	0	0	3	6	0	49
Grace, Collingdale	70	0	0	1	0	21	0	44
St. John's..Sea	50	0	0	1	0	0	1	50
Grace, Havre-de-Grace	43	0	0	4	0	0	1	46
St. Matthew's	71	0	2	0	2	0	4	67
St. Mark's	51	5	0	0	0	0	2	54
Emmanuel, NJ	79	0	0	0	1	18	0	60
Faith	35	0	0	0	0	1	1	33
St. Philip's	36	1	2	0	1	0	0	38
Messiah	26	0	0	2	0	0	2	26
Redeemer	93	6	0	1	0	0	0	100
Emmanuel, 4 Brooks	31	3	0	0	0	0	1	33
Covenant Chapel	43	7	1	1	2	0	0	50
Providence Chapel	20	7	0	1	2	1	1	22
New Covenant, VA	27	2	0	0	0	0	0	29
St. Stephen's	162	12	4	0	17	0	0	161
Redemption, PA	15	0	0	0	0	0	0	15
St. Michael's	52	1	1	26	0	5	0	75
Good Shepherd	47	0	8	11	0	0	1	65
St. Mary's, Bronx	193	18	2	12	2	5	1	217
Christ the King	NEW	50				5		45
Trinity	23	0	0	0	0	4	0	27
Totals 2003	2156	132	26	76	55	121	24	2061
Totals 2002	2117	65	36	36	35	59	20	1670
Totals 2001	2,261	62	44	58	33	145	30	2,268
Totals 2000	2,198	40	34	55	32	91	31	2,173

2003 STATISTICAL REPORT

Parish	MINISTERIAL FUNCTIONS					AUXILIARY ORGANIZATIONS				
	Non-Com'u cants	Fami- lies	Bapt- isms	Mar' ages	Bur- ials	SunScl Enrol.	Youth Fel'sp	Women Fel'sp	Men Fel.	VBS
First Church										
St. Paul's	20	55	1	1	2	30	44	20	0	0
Atonement	0	15	1	0	0	12	17	6	9	36
Bishop Cummins	47	207	6	2	6	256	79	54		42
Emmanuel, Balt.	6	15	4	2	4	0	28	0	0	0
Grace, Scranton	9	38	0	0	3	25	0	32	0	0
Christ Memorial	8	17	0	0	1	0	20	11	0	0
St. Luke's, NJ	7	12	1	2	0	15	0	6	0	76
St. Luke/Bishop Hof.	0	0	0	0	0	17	0	18	0	0
Grace, Collingdale	3	28	1	2	1	9	47	5	0	60
St. John's by-the-Sea	40	35	5	0	0	58	59	0	0	62
Grace, Havre-de-Grace	5	28	0	0	1	0	0	0	0	0
St. Matthew's/St. Luke's	5	36	0	0	5	37	57	14	9	47
St. Mark's/Mem. Rdmr.	4	25	4	3	3	28	16	12	7	56
Emmanuel, NJ	15	36	0	0	0	33	13	6	0	0
Faith	3	16	4	2	4	0	28	0	0	0
St. Philip's	4	23	0	0	0	12	18	18	5	45
Messiah	7	16	2	0	2	25	14	12	8	44
Redeemer	0	0	1	0	0	38	0	0	0	0
Emmanuel, 4 Brooks	12	16	2	0	1	0	7	6	7	35
Covenant Chapel	18	25	5	1	0	47	7	10	7	0
Providence Chapel	12	14	1	0	0	10	0	6	7	0
New Covenant, VA	10	11	0	0	0	0	0	0	0	0
St. Stephen's	37	76	6	0	3	100	25	38	16	91
Redemption, PA	5	9	0	0	0	0	0	0	0	0
St. Michael's	0	31	1	2	6	0	0	0	0	0
Good Shepherd	8	33	3	0	1	25	0	20	19	0
St. Mary's, Bronx	45	88	15	1	1	68	45	21	21	0
Christ the King	5	18	0	0	0	11	0	0	0	0
Trinity	5	9	0	0	1	28	0	0	0	0
Totals 2003	340	932	63	18	44	884	532	315	115	594
Totals 2002	281	728	49	17	45	615	351	238	89	543
Totals 2001	358	969	71	28	63	636	307	286	123	777
Totals 2000	533	991	70	32	82	791	472	285	94	769

