MINUTES

of the

PROCEEDINGS

of the

ONE HUNDRED FORTY-FIFTH COUNCIL

of the

Diocese of the Northeast and Mid-Atlantic of the
Reformed Episcopal Church

Held at

GOOD SHEPHERD ANGLICAN CHURCH (REC), Carlisle PA

And

COMFORT SUITES DOWNTOWN CARLISLE

November 6-7, 2025

Published by order of the Council

NOTICE

The One Hundred and Forty-Sixth Council of the Diocese of the Northeast and Mid-Atlantic will be held on Thursday and Friday November 5 and 6, 2026.

Internal Revenue Service Number (EIN) for the Reformed Episcopal Church is: 23-6424640

Group Exemption Number (GEN) for the Reformed Episcopal Church is: 1663

Table of Contents

RULES OF ORDER **5**

ORDER OF BUSINESS **6**

ELECTIONS **7**
Officers of the Diocese 7
The Standing Committee 7
Trustees of the Diocese 7
Board of Directors for the Reformed Episcopal Seminary 8
The Parochial Apportionment Committee 8

APPOINTED COMMITTEES **8**
Nonelected Standing Committees 8
Nonelected Special Committees 10

DIOCESAN CLERICAL OFFICERS **11**

MINUTES FROM THE 145th COUNCIL **12**

DAY ONE – THURSDAY, NOVEMBER 6, 2025 12

Report of the Committee on Credentials **12**

Report of the Program Committee **13**

Report of the Bishop Ordinary **14**
Bishop Jenkins' Exhortation to the 145th Diocesan Council 23

Report of the Standing Committee **31**

Report of the Secretary of the Trustees of the Diocese **34**

Report of the Treasurer of the Trustees of the Diocese **39**

The Report of the Theological Seminary of the R. E. Church (NEMA) **62**
RES Treasurer's Report 65

Nominations Committee Report **75**

Report of the Committee on Canons **77**

A Report from Bishop Gillin **81**
Report on Memorials 83

First Teaching Session - Parochial Mission in a Post-Christendom Context **84**

Reports from Non-Elective Committees **101**
Report on Memorials 101

Report of the Board of Examining Chaplains 103
Report for the Committee on Young People's Work 104
Report of the Committee for Evangelism, Church Growth, and Development 105
Report of the Committee on the State of the Diocese 110
Report of the Looney-Hoffman Fund 116
Report of the Committee of the Bassinger Home Fund 117
Report of the Public Relations Committee 117

Reports from Special Committees 118
Report of the Special Committee on Spiritual Growth and Nurture 118
History of the Diocese 119
Ministry to Men 119
Women's Ministry 120

DAY TWO – NOVEMBER 7, 2025 120

Old Business 120

New Business 120

Adjournment 121

Additional Documents 121
Certificate of Lay Delegates 121
Parish Tithes Calculation 122

RULES OF ORDER

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)

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
3. Secretary of the Trustees of the Diocese
4. Treasurer of the Trustees of the Diocese
5. The Theological Seminary of the R.E. Church (Northeast & Mid-Atlantic)

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 (REC100)
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

NOTE: The President may determine when such reports be made, if necessary, for conducting the Council's business
A. Spiritual Growth and Nurture
B. A History of the Diocese
C. Ministry to Men
D. Foreign Missions
E. Short-term Missions
F. Women's Ministries
G. Ministry Wives

V. Appointment of Committees--Non-Elective

VI. New Business (Unfinished Business, New Business, and matters of importance may be presented, at the Chair’s discretion, one-half hour after the convening of the business on Friday.)

ELECTIONS

Officers of the Diocese

President
The Rt. Rev. William A. Jenkins, Sr.
Bishop Ordinary

First Vice-President
The Rt. Rev. Eduardo A. Andrade

Secretary
Mrs. Sara Patterson
1162 Beverly Road
Rydal, PA 19046

Treasurer
Mr. Ronald E. Riches

The Standing Committee

The Rev. Cedric R. Benner
The Rev. Dr. Jason S. Patterson
Mr. Mark Hammett
Mr. Robert Miller
Mrs. Linda Schmuck
The Rt. Rev. R. William A. Jenkins, Sr., Bishop Ordinary - *Ex-officio*
The Ven. Dr. Jon W. Abboud, Archdeacon - *Ex-officio*

Trustees of the Diocese

The Rt. Rev. William A. Jenkins, Sr. – *ex-officio*
Mrs. Barbara Hamarich
The Rev. Michael D. Blitz
Mr. Mark Oranchak
The Rev. William Vowles
The Rev. David A. France
The Rev. Dcn. Thomas J. Davison
Mr. Farrell Lawence
Mr. Ronald Riches
Mr. Millage Holloway
Mr. Gregory Wright
Mr. Ronald Reese

Board of Directors for the Reformed Episcopal Seminary

Mrs. Sarah Benner
The Rev. Jason A. Holloway
Mr. William Jenks
The Very Rev. Dr. Eric W. Jorgensen
Mr. Christopher Komline
The Most Rev. Dr. Ray R. Sutton
The Rt. Rev. Vince McLaughlin
The Rev. Dr. Glenville Gregory
Mr. Gregory Wright
The Rt. Rev. Peter Manto
Alice Griffin Esq.
Dss. Susan Regisford
Dr. Robert Ghrist
The Rt. Rev. R. Charles Gillin

Ex-officio
The Rt. Rev. William A. Jenkins, Sr.
The Rev. Cn. Mathew P. Harrington

The Parochial Apportionment Committee

The Rev. Cn. Dr. Jonathan S. Riches, *Chairman*
Mr. Ronald Riches
The Very Rev. Gregory J. Miller
Mr. Millage Holloway
Mr. Farrell Lawrence

APPOINTED COMMITTEES

Nonelected Standing Committees

Diocesan Year: November 2025 – October 2026

[*The first person named is the chair for the re-organizational meeting. The committee may elect another chair at that meeting.]

Bassinger Home Fund
*The Rev. Jason Holloway
The Rev. David France
Mr. Ronald Riches
Rev. Paul Luth
Mr. Juan Almodovar

Board of Examining Chaplains
The Rev. Justin Forsberg*
The Rev. Cn. Eduardo A. Andrade
The Very Rev. Dr. Eric Jorgensen

Constitution and Canons
*The Rev. Cn. Matthew Harrington, Esq.
The Ven. Dr. Jon W. Abboud John Hendershot, Esq.

Credentials
*The Rev. Ricky McCarl. The Rev. Cedric R. Benner
The Rev. Mark A. Specht

Christian Education
*The Rev. Willilam A. Jenkins, Jr The Rev. Jared Lovell
The Very Rev. Dr. Eric Jorgensen The Rev. Shawn Riley
The Rev. Dr. Jason Patterson

Evangelism, Church Growth & Development (Revitalization and REC100)
*The Rev. Dr. Jason S. Patterson Mrs. Linda Schmuck
The Rt. Rev. William A. Jenkins, Sr. – *ex-officio* The Rev. David France
Mr. Ron Riches – *ex officio* The Very Rev. Dr. Eric Jorgensen
The Rev. Ricky McCarl Mrs. Lillian Liu

Memorials
*The Rev. David France Mr. William Dunn
Mrs. Denise Snyder

Nominations
*The Rev. William Vowles The Rev. Ricky McCarl
The Very Rev. Eduardo Andrade Mr. Mark Hammett
The Very Rev. Gerald McLynn Mrs. Stephanie Blitz
Mrs. Bonnie Abboud

Official Auditor - TBD

Program & Resolutions
*Mr. Gregory Wright Mrs. Tonya Forsberg
Mrs. Sara Patterson

Public Relations
*Mr. Gregory Wright The Rev. Matthew Maule
The Rev. Ricky McCarl Mrs. Jamie Riley
The Rev. Frank Spadafora

State of the Diocese
*Mr. Ronald Riches Mr. Greg Wright
Mr. Ronald Reese

Young People's Work
*The Rev. William A. Jenkins, Jr. Mrs. Alison Jenkins
The Rev. Ricky Mc Carl The Very Rev. Jason Holloway

Mrs. Alison Jenkins
Mrs. Lauren Rice
Aleena Beeman
Mr. John Jenkins
Mr. Joshua Devers

Nonelected Special Committees

Foreign Missions
* The Very Rev. Dr. Eric Jorgensen
The Rev. Mark Specht
Mr. Chris Komline
Mrs. Virginia McLynn
Mrs. Diane Carr
The Rev. Frank Spadafora
Mr. Gregory Wright
Mrs. Sandra Dunn
Susan Higham
The Rev. Paul Luth
Judy Smith

History of the Diocese
*The Rev. Dr. Jonathan Riches
The Rev. Jerry McLynn
The Rev. Greg Miller

Ministry to Men
* The Rev. Mark Specht
Mr. John Kartee
The Rev. Cn. Robert Harrold
The Rev. Cn. Eduardo Andrade
The Rev. Howard Currie
Mr. Farrell Lawrence

Ministers' Salaries
*The Rev. Cn. Eduardo Andrade
The Very Rev. Cn. Matthew Harrington
The Rev. Russell Buchanan

Ministry Wives
* Mrs. Mary Andrade
Mrs. Susan France
Mrs. Elizabeth Currie
Mrs. Jan Gillin

Short-Term Missions
*The Rev. Gregory Miller
The Rev. Michael Carr
The Rev. Paul Luth
The Rev. Michael Blitz
Mrs. Ebony Holloway
The Rev. Shawn Riley

Spiritual Growth & Nurture
*The Rev. Michael D. Blitz
The Rev. Cedric Benner
Mrs. Lynette McCarl
Mrs. Virginia McLynn
Mrs. Diane Carr
The Rev. Carl Wegner
Mrs. Stephanie Blitz

Women's Ministries
*Mrs. Ebony Holloway
Mrs. Edith Wegner
Mrs. Alice "Bobbie" Lepson
Mrs. Bonnie Abboud
Mrs. Susan Higham
Mrs. Elisabeth Riches

Mrs. Sarah Benner
Dss. Susan Regisford
Mrs. Denise Snyder
Mrs. Mary Andrade
Mrs. Christine Specht
Mrs. Joy Thompson
Mrs. Diane Wright

DIOCESAN CLERICAL OFFICERS

Archdeacon
The Ven. Dr. Jon W. Abboud

Canons
Canon to the Ordinary – The Very Rev. Cn. Eduardo Andrate
Canon Lawyer (Chancellor) – The Rev. Cn. Matthew P. Harrington

Deans of Convocations
Maryland – The Very Rev. Dr. Eric W. Jorgensen
New England – The Very Rev. Eduardo A. Andrade
Pennsylvania – The Very Rev. Jason Holloway
New Jersey & Delaware – The Very Rev. Gerald McLynn
New York – The Very Rev. Canon Dr. Matthew P. Harrington

MINUTES FROM THE 145th COUNCIL

DAY ONE – THURSDAY, NOVEMBER 6, 2025

The One Hundred Forty-Fifth Council of the Diocese of the Northeast and Mid-Atlantic of the Reformed Episcopal Church convened at 10:00am on Thursday, November 6, 2025, at Good Shepherd Anglican Church (Carlisle, Pa) with a service of Holy Communion. The Right Reverend Williams Jenkins, Sr. presided over Holy Communion delivered the sermon. The offering was designated for the Board of Foreign Missions.

(Registration for the Council took place prior to the morning's Communion service.)

The Council then moved to the Comfort Suites (Downtown Carlisle) for lunch, at which location the rest of the Council took place both on November 6 and 7.

After lunch, Council reconvened and Bishop Jenkins called the council to order.

Report of the Committee on Credentials

Bishop Jenkins asked that the Report of the Committee on Credentials be presented.

It was noted that of those who reported, there were a number of reports received after the deadline. The report was received, with the correction that the total parishes/missions/extension works that reported was in fact 23 (one having been submitted late).

Bishop Gillin declared that a quorum was present.

To the 144th Council,

Dear Fathers and Brethren,

The Committee on Credentials is charged with the collection and validation of Lay Delegate Certificates for the annual Diocesan Council under our Constitutions & Canons, Title II, Canon IV, Section I.

Out of the 23 Parishes, Missions and Extension Works of the Diocese, 22 reported (matching the last two years' record high) in total. That leaves 1 which did not report at all. Thank you to all who complied with the requested deadline.

The Committee received Credential Forms from the following Parishes and Missions:

> Atonement, Bishop Cummins, Covenant Chapel, Emmanuel-Pipersville, Emmanuel-Somerville, Faith-Baltimore, Good Shepherd-Easton, Good Shepherd-Carlisle, Grace-Collingdale, Grace-Havre de Grace, Grace- Scranton, Redeemer, St. Albans', St. Georges', St. John's BTS, St. Lukes' Bishop Hoffman, St. Marks', St. Matthews', St. Stephens', St. Paul's', St. Peters', Jesus the Good Shepherd.

The Committee received no certificates from the following Parishes or Missions:

St. Lukes-New Providence NJ

The committee makes the following recommendation: That all Parishes and Missions who have submitted their Delegate Credential Forms to the Committee in accordance with the Constitutions and Canons of this Church be duly seated as voting members of this Council and that any irregularities be sanctioned by the Bishop Ordinary for the purposes of seating at this council.

Respectfully submitted,

The Rev. Ricky L. McCarl, SSM
Chairman, Credentials Committee

Report of the Program Committee

Greg Wright presented the Report of the Program Committee. The report was received, and the motions contained within the report were passed.

To the One Hundred Forty Fifth Council of the Diocese of the Northeast and Mid-Atlantic of the Reformed Episcopal Church

The Committee's gratitude is extended to the leadership and members of Good Shepherd Anglican Church Carlisle for hosting our Opening Communion Service, and Comfort Suites Carlisle for hosting our lunch, dinner and business sessions on Thursday afternoon and Friday morning.

It should be noted all materials and displays are limited to canonical agencies of the Reformed Episcopal Church. All others must be approved by the Bishop or the Program Committee.

Unfinished Business, New Business, and matters of importance may be presented, at the discretion of the Chair, during the second Business Session on Friday morning. It would be appreciated if members would alert the Chair ahead of time as to their intent and likely time needed.

The Program Committee makes the following Motions:

-That any participating bishops of other dioceses of the REC be awarded full privileges of the House, and any visiting ACNA bishops be accorded corresponding membership;
-That all Deacons and official postulants for Holy Orders in this Diocese be awarded corresponding membership to this Council;
-That the Order of Business and Schedule, as distributed to the Council's members, be adopted;
-That the Rules of Order distributed to the members of this Council be adopted;

-That the House authorize expenses incurred from the proper and efficient conduct of this Council and its business be covered by the Treasurer of the Diocese.

Respectfully submitted,

Gregory Wright
Chairman, Program Committee

Report of the Bishop Ordinary

Bishop Jenkins yielded the chair to Canon Andrade and then read his report. The bishop's report was received.

To the 144th Council of the Diocese of the Northeast & Mid-Atlantic of the Reformed Episcopal Church.

The following is a listing of my activities serving as Diocesan Bishop from January 1, 2025 to November 2, 2025.

Regular Episcopal Visits to Churches

3/23 Good Shepherd Anglican-Carlisle, PA
7 Confirmations, 2 Transfers, Licensed 2 Clergy, Licensed 4 Lay Readers

3/30 Jesus, the Good Shepherd – Brooklyn, NY
No Confirmations, Licensed 1 Clergy, Licensed 1 Lay Reader, Congregational Meeting

5/31 New Redeemer Reformed Episcopal Church-Jersey City
0 Confirmations, 0 Transfers, Licensed 2 Clergy,

6/8 St. Marks' Reformed Episcopal Church– Rydal, PA
6 Confirmations, 2 Received, Licensed 3 Clergy, Licensed 1 Lay Reader

7/13 St. Georges' Reformed Episcopal Church-Hamilton ON
1 Confirmation, Licensed 2 Clergy

8/3 Church of the Atonement-Philadelphia, PA
2 Confirmands, Licensed 2 Clergy

8/17 Good Shepherd Reformed Episcopal Church, Bridgewater, MA
3 Confirmations, Licensed 2 Clergy

11/2 St. Stephen's Reformed Episcopal Church, Eldersburg, MD
7 confirmands, 1 Transfer

Other Church Visits

1/27	Messiah RE Church, Deconsecration
1/9	Good Shepherd-Carlisle. PA, Exorcism
4/16	Faith Church-Ash Wednesday
4/16 &18	Bishop Cummins Church, Exorcism and Cleansing, Tenebrae
4/19	Faith Church-MD, Easter Vigil
4/20	Faith Church-MD, Easter Day
5/9	St. Mark's Church – Rydal, PA, Florence Miller Funeral
6/7	St Stephen's Church, Wilson-Cavrak Wedding
6/22	Atonement 150th Anniversary
6/28	Bishop Cummins REC – Episcopal Institution

Episcopal Consecration

I was honored to participate in the Consecration of the Rt. Rev. Jason Grote to the Episcopate on Wednesday, June 4 2025. Bp. Grote was elected Co-Adjutor for the Diocese of the Central States, replacing the retiring Bishop Peter Manto.

Vestry Meetings (All by Zoom)

2/4	Covenant Chapel – Basking Ridge, NJ
2/25	Emmanuel Church –Pipersville, PA
4//29	Emmanuel Church –Pipersville, PA
5/6	Atonement Church – Philadelphia, PA
5/27	Grace REC-Scranton
6/19	St. Paul's-Philadelphia
7/29	Covenant Chapel-Basking Ridge
8/5	St. Luke's B/H-Philadelphia
8/12	St. Luke's B/H-Philadelphia
9/22	Emmanuel-Pipersville

Other Diocesan Meetings & Functions (Zoom, In-Person and Phone)

1/8	Clergy Meeting
1/13	Clergy Meetings
1/14	Outreach Meeting
1/16	Clergy Meeting
1/16	Realtor Meeting JTGS
1/17	Episcopal Meeting=Bp. Gillin
1/22	Clergy Meeting
1/28	Clergy Meetings
1/29	Clergy Meeting

1/30 Outreach Meeting
2/3 Trustees Meeting CCPC
2/6-8 Clergy Retreat
2/18 Search Committee Covenant Chapel
2/28 Examining Chaplains-Stephen Atchison
3/12 Clergy Meeting ACNA
3/18 Clergy Meeting
3/18 Search Committee Covenant Chapel
3/27 Clergy Meeting
4/3 Constitutions and Canons REC
4/7 Board of Foreign Missions
4/9 ACNA Regional
4/22 RES Convocation
4/23 Clergy Meetings
4/29-5/2 REC Bishop's Council
5/9 Miller Funeral, St Mark's
5/22 Episcopal Consult
5/28-30 Anglican Way Institute
6/13 Clergy Meeting
7/1 Clergy Meeting
7/3 Two Clergy Meetings
7/8 Diocese Call
7/9 ACNA Bishops Regional Zoom
7/10 Revitalization consult
7/15 Outreach Meeting
7/16 Potential Clergy Interview
7/17 Clergy Meeting
7/20-26 Diocesan Summer Camp
7/23 Council of Bishops Zoom
8/1 St. Stephen's Men's Gathering-Speaker
8/4 Dr. Tiffany Butler-Safeguarding ACNA
8/5 Consult-Potential Clergy Transfer
8/6 Clergy Meeting
8/8 Postulant Meeting
8/14 General Council Zoom
8/15 BFM
8/19 Wise Stewards RES
8/20 Clergy Meeting
8/26 Consult-Potential Clergy Transfer
8/27 Postulant Meeting
9/4 Postulant Meeting
9/4 Ministry Partners ACNA
9/5 Exam Nkiru Menekaya
9/11 General Council Meeting
9/16 Wise Stewards RES

9/25 Church Plant Investigation Alberta CA
9/27 Weiss Funeral, Clinton MD
9/30 Clergy Meeting-Council Prep

Reformed Episcopal Seminary Meetings

1/3 Board of Directors
6/11 Symposium Hearing the Voice of Christ in the OT
8/19 Wise Stewards Initiative
10/21 Wise Stewards Initiative

Ordination Examinations

The Rev. Dcn. Stephen Atchison was examined by the Board of Examining Chaplains to be ordained Presbyter on July 17, 2025. Stephen was formerly a member of St. Matthews REC in Havertown, PA. The examination was held by Zoom. The Rev. Matt Harrington was also on the examination call. Candidate Atchison sustained the examination and was recommended to the bishop for ordination to the presbyterate. He will continue to serve at St. Paul's REC under the direction of the Very Rev. Matthew Harrington.

Clerical Reception Request and Discernments

The Rev. Anthony Ciaccio inquired with PB Ray Sutton about moving his orders to the REC. Having been initially ordained in the Continuum, he subsequently moved his orders to the RCA upon taking a call in New England. He now has a desire to come "home" with the possibility of bringing his parish. Upon further discussion and examination, I discovered that he has divorced twice and is now on his third (and more successful) marriage of 15 years. As the ACNA has a nearly hard and fast policy of not receiving divorced clergy into the Province, I told him I was reasonably sure this would not be acceptable. PB Sutton has advised me otherwise. Fr. Ciaccio should apply to be accepted into the ACNA, with the explanation of his circumstances. If received, we may continue discussions from there.

The Rev. Lucas Dorminy of the CREC is discerning God's call to the REC and specifically NEMA. Pray for Lucas and his family for God's direction.

The Rev. Peter Geromel of the ACC is discerning God's Call to the REC and specifically to NEMA. Peter is a former RES graduate.

Clergy Transfer Request

Bukola Adenuga, Requested transfer of license to Church of Nigeria, North American Mission (CONNAM). Granted on Sept 9, 2025, the Standing Committee gave their consent to his transfer.

Clergy Suspension

Rev. Dcn. James Macnamara, St. George's, Hamilton, ON

After discernment and discussion, with Dcn. Macnamara, Rev. Paul Luth and myself, I have withdrawn James' license for the present time due to dereliction of duty. He remains a deacon transferred into NEMA for the next 12 months subject to re-formation and mentoring by Rev. Paul Luth. The Standing Committee gave their consent to the suspension of this license.

Postulants

- Joshua Devers, St. Stephen's Church – Eldersburg, MD, has retired from his military position. We are in discussion about his next steps in ministry.
- Rick Wilson, Grace-HdG, MD, has abandoned his postulancy and been removed from our rolls.
- Timothy Meadows, St. Alban's Church – New York, NY, will complete his diaconal work shortly and begin work on his diaconal exam.
- Gregory Hoyt, St. Mark's Church – Rydal, PA, has been transferred to the Diocese of Mid-America.
- Matthew Trail, St. Stephen's Church – Eldersburg, MD continues to pursue his studies.
- Joshua Arp, Grace Church – Scranton, PA, is preparing to take his diaconal exam this winter.
- Keith Beardsworth, St. Matthew's Church – Havertown, PA, continues his discernment period.
- Eric Landstrom, Grace Church – Collingdale, PA Transferred to the Diocese of the Central States
- Cal Parks, Emmanuel, Pipersville – is preparing for his diaconal exam this fall.

Deaconness

Nkiru Menakaya, Emmanuel Somerville, Examined on Friday September 5. exam successfully. Her setting apart will be scheduled shortly.
She sustained her

Licensed Lay Readers

- Mr. Celvin (Mike) Williams, Jesus the Good Shepherd – Brooklyn, NY
- John Singleton West, Good Shepherd-Carlisle, PA
- Gerald Joseph Berardi, Good Shepherd-Carlisle, PA
- John Christopher Ritchie, Good Shepherd-Carlisle, PA
- Al Edmond Laferte, Good Shepherd-Carlisle, PA
- Ja'wuan Thomas, St. Luke's BH, Philadelphia, PA

Pastoral Vacancies

Emmanuel Church – Pipersville, PA – The Rev. Dr. Jonathan Riches has been appointed to

serve as Vicar at Emmanuel Church – Pipersville, PA –resolving this former vacancy.

Emmanuel Church-Somerville, PA-On December 31, 2024, the Very Rev. Gerald S. McLynn retired from his charge. He has served as rector of this parish for 16 years. He and his wife Ginger have retired to Smyrna, DE, and are currently active at St. Peter's Anglican Church in Elkton, MD. The parish is continuing in its search for a new Rector.

St. Peter's Church – Elkton, MD – The Rev. Frank Spadafora continues to serve as Interim Vicar. A Search Committee has been formed and the Committee has issued a letter to prospective pastoral candidates. They are seeking a part-time rector and have constructed a financial package. The rector's position needs and church description have been sent to the diocesan, REC and ACNA websites for posting. They have received some applications. Rev. Spadafora is often assisted by the Rev. John Campbell and now the Very Rev. Gerald McLynn. It is anticipated that one of our Seminarians, Christian Jones did a two month internship there this summer. As of this time, Rev. Spadafora is willing to continue his Interim responsibilities at the churchand the congregation is thankful to receive his ministry. Rev. Spadafora has experienced significant medical and personal issues over the past 2 years and continues in his recovery.

Grace Anglican Church (Mission) – Scranton, PA – This mission continues under the bishop's oversight. Minister-in-Charge Jared Lovell, Sr. Warden, Dr. Joshua Arp, Jr. Warden and Mr. Evan Hughes continue to provide local lay leadership in the absence of a vicar along with other local vestry members. Mr. Lovell was hired by the church to perform intern-related activities. The Rev. William Garrison has been engaged by the vestry to visit the church twice each month to preside at the Lord's Table and to preach. The mission continues to grow by God's mercy. Grace-Scranton has scheduled another fall outreach conference titled "Generational Wealth: Preparing Heirs for the Unexpected Journey", Oct 10-11, 2025

Covenant Chapel – Basking Ridge, NJ – Following the resignation and departure of the Rev. David N. Greenwood, the Rev. Dcn. Tom Davison had been appointed to serve as minister-in-charge. Tom has been leading the worship services and shouldering most of the teaching responsibilities at the church. I am pleased to announce the call of the Rev. Dr. Seth Snyder to this parish. His official start date was October 19, 2025. The vestry has done significant repairs to the rectory ahead of his arrival.

Church Reports

St. Paul's Church – Oreland, PA – In an attempt to relieve the Very Rev. Dr. Matthew Harrington of an excessive amount of responsibility, I have been in consultation with the Rev. Greg Miller, and asked him to discern God's will in coming to St. Paul's. After prayer and counsel, he has determined that it is God's will for him to come to St. Paul's. I am appointing him Vicar of the parish, and have made request of the provisional vestry to stipulate a package to begin on Jan. 1, 2026. The Rev. Steve Achison is continuing to stay on as Curate.

Church of the Atonement – Philadelphia, PA – The Vicar, Rev. Jason Holloway reports a

growing ASA, and a waiting list for their popular after school program. Please continue to pray for this important outreach as they do have hurdles ahead in terms of City Regulations with the after school work program

St. Alban's Church – New York, NY – The Very Rev. Dr. Matt Harrington will resume fuller duties going forward. Canon Harrington has agreed to continue to represent the church's interests and attend the Zoom meetings of the condominium association. They continue to rent the property in mid-town Manhattan to the school for autistic children.
Timothy Meadows, the current Senior Warden, is finishing his diaconal studies and planning his diaconal exam for the near future.

Good Shepherd Church – Carlisle, PA – The mission continues to move ahead successfully under the care of the Rev. Ricky McCarl. Attendance has moved into the mid 60's, and their outreach continues to expand into Messiah and Lancaster Bible. A meeting to gauge interest for a church plant in the Lancaster area was held on Oct. 7. 20 people were in attendance. Rev. McCarl is leading its organization.

St. Luke's & Bishop Hoffman – Philadelphia, PA - continues under the leadership of the Rev. David A. France, Vicar. The ESL program held as a Front Porch ministry is finding continued success. The classes are taught by Chris and Naomi Morris, members of St. Mark's Church, Rydal, PA. They had previously taught these classes in China. The Latino speaking portion of the ESL is in a place to begin Morning or Evening Prayer. Let us pray for someone to lead them. In addition, a Chinese community outreach effort that had been meeting regularly at the church has now been moved into St. Marks's with the usage of translating software so that they can worship together. Continue to pray for a leader for this strong outreach.

St. Mark's Church – Rydal, PA - The Rector, Parish leadership and the BIshop are discussing plans for the institution of a Curacy program to train new Church planters and revitalizers. They are looking to form a partnership with the Made to Flourish Foundation which helps Churches by way of a 5-year grant to assist in funding this important work. We have two such programs in the REC, one in Southeast and one in Mid-America.

Grace Church – Havre-de-Grace, MD – The Rev. Dr. Mark A. Specht with the vestry are continuing to discuss and plan for the future.

Jesus the Good Shepherd Mission – Brooklyn, NY – The parish was moved to mission status in the fall of 2024. Their property is currently under contract for sale. Having received a full price offer, we are now in the last leg of the lengthy process established by the State of NY for the sale of a property owned by a non-profit entity. We are still planning that this should be completed by year's end. Residual funds are to be used in a successful replant in a more advantageous circumstance. Rev. Deacon Carl Wegner continues his faithful service to the mission.

Church Plant Opportunities

Brunswick, MD - A group of five families about 1 ½ hours west of Baltimore, have contacted

NEMA for assistance with a Church plant. At least 2 of the five families are confirmed Reformed Episcopalians with a history in the Diocese of Central States. Looking to begin a work that is closer to home for all of them, we are working in conjunction with Bp. Peter Manto, as this may fall under the purview of his diocese. Please be in prayer for this group, and for the Oversight we will offer them. The Rev. Lucas Dorminy, currently a CREC minister, is presently discerning a move of the Spirit to transfer into the REC. He is located in nearby Martinsburg WV and could potentially be a possible resource for these families. Rev. McCarl is advising.

Williamsport, PA – This group of families has undergone some turnover in the last 6 months, but are still expressing an interest in establishing an Anglican testimony here. Rev. Lovell and McCarl have been advising this fledgling work.

Lancaster, PA - First interest meeting was held on Tuesday, Oct. 7. 20 people were in attendance. Rev. McCarl is advising.

Philadelphia, PA – Rev. Patterson reports the very beginnings of a possibility of a work in Philadelphia.

Church Transfers – I have just received word from Bp. Chris Warner (DOMA) that he has released one of his congregations, New Creation Anglican, to enter into conversations with us about the possibility of a transfer. New Creation is a conservative, non WO, 1662 Prayer Book Parish. They are considering issuing a call to the Rev. Peter Geromel (RES Grad) who has been serving in the continuum. Even if New Creation does not issue a call, he is convinced that God wants him to move into NEMA. Pray for God's direction here, that both parish and Priest might find His direction, and earnestly follow His will.

There is a second parish looking to transfer into NEMA in Massachusetts, currently led by former RES grad, Jack Simpson. Pray for the progress of both of these works.

Reformed Episcopal Seminary

The Seminary move from Blue Bell, PA to the property of St. Paul's Church, Oreland, PA. is nearing completion with only library organization remaining. In this fall semester, the Seminary instituted the Bishop George David Cummins Scholarship program. This provides free tuition for any M.Div. student who will attend classes in person. The aim is to create a critical mass of in person students, to augment the online classes which are being taught. It is also hoped that with the creation of this group of students, God may provide us with sufficient opportunities for ministry to keep them here in our diocese.

RES sponsored a fall symposium in September entitled "Anglicans in the Revolution".

ATS has initiated new a program named "Wise Stewards" in which we have been invited to participate. This is an effort to get board members to take ownership of their roles and governance to help them perform their work better. The opening meetings have been helpful. Our next accreditation round begins in 2026.

Other Matters

Diocese of Central Eastern Canada

This Diocese was previously committed to the care of the NEMA Diocese. We have been awaiting a new non-profit registration that would replace the Diocesan entity of Central and Eastern Canada. This was necessary for the continued funding of the Cuban Mission work originally established under the DCEC. This will also affect the designation (but not the standing) of the Rev. Robert Harrold, who has longtime been the Dean of the Diocese. Thanks be to God, this has now all been approved and registered with the Canadian government. We will now begin the legal work to dismantle the DCEC entity.

The Standing Committee has offered their concurrence on the closing of the Diocese of Central and Eastern Canada, the dissolution of the office of Dean of the Diocese, and folding St. George's Reformed Episcopal Church into NEMA.

Committee on Young People's Work

The Winter Camp for 6th -12th graders was held at Rock Mountain Bible Camp in Susquehanna, PA on February 14-16, 2025. The speaker was the Rev. Jason Holloway who spoke on "Jesus Our Hope: Life from the Wilderness ".

The Summer Camp for the diocesan youth was held July 20-26, 2025 with the theme "The Gospel in Middle Earth". The campers were led by the Rev. Jared McNabb for the Juniors, and the Rev. Mike Blitz for the Seniors. The response to the lessons was overwhelmingly positive among the campers. There was a total of 117 in attendance.

Our thanks to the Rev. William A. Jenkins, Jr., the Committee on Young People's Work and camp staff for their continued commitment to the spiritual encouragement of our young people.

Risk Management – This task is still underway, having undergone several iterations as we try to stay in line with ACNA protocols. Thankfully, the head of safeguarding for ACNA, Doctor Tiffany Butler, is a very pro REC leader. She has been most helpful along the way. At this point, all Church clergy should be getting their background checks lined up through Protect My Ministry, and the Rev.Ricky McCarl. These are required for all members who serve children and at risk adults in all our congregations in any capacity.

Respectfully submitted,
Rt. Rev. Wm. A. Jenkins, Sr., Ordinary

Bishop Jenkins' Exhortation to the 145th Diocesan Council

Bishop Jenkins' Exhortation to Diocesan Council

In my exhortation for this year, we are going to look toward the seminal parts of the plan for the life of the diocese going forward.