RECEIPTS--JANUARY 1 THROUGH DECEMBER 31, 2003

Parish	General Fund	Building Fund	Designated Gifts/Income	Savings/Port Income	Total Receipts	Per Capita Giving
First Church	\$0	\$0	\$0	\$0	\$0	\$0
St. Paul's	117963	0	4322	72548	194833	875
Atonement	79832	3000	5476	5846	94154	1418
Bishop Cummins	429466	3779	96881	110713	640839	1,126
Emmanuel, Balt.	49900	2000	0	0	51,900	1065
Grace, Scranton	65303	22028	4644	5219	97194	250
Christ Memorial	26779	88027	536	0	115342	804
St. Luke's, NJ	106358	0	13937	81503	201798	934
St. Luke's/Bishop Hoff.	31633	0	9575	1881	43089	834
Grace, Collingdale	97669	0	14311	0	111980	1318
St. John's...Sea	77135	14413	8309	276	100133	1714
Grace, Havre-de-Grace	62028	0	1911	0	63939	1133
St. Matthew's/St. Luke's	112632	303	17142	1800	141877	1945
St. Mark's/Mem. Rdmr.	94140	0	28972	27671	150783	1308
Emmanuel, NJ	91343	10375	7734	4974	114426	1626
Faith	21509	3292	2884	0	27685	758
St. Philip's	69447	970	3912	0	36044	1259
Messiah	28929	100	5410	1605	36044	1191
Redeemer	85226	0	4876	0	90102	901
Emmanuel, 4 Brooks	68749	238	178	6401	75566	1270
Covenant Chapel	118018	0	10565	0	128583	2328
Providence Chapel	62394	0	0	2096	64490	1797
New Covenant, VA	22570	0	3822	26392	910	15645
St. Stephen's	175735	42047	4251	2189	224222	1379
Redemption, PA	30605	0	0	0	30605	2035
St. Michael's	60775	0	8866	13328	82969	382
Good Shepherd	138603	5846	2539	0	146988	1834
St. Mary's, Bronx	81827	8535	17311	0	107673	564
Christ the King	158561	0	13967	0	172528	3229
Trinity	31189	6728	1907	0	39824	1417
Totals 2003	2596318	212301	294238	364442	3386520	1745
Totals 2002	\$1,863,802	\$346,566	\$160,541	\$387,389	\$2,736,117	
Totals 2001	\$2,176,313	\$355,825	\$285,731	\$1,052,732	\$3,870,601	
Totals 2000	1,656,542	340,386	199,154	233,523	2,429,605	

DISBURSEMENTS/EXPENSES--JANUARY 1 THROUGH DECEMBER 31, 2003
FROM GENERAL FUND

Parish	Personnel/ Benefits	Local/Min. Expense	Diocesan App/Tit.	Cap'l Impvt	RE Mission	Non RE Mission	Trans- fers	Other	Building
First Church	0	0	0	0	0	0	0	0	0
St. Paul's	110622	51678	10360	4516	16800	500	0	0	0
Atonement	30692	47071	4075	0	1181	0	0	703	0
Bishop Cummins	350930	85300	41164	0	92145	0	0	65399	20586
Emmanuel, Balt.	42075	10440	1150	0	45	0	0	0	0
Grace, Scranton	60755	15665	6536	0	0	0	0	0	9477
Christ Memorial	27874	9396	1753	2618	2544	8090	0	1429	10560
St. Luke's, NJ	57729	51388	3101	9747	0	0	0	941	0
St. Luke's/Bishop Hoff.	24358	18601	2908	148	0	0	0	0	0
Grace, Collingdale	51494	27381	9778	745	0	0	0	0	4177
St. John's by-the-Sea	32062	28163	3134	0	0	0	0	1917	33875
Grace, H.-de-Grace	36699	17285	6267	0	0	0	0	2473	0
St. Matthew's/St. Luke's	74295	16005	12257	0	13800	0	0	0	0
St. Mark's/Mem. Rdmr.	79606	39308	4502	509	0	0	0	38547	0
Emmanuel, NJ	16281	27600	9455	0	0	0	0	0	6048
Faith	22402	5149	2170	0	40	0	0	1049	45443
St. Philip's	46060	19511	2654	0	0	0	0	0	559
Messiah	13535	10620	2467	0	680	4536	0	0	4600
Redeemer	42534	8271	9013	23333	0	0	0	0	0
Emmanuel, 4 Brooks	38774	20222	4218	0	500	0	0	0	0
Covenant Chapel	77022	17567		0	378	0	0	3325	0
Providence Chapel	20568	29242	400	0	0	0	0	910	11907
New Covenant, VA	15645	4655	2164	0	0	0	0	6	0
St. Stephen's	83336	51825	16382	0	15058	3537	0	2417	13114
Redemption, PA	8450	11970	0	0	12312	396	0	0	0
St. Michael's, PA	19284	26599	3125	8788	325	330	13300	7496	0
Good Shepherd	77925	42413	9260	0	1020	1675	14708	144	0
St. Mary's, Bronx	52000	15000	6546	10000	3300	3000	0	30000	2000
Christ the King	91091	50223	5851	0	0	7433	0	9782	0
Trinity, Newark	21327	8949	1716	0	0	0	0	0	0
Totals 2003	1625425	767497	182406	60404	160128	29497	28008	166538	162346
Totals 2002	\$1,150,854	\$501,347	\$128,443	\$73,451	\$57,701	\$10,392	\$1010	184,689	\$185,534
Totals 2001	1,512,293	932,301	175,027	68,521	202,444	24,083	0	81,889	2,996,557
Totals 2000	1,046,707	524,519	122,946	11,534	53,362	16,120	400	74,806	1,850,394