I can't give you the whole plan today, it is just too long, but we're going to talk about the foundations of it and the work of the church and the work of our parishes, and the broader work of the diocese

We are all laboring in support of four things.

1. Parish clergy. The very first obligation that a parish has is supporting its minister. If you can't do that, you need to make a plan so that you can get to a place where you can. In some cases, that plan is going to mean you have a bi-vocational minister. Your rector or vicar, and possibly his wife, are going to be underwriting the work of the parish. But it really needs to be the other way around.
2. The support of the diocese. Written into our canons is that each parish pays the 10% tithe that funds the work of the diocese. That money also helps fund the work of our Seminary. The Seminary is an important work because if we don't have it, where are we going to send our men to be trained? Yes, there are other places where they can go, but this is our Seminary, run by our men, governed by our clergy and laity. It has our imprint. It may not be perfect, but it's ours to fix.
3. Supporting church planting and revitalization through REC100 here in the Northeast.
4. Supporting the Board of Foreign Missions around the world.

These are the works that are ours.

To support these four items, we currently have 23 churches and missions. It's my goal to reach 40 congregations in the years ahead.

During the weeks and months that I was recovering last year, I had an immense amount of time to pray and agonize over what it is that God wanted me to do in the diocese. Because frankly, I must tell you, I didn't feel like I was off to a very good start. But this trial was what I needed. Many of you have heard me say over the years, "God knows what we need for our salvation". And I know this; I needed that time. God used all the pain, all the fear and all the heartache. He used it to kill some things in me that needed to die and to grow some things that needed to be strengthened.

The goal that He put in my soul was that we need 40 churches that are tithing to the diocese at least $10,000 each. Some of our churches are doing a lot more. And for this we can give thanks to God. But some are not there yet.

In addition to the 23 congregations that we have, we need to add 17 more. That will get us to where we are almost supporting our budget. If it takes us 15 years to get there, our budget is probably going to be bigger then, so we're going to have to be even more aggressive.

This time next year we may already be at 25, we have two parishes that are looking to come into NEMA. The two parishes are looking to come in right now. We're in serious conversations with them. That may be a good start, because frankly, if we're going to get 15 more churches in the next 15 years, if we start by adding two in the first year, that's encouraging.

The truth is that church growth is not all about numbers. Of course, it is all about numbers, in certain parts of the church growth industry. There are a lot of ways to measure success in the Church. However, you can see that on Pentecost numbers were something pretty important. 3000 people were converted in a day. Then every day thereafter God added to the church those that would be saved.

We are not measuring only numbers. Let our measurement be of our own humility, confession, and repentance. That's where we're going to begin.

OPPORTUNITYISNOWHERE

What do you see above? Some of you will see one thing, some of you will see another. Opportunity is nowhere, or Opportunity Is Now Here. What you will see is dictated by your perception. 65% of all viewers read this as “Opportunity is nowhere”.

Perhaps you've heard the phrase that perception is reality. That’s true, sort of. However, if your perception includes the concept that gravity is not real, your perception may lead you to jump out of a plane without a parachute. But even though you perceive gravity does not apply to you, your perception is about to get a reality adjustment.

Nevertheless, our perceptions do affect the way we see reality. When Saint Paul wrote the epistle to the Philippians, one of his major themes was having the mind of Christ. Ten times he mentions this theme. It is an important part of his perception. It is the mind of Christ that makes us live and look like Him. It is the thing which makes us see eye to eye with one another. It helps us work together. It helps us to rejoice with those that rejoice, and weep with those who weep.

Ford Motor Company has resurrected a famous quote about perception from their founder Henry Ford, “Whether you think you can, or think you can’t. you're right.” Our endeavors and our thoughts, our perceptions, work together to help us accomplish our goals. This concept is rooted in the Scripture.

"As a man thinketh in his heart, so is he", Solomon said. Jesus repeats, "Out of the abundance of the heart the mouth speaketh." "A godly woman opens her mouth with wisdom, and on her tongue is the rule of kindness" says King Lemuel. In short, what you are on the inside, will dictate who you are on the outside. What you think about is what you will become. It is also what you will do.

When it comes to the growth and health of our diocese, what are we thinking about? Where are our opportunities? I remember one of my first Councils that some of our rectors stood up to speak. The first one bemoaned the fact that his church was in BaptistVille. "Have you ever tried to grow an Anglican church in BaptistVille?" he asked us.

Then another young man stood up. With a little bit of disdain in his voice he said "I would love to have some Baptists on my street. Our parish is in a place of nearly perpetual crime, violence and drugs." Both men saw no opportunity for their parish.

Listening to these two young men, reminded me of a story I had heard long ago. There were two brothers, twin boys, whose parents fell on hard times. Eventually the mother died from drunkenness, and the father went to prison for murder. The two boys grew up in foster care and later in life were interviewed by a news reporter. Ironically one of the brothers was in prison for dealing drugs. The other brother was a successful businessman and pillar of his community. When the reporter asked each of the young men, "What do you think was the driving force that impacted you to become the man that you are?"

Each of them replied, "Just look at my parents. How else could I have turned out?" Their perception impacted their lives greatly.

There is a sense in which our perception, how we think, how we communicate in our own spirits, directs our mind and our actions regarding how God works in us in the ministry. When I think of the two young rectors, both of which revealed the lack of opportunity in their neighborhood, I'm reminded of the statement that 1/2 of all professing Christians do not attend church regularly. While 100% of all unbelievers do not attend church at all. The opportunity was all around them just as it is for us: both with the unchurched and the under churched.

For us to move forward, we have to ask ourselves the question that is found in the prophecy of Ezekiel, "How shall we then live?" or, What are we supposed to do in light of our opportunities and our obstacles?

Anglicans have famously used the 3-legged stool. The concept is of something that is sturdy. We identify each of the legs as scripture, reason and tradition. These are the ways, the filters, the categories in which we think about our faith and how we interpret it. We think about these things in terms of good support, as well as good strength. That is the very principle of a three legged stool. Or, in Biblical terminology, the three stranded cord. It is strong. It is not easily broken.

But I want to introduce us to another paradigm of a three-legged stool. The legs represent different things. These are elements which have been with the church, and by which the church has grown explosively over 2000 years. It was the church father's paradigm for personal growth,

parish growth, and church growth. Each leg represents a different key virtue. They contribute to Christian growth as much now as they have for 2000 years.

LEG ONE: FASTING

Our first leg on this stool you'll see is Fasting. Our church observes set days of fasting throughout the year. the great fast of Lent, the lesser fast of Advent, and the Ember days, at the quarter marks of the year. We are reminded by Jesus himself that fasting is expected. Jesus does not say “if you fast”, but “when you fast”.

It is his plain understanding that fasting is a part of the Christian life. There is no doubt that it was a part of the life of Christ. And we certainly find him modeling it, and patterning it, for his disciples.

Let us be clear, however. Fasting can be done the wrong way as we see in Isaiah 58. You can fast and it will have no effect on the work or the ways of God. Thus, it should be incumbent on us to be certain that when we fast, that we are doing it right. Not as the hypocrites of Isaiah 58, or the hypocrites we see in Matthew chapter 6. Fasting the right way always includes some discipline, and deprivation, but is energized by confession, repentance and humility. Without them, we are missing the point.

The gospel account of Jesus casting out a violent demon, certainly gives us a perspective on fasting that we would not otherwise get. The gospels record for us that Jesus and the disciples had been away alone. When coming down off a mountain, a father and a mother come and plead with Christ to have compassion on them, to heal their boy, because this violent demon would tear the boy and make him thrash. If he got near water, he would throw him in. If he got near fire, he would throw him in. Their lives were just wrecked. They said, “We brought him to your disciples, but they couldn't cast him out”.

Jesus did have compassion on the family, and he did heal the boy, and cast that demon out of him. His disciples came to him later and said, “Why couldn't we cast him out?” Jesus said, “This kind does not go forth without fasting and prayer”. Some things cannot be done in the Christian life without fasting, and apparently the more difficult the deed, the greater the need for the servants of God to fast as they pray.

Most of you are familiar with the term Didache, which means, the “teaching”. This 1st century Christian document circulated around the Christian communities and was a summary of Christian life and virtue. It is well worthwhile to read, depending on your reading speed it only takes 30 to 45 minutes. You could certainly read this once a month as it gives us an interesting perspective on 1st century Christian life and faith. Even though we don't know the author, it certainly falls in line with most of what we would understand about Christian ethics.

It mentions specifically that we are not to fast like the pagans on Mondays and Thursdays, but instead, Christians fasted on Wednesdays and Fridays. We should always employ the Lord's Prayer as it was critical during the fast. Additionally, the “Our Father” was to be prayed 3 times a day, every day.

When you fast, maybe you can't fast the whole day. That's all right, we start where we are and we go from there. Perhaps you can start by fasting midday. Perhaps you fast breakfast, or breakfast and lunch, and then sit down and give thanks to God for your dinner. But during the day, as the hunger pains come, as the discipline sets in, and the desires for things that are good are repressed in order to gain the things that are better - each time that hunger comes, say a prayer. Pray for your parish. Pray for those who are on the prayer list to come to Christ. Pray for your diocese. Pray for all your bishops.

Fasting, one of the three key elements of Christian virtue.

LEG TWO: PRAYER

We now come to our second leg which goes hand in hand with fasting, and that is prayer. Typically, fasting is almost always paired with prayer. However, it is not so in reverse. Prayer often occurs without the act of fasting, because it takes on different forms. We have our common prayers that we pray in the liturgy. We also have prayers that we pray by ourselves. The prayer book makes certain that we do not inhibit the right of extemporaneous prayer. Paul talks about a form of prayer, saying that we should pray without ceasing. Our lives should be one of prayer at all times. We should give thanks in everything, both adversity and prosperity. Then the scriptures speak also of a more earnest kind of prayer, sometimes called wrestling in prayer. That's actually what Paul calls it when he talks about Epaphras in Colossians 4:12.

Depending on the English translation, this dear friend of Pauls is said to pray with fervency, wrestling, struggling. Oftentimes this is connected figuratively to Jacob wrestling with the Yahweh Angel on the night before he was reunited with Esau. He wrestled, the Scripture says, and he would not let Jehovah's messenger go. "I want a blessing", he said. The concept which we see in Jacob's prayer is very similar to what we see in the prayer of Epaphras. The word which Saint Paul uses when he talks about this is the word from which we get our English word agony. We are often inclined to think of our communion with God as "the sweet hour of prayer", the place where we find grace and mercy, the place of comfort and the place of peace.

But Paul says there is a place in prayer where we agonize with God over the needs of his church, or the needs of our parishes, over our own needs as clergy and laity.

We hear from the gospels how Jesus sweated as it were great drops of blood in His agonizing prayer. It calls us to pray with perseverance - setting aside a time to pray with no interruptions, Time that is unhurried.

Fasting and prayer form for us 2 legs of our stool.

LEG THREE: ALMS

If you think talking about fasting and prayer is unpopular, then you really won't like what comes next. The third leg on our stool is that of Alms, the giving of that which is beyond the tithe. RG LeTourneau, inventor of all kinds of large earth moving machinery, began giving 10% to God early in his life. By the end he was giving 90% and living on 10%, and he still was a multimillionaire.

But you can't start your almsgiving at 90%, because it takes a faith that you won't have. It takes patience, it takes time and growth if you're going to get there. It's going to take you a while.

And this is one of the themes of what I'm saying here today. A church is not built in a day. And the truth is, as we've come to see in so many disciplines of home building and office building, The faster something is constructed, the less sturdy it is.

One of the premier stories of almsgiving is related to the poor widow and her two mites. Jesus was standing across from the treasury and watching the rich throw in their bags of money. Then along comes a poor widow woman. She makes money the way that the poor and oppressed have made money since the beginning of time. She has very little to put in, but she puts in all that she has. That's not to say she wasn't going to be able to make some more next week, but her prospects of making more money were very slim. She would never make very much. It appears she was old and whatever her skills may have been, her body kept them from being entirely profitable for the people she worked for.

Nevertheless, she put in what she had. Therefore, Jesus commended her because she gave out of her penury. She gave out of her poverty. She trusted God for the rest.

The work of church growth and revitalization needs support. But what it needs even more is our sacrifice. There is nothing to be afraid of because you can't out give God. God is not going to be a debtor to you, because you gave so much and he only gave a little back to you. I mentioned RG LeTourneau. He used to say, "I keep shoveling the money out, but God keeps shoveling it back in - and his shovel is bigger!"

We need to make it a priority to give to the work of church planting and revitalization. We do this through our REC 100. Or you can give directly to a church plant if that is how God leads you to do it. But when it comes to the third leg of the stool, there's something here which we're not necessarily entirely comfortable with. God lays claim to all of our money, Yes, we can keep 90% of it, but even of that God says, "When I call you, I need you to recognize that all of that is mine. I give it to you as a steward to care for the time being."

As we think about the future of our diocese, I want you to be thinking about these things; specifically fasting, prayer, and almsgiving. These are the virtues that have defined saints for the ages, and they should define us as well. They will make us better saints, and better saints are what bring the gospel to the world in a better way.

So, will these three things grow our churches and our diocese?

LIFT UP YOUR EYES

There are yet some things we must do. "Lift up your eyes" Jesus said. We need to be of one mind with Him, as St. Paul instructed the Philippians. We need to see the world the way that He sees it. As the one who is not willing that any should perish. We need to lift up our eyes and catch His vision.

It is a simple physical proposition that where you are looking is where you will go. That's why when we learn to drive, we learn pretty quickly to keep our eyes on the road. If we don't, we're going to end up in the cornfield, or over the cliff, or in the river. Where you focus your attention, that's where you're going to be inclined to go.

We need to see the vision of the world the way God sees it.

GO INTO THE HIGHWAYS AND HEDGES

Then, we must go. Go out into the highways and hedges. Go out and beat the bushes. Go into all the world!

But let's remember not to skip our neighbors, the folks up and down the street. Go to the street where you are - the street where your church is. Most of us could not fit all of the people on our street in our church. But do we know them all? And do they know us? You don't have to be a Bible thumper. You don't have to beat them over the head with the gospel. Just put on your cassock, go knock on the door and introduce yourself. Say "I'd like to pray for you. Is there something that you have I could pray for?" and then pray for it. Make sure you write down their name and follow up. "Hey, how are you doing? I've been praying for your mom, for your wife, for your husband, for your child, for a job or whatever it is. How's it going? If you get good news, that's great. If not, keep praying.

Then find out if there is anything else you can pray for. It is estimated that it takes between 12 and 15 contacts to entice people to come to church. Lifeway Christian books (who are also now in the research business) says the number one thing that still gets visitors to church is a personal invitation.

As Christians we must make an effort at reaching out and we have to plan to do it pretty much every day when we get up in the morning. No general goes to war without a plan. The same is true for sharing the gospel. If I don't plan to talk to somebody about Christ, it's not going to happen by accident.

WHAT IS THE GOAL?

But we must do more than look. More than catch the vision. We must go into the highways and hedges and ***compel*** them to come in. And this is the simple reason why: *"That my house may be full."* This is our goal. No matter how large the House of God is where you are serving, the goal is to fill it up.

Once you do so, then you can make some more decisions: two services? building expansion? plant a new congregation? support a congregation that is forming?

IF YOU CAN'T MEASURE IT YOU CAN'T IMPROVE IT

Let us consider another of our Lord's parables. The master who went away for a long time and left his goods in the hands of his servants. It is required of a steward that he be found faithful.

The most significant theme here is faithfulness. Hear the words of the Master, *"Occupy till I come."*

However, there are some other themes, too. One of them is that the Master was gone for a long time. During that period, two of the stewards were busy. You know the result, they doubled the money entrusted to them. However, the one took his one talent and then he occupied himself, too. But in a very different way. He went out and dug a hole. Then he fretted over that thing. He watched over that thing. He made sure no animals dug up and no kids got into it. He made sure it wasn't found by mistake or accident. He worried and worried himself to death until the master came back. But for all his effort, he was a wicked and slothful servant.

What can we learn here? God is happy if you can double what He entrusted to you. Your parish, whether you are clergy or laity is what God has given you. Maybe it's larger, maybe it's smaller. Take what God gives you and make it better. But also remember the principle of time. You can do anything if given enough time. Developing a successful church is not going to happen next week, next month, and probably not going to happen next year. But remember, most of us overestimate what we can do in a year, but underestimate what we can do in a decade.

What if it takes you your entire ministry life to get that church doubled? That's great, and you've done what the parable dictates. But there are many ways to measure the work of the Holy Spirit in a parish. Some of those measurements are intangible. You measure it by marriages saved that were in trouble. Or, by the wanderers that have been reclaimed. You can measure by the faithful giving of your parish. Measure by the number of men who are trained for ministry, but we've got to be measuring.