DISBURSEMENTS/EXPENSES
JANUARY 1 THROUGH DECEMBER 31, 2003

BUILDING FUND EXPENSES

Parish	Desig,	Total Gen	Plus/Minus
First Church			
St. Paul's	80	194556	277
Atonement	5151	88873	5281
Bishop Cummins	0	655524	-14685
Emmanuel, Balt.	0	53710	-1810
Grace, Scranton	4644	97077	115
Christ Memorial	0	64274	51078
St. Luke's, NJ	4723	127129	74669
St. Luke's/Bishop Hoff.	3933	49948	-6859
Grace, Collingdale	13574	107149	4831
St. John's by-the-Sea	8160	107311	-7178
Grace, Havre-de-Grace	1094	63818	121
St. Matthew's/St. Luke's	19302	137074	4803
St. Mark's/Mem. Rdmr.	8227	170699	-19916
Emmanuel, NJ	12858	72242	421874
Faith	792	77046	-49361
St. Philip's	2361	71144	3184
Messiah	1747	38185	-2141
Redeemer	2200	85351	4751
Emmanuel, 4 Brooks	1990	65704	9862
Covenant Chapel	12389	120681	7902
Providence Chapel	0	63027	1463
New Covenant, VA	3222	25692	700
St. Stephen's	0	185669	38553
Redemption, PA	0	13128	-2523
St. Michael's	1502	80750	2219
Good Shepherd	1214	147658	-670
St. Mary's, Bronx	5300	125346	17673
Christ the King	6534	170914	1614
Trinity, Newark	327	32319	7505
Totals 2003	121324	3291998	3845330
Totals 2002	\$196,416	\$2,491,978	\$350,751
Totals 2001	255,103	2,291,604	138,001
Totals 2000	220,085	2,775,454	(227,358)

REPORT OF THE LOONEY-HOFFMAN FUND

To the One Hundred Twenty-fourth Council
 of the Diocese of the Northeast and Mid-Atlantic
 of the Reformed Episcopal Church

Dear Brethren:

Pursuant to the direction of the will of Bishop Herman S. Hoffman that the Board of Trustees of the Looney-Hoffman Fund "shall report their acts and proceedings and expenditures of funds to the New York and Philadelphia Synod," the following report is submitted for the Fund's fiscal year, June 1, 2003, to May 31, 2004:

The Board held four regular meetings during the year, on June 16, September 15, December 8, 2003, and March 22, 2004.