OPPORTUNITY IS NOW HERE

The Gospel is just as powerful in the converting to the hearts of men as it ever was. And God is just as interested in the saving of souls as he ever was.

We've been entrusted with our talents.

God has counted us faithful.

The fields are white for harvest.

We have the precious seed.

I will close with this illustration. As a boy I thought I was pretty tough. The reason why is because when I got my cavities filled, I didn't take Novocaine. Right abut now, I'm sure you're thinking, he wasn't tough, he was stupid! Granted! In truth, I was scared. And I had a butcher for a dentist. So, I would grip the arms of the dentist chair until my knuckles were white!

Eventually, that dentist moved away and I got a new one.

He that knew what I needed and wouldn't let me get a filling without pain killer. "Billy", he said, "it is just a pinch. Then you sit for a little while and you won't feel a thing." He was right. Give it time, and it will always work.

The Gospel is the same way. It has the ring of truth, because it is true! Men may say they don't believe it, but all men know the truth when they hear it. We just have to be faithful in always putting it out there, and then we must give it time. Just like Novocaine, it always works.

Let us renew our commitment to fasting, praying and almsgiving, the virtues that have invigorated the Church for two millennia. Let us pursue the mind of Christ. Let us see the world through His vision. Let us set goals and occupy ourselves until we attain them. Then at the last, to hear *"Well done, good and faithful servants."*

In the name of the Father, and the Son, and the Holy Ghost. AMEN.

Following this, Bp. Jenkins excused himself from Council and Canon Andrate took the chair.

Report of the Standing Committee

The report was received.

Dear Brethren,

The Standing Committee held two meetings this past diocesan year on May 22, 2025 and October 2, 2025 by Zoom Videoconference. The Rev. Cedric R. Benner, President chaired both meetings. Six email polls were also conducted on December 19, 2024, January 6, 2025, Feb 5, 2025, March 31,2025, July 30,2025 and August 8, 2025. The activities of the Rt. Rev. William A. Jenkins, Sr., Bishop Ordinary, including Episcopal visits, confirmations and other functions can be found in detail in his report presented to this Council.

POSTULANTS FOR HOLY ORDERS

- Joshua Devers, St. Stephen's Church – Eldersburg, MD
- Timothy Meadows, St. Alban's Church – New York, NY
- Gregory Hoyt, St. Mark's Church – Rydal, PA (transferred)
- Matthew Trail, St. Stephen's Church – Eldersburg, MD
- Joshua Arp, Grace Church – Scranton, PA
- Keith Beardsworth, St. Mathew's Church – Havertown, PA
- Cal Parks, Emmanuel – Pipersville, PA
- Eric Landstrom, Grace Church – Collingdale, PA (transferred)

CANONICAL EXAMINATIONS

Ordination Exam

Rev. Dcn. Stephen Atchison was examined by the Board of Examining Chaplains for Presbyters orders on February 28, 2025. Candidate Atchison sustained the examination and was recommended to the bishop for ordination to the presbyterate.

Deaconess Exam

Nkiru Menekaya was examined on Friday, September 5, 2025. She sustained the examination and was recommended to the bishop to be set apart as a Deaconess.

CLERICAL TRANSFERS/LICENSES/APPOINTMENTS/CALLS/INSTALLATIONS

Transfers

Bukola Adenuga, license transferred on September 9, 2025 to the Church of Nigeria, North American Mission (CONNAM).

Rev. Michael Fitzpatrick, transferred to Grace, Collingdale.

Licensed Lay Readers

- **Celvin (Mike) Williams,** Jesus the Good Shepherd – Brooklyn, NY
- **John Singleton West**, Good Shepherd - Carlisle, PA
- **Gerald Joseph Berardi**, Good Shepherd - Carlisle, PA
- **John Christopher Ritchie**, Good Shepherd - Carlisle, PA
- **Al Edmond Laferte**, Good Shepherd - Carlisle, PA
- **Ja'wuan Thomas**, St. Luke's BH – Philadelphia, PA

New Clerical Appointments/ Calls / Installations

- **Rev. Dr. Jonathan Riches** has been appointed to serve as Vicar at Emmanuel Church – Pipersville, PA
- **Rev. Dr. Seth Snyder** has been called to Rector at Covenant Chapel – Basking Ridge, NJ
- **Rev. Chester Banks** was installed as rector of New Redeemer REC - Jersey City, NJ on June 1, 2025. Rt. Rev. William Jenkins presided.
- **Rev. Greg Miller** has been appointed Vicar of St. Paul's Church – Oreland, PA and will begin serving there on January 1, 2026.

Ordinations to the Presbyterate

- **Rev. Stephen Atchison** was ordained on July 17, 2025 at St. Matthew's REC – Havertown, PA

Episcopal Institution

- **Rt. Rev. Wm. A. Jenkins, Sr**. was installed as Bishop Ordinary of the NEMA Diocese. The ceremony was held at Bishop Cummins REC in Catonsville, MD on June 28, 2025.

Closings

- **The Diocese of Central and Eastern Canada** has been registered with Canada as a new non-profit. This was necessary for the continued funding of the Cuban Mission work originally established under the DCEC. The closing of the diocese and the dissolution of its office of The Dean of the Diocese means that **St. George's REC** will be folded into the diocese of NEMA.
- **St. Timoth's Anglican Mission** was disbanded at the end of 2024 after losing its lease on their building. The communicates were transferred to the care of St. Luke's Bishop Hoffman.

Pastoral Vacancies

Emmanuel Church – Somerville, PA On December 31st, 2024 the Very Rev. Gerald S. McLynn retired from his charge. He has served as rector of this parish for 16 years. He and his wife, Ginger have retired to Smyrna, DE and are currently active at St. Peter's Anglican Church in Elkton, MD.

St. Peter's Church - Elkton, MD The Rev. Frank Spadafora continues as Interim Vicar and is often assisted by the Rev. John Campbell and now the Very Rev. Gerald McLynnThe parish is seeking a part time rector.

Grace Anglican Church (Mission) – Scranton, PA Minister-in-Charge, Rev. Dcn. Jared Lovell, Dr. Joshua Arp, and Mr. Evan Hughes continue to provide local leadership in the absence of a vicar along with other local vestry members. The Rev. William Garrison has been engaged by the vestry to visit the church twice each month to preside at the Lord's Table and to preach. The mission continues to grow by God's grace. Dcn. Lovell anticipates testing for his presbyters' orders shortly.

Church Plant Opportunities

Brunswick, MD - A group of five families about 1 ½ hours west of Baltimore, have contacted NEMA for assistance with a Church plant. At least 2 of the five families are confirmed Reformed Episcopalians with a history at in the Diocese of Central States. Looking to begin a work that is closer to home for all of them, we are working in conjunction with Bp. Peter Manto, as this may fall under the purview of his diocese. Please be in prayer for this group, and for the Oversight we will offer them. The Rev. Lucas Dorminy, currently a CREC minister, is presently discerning a move of the Spirit to transfer into the REC. He is located in nearby Martinsburg WV and could potentially be a possible resource for these families. Rev. McCarl is advising.

Williamsport, PA – This group of families has undergone some turnover in the last 6 months, but are still expressing an interest in establishing an Anglican testimony here. Rev. Lovell and McCarl have been advising this fledgling work.

Lancaster, PA - First interest meeting is set to be held on Tuesday, Oct. 7, 2025.

Reformed Episcopal Seminary

The Seminary move from Blue Bell, PA to the property of St. Paul's Church, Oreland, PA. is nearing completion with only library organization remaining. In this fall semester, the Seminary instituted the Bishop George David Cummins Scholarship program. This provides free tuition for any M.Div. student who will attend classes in person. The aim is to create a critical mass of in person students, to augment the online classes which are being taught. It is also hoped that with the creation of this group of students, God may provide us with sufficient opportunities for ministry to keep them here in our diocese.

RES sponsored a fall symposium in September entitled "Anglicans in the Revolution".
ATS has initiated new a program named "Wise Stewards" in which we have been invited to participate. This is an effort to get board members to take ownership of their roles and governance to help them perform their work better. The opening meetings have been helpful. Our next accreditation round begins in 2026.

Funerals

On December 29, 2024 The Most Rev. Leonard W. Riches went to be with his Lord. His funeral service was held at Emmanuel Anglican Church – Pipersville, PA on January 11, 2025. Bishop Riches was known for his extraordinary leadership in revitalizing the REC, renewing traditional Anglicanism and being an integral part of establishing the ACNA. He served in many capacities, including president, at the RE Seminary. Bishop Riches served as Bishop Ordinary of the NEMA for 24 years and Presiding Bishop of the REC for 18 years.

On May 9, 2025 Bishop Jenkins, accompanied by Bishop and Mrs. Gillin, attended the funeral service for Mrs. Florence Miller at St. Mark's REC, Rydal, PA. Florence, the wife of Captain Bob Miller, passed into glory on Sunday, May 4, 2025. Both have been longtime members of St. Mark's, and Cpt. Miller remains a fellow servant on our NEMA Standing Committee.

On Saturday September 27, 2025, Bishop Jenkins participated in the funeral service for Mrs. Elsie Weiss, mother of Carol Weiss Riches and mother-in-law to Mr. Ron Riches, our diocesan treasurer. Elsie was just shy of 103 years old and labored for God as his faithful soldier and servant.

Respectfully submitted,
Linda M. Schmuck, Secretary

Report of the Secretary of the Trustees of the Diocese

The Report of the Secretary of the Trustees was received.

To the One Hundred Forty-fifth Council of the Diocese of the Northeast and Mid-Atlantic of the Reformed Episcopal Church

October 17, 2025

Dear Fathers and Brethren,

The Board of Trustees met three times since our last report at the 144th Council of the Diocese. Trustee meetings are held via Zoom, with the exception of the November meeting which is held at the site of our annual Diocesan Council.

Trustees Meeting NOVEMBER 8, 2024:

Bishop Gillin presided over this meeting.

Election of Officers:

Bishop Jenkins, President
Left Vacant, Vice President
Mr. Ron Riches, Treasurer
Rev. David France, Secretary

Minutes of the Trustees of the Diocese, NEMA, May 12, 2025

1. Meeting was called to order at 7:30 pm

2. Bishop Jenkins began with a reading from Exodus 32, the Lord's Prayer, and a prayer for the night's meeting.

3. Approval of the October 8, 2024 minutes
    a. Attendance at the October meeting was corrected. Farrell Lawrence was marked absent but was present.
    b. Bishop Gillin's name was misspelled in one of the comments.
    c. Subject to the corrections noted, the minutes were Approved

4. Bishop Jenkins' Report
    a. Bishop Bill noted some corrections to his report
    b. There was a discussion of the vacancies in the Diocese
    c. He asked for prayer for Rev. Frank Spadafora
    d. The search for a Rector for Emmanuel Somerville is underway
    e. Bishop Bill reported on several congregations (cf. Bishop's Report)
    f. Bishop Bill reported on the progress of the sale of Church of the Good Shepherd
    g. The Diocese has established a task force on Risk Management and parishes will be hearing more about this in the months ahead.

    There was a motion to receive the Bishop's Report. Unanimously approved.

5. The Treasurer's Report
    a. Mr. Riches discussed the issues and trends affecting Diocesan assets
    b. Mr. Riches reported that the mortgage payments from All Saints was in arears at the end of March 2025
    c. His report also indicated that Covenant Presbyterian was behind, but noted that by the day of the meeting they were current

d. He noted that Parish Tithes are behind where we were at this time last year and that revenue was behind budget expectations. He asked us to pray for more revenue.

Acceptance of the Treasurer's report was moved, seconded, and approved unanimously.

6. Old Business: Old Business items were previously discussed in other reports

7. New Business:
   a. Curacy Program for Church Revitalization needs 3 ministers to implement current Church plants. We need new vocations. We were asked to pray about this program going forward and for the resources to pay for it.
   b. Bishop Bill reported on a Group called Visitor Reach who helps churches who are ready to build and reach out to the community. Visitor Reach helps by formatting Facebook ads and other Social Media outreaches. They also curate them on 74 media platforms.
   c. It was noted that one position on the Executive Committee is still vacant. At election of officers at Council in the Fall, Bishop Chuck recommended we leave the Vice Presidency seat open until Bishop Jenkins takes over. Rev. Mike Blitz was nominated as Vice President. His nomination was seconded and approved unanimously.

8. Next Meeting will be a brief organizational meeting during Council. The next regular meeting will be on a date to be determined in May 2025.

9. A motion was made, seconded, and approved to adjourn the meeting at 9:25 pm.

10. Bishop Jenkins offered the closing prayer and pronounced the Benediction.

Email Poll July 3, 2025

Bishop Jenkins asked for Trustee approval of an additional $1500 for the Committee on Young People. It was anticipated that there could be a shortfall this year. An email poll of the Trustees resulted in 12 votes in favor, one non-response. Motion carried.

Email Poll September 19, 2025

Bishop Jenkins asked for Trustee approval to extend the stipend at Grace Church Collingdale for Rev. Michael Fitzpatrick. The motion read: "In our May 2024 meeting, we approved a $10,000 stipend to Grace Collingdale to assist with Rev. Fitzpatrick's salary. The stipend was to be paid in two $5,000 installments, one in 2024 and one in 2025. Bishop Jenkins has asked for approval to extend this assistance through 2026. He has asked that we approve another $10,000 to be dispersed in two $5,000 installments: one this year, and one in 2026." Motion Approved.

Minutes of the Trustees of the Diocese, NEMA, October 16, 2025

1. Meeting was called to order at 7:10 pm

2. Bishop Jenkins began with a reading from Luke 14, the Lord's Prayer, and a prayer for the night's meeting.

3. Approval of the May 12, 2025 minutes
    a. Attendance at the October meeting was corrected. Rev. Tom Davison was present.
    b. Misplaced space in the word "his" in Item A in the Bishop's Report.
    c. Subject to the corrections noted, the minutes were Approved

4. Bishop Jenkins' Report
    a. In an attempt to relieve the Very Rev, Dr, Matthew Harrington of an excessive amount of responsibility, the Bishop asked Rev. Greg Miller to serve as Vicar at St. Paul's and asking the provisional vestry to stipulate a package to begin January 1, 2026.
    b. Jesus the Good Shepherd has submitted papers to the Supreme Court of New York State for approval of the sale. This approval is required for the sale of any property owned by a non-profit entity. It is expected that the sale will be completed by the end of the year.
    c. There are several Church Plant opportunities: 1) Brunswick, MD, a group of 5 families have contacted NEMA for assistance with a Church plant; 2) Williamsport, PA, a group of families are expressing interest in establishing an Anglican testimony there. Lancaster, PA, 20 people attended a First Interest meeting and they are already looking for a place to meet; 4) Philadelphia, PA, Rev. Patterson reports the very beginnings of a possible plant here.
    d. Diocese of Central Eastern Canada—The Trustees were asked for their concurrence on closing this Diocese having now established a non-profit to replace it. This was necessary to continue the funding of the Cuban Mission work. It will also affect the designation (but not the standing) of the Rev. Robert Harrold who has been the longtime Dean of the Diocese.
    e. The bishop made 5 recommendations that were voted on as a group.
        i. Vote to recommend funding for selected postulants for ministry assessment by Always Forward ($100 each).
        ii. Vote to pay for Church planting training as recommended, for Rev. Greg Miller, Rev. Ricky McCarl, and Rev. Dcn. Tom Davison ($700 each)
        iii. Vote to expand funding for the background checks required in the safeguarding policy, particularly for parishes who can't afford the fees.
        iv. Vote for the possibility of a rent subsidy for the Lancaster Church Plant (up to $500/month).
        v. Vote for the closing of the Diocese of Central and Eastern Canada, the dissolution of the Office of Dean of the Diocese, and folding St. George's Reformed Episcopal Church into NEMA.

    There was a motion to receive the Bishop's Report and to approve his recommendations. It was unanimously approved.

5. The Treasurer's Report

a. Mr. Riches presented the current status of the 2025 budget as well as the projected 2026 budget
b. There was discussion of the effect of the stock market on Diocesan assets and that while there is optimism for 2026, the budget takes a more conservative approach to anticipated market returns.
c. There was a brief discussion about the Benson Fund's restrictions.

Acceptance of the Treasurer's report was approved unanimously.

6. Old Business: No Old Business

7. New Business: Ron Riches issued a "Fair warning" that because Microsoft will no longer support Windows 10, it will be necessary to purchase a new laptop. This purchase was authorized in 2022 and will be acted upon shortly.

8. Next Meeting will be a brief organizational meeting during Diocesan Council in November. The next regular meeting will be on a date to be determined in May 2026.

9. A motion was made, seconded, and approved to adjourn the meeting at 8:55 pm.

10. Bishop Jenkins offered the closing prayer and pronounced the Benediction.

Respectfully submitted,
Rev. David A. France, Secretary

Report of the Treasurer of the Trustees of the Diocese

The report was received as written.

Dear Brethren,

NEMA's financial activity during the period January 1, 2024 through September 30, 2025 is the subject of this report. Following is a summary of the key events through the period (referencing Appendix II through VI) and the effect of each.

Summary

NEMA's revenue continues through three major streams; investment returns, mortgage receivables and parish tithes. Over the past three years, record inflation and high interest rates on borrowing have contributed to economic uncertainty among businesses, investors and consumers. While the rate of inflation has lessened, current inflation is piling cost on top of the 21% average cost increase on just about everything that was the result of record inflation during 2021 through 2023. All of this has driven market swings in bonds as well as equities and continues to pressure personal and parish budgets. Resultant negative effects on parish tithes and operating expenses are apparent.

Financial markets continued to be turbulent with high volatility, especially during the last three years. The Raymond James Diocesan Investment account, the key element of NEMA's investment portfolio, began 2024 at $1.48MM and closed that year at $1.5MM yielding a very low gain of $25K, or 1.7%. But it finished through September 30, 2025 at $1.96MM, yielding a respectable gain of $133K, or 8.8%. Investment assets in total realized a gain of $459K, a gain of 30.5%. The transfer of the St. Albans mortgage asset to Diocesan Investment accounted for $326K of the gain.

Mortgage receivables declined $43K during the period as mortgagors made scheduled payments. All mortgages are current as of September 30, 2025 with the exception of St. Albans. On April 9, 2025 St. Albans' mortgage receivable asset of $326,445.67 was transferred to the Diocesan Investment account.

Parish Tithes increased from $248K in 2023 to $271K in 2024, or up 9.3%. Improved world economic and political stability and the inflation rate in the United States declining from the record 9.1% rate during 2022 and 2023 is likely the primary contribution. However, real income is universally down as prices have recovered little and are stuck near the level produced by that 9.1% inflation rate. It had begun a rebound but stalled as geopolitical instability returned. Parish Tithes of $244K year-to-date September 30, 2025 is up $68K over the year-to-date September 30, 2024 caused by a $61K payment from St. Albans against their deferred tithe payments in 2024.

Similarly, the operating expense side of NEMA's finances has been negatively impacted. Total Expenditures was $816K through the period against total net revenue of $575K.

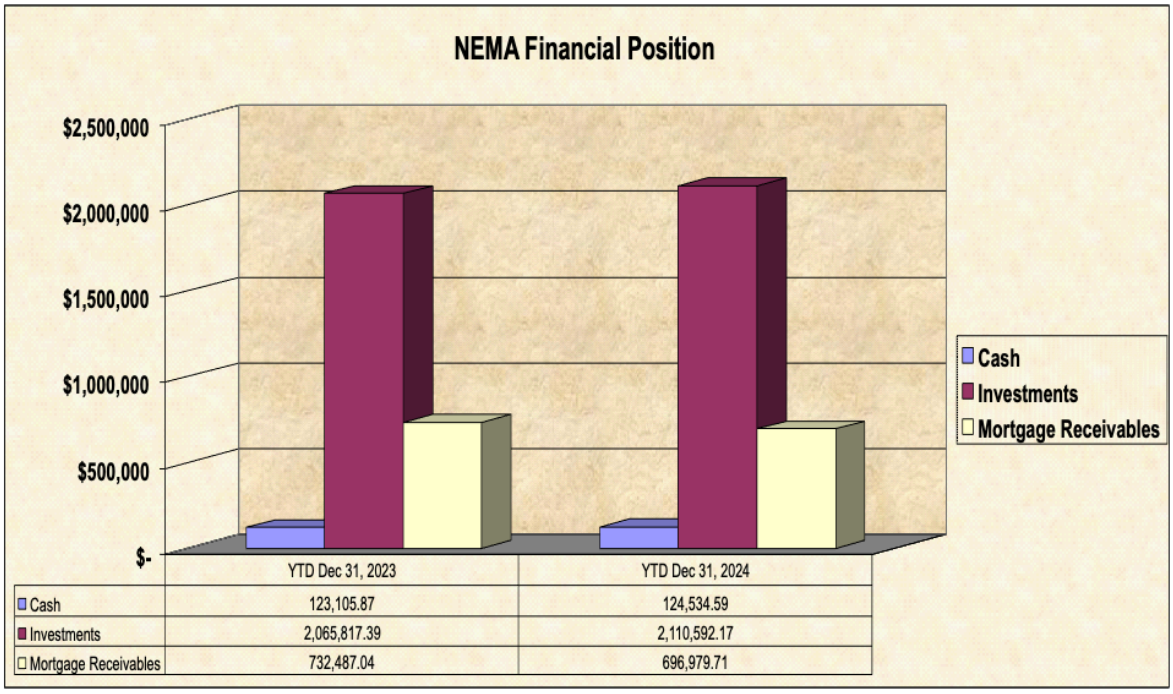
Account Summary

A summary description of the accounts whose status is presented herein is available in Appendix I of this report.

NEMA Financial Performance

Items of Significance – Year 2024 vs. Year 2023 *(Referencing the Statement of Financial Position & Statement of Activities in Appendix II of this report)*

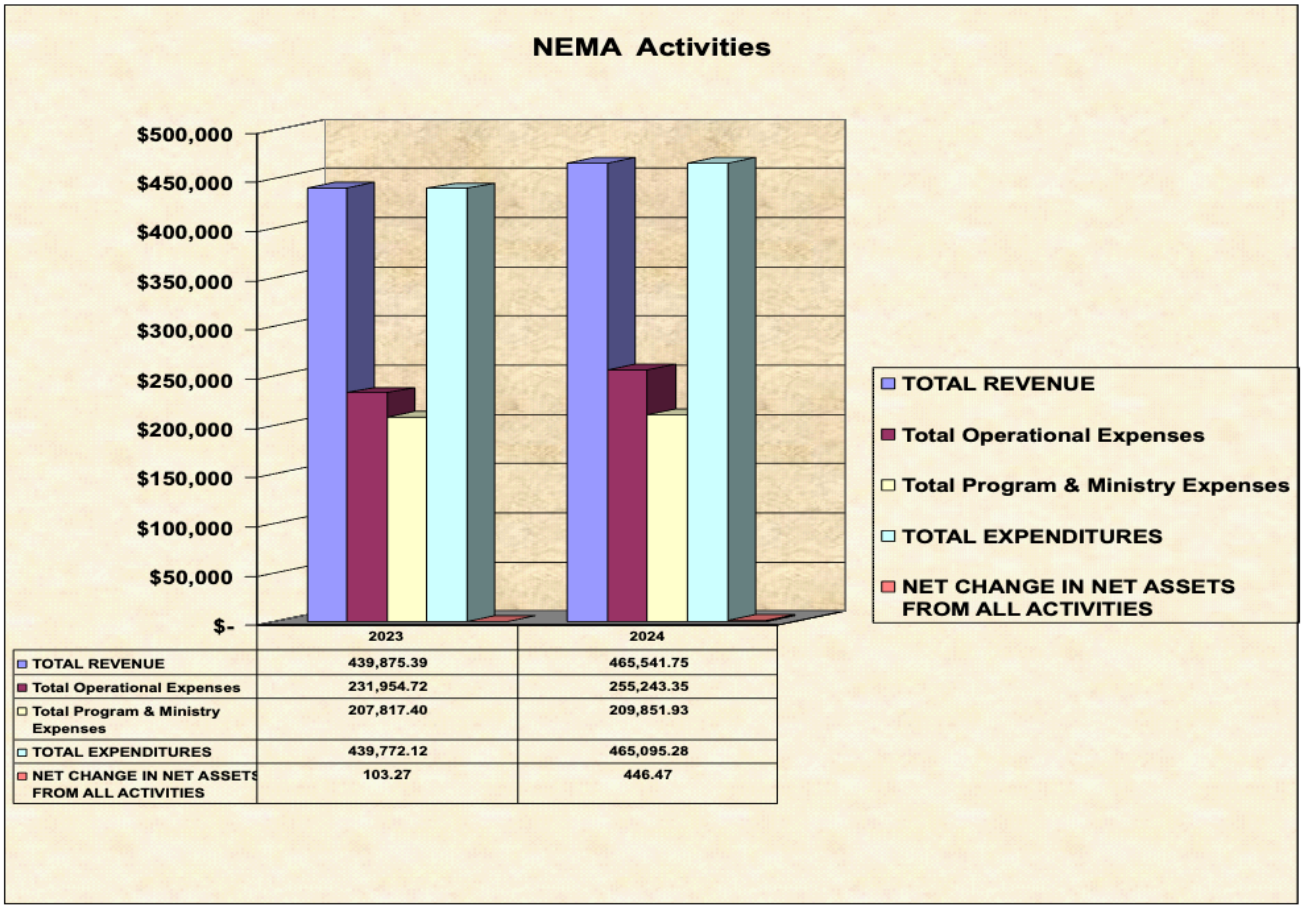
Financial Position



	YTD Dec 31, 2023	YTD Dec 31, 2024
Cash	123,105.87	124,534.59
Investments	2,065,817.39	2,110,592.17
Mortgage Receivables	732,487.04	696,979.71

- The cash position remained virtually level in 2024. This is the usual trend as tithes and contributions tend to spike in the third quarter of the year;
- Investments gained just 2.2% or $44,775 in 2024 largely due to the continued effect of negative market performance (especially equities) on NEMA investment accounts;
- Mortgage receivables were down 4.8% or $35,507 in 2024 as mortgagors made regularly scheduled payments. While this is mostly a natural consequence of mortgages being kept current, a major contributor to the unusually low decrease this year is St. Albans having made no payments from January 1, 2024 through September 30, 2024.

Activities



	2023	2024
TOTAL REVENUE	439,875.39	465,541.75
Total Operational Expenses	231,954.72	255,243.35
Total Program & Ministry Expenses	207,817.40	209,851.93
TOTAL EXPENDITURES	439,772.12	465,095.28
NET CHANGE IN NET ASSETS FROM ALL ACTIVITIES	103.27	446.47

For unrestricted assets:

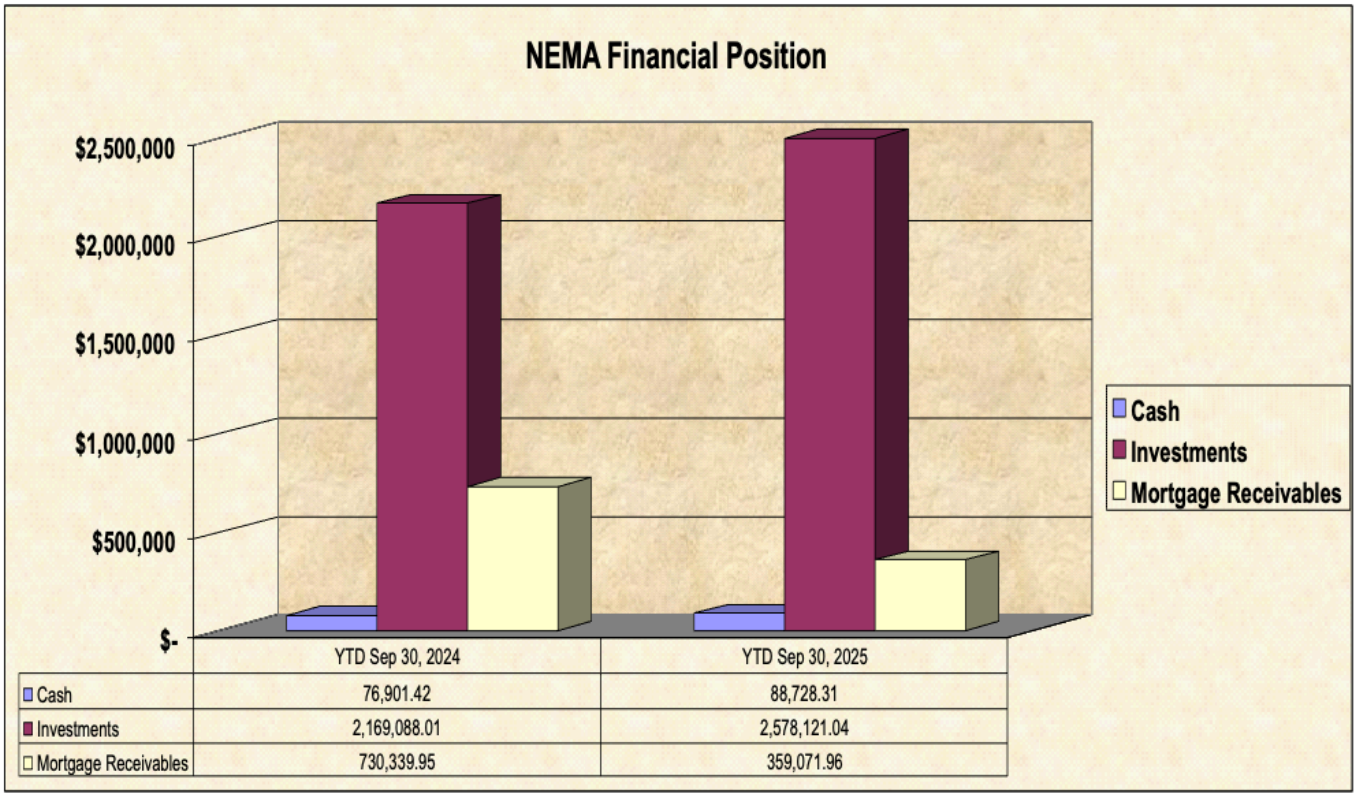
- † Total revenue was up 5.8% or $25,667 in 2024. This rate is slightly below the 7% generally accepted as the expected annual return on market investments. Net change in assets from all activities in 2024 was $446.47 versus $103.27 in 2023;
- † Operational expenses were up 10% or $23,288, the major contributor being Bp. Jenkins assuming the role of Bishop Coadjutor. There was an increase in program and ministry expenses of 1% or $2,035 due largely to the addition of support for Jesus the Good Shepherd. Overall expenditures increased by 5.8% or $25,323;

Details of Benson Fund and Bassinger Home Fund performance are available in Appendix III of this report.

To prepare financial strategy and budgets for 2026 and beyond, it is necessary to consider the changes in financial performance that have occurred during the first three quarters of 2025 compared to what occurred during the same period in 2024.

Items of Significance – Year-to-Date (YTD) September 30, 2025 vs. YTD September 30, 2024 *(Referencing the Statement of Financial Position & Statement of Activities in Appendix III of this report)*

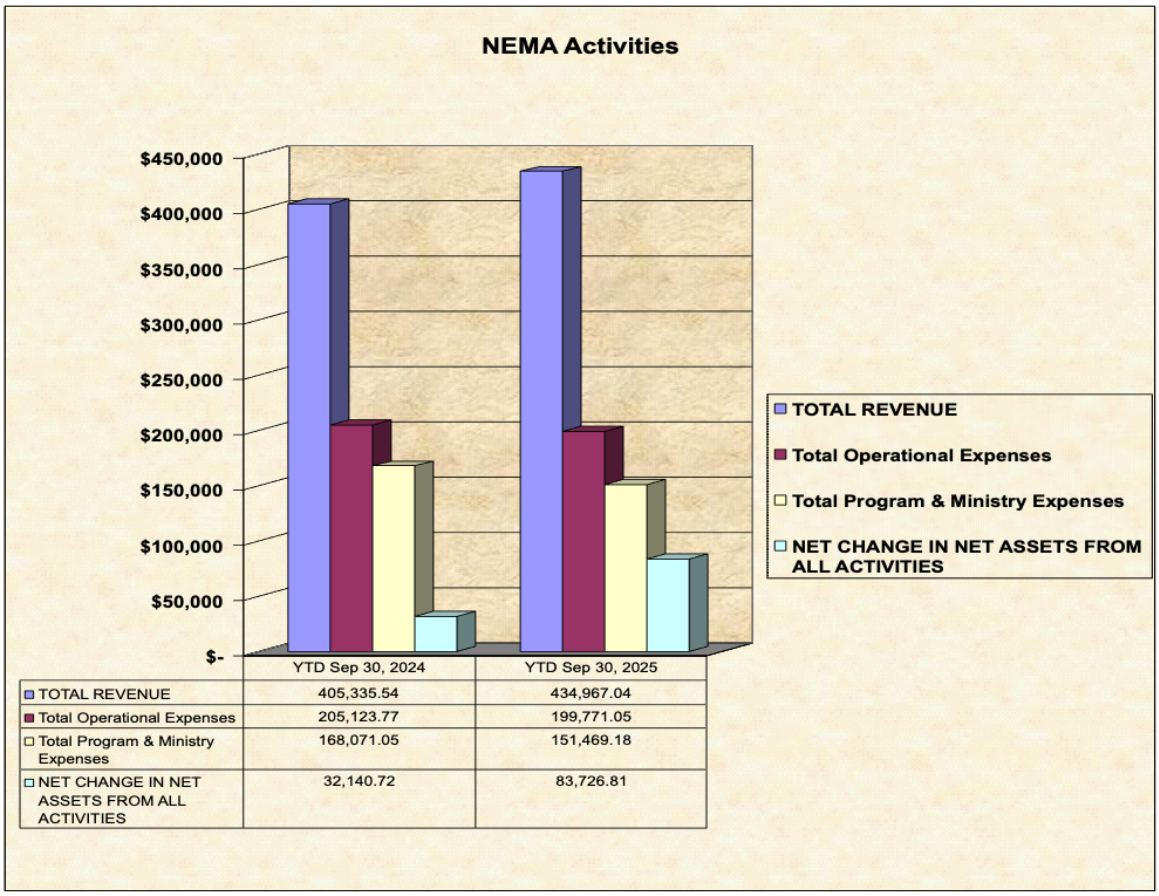
Financial Position



	YTD Sep 30, 2024	YTD Sep 30, 2025
Cash	76,901.42	88,728.31
Investments	2,169,088.01	2,578,121.04
Mortgage Receivables	730,339.95	359,071.96

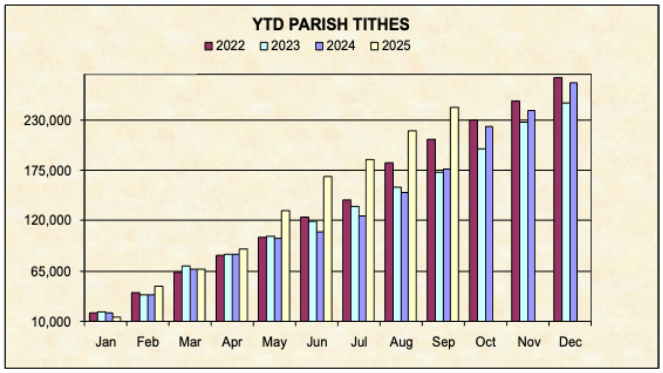
- The cash position increased by $11,287 or 15.4% due to periodic transfers from investment accounts to the operating cash account;
- Investments increased by a net amount of $409,033 or 19% as the Looney-Hoffman Fund paid the outstanding balance of St. Albans mortgage at $326,445 and markets continued their rebound from losses caused by inflation pressures;
- Mortgage receivables dropped 51% or $371,268. The St. Albans payoff was transferred to the Diocesan Investment Account.