The Trustees of the Fund are:

The Very Rev. Jon W. Abboud, Asst. Secretary-Treasurer
Karen A. Baird
The Rev. Dr. Wayne A. Headman
The Rev. Robert N. McIntyre
Mr. Theodore E. Nichols
Mr. Ronald C. Reese
Mr. E. Earl Shisler, Jr. @, Vice-President
Richard W. Stevens, Esq., Secretary-Treasurer
The Rev. Richard W. Workowski, President

The principle purpose of the Looney-Hoffman Fund is to make appropriations from accumulated income in the form of nominal interest loans for the establishment and expansion of Reformed Episcopal churches in Pennsylvania. Those "church loans," which must be secured by first mortgages on real estate, under present Board policy may be for as much as \$200,000. The total of those church loans outstanding at May 31, 2004, was \$1,149,225.20. Funds are available for new appropriations, and the Board invites inquiries from Pennsylvania churches.

The Fund manages its principal and accumulated income in a variety of investments. At year end \$1,003,264.70 of that was in interest-bearing loans to Reformed Episcopal Churches which either do not qualify for interest-free loans or needed funds beyond the \$200,000 appropriation limit. The rest (\$1,673,220.79) is invested conventionally, in mortgages, mutual funds, and bank deposits.

During the year an additional \$14,850 church loan was made to Reformed Episcopal Church of the Messiah. Emmanuel Church, Four Brooks, voluntarily repaid \$405 of its church loan. Grace Reformed Episcopal Church repaid \$1,000 of its church loan. The Diocese, from proceeds of the sale of the church property at 18th and Barbara Streets, Philadelphia, repaid the \$1,500 balance of the Church of the Reconciliation church loan.

Pursuant to Bishop Hoffman's will, the Fund paid \$600 to the Board of Foreign Missions for the work at Lalitpur, India, and \$100 to the Diocese to cover the cost of printing its report in the **Minutes** of Council.

A summary of the financial report of the Looney-Hoffman Fund for its fiscal year June 1, 2003, to May 31, 2004, is attached.

Respectfully submitted,

Richard W. Stevens, Secretary-Treasurer Dated: November 1, 2004

The Board of Trustees of the Looney-Hoffman Fund
Fiscal Year Ended May 31, 2004

Balance Sheet

Assets

Mutual Funds (Schedule 1)	\$ 936,732.85
Commercial Mortgages (Schedule 2)	1,497,152.43
Church Mortgages (Schedule 3)	16.00

PNC Bank, Checking account	10,179.89
PNC Bank, Money Market account	<u>548,404.32</u>
	<u>\$2,676,485.49</u>

Funds

Looney-Hoffman Fund Principal	\$ 936,789.12
Nisky Hill Cemetery Fund Principal	1,200.00
Looney-Hoffman Fund Income	1,738,441.73
Nisky Hill Cemetery Fund Income	54.64
	<u>\$2,676,485.49</u>

The Board of Trustees of the Looney-Hoffman Fund
Fiscal Year Ended May 31, 2004

SUMMARY OF INCOME RECEIPTS AND DISBURSEMENTS

Balance June 1, 2002		
Income Fund	\$1,643,659.81	
Nisky Hill Cemetery Fund	<u>54.56</u>	\$1,643,714.37
Plus:		
Excess of receipts over expenses		106,728.00
Principal payment received from Emmanuel R. E. Church, Four Brooks, Church Mortgage "Q"		405.00
Principal payment received from Reformed Episcopal Church of the Reconciliation, Church Mortgage "H"		1,499.00
Principal payment received from Grace Reformed Episcopal Church, Church Mortgage "U"		1,000.00
Less:		
Disbursement to St. Philip's Reformed Episcopal Church On account of Church Mortgage "FF"		(14,850.00)
Balance May 31, 2004		<u>\$1,738,496.37</u>
Composed of:		
Income Fund	1,738,441.73	
Nisky Hill Cemetery Fund	<u>54.56</u>	<u>\$1,738,496.37</u>

SUMMARY OF PRINCIPAL RECEIPTS AND DISBURSEMENTS

Balance June 1, 2003	\$922,174.32	
Capital gain distribution from Stratton Growth Fund	<u>15,814.80</u>	
Balance May 31, 2003		<u>937,989.12</u>
Composed of:		
Principal Fund	936,789.12	
Nisky Hill Cemetery Fund	<u>1,200.00</u>	<u>\$937,989.12</u>

REPORT OF THE COMMITTEE OF THE BASSINGER HOME FUND

To the One Hundred Twenty-fourth Council
of the Diocese of the Northeast and Mid-Atlantic
of the Reformed Episcopal Church

Dear Brethren:

Article VIII (3) of the **Constitution and Canons** of the New York and Philadelphia Synod of the Reformed Episcopal Church defines the work of this Committee as follows: *A Committee on the Bassinger Home Fund for Aged and Disabled Clergymen, consisting of five members, which shall foster the interests of the clergy of this Synod against the needs brought on by infirmity, age, and death. They shall study the needs and recommend appropriations from funds designated for this purpose. To this Committee may be referred all matters pertaining to the protection of our clergy by means of insurance or annuity, or both. They shall have the power to promote such plans as the Council of the Synod may direct.*

In keeping with the charge of our **Constitution and Canons**, the Bassinger Home Fund continues to afford a certain amount of protection to the clergy of this Diocese against infirmity, age, and death.

The Committee continues to express its thanks to those who contribute to the Fund and support us with your prayers. Our Lord, time and again, has honored your faithfulness by allowing us to meet the needs of those who serve our church. Once again, by the grace of our God, we were not called upon to answer any specific crisis. We are thankful for our Lord's care and remain willing to assist when needed.

The Bassinger Home Fund administrates the following:

A Group Disability and Life Insurance Plan: Currently the Committee administrates a group disability plan for our clergymen. The current plan with Minnesota Mutual covers our full-time clergy for a benefit of \$500 a month with a 90-day waiting period until age 65. There is an associated death benefit of \$5,000 if the insured dies before age 65. In October of 2002 the Board of Pensions and Relief voted to investigate improved disability coverage for all our clergy. To date, that investigation has not yielded a satisfactory plan. Please note, the current benefit is in no way adequate to meet the financial needs of our disabled clergy, especially those who have opted out of Social Security. Further, as indicated in my last report, a number of our men have not enrolled in the program. Our own history has clearly demonstrated minimum levels of disability protection necessary for our full-time clergymen. As a result, following are the guidelines the Committee has established for our clergy for coverage.

That prior to or in conjunction with joining the group program, they establish individual disability insurance. The Committee has adopted the following guidelines for financial assistance of disabled clergymen:

The Committee will not be able to provide financial assistance in the event of disability if:

1 - The clergyman has opted out of Social Security and in addition to membership in the Synodical Group plan, has not purchased private disability insurance in benefit amounts of no less than \$1,100 a month with a rider adjusting the benefit for inflation, and a benefit period of "for life."

This minimum figure is necessary to replace Social Security and Medicare benefits that are lost to the clergy by filing of Form 4361.

2 - The clergyman is still in Social Security but has not joined the group plan and has not purchased individual disability insurance, unless unqualified for health reasons.

The 110th Synodical Council made participation in the Synodical Disability Program **mandatory for every church employing a full-time minister and that the churches are required to pay** the premium for said group life/disability insurance for their pastors. **The Group Disability/Life program is very reasonable.** Our own history has demonstrated these actions are absolutely necessary if the Fund is to maintain the strength necessary to meet the needs for which it has been established. If you have not yet enrolled in the plan, please contact Mrs. Bonnie Abboud at 610-292-9581.

A Retirement Plan: The Retirement Plan for our clergy is administered by the General Council Board of Pensions and Relief. This pension program requires churches to make contributions on behalf of their pastors amounting to 10% of the total of the pastor's base salary (less all benefits), his housing allowance and/or fair rental value of the Rectory, and the Rectory utilities. **Please note, the pension contribution for 2004 with supporting forms are due no later than January 15, 2005.** Contributions should be mailed to the Board of Pensions and Relief, 826 Second Avenue, Blue Bell, PA 19422-1257.

Christian charity and careful stewardship are both mandated by God's Word. The Committee administers the Bassinger Home Fund with an eye to both.

We, once again, encourage the delegates of this Council to advise their parishes regarding the Fund and its work. We encourage you to assure that the needs of your pastor and his family are cared for in good health, in disability, in retirement, and in death. And, we encourage you and your parishes to support the relief work of the Fund by making regular contributions to the Bassinger Home Fund.

Thank you for your faithfulness and support.