Activities



	YTD Sep 30, 2024	YTD Sep 30, 2025
TOTAL REVENUE	405,335.54	434,967.04
Total Operational Expenses	205,123.77	199,771.05
Total Program & Ministry Expenses	168,071.05	151,469.18
NET CHANGE IN NET ASSETS FROM ALL ACTIVITIES	32,140.72	83,726.81

† Total revenue increased $29,631 including: a $18,334 decrease in net investment revenue due to volatile market performance; a $20,953 decrease in mortgage interest due to transfer of the St. Albans mortgage asset to an investment account; a $682 increase in other income; and a $68,236, or 38.7% increase, in parish tithes. Here is a graph of parish tithes for the period 2022 through YTD September 30, 2025. St. Albans' 2025 payment of $61,345 accounted for the majority of the 2025 increase. It was in



- † partial satisfaction of the parish's agreement with NEMA to resume tithes that had been previously suspended so that extraordinary parish expenses could be paid. The first quarter 2025 overall decline in the three-year growth trend for parish tithes is of some concern. If it continues, there could be a significant shortfall of income during future years;
- † Overall expenditures were up 5.9% or $21,955;
- † As a result of these factors in revenue and expenditures during 2025, net change in assets from all activities YTD September 30, 2025 improved sharply to $83,727 versus $32,141 for YTD September 30, 2024, an increase of $51,586;
- † There were several transactions for non-standard activities that occurred during 2025: the NEMA Treasury acted as a clearing house for transferring funds for the purchase of the Messiah property. The transfer was from the buyer to Atonement. A portion of the proceeds were diverted to NEMA in repayment of the $15,000 advanced to Atonement in support of the Messiah sale; the NEMA Treasury received a $326,455.67 check from the Looney-Hoffman Fund, paying the balance of St. Albans mortgage. The asset was transferred to the Diocesan Investment Account, less a $10 payment to the settlement attorney to cover an error in their agent's check total.

Actual vs. Budget – YE 2024

All of the key factors noted above in the discussion of 2024 and 2025 YTD financials apply to actual performance vs. operating budget as well. Details of the major line items that contributed to these effects can be found in Appendix IV of this report. The manner in which those factors affected operating budget performance is measured in the key totals for 2024 actual vs. budget performance, which are: actual revenue was $23,119 below budget; operational expenses were held at $20,363 below budget; program and ministry expenses were $4,582 above budget; transfers from investment to operating cash accounts totaled $121,784. Transfers totaling $36,952 from NEMA's Parish Development investment account funded parish support for Atonement, Faith, Grace Collingdale and Jesus the Good Shepherd. A total of $85,000 was transferred from the Diocesan Investment account to the diocesan checking account to pay general operating costs.

NEMA Operating Plan & Budget for 2026

The 2026 operating budget is available for reference in Appendix V of this report.

2026 Operating Plan Revenues

NEMA's 2026 revenue will derive from three major sources – tithes by parishes to the Diocese, mortgage payments from mortgagors and return on investments.

Parish Tithes – NEMA expects to receive a tithe every month from each parish in the Diocese. Tithe amount by each parish is calculated at 10% of the parish's revenue (5% for a parish in "mission" status). Parish tithes are the only source of revenue that can be increased or decreased from within the Diocese itself. If parishes grow in size and number, parish tithe revenue to the

Diocese should accordingly grow. It is the revenue class of the highest value because it suggests results from progress toward satisfaction of the charge by Christ to grow His Kingdom. It is also the revenue class that provides the highest amount of operating revenue.

Parish Tithes YTD September 30, 2025 amounted to $244,485, $22,370 below what was expected according to the 2025 NEMA Operating Budget. Parish Tithes 2025 year-end total is estimated to be $305,532, $50,276 below the budget of $355,808. The 2026 operating revenue budget sets Parish Tithes at $305,000, virtually equal the $305,532 expected through December 31, 2025. It is important to note that the $305,000 budget for 2026 includes a $60,337 payment by St. Albans in satisfaction of the deferred payment agreement between it and the Diocese. Without the St. Albans payment, a continuation of the 2025 overall decline in the three-year growth trend for parish tithes would be a major financial issue. A *NEMA Parish Tithe Calculation Form* is available on the NEMA website for parishes to use when submitting tithes to NEMA.

Mortgage Payments – NEMA receives a payment every month against the mortgage the Diocese holds for each of two properties – All Saints Anglican in Newark, NJ and Christ Covenant Presbyterian in Warminster, PA. The mortgagors are obligated to make these payments, so this revenue is virtually assured so long as the mortgagor remains financially viable. Annual revenue from mortgage payments is fixed at $34,968, assuming that all mortgages remain current, and will remain at that level until satisfaction of one or more of the mortgages. This became the new annual level as a result of the St. Albans mortgage being paid off by a loan from the Looney-Hoffman Fund in April 2025. This will have a serious impact on our operating cash flow, which may result in the need for regular transfers from diocesan investment accounts to diocesan operating cash accounts. This effect will be offset for perhaps 5 years by the income generated through revenue earned by the $326,445 increase in investment accounts gained by the transfer of the St. Albans mortgage asset to the Diocesan Investment account. All of the revenue (principal and interest) from monthly mortgage payments is directly applied to NEMA's cash operating account rather than being reinvested. NEMA no longer writes mortgages.

Mortgage Payments YTD September 30, 2025 amounted to $22,951, $103,527 below what was expected according to the 2025 NEMA Operating Budget. The negative variance is directly due to the loss of mortgage payment revenue from St. Albans since the time of their mortgage payoff in April 2025. Mortgage Payments 2025 year-end total is estimated to be $34,968, far below budget of $166,637. This 2026 operating revenue budget is well below the 2025 operating revenue budget of 536,944.

Return on Investments – NEMA periodically receives revenue now from two Raymond James investment accounts described in Appendix I of this document; Diocesan Investment and Parish Development. Returns are accumulated from dividends, interest and capital gains and are routinely reinvested. Any such revenue amounts are dependent on market performance and are transferred to operating cash accounts if and when needed to fund NEMA's operations. This operating budget revenue for 2026 is set at $65,000, is not assured by any means and is not likely to be anywhere near predicable from year to year. Economic and political instability are likely to continue for some time and it will be necessary to closely control expenditures as a means to

manage the dynamic situation. However, the 2026 budget is in keeping with average investment revenue realized over the past 10 years.

2026 Operating Plan Expenditures

Spending is always the first thing to be scrutinized when working to balance a budget. It seems that every year the operating budget is subject to cuts in expense as the way to achieve balance. But the large savings needed to produce a balanced operating budget for NEMA are not available through cutting only small line items. Cutting large line items would paralyze or suffocate ministries. Instead of a focus on cuts, the focus needs to be on growth, and growth is not a one-year thing. Growth requires years of steady increase in revenue accompanied by level or decreasing expenses. Long-term (strategic) thinking is the key.

Consequently, the NEMA Trustees have set an operational expenditure budget for 2026 of ordinary expenditures at $468,584, which is $30,797 or 6.2% below the same budget for 2025. It is also $1,479 lower than the estimated 2025 year-end total operational expenditure of $470,063. Of the 2026 budgeted total, $407,468 is budgeted to be funded from budgeted operational revenue and $61,116 to be funded from the Raymond James Diocesan Investment and Parish Development investment accounts.

General operational expenditures include a 3% increase in compensation for our staff (Bishop Ordinary, Secretary and Information Technology). As in 2025, there will continue to be stipends paid to the men who assist the bishop with episcopal visits and other duties as needed. These payments are included in the Diocesan Administrative Expense category of the budget. There are amounts in several expenditure line items that will cover the cost of Bp. Jenkins' recommendations for expanded ministries as approved by the NEMA Trustees.

Respectfully submitted,
Ronald E. Riches, Treasurer
Diocese of the Northeast & Mid-Atlantic of The Reformed Episcopal Church

Report of the Treasurer – Appendix 1

Summary of Accounts

The diocesan financial accounts referenced in this report consist of two (2) checking accounts and three (3) investment accounts.

Checking Account Summary

The cash (checking) accounts for the Diocese are as follows:

1. The Diocesan Checking account is effectively the general operating cash account for the Diocese. It is a Wells Fargo checking account used to process revenue and expense transactions for ordinary financial activities of the Diocese.
2. The St. Philip's account is a Wells Fargo checking account formed as a result of the rental and subsequent sale of the former St. Philip's church. This account is now designated as the Bishop's Discretionary Account from which disbursements are authorized jointly by the Bishop Ordinary and the NEMA Treasurer.

Investment Account Summary

The investment accounts for the Diocese are as follows:

1. Raymond James Diocesan Investment account is an unrestricted account held at Raymond James Associates. The NEMA Trustees financial strategy established the policy that the return on this investment (capital gains, interest, dividends) be used as the primary source of investment revenue to help meet the financial obligations of the Diocese with the principal being the secondary source if needed.
2. Raymond James Parish Development account is a temporary restricted account held at Raymond James Associates. The NEMA Trustees financial strategy established the policy that funds in this account be used for the development needs of local parishes.
3. Raymond James Benson Fund is a temporary restricted account held at Raymond James for Grace Church, Collingdale. It is administered jointly by Grace Collingdale and the NEMA Treasurer. Management of the Benson Fund was transferred from Fidelity to Raymond James in May 2022.

REPORT OF THE NEMA TREASURER - Appendix II, Page 1

November 6, 2025

Diocese of the Northeast & MidAtlantic

Statement of Financial Position

	Year-End 2023	Year-End 2024
Cash		
Diocese Checking	66,166.94	67,590.31
St. Philip's Checking	56,938.93	56,944.28
Total Cash	**123,105.87**	**124,534.59**
Investments		
Raymond James Diocesan Investment	1,477,893.23	1,503,594.86
Raymond James Parish Development	417,271.25	416,094.70
Raymond James Benson Fund	170,652.91	190,902.61
Total Investments	**2,065,817.39**	**2,110,592.17**
Mortgage Receivables		
All Saints	136,225.34	129,223.35
Christ Covenant Presbyterian - PA	261,062.19	241,310.68
St. Albans - NY	335,199.51	326,445.68
Total Mortgage Receivables	**732,487.04**	**696,979.71**
TOTAL ASSETS	**2,921,410.30**	**2,932,106.47**
LIABILITIES & NET ASSETS		
Restricted Assets		
Bassinger Home Fund	24,194.00	14,194.00
Benson Fund - Raymond James + Fidelity	170,652.91	190,902.61
Total Restricted Assets	**194,846.91**	**205,096.61**
Unrestricted Net Assets Prior Balance	2,726,460.12	2,726,563.39
Net Change in Unrestricted Assets	103.27	446.47
Total Unrestricted Net Assets (ending)	**2,726,563.39**	**2,727,009.86**
TOTAL LIABILITIES & NET ASSETS	**2,921,410.30**	**2,932,106.47**

23-24 NEMA Financial Statements d1.0 25.10.16.xls
Financial Position

Appendix II, Page 1 of 3

REPORT OF THE NEMA TREASURER - Appendix II, Page 2

November 6, 2025

Diocese of Northeast & MidAtlantic

Statement of Activities

	GENERAL FUND UNRESTRICTED		TEMPORARY RESTRICTED ASSETS			
			BENSON FUND		BASSINGER HOME FUND	
	2023	**2024**	**2023**	**2024**	**2023**	**2024**
REVENUE						
Investment Activity (Net)	151,761.56	145,836.64				
Mortage Interest	24,055.95	42,877.97	10,668.84	20,249.70		
Parish Tithes	248,091.55	271,072.09				
Other Income	15,966.33	5,755.05			259.00	-
Temp. Restricted Asset Contributions			-	-		
TOTAL REVENUE	**439,875.39**	**465,541.75**	**10,668.84**	**20,249.70**	**259.00**	**-**
EXPENDITURES						
Operational Expenses						
Accounting & Auditing	2,000.00	-				
Diocesan Admin Expense	17,083.35	10,000.00				
Council Expense (net after registration fees)	(273.05)	(1,215.10)				
Episcopal Expense (Ordinary & Suffragan)						
Ordinary (Housing & Utility Allowance)	103,000.00	100,500.00				
Ordinary (Pension)	12,360.00	12,360.00				
Ordinary (Life & LTD)	1,120.00	560.00				
Coadjutor	4,801.65	-				
Coadjutor (Housing & Utility Allowance)	-	27,500.00				
Coadjutor (Pension)	-	-				
Coadjutor (Life & LTD)	-	560.00				
Total Episcopal Expense	121,281.65	141,480.00				
Insurance - General	3,715.00	3,670.00				
Legal & Prefessional	-	-				
Meetings & Retreats Expense (net after registration fees)	1,413.15	3,115.87				
Miscellaneous	-	-				
Office & Administrative Expense	47,223.98	59,069.09				
Retired Bishop Expense	20,256.00	19,416.00				
Travel Expenses	19,254.64	19,707.49				
Total Operational Expenses	231,954.72	255,243.35				

REPORT OF THE NEMA TREASURER - Appendix II, Page 3

November 6, 2025

Diocese of Northeast & MidAtlantic
Statement of Activities

	GENERAL FUND UNRESTRICTED		TEMPORARY RESTRICTED ASSETS			
			BENSON FUND		BASSINGER HOME FUND	
	2023	2024	2023	2024	2023	2024
Program & Ministry Expenses						
Bassinger Home Fund Distributions	-	-			-	10,000.00
Benson Fund Distributions	-	-	-	-		
Camping Program	2,500.00	2,500.00				
Church Planting	-	-				
Designated Offerings Distributed	-	(1,680.00)				
Diaconal Training Support	-	-				
General Funds donated to Temp. Restricted Assets	-	-				
Gifts	-	-				
Mission Project (s)	2,278.73	2,158.94				
Parish & Salary Support	26,000.00	36,952.41				
Seminary Support	144,000.00	142,833.33				
Tithe to National Church	33,038.67	27,087.25				
Total Program & Ministry Expenses	207,817.40	209,851.93	-	-	-	10,000.00
TOTAL EXPENDITURES	**439,772.12**	**465,095.28**	**-**	**-**	**-**	**10,000.00**
NET CHANGE IN ASSETS FROM ORDINARY ACTIVITIES	**103.27**	**446.47**	**10,668.84**	**20,249.70**	**259.00**	**(10,000.00)**
Net Change from Prior Year Adjustments	-	-				
NET CHANGE IN NET ASSETS FROM ALL ACTIVITIES	**103.27**	**446.47**	**10,668.84**	**20,249.70**	**259.00**	**(10,000.00)**