Respectfully submitted,

The Ven. Jon W. Abboud, Chairman

REPORT OF THE COMMITTEE ON PUBLIC RELATIONS - *No report received*

REPORT OF THE OFFICIAL AUDITOR - *No report received*

**REPORT OF THE SPECIAL COMMITTEE
ON MUSTARD SEED FARM CAMP**

To the One Hundred Twenty-fourth Council
of the Diocese of the Northeast and Mid-Atlantic
of the Reformed Episcopal Church

Your diocesan camp for afflicted children has now expanded to include adults. Dr. Barbara West, Ph.D. is in charge of the Adult Camp which began last year when the camp was held on the campus of Kutztown University; and this year at Camp Joy El in the Chambersburg area. For

both camps—children and adults, we continue to seek a campground (and solicit your prayers) for a facility that will accommodate our continually successful and expanding program, now well over one hundred persons. We are blessed with a multitude of Counselors, but always need more male counselors—so if you wish to serve the Lord in a wonderful way with special needs children and adults, please speak to Director A. David Hamamrich (Licensed Psychologist) or Dr. Barbara West. Both will be happy to supply you with information as well as “inspiration!” Core staff includes 3 Registered Nurses, 2 Psychologists, EMT’s and paramedics, several clergy, college student volunteers, teachers and adults who teach science, art, music, recreation and sports and Bible. The campers enjoy skit night, olympic day, volleyball, swimming, singing, hiking and trips away from camp (for those who are able).

In our attempt to raise funds for this vital mission and ministry, one special needs camper raised almost \$1,500; and we ask our parishes to be more attentive to this outreach which touches not only the campers and counselors, but the parents as well, with the claims of Jesus Christ who makes men and women whole. We ask again that you parish (Sunday School, missions agenda, women’s group, etc.) consider ways to assist Mustard Seed Farm Camp. The registration fee is slightly higher than \$200, but actual cost is about \$500 due to the variety of medical attentions that must be addressed. Please keep us in your prayers—campers, staff, and parents. May the Lord continue His blessing on this ministry to those with special needs.

Respectfully submitted

The Rev. Richard Workowski,
MSFC Clergy Representative

REPORT OF THE SPECIAL COMMITTEE ON SPIRITUAL GROWTH AND NURTURE

To the One Hundred Twenty-fourth Council
of the Diocese of the Northeast and Mid-Atlantic
of the Reformed Episcopal Church

Dear Brethren:

Our annual retreat was held this year from January 29-31, 2004. Our guest speaker was the Rev. Peter Breckwoldt from the UK who spoke about the “mission-minded” church from his experiences in the Church of England. There was some lively discussion about the characteristics of the church established by Christ with the mission of making disciples.

One of the new aspects of last years retreat was that Lay Readers and others involved in parish ministry were encouraged to join with the clergy. The result was the best attendance that we have had in recent years. We hope to continue to include retreat participation by lay leaders and missionaries.

The dates of the retreat for this upcoming year are January 27 - 29, 2005. We will be meeting again at the Eden Resort in Lancaster, PA. The speaker will be the Rev. Dr. Rodney Whitacre. Rod was our speaker in 2002 and we have been looking for an opportunity to have him return. Since he is on sabbatical the January the lord has opened the door for him to join us again. He will talk about St. Paul and the Mystery of the Gospel.

Brochures for the retreat are in your packets and have also been mailed to your parishes. Please fill them out and return them by Dec. 10, 2004.

Respectfully submitted,

The Rev. Gregory J. Miller, Chairman

REPORT OF THE COMMITTEE ON MINISTERS' SALARIES

To the One Hundred Twenty - Fourth Council
The Diocese of the Northeast and Mid-Atlantic

Dear Brethren:

Constructing salary guidelines for clergy is a difficult task. In many cases compensation of clergy is determined by the income of the congregation rather than the experience or competency of the clergyman. Sources of income vary from parish to parish. Some parishes have endowments and investments that generate income over and above parishioner contributions. Others are dependent solely upon the contributions of the parishioners. Some parishes face large overhead expenses for buildings and maintenance, some have little or no expenses. Sometimes parishes with large endowments find themselves with less income than parishes with no endowments because the people see the wealth of the church as a reason not to give to the church.

The first step to honoring God in caring for our clergy begins with honoring God in the stewardship of our individual funds. The standard of giving established in the Bible is "sacrificial giving." Sacrificial giving does not mean that we "give until it hurts." Biblical sacrifices were not always bloody. Often they were gifts expressing joy, thanksgiving, praise and the celebration of God's goodness. It is also important to understand that "sacrificial giving does not begin until the tithe is met. The tithe, or first ten percent, does not belong to us. It belongs to God. It is to be offered regardless of wealth or poverty. It is a percentage not a specific dollar amount. Thus in God's eyes, the ten dollar offering of the man who earns a hundred dollars is the same as the ten thousand dollar offering of the man who earns a hundred thousand. God does not count the way we count. He blesses our faithfulness not the amount of our contribution. Thus while the fifty thousand dollar contribution of the man earning a million may seem a great blessing to the church it is still disobedience in God's eyes.