	GENERAL FUND UNRESTRICTED		BENSON FUND		BASSINGER HOME FUND	
Balance Beginning of Period	2,726,460.12	2,726,563.39	159,984.07	170,652.91	23,935.00	24,194.00
Change during period	103.27	446.47	10,668.84	20,249.70	259.00	(10,000.00)
Balance End of Period	**2,726,563.39**	**2,727,009.86**	**170,652.91**	**190,902.61**	**24,194.00**	**14,194.00**

REPORT OF THE NEMA TREASURER - Appendix III, Page 1

November 6, 2025

Diocese of Northeast & MidAtlantic

Statement of Financial Position

ASSETS	Prev. Year YTD Sep 30, 2024	Prev. Quarter YTD Jun 30, 2025	Current Quarter YTD Sep 30, 2025	Variance, Current Period vs. YTD Sep 30, 2024	Variance, Current Period vs. YTD Jun 30, 2025
Cash					
Diocesan Checking	19,958.52	30,757.09	36,779.98	16,821.46	6,022.89
St. Philip's Checking	56,942.90	51,946.99	51,948.33	(4,994.57)	1.34
Total Cash	**76,901.42**	**82,704.08**	**88,728.31**	**11,826.89**	**6,024.23**
Investments					
Raymond James Diocesan Investment	1,545,083.50	1,907,026.51	1,962,725.57	417,642.07	55,699.06
Raymond James Parish Development	430,573.24	407,440.42	414,404.83	(16,168.41)	6,964.41
Raymond James Benson Fund	193,431.27	193,257.55	200,990.64	7,559.37	7,733.09
Total Investments	**2,169,088.01**	**2,507,724.48**	**2,578,121.04**	**409,033.03**	**70,396.56**
Mortgage Receivables					
All Saints	131,014.98	125,539.27	123,652.11	(7,362.87)	(1,887.16)
Christ Covenant Presbyterian - PA	244,615.76	237,961.30	235,419.85	(9,195.91)	(2,541.45)
St. Alban's - NY	354,709.21	-	-	(354,709.21)	-
Total Mortgage Receivables	**730,339.95**	**363,500.57**	**359,071.96**	**(371,267.99)**	**(4,428.61)**
TOTAL ASSETS	**2,976,329.38**	**2,953,929.13**	**3,025,921.31**	**49,591.93**	**71,992.18**
LIABILITIES & NET ASSETS					
Restricted Assets					
Bassinger Home Fund	24,194.00	14,194.00	14,194.00	(10,000.00)	-
Benson Fund	193,431.27	193,257.55	200,990.64	7,559.37	7,733.09
Total Restricted Assets	**217,625.27**	**207,451.55**	**215,184.64**	**(2,440.63)**	**7,733.09**
Unrestricted Net Assets Prior Balance	2,726,563.39	2,727,009.86	2,727,009.86	446.47	-
Net Change in Unrestricted Assets	32,140.72	19,467.72	83,726.81	51,586.09	64,259.09
Total Unrestricted Net Assets (ending)	**2,758,704.11**	**2,746,477.58**	**2,810,736.67**	**52,032.56**	**64,259.09**
TOTAL LIABILITIES & NET ASSETS	**2,976,329.38**	**2,953,929.13**	**3,025,921.31**	**49,591.93**	**71,992.18**

REPORT OF THE NEMA TREASURER - Appendix III, Page 2

November 6, 2025

Diocese of Northeast & MidAtlantic
Statement of Activities

	GENERAL FUND UNRESTRICTED		
	YTD Sep 30, 2024	YTD Sep 30, 2025	Variance (Unfavorable)
REVENUE			
Investment Activity (Net)	195,492.28	177,158.44	(18,333.84)
Mortage Interest	32,441.47	11,488.95	(20,952.52)
Parish Tithes	176,249.61	244,485.24	68,235.63
Other Income	1,152.18	1,834.41	682.23
Temp. Restricted Asset Contributions	-	-	-
TOTAL REVENUE	**405,335.54**	**434,967.04**	**29,631.50**
EXPENDITURES			
Operational Expenses			
Accounting & Auditing	-	-	-
Diocesan Admin Expense	7,916.54	6,249.90	1,666.64
Council Expense (net after registration fees)	1,183.58	1,362.22	(178.64)
Episcopal Expense (Ordinary & Suffragan)			
Ordinary (Salary, Housing & Utility Allowance)	75,375.00	69,010.00	6,365.00
Ordinary (Pension)	12,360.00	12,060.00	300.00
Ordinary (Life & LTD)	560.00	560.00	-
Ordinary (Health Insurance)	-	15,750.00	
Coadjutor	-	-	-
Coadjutor (Housing & Utility Allowance)	20,625.03	-	20,625.03
Coadjutor (Pension)	-	3,300.00	(3,300.00)
Coadjutor (Life & LTD)	560.00	-	560.00
Total Episcopal Expense	109,480.03	100,680.00	24,550.03
Insurance - General	3,670.00	3,995.00	(325.00)
Legal & Professional	-	20.00	(20.00)
Meetings & Retreats Expense (net after registration fees)	2,115.87	7,492.43	(5,376.56)
Miscellaneous	-	-	-
Office & Administrative Expense	47,976.74	49,112.95	(1,136.21)
Retired Bishop Expense	16,180.00	14,503.00	1,677.00
Travel Expenses	16,601.01	16,355.55	245.46
Total Operational Expenses	205,123.77	199,771.05	5,352.72

REPORT OF THE NEMA TREASURER - Appendix III, Page 3

November 6, 2025

Diocese of Northeast & MidAtlantic
Statement of Activities

	GENERAL FUND UNRESTRICTED		
	YTD Sep 30, 2024	YTD Sep 30, 2025	Variance (Unfavorable)
Program & Ministry Expenses			
Bassinger Home Fund Distributions	-	-	-
Benson Fund Distributions	-	-	-
Camping Program	2,500.00	4,500.00	(2,000.00)
Church Planting	-	103.60	(103.60)
Designated Offerings Distributed	-	848.00	(848.00)
Diaconal Training Support	-	-	-
General Funds donated to Temp. Restricted Assets	-	-	-
Gifts	-	5,000.00	(5,000.00)
Mission Project (s)	1,733.78	1,382.57	351.21
Parish & Salary Support	28,750.02	19,227.39	9,522.63
Seminary Support	108,000.00	97,499.97	10,500.03
Tithe to National Church	27,087.25	22,907.65	4,179.60
Total Program & Ministry Expenses	168,071.05	151,469.18	16,601.87
TOTAL EXPENDITURES	**373,194.82**	**351,240.23**	**21,954.59**
NET CHANGE IN ASSETS FROM ORDINARY ACTIVITIES	**32,140.72**	**83,726.81**	**51,586.09**
NON-STANDARD ACTIVITIES			
Gross proceeds from Messiah building sale	-	(228,676.00)	228,676.00
Disbursement to repay NEMA support during sale	-	15,000.00	(15,000.00)
Disbursement to Looney-Hoffman to settle mortgage	-	68,920.00	(68,920.00)
Disbursement of net Messiah sale proceeds to Atonement	-	144,756.00	(144,756.00)
St. Albans mortgage loan balance from lender	-	326,455.67	(326,455.67)
St. Albans mortgage lender balance to investment account	-	(326,445.67)	326,445.67
Refund of excess transfer to agent	-	(10.00)	10.00
NET CHANGE IN NET ASSETS FROM NON-STANDARD ACTIVITIES	-	-	-
NET CHANGE IN NET ASSETS FROM ALL ACTIVITIES	**32,140.72**	**83,726.81**	**51,586.09**

REPORT OF THE NEMA TREASURER - Appendix IV, Page 1
November 6, 2025

Diocese of Northeast & MidAtlantic
Statement of Operating Income
YTD December 31, 2024

	YTD December 31, 2024			
	BUDGET	ACTUAL	VARIANCE (Unfavorable)	
REVENUE				
Investment Activity				
Dividends & Interest & Cap Gains		60,446.93		
Realized Gains / (Losses)		87.78		[1]
Unrealized Gains / (Losses)		100,889.95		[1]
Advisor & Transaction Fees		(15,587.34)		
Tax Withholdings & Other		(0.68)		
Total Investment Activity		*145,836.64*		
Less Unrealized Gains		100,889.95		
Net Investment Activity	*10,000.00*	*44,946.69*	*34,946.69*	[1]
Total Mortgage Payments	112,941.54	78,385.30	(34,556.24)	[2]
Parish Tithes	290,336.50	271,072.09	(19,264.41)	[3]
Other				
Contributions		5,345.65		
Council Offerings Designated		-		
Interest Earned		9.40		
Other (Non-categorized)		400.00		
Total Other	*10,000.00*	*5,755.05*	*(4,244.95)*	[1]
Temp Restricted Assets Contributions				
General Fund NEMA	-	-		
Individuals & Parishes	-	-		
Total Temp Restricted Assets Contributions	-	-		
TOTAL REVENUE	**423,278.04**	**400,159.13**	***(23,118.91)***	
Less Revenue from Restricted Assets	-	-	-	
TOTAL OPERATING REVENUE	**423,278.04**	**400,159.13**	***(23,118.91)***	[7]
EXPENDITURES				
Operational Expenses				
Accounting & Auditing	1,000.00	-	1,000.00	
Council Expense (net after registration fees)	-	(1,215.10)	1,215.10	
Deanery Expense	1,500.00	-	1,500.00	
Diocesan Admin Expense	12,000.00	10,000.00	2,000.00	
Episcopal Expense (Ordinary & Coadjutor)				
Ordinary Compensation	100,500.00	100,500.00	-	
Ordinary Pension Contribution	12,360.00	12,360.00	-	
Ordinary Life/Dis	560.00	560.00	-	
Coadjutor Compensation	27,500.00	27,500.00	-	[4]
Coadjutor Pension Contribution	-	-	-	
Coadjutor Medical	-	-	-	
Coadjutor Life/Dis	560.00	560.00	-	
Total Episcopal Expense	*141,480.00*	*141,480.00*	-	
Insurance - General	4,600.00	3,670.00	930.00	
Legal & Professional	2,000.00	-	2,000.00	
Meetings & Retreats Expense (net after registration fees)	4,500.00	3,115.87	1,384.13	
Miscellaneous	-	-	-	
Office & Administrative Expense	64,110.00	59,069.09	5,040.91	
Retired Bishop Expense	19,416.00	19,416.00	-	
Travel Expenses	25,000.00	19,707.49	5,292.51	
Total Operational Expenses	*275,606.00*	*255,243.35*	*20,362.65*	

REPORT OF THE NEMA TREASURER - Appendix IV, Page 2
November 6, 2025

Diocese of Northeast & MidAtlantic
Statement of Operating Income
YTD December 31, 2024

	YTD December 31, 2024			
	BUDGET	ACTUAL	VARIANCE (Unfavorable)	
Program & Ministry Expenses				
Bassinger Home Fund Distributions	5,000.00	10,000.00	(5,000.00)	[5]
Camping Program	2,500.00	2,500.00	-	
Church Planting	5,000.00	-	5,000.00	
Designated Offerings Distributed	500.00	(1,680.00)	2,180.00	
Diaconal Training Support	5,000.00	-	5,000.00	
Gifts	2,000.00	-	2,000.00	
Mission Project (s)	2,500.00	2,158.94	341.06	
Parish & Salary Support	12,500.00	36,952.41	(24,452.41)	[6]
Seminary Support	144,000.00	142,833.33	1,166.67	
Tithe to National Church	36,000.00	27,087.25	8,912.75	
Total Program & Ministry Expenses	*215,000.00*	*219,851.93*	*(4,851.93)*	
TOTAL EXPENDITURES	**490,606.00**	**475,095.28**	**15,510.72**	
TOTAL OPERATING INCOME (LOSS)	**(67,327.96)**	**(74,936.15)**	**(38,629.63)**	
EXTRAORDINARY ITEMS				
Change from Prior Year Adjustments	-	-	-	
Transfers from investment accounts to operating cash account	78,467.02	121,311.56	(42,844.54)	[7]
TOTAL NET OPERATING EXPENSE	**412,138.98**	**353,783.72**	**58,355.26**	
NET OPERATING INCOME (LOSS)	**11,139.06**	**46,375.41**	**35,236.35**	[7]

NOTES:

[1] Individual line items are not budgeted
[2] St. Albans deferred mortgage or tithe payments committed to start in July 2024 not begun until October;
[2] Possible buy-out of St. Albans mortgage by Looney Hoffman Fund in process but potential date is unknown;
[3] Parish Tithes budget for 2024 is $290K; St. Albans deferred tithe payments scheduled to begin in July 2024 not begun until October
[3] General Parish Tithes June 2024 at $6.5K, roughly 33% of usual monthly total, probably seasonal effect
[4] Coadjutor compensation began January 1, 2024
[5] A single distribution
[6] Parish support to Atonement ($7,500 one-time) and Faith ($5,000 through 2024)
[6] Additional parish support in July - Atonement one-time $15,000 to support Messiah transition
[6] Additional parish support July through December - Grace Collingdale $5,000 for salary support for Fr. Fitzpatrick
[7] Major contributors include:
Transfers from investments to cover loss of St. Albans mortgage and tithes in 2023
Transfers from investments to cover loss of St. Albans mortgage and tithes in 2024

REPORT OF THE NEMA TREASURER - Appendix V, Page 1

November 6, 2025

2026 NEMA Operating Budget

	2025 Budget	2025 9/30/25 YTD	2025 12/31/25 YEE	2026 Budget	2026 Increase (Decrease)
REVENUE					
Investment Activity (net)	10,000.00	62,639.75	83,519.67	65,000.00	55,000.00
Total Mortgage Payments	168,636.84	22,951.03	34,968.12	34,968.00	(133,668.84)
Parish Tithes	355,807.50	244,485.24	305,532.00	305,000.00	(50,807.50)
Other	2,500.00	1,834.41	2,500.00	2,500.00	-
TOTAL REVENUE	**536,944.34**	**331,910.43**	**426,519.79**	**407,468.00**	**(129,476.34)**
EXPENDITURES					
Operational Expenses					
Accounting & Auditing	1,000.00	-	1,000.00	1,000.00	-
Council Expense					
Registration Income Rec'd	(15,000.00)	(422.44)	(15,000.00)	(15,000.00)	-
Expense	15,000.00	1,784.66	15,000.00	15,000.00	-
Total Council Expense (Net)	-	*1,362.22*	-	-	-
Deanery Expense					
New England	375.00	-	-	-	(375.00)
New York & New Jersey	375.00	-	-	-	(375.00)
Pennsylvania	375.00	-	-	-	(375.00)
Maryland	375.00	-	-	-	(375.00)
Total Deanery Expense	*1,500.00*	-	-	-	*(1,500.00)*
Diocesan Administrative Expense					
Archdeacon Compensation	2,500.00	2,083.30	2,500.00	2,500.00	-
Canon Ordinary Compensation	-	-	-	2,500.00	2,500.00
MD Dean Compensation	2,500.00	1,874.97	2,500.00	2,500.00	-
PA Dean Compensation	2,500.00	208.33	208.33	-	(2,500.00)
NY Dean Compensation	2,500.00	2,083.30	2,500.00	-	(2,500.00)
Pulpit Supply	2,000.00	-	-	-	(2,000.00)
Total Diocesan Administrative Expense	*12,000.00*	*6,249.90*	*7,708.33*	*7,500.00*	*(4,500.00)*
Episcopal Expense					
Ordinary Compensation	103,515.00	69,010.00	103,515.00	106,620.00	3,105.00
Ordinary Pension Contribution	12,060.00	12,060.00	12,060.00	12,422.00	362.00
Ordinary Medical	21,000.00	15,750.00	21,000.00	22,260.00	1,260.00
Ordinary Life/Dis	560.00	560.00	560.00	560.00	-
Co-Adjutor Compensation	-	-	-	-	-
Co-Adjutor Pension	3,300.00	3,300.00	3,300.00	-	(3,300.00)
Co-Adjutor Life/Dis	-	-	-	-	-
Total Episcopal Expense	*140,435.00*	*100,680.00*	*140,435.00*	*141,862.00*	*1,427.00*
Insurance - General	4,600.00	3,995.00	3,995.00	4,750.00	150.00
Meetings & Retreat Expense					
Income/Registrations Rec'd	(10,700.00)	(3,917.20)	(10,700.00)	(10,700.00)	-
Clergy Retreat	8,000.00	3,592.00	8,000.00	8,000.00	-
Ministry Wives	1,200.00	-	1,200.00	1,200.00	-
Seminars	5,000.00	-	5,000.00	5,000.00	-
Quarterly Clergy Meeting/Other	1,000.00	7,817.63	1,000.00	1,000.00	-
Total Meetings & Retreat Expense (net)	*4,500.00*	*7,492.43*	*4,500.00*	*4,500.00*	-