Further, we are led to understand that God does not need our money. Rather He has established Biblical stewardship as an expression of faith that ultimately blesses the good steward. Too often we plead with people to give because the church needs the money when the simple fact is that if the people of the church were obedient in the tithe they would be better off and the church would be blessed.

The Scriptures encourage us to consider those who labor in the word and doctrine as worthy of double honor. It is the opinion of the chairman of this committee that double honor most likely refers to financial compensation and at the very least establishes the esteem and value a congregation should place upon its pastor. It appears that God desires His pastors to care for His people and His people to care for His pastors. When we do our parts, He is honored and all His people, including the clergy, are blessed.

How do we calculate double honor? One way is to establish the mean income of the congregation (That is the number in the middle between the wealthiest and the poorest of the congregation) and double it. This equation would produce a significant difference between clergy serving poor congregations and those serving more affluent parishes. While appearing inequitable at first it is not, for God does not count dollars, and this system is reflective of a pastor who lives in the same community as his congregation. Further, while few parishes use this Biblical model it is nevertheless a fact that clergy serving congregations in more affluent areas are paid more than those serving in less affluent communities. This situation reflects not only the wealth of the congregation, but also the cost of living in the area surrounding the parish.

Each year Christian Ministry Resources surveys a broad spectrum of Churches and publishes a compensation handbook. For the sake of comparison, we have drawn the following figures from the sample of parishes that most closely parallels those in our diocese. These figures are provided as a point of reference and are not offered as a basis for establishing minimum or maximum salaries for clergy. The average attendance of the sample is between 0 and 250 on a Sunday morning. The compensation includes cash salary, rectory, housing, pension, employer paid life and health insurance and funds for continuing education. It reflects the number that most concerns our parishes when they establish a budget for a pastors salary – How much will it cost the church to pay all the expenses related to having a pastor? The salary figure does not include reimbursable expenses such as auto or office expenses. The numbers are broken down based upon the basic type of community where the church is located. They are based upon the salary of a full time Sr. Pastor with six years of experience and a masters degree. The national average for all pastors in this group is \$73,320 with a range of approximately \$30,000 above or below that number.

Urban	\$79,885
Suburban	\$84,368
Medium City	\$75,869
Small Town	\$66,189
Rural	\$67,223

The committee recommends our parishes examine their budgets, giving patterns and pastor's salaries in light of this report and requests every effort be made to honor God in establishing a compensation package for those who labor in the word and doctrine.

We would also like to recommend a minimum figure for pulpit supply of \$150.00 plus travel expenses and a minimum salary for a part time interim rector of \$1500 per month, plus pension contribution and expenses.

The committee would like to recommend the publications of
Christian Ministry Resources
P.O. Box 1098
Matthews, NC 28106

Among other things, Christian Ministry Resources publishes two regular newsletters, Church Law and Tax Report, a review of legal and tax developments affecting ministers and churches, and Church Treasurer Alert!, which is a review of accounting, financial, and tax developments affecting churches and clergy. Every one of our churches ought to subscribe to one or both of

these publications. Christian Ministry Resources also publishes an annual survey of church salaries and benefit packages..

Vestries are reminded they must record their pastors 2005 rectory allowance in the minutes prior to the first payroll of 2005. We also continue to recommend that every parish adopt an accountable plan of reimbursement for ministry expenses.

Respectfully Submitted,

Rev. Jon W. Abboud
Chairman

REPORT OF THE SPECIAL COMMITTEE ON THE HISTORY OF THE DIOCESE -
No report received

REPORT OF THE SPECIAL COMMITTEE ON MINISTRY TO MEN

To the One Hundred Twenty-fourth Council
of the Diocese of the Northeast and Mid-Atlantic
of the Reformed Episcopal Church

Dear Brethren:

The purpose of the Committee's work is summarized in its mission statement here:

The Committee provides means intended to enhance the spiritual and intellectual comprehension of Christian men, which can better enable them to carry out the various headship roles assigned by God to males among His Chosen People.

Currently, the means chosen to carry out this mission is a series of essays on broad topical subjects, concentrating now on the male's role in the family. In addition, Scriptural perspective on significant current events remains an ever-present candidate for an essay. The length of each essay is nominally 1,500 words.

Since the date of the last Council, this Committee has distributed two (2) essays to various constituencies which are represented by a breakdown of the subscription list. There are currently 30 subscribers, the list having grown by two since the last Council. There has been one defacto loss due to cancellation of e-mail service. (A subscription is defined as an explicit request to receive Committee products on a continuing basis.) The major reduction in the number of distributions can be attributed to the continuing effects of a household casualty loss from Hurricane Isabelle just before the last Council.

The titles and dates of the two new releases are:

- (39) On Intercessory Prayer (12/12/03)
- (40) My Brother's Keeper (08/01/04)

For the Committee,

The Rev. Dr. Robert W. Blum, Chairman

REPORT OF THE SPECIAL COMMITTEE ON MEN'S RETREAT AND DEVELOPMENT

To the One Hundred Twenty-fourth Council
of the Diocese of the Northeast and Mid-Atlantic
of the Reformed Episcopal Church

This committee is a sub-committee of the Special Committee on Ministry to Men. We seek to encourage the men of our diocese to carry out their divinely ordained roles in the home and in the church.

On April 30 and May 1, 2004 we held our first Annual Diocesan Men's Retreat at Liebenzell Retreat Center in Schooley's Mountain, NJ. Our speaker was the Rev. Eduardo Andrade, rector of Good Shepherd RE Church on Brockton, MA, who spoke on "Mighty Men of Virtue." The content of Rev. Andrade's talks was both encouraging and challenging, and the discussion that followed was also very engaging. We were also encouraged that there were 32 men in attendance and we believe we have made a good start with our men's retreat.

We would like to get the word out about next year's retreat. The dates for our second annual retreat will be April 29 and 30, 2005 at Liebenzell Retreat Center in Schooley's Mountain, NJ. Our speakers this year will be the Rev. Eduardo Andrade and the Rev. Don Stone who is the pastor of Lehigh Valley Presbyterian Church. The topic for this year's retreat will be "Men of Victory." Each of our parishes will receive information on the coming months promoting this retreat and we would encourage all the men of our churches to participate in the vital ministry of our diocese.

Respectfully submitted,

The Rev. Belgrave Pelle
Chairman

REPORT OF THE SPECIAL COMMITTEE FOR SHORT TERM MISSIONS - *No report received*

It was moved that any reports not presented be received and recorded in the minutes. The motion was seconded and carried.

Dr. Barbara West brought an update of Missionary Judy King, and the council acknowledged Greg Wright of Arab World Ministries and Rev. Roger W. Converse of InterVarsity Fellowship.

Bishop Riches moved all Special Committees be continued. This motion was seconded, and carried.

*Bishop Riches read the **APPOINTED COMMITTEES–NON-ELECTIVE.***

Bishop Riches returned to the chair.

UNFINISHED BUSINESS was called for.

OLD BUSINESS was called for.

NEW BUSINESS

Bishop Riches announced the Diocesan Council in 2005 has been invited to Providence Chapel Reformed Episcopal Church, Mount Laurel, NJ., which celebrates 35 years in the service of our Lord next year. This invitation, along with invitations for St. Mark's Reformed Episcopal Church, Rydal, PA in 2006 and First Reformed Episcopal Church, NY in 2007 were accepted at the One Hundred and Twenty-third Diocesan Council. Therefore, no further action was taken.

*It was moved and seconded that the transcripts of all sermons heard during Council be reproduced and added to the **Minutes** of the Council. The motion carried.*

*It was moved and seconded that the Council authorize the printing of a sufficient number of **Minutes** for distribution, and expenses related to the printing as well as other expenses incurred for the conduct of this Council be covered by the Treasurer. The motion carried.*

It was moved and seconded to adjourn at 12:30 p.m. The motion carried.

Bishop-elect Hicks closed in prayer.

Bishop Riches pronounced the Benediction.

Respectfully submitted,

Bonnie C. Abboud (Mrs.), Secretary

Karen A. Baird (Mrs.), Assistant Secretary