November 6, 2025

2026 NEMA Operating Budget

	2025 Budget	2025 9/30/25 YTD	2025 12/31/25 YEE	2026 Budget	2026 Increase (Decrease)
Legal & Professional Fees	2,000.00	20.00	-	2,000.00	-
Office & Administrative Expense					
Background Checks & Other Dues	700.00	624.00	832.00	1,000.00	300.00
Bank Fees	500.00	257.50	343.33	350.00	(150.00)
Diocesan Planning	3,000.00	-	-	3,000.00	-
Information Technology	40,512.00	33,760.00	40,512.00	41,724.00	1,212.00
Other (Non-Categorized)	1,500.00	-	-	1,500.00	-
Postage	200.00	29.79	39.72	200.00	-
Secretary Expense	16,668.00	12,501.00	16,668.00	17,172.00	504.00
Supplies & Expense	1,800.00	813.43	1,084.57	1,800.00	-
Telephone	275.00	67.33	89.77	275.00	-
Videoconferencing	175.00	159.90	159.90	175.00	-
Web Hosting	600.00	900.00	900.00	900.00	300.00
Total Office & Administrative Expense	*65,930.00*	*49,112.95*	*60,629.30*	*68,096.00*	*2,166.00*
Retired Bishop Expense	19,416.00	14,503.00	17,403.60	17,376.00	(2,040.00)
Travel Expenses	25,000.00	16,355.55	21,807.40	25,000.00	-
Total Operational Expenses	*276,381.00*	*199,771.05*	*257,478.63*	*272,084.00*	*(4,297.00)*
Program & Ministry Expenses					
Bassinger Home Fund Distributions	5,000.00	-	-	5,000.00	-
Camping Program	3,000.00	4,500.00	4,500.00	4,500.00	1,500.00
Church Planting	5,000.00	103.60	103.60	5,000.00	-
Designated Offerings Distributed	500.00	848.00	848.00	500.00	-
Diaconal Training Support	5,000.00	-	-	5,000.00	-
Gifts	2,000.00	5,000.00	5,000.00	2,000.00	-
Mission Project (s)	3,500.00	1,382.57	2,073.86	3,500.00	-
Parish & Salary Support	33,000.00	19,227.39	26,058.87	5,000.00	(28,000.00)
Seminary Support	130,000.00	97,499.97	130,000.00	130,000.00	-
Tithe to National Church	36,000.00	22,907.65	44,000.00	36,000.00	-
Total Program & Ministry Expenses	*223,000.00*	*151,469.18*	*212,584.33*	*196,500.00*	*(26,500.00)*
TOTAL EXPENDITURES	**499,381.00**	**351,240.23**	**470,062.96**	**468,584.00**	**(30,797.00)**
REVENUE LESS ORDINARY EXPENDITURES	**37,563.34**	**(19,329.80)**	**(43,543.17)**	**(61,116.00)**	(98,679.34)
Transfers for Parish & Salary Support	33,000.00	31,163.27	41,058.87	5,000.00	(28,000.00)
Transfers for Bassinger Home Fund distributions	-	-	-	-	-
Transfers for general expenditures	-	15,000.00	15,000.00	56,116.00	56,116.00
NET EXPENDITURES LESS TRANSFERS	**466,381.00**	**305,076.96**	**414,004.09**	**407,468.00**	**(58,913.00)**
NET REVENUE LESS EXPENDITURES FROM ALL ACTIVITIES	**70,563.34**	**26,833.47**	**12,515.70**	**-**	**(70,563.34)**

REPORT OF THE NEMA TREASURER - Appendix VI, Page 1

November 6, 2025

The Diocese of the Northeast & Mid-Atlantic
of the Reformed Episcopal Church
Report of the Treasurer for December 31, 2024 Year-to-Date (YTD)
Statement of Parish Tithes

Parish	2024 YTD
Atonement	-
Bishop Cummins	27,384.25
Covenant Chapel	13,196.81
Emmanuel Four Brooks	2,545.15
Emmanuel NJ	14,971.54
Faith Baltimore	5,904.61
First Church	37,043.48
Good Shepherd, MA	23,460.00
Good Shepherd Anglican, PA	3,249.90
Grace Collingdale	19,569.95
Grace Havre De Grace	5,126.00
Grace Scranton	2,620.00
Jesus The Good Shepherd	-
New Redeemer	4,455.10
St. George's/Canada	6,671.73
St. John's By The Sea	8,559.53
St. Luke's	5,326.00
St. Luke's Bishop Hoffman	929.00
St. Mark's	34,270.52
St. Matthew's	20,820.52
St. Patrick's	-
St. Paul's	1,200.00
St. Peter's	3,838.00
St. Stephens	29,930.00
St. Timothy's	-
OVERALL TOTAL	**271,072.09**

REPORT OF THE NEMA TREASURER - Appendix VI, Page 2

November 6, 2025

The Diocese of the Northeast & Mid-Atlantic
of the Reformed Episcopal Church
Report of the Treasurer for September 30, 2025 Year-to-Date (YTD)
Statement of Parish Tithes

Parish	2025 YTD
Atonement	-
Bishop Cummins	21,934.80
Covenant Chapel	9,493.35
Emmanuel Four Brooks	1,704.50
Emmanuel NJ	12,285.10
Faith Baltimore	6,977.07
First Church	61,345.00
Good Shepherd, MA	17,739.00
Good Shepherd Anglican, PA	3,964.00
Grace Collingdale	18,673.76
Grace Havre De Grace	3,734.83
Grace Scranton	1,991.67
Jesus The Good Shepherd	-
New Redeemer	2,010.00
St. George's/Canada	7,506.24
St. John's By The Sea	2,500.00
St. Luke's	10,023.50
St. Luke's Bishop Hoffman	963.00
St. Mark's	15,583.86
St. Matthew's	13,716.56
St. Patrick's	2,925.00
St. Paul's	900.00
St. Peter's	1,350.00
St. Stephens	27,164.00
OVERALL TOTAL	**244,485.24**

The Report of the Theological Seminary of the R. E. Church (NEMA)

Canon Harrington submitted his report as written and then made some remarks. There are 8 MDiv students and about 7-8 students in other degree programs. Over the next few years we will begin to graduate 2-3 students per year, to serve the diocese.

A motion to receive the written report was made and passed.

October 15, 2025

Mission

The mission and ministry of the Reformed Episcopal Seminary (RES) are integrally related to the work of the Diocese of the Northeast and Mid-Atlantic (NEMA) and the Anglican Church in North America (ACNA). We strive "to train Christ's people to serve the flock of the Lord Jesus Christ through Biblical Anglican Worship, Example, and Discipleship as defined in the official standards of the Reformed Episcopal Church (REC) and the ACNA. Students are immersed in Scripture, the historical and ancient traditions of the church, worship, and doctrine, and an emphasis is placed on classical Anglicanism lived out in the world through worship, evangelism, and discipleship." The Seminary accepts students who desire to learn more about the truth of God's Word, the historic apostolic faith, and to be equipped to serve God in their communities and the world. Thus, we train and equip leaders for other orthodox Anglican jurisdictions and the wider Christian church, teaching our students to learn from and work together with students of different backgrounds and ecclesiastical traditions, but to always stand firm for the truth of the Gospel and God's inspired Word.

To that end, the Seminary offers two graduate degrees.

The Master of Divinity (M.Div.) is designed to provide comprehensive training in all aspects of Christian ministry, including Biblical studies and languages, theology, church history, preaching and teaching, pastoral counseling and administration, liturgics, and practical theology. The M.Div. is a rigorous program that is designed to be completed in three years of full-time study. It prepares graduates for many forms of ordained and lay ministry, including parish ministry, military or hospital chaplaincy, and Christian education or discipleship.

The Master of Arts in Theological Studies (MATS) is a degree is designed for those whose vocations lie more in the realms of teaching, research, and writing, or those who want to begin theological training but are discerning how they will put that training to use. The MATS program can be completed in approximately two years.

In addition to the two graduate degrees the Seminary offers the Licentiate in Theology for those interested in the diaconal ministry and the Certificate in Anglican Studies, which is designed for those interested in obtaining a thorough grounding in Anglican history and theology. The Seminary also offers certificates, ranging from Biblical languages, church history, to pastoral theology.

Move to Saint Paul's Church, Oreland
In November 2024, the Seminary completed its move to its new home at Saint Paul's RE Church in Oreland, PA. The move provides the Seminary with larger classrooms, more student spaces, and offices for all faculty. In addition, the larger library space at Saint Paul's permits RES to have its entire collection available on open stacks. Prior to the move, approximately one-third of the library's holdings were in storage and accessible only upon request.

Sale of the Blue Bell Campus
The four buildings which made up the Blue Bell campus are currently listed for sale with a commercial real estate broker. These include one house formerly used as a student residence, the main classroom building, and the office building. One of the houses recently sold and the proceeds were devoted to defraying the costs of the Seminary move. The other buildings have been viewed by buyers on a number of occasions. It is our hope that the three remaining properties will be sold in the near future.

Faculty
RES is privileged to have an accomplished and experienced faculty. At present, our core faculty consists of seven holders of doctoral degrees from universities in the United States, Canada, and the United Kingdom. More importantly, we have striven to ensure that our faculty remains firmly in the Anglican tradition, and have recently welcomed several new members committed to this ethos to ensure that RES remains a bulwark of orthodox Anglican doctrine and practice.

Enrollment
Our student enrollment has remained small, but stable over time. At present, we have twenty-two students enrolled in all degrees and certificates both for credit and audit. We currently have eight MDiv and five MA students, and one in the LTh program. Other students are pursuing the Anglican Certificate.

Our students join classes both in person on campus and online. Currently, we have students pursuing degrees and certificates from places as far away as Arizona, Canada, and Scotland.

ATS
The Seminary is accredited by the Association of Theological Schools. Accreditation is necessary to have the authority to issue degrees under Pennsylvania law. In March 2026, the Seminary will undergo a re-accreditation process. ATS will visit the campus and review our programs and academic performance.

Events
Over the past year, the Seminary has hosted a number of events of interest to the academic and wider communities. In June 2025, we hosted a symposium on the Old Testament which brought scholars from Anglican and Catholic seminaries together to explore the vox Christi in the Old Testament. In September 2025, we hosted a seminar entitled, "Anglicans and the American Revolution". Participants included the Rt Rev Ashley Null, Dr Torrance Kirby (McGill), Dr Nancy Rhoden (Western) along with other speakers to discuss the impact of the American

Revolution on Anglicanism in America. This coincides with the upcoming 250th celebrations of our nation's founding in 1776.

On November 1, 2025, we invite members of the clergy and laity of the diocese to join us for our first annual theological book sale. The Rt. Rev. Ray Sutton will be the Kuehner Lecturer on February 10, 2026. Please join us for these events.

Support
We continue to be grateful for the support that the Diocese, its congregations, and members throughout the years have given. Your support of the mission of the Seminary is vital not only to the health and outreach of the REC, but to the many other churches and ministries where our students are able to serve because of the work of our Seminary. We hope that you will continue to remember the Seminary in your ongoing giving and estate planning.

We would like to note, in particular, that the Seminary has launched its annual giving campaign. This year, we hope to raise $100,000 for the general fund. Over the next few weeks, we will be contacting alumni, congregations, and individuals to make a donation.

In addition, we ask that you actively encourage prospective students to consider RES for their theological education. Finally, we ask for your prayers. We know that it is only through God’s grace that the Reformed Episcopal Seminary has endured thus far, and we hope that it is His will to preserve and strengthen the Seminary so that it may continue to serve the Diocese, the REC, and the wider Church for many years to come.

Respectfully submitted

(The Reverend) M.P. Harrington
Dean

RES Treasurer's Report

The dust has settled from our big move from Blue Bell to St. Paul's in Oreland, so the moving and set-up expenses have drawn to a close. Regular operating costs have decreased, but we are still paying maintenance and overhead costs on the buildings in Blue Bell that have not sold yet. One of the four did sell, the larger of the residences, but the main building, the office buildings, and the small residence are still on the market. We have changed the realtor we are offering these through, in hope that there will be greater motivation to find a good buyer. Otherwise, we are still operating at a net loss, though it looks like it has decreased from a year ago.

The following reports include a Statement of Financial Position, or Balance Sheet, as of September 30th, the end of the first quarter of our fiscal year from July 1st 2025 to June 30th, 2026. There are two Statements of Activity, or Income/Expense statements: the first summarizes the previous year from July 1, 2024 to June 30, 2025, while the second reports the first quarter from July 1, 2025 to September 30, 2025.

We are working on two axes to fix the financial situation at the Seminary: we are continuing to look for ways to decrease expenses, while at the same time we are working on communicating our need so as to attract more income. You can help us with the latter - pray for our fundraising efforts, see if your church is interested in supporting the Seminary, and consider adding the Seminary to your regular giving pattern. Another opportunity would be to invite a representative of the Seminary to come talk to your church, to present what we do, how that affects your church's future, and how they can support us.

We are extremely grateful for the high level of support this Diocese has showered on the Seminary, both in your continual prayer support as well as the financial support of the Diocese, multiple churches, and a number of individual people who regularly support us. We invite you to come visit us for a day to see the work the Seminary is doing in preparing the future generation of church leadership.

Aspiring to be well-pleasing unto Him,

Gregory Wright
Treasurer, R.E. Seminary

Statement of Financial Position

THE THEOLOGICAL SEMINARY OF THE REFORMED EPISCOPAL

As of September 30, 2025

DISTRIBUTION ACCOUNT	TOTAL
Assets	
Current Assets	
Bank Accounts	
1000 Cash	$0.00
1010 Wells Fargo (Bus. Checking) -3453	-1,826.41
1020 Chase (Bus. Checking) - 5881	42,511.14
1021 M&T 1917 - Security Deposit	0.00
1022 M&T 1867 - Security Deposit	0.00
1023 Wells Fargo (Savings) -2398	0.00
1024 Wells Fargo (Checking) -3831	131,540.04
1025 M&T Bank (Checking) -6294	9,698.51
1030 M&T Bank (MMkt/Savings) -2587	10,565.10
Total for 1000 Cash	**$192,488.38**
Total for Bank Accounts	**$192,488.38**
Accounts Receivable	
1200 Accounts Receivable	
1211 Allowance for Doubtful Tuition	7,905.00
1250 Pledge Receivable	22,003.02
1255 Accounts Rec. - Bp Riches Chair	0.00
Total for 1200 Accounts Receivable	**$29,908.02**
Total for Accounts Receivable	**$29,908.02**
Other Current Assets	
1040 Undeposited Funds	12,188.12
1252 PV Adjustment-Endowment Pledge	0.00
1300 Prepaid Expenses	24,630.10
Allowance for Doubtful Accounts	-17,905.00
Interest Receivable	0.00
Inventory Asset-1	817.57
Total for Other Current Assets	**$19,730.79**
Total for Current Assets	**$242,127.19**
Fixed Assets	
1500 Property & Equipment, Net	
1510 Land 826 Second Ave - (main)	135,077.09
1511 Land 831 DeKalb Pike - (office complex)	169,660.24
1520 Buildings	
1521 Building 826 Second Ave - (main)	540,308.34
1522 Building 831 DeKalb Pike - (office complex)	678,640.98
1524 Building 854 Second - (Dorm Dplx)	461,332.68

Statement of Financial Position

THE THEOLOGICAL SEMINARY OF THE REFORMED EPISCOPAL

As of September 30, 2025

DISTRIBUTION ACCOUNT	TOTAL
Total for 1520 Buildings	**$1,680,282.00**
1530 Accumulated depreciation - Buildings	
1531 A/D 826 Second Ave - (main)	-319,734.79
1532 A/D 831 DeKalb Pike - (office complex)	-179,557.01
1533 A/D 832 Second Ave - (Fisher)	-1,916.00
1534 A/D 854 Second - (Dorm Dplx)	-32,163.90
Total for 1530 Accumulated depreciation - Buildings	**-$533,371.70**
1540 Leasehold Improvements	
1541 LHI 826 Second Ave - (main)	553,017.09
1542 LHI 831 DeKalb Pike - (office complex)	125,127.25
1543 LHI - 832 Fisher House	4,788.00
1544 LHI 854 Second - (Dorm Dplx)	17,420.00
1545 LHI 800 Church Rd (St Paul's)	284,119.05
Total for 1540 Leasehold Improvements	**$984,471.39**
1550 Accumulated depreciation - Leasehold	
1551 A/D LHI 826 Second Ave - (main)	-356,430.06
1552 A/D LHI 831 DeKalb Pike - (office complex)	-57,389.45
1554 A/D LHI 854 Second - (Dorm Dplx)	-2,395.25
Total for 1550 Accumulated depreciation - Leasehold	**-$416,214.76**
1560 Furniture & Equipment	40,083.67
1570 A/D -Furniture & Equipment	-32,313.83
1580 Software	68,570.00
1590 Accumulated depreciation - software	-68,400.00
CIP	0.00
Total for 1500 Property & Equipment, Net	**$2,027,844.10**
Total for Fixed Assets	**$2,027,844.10**
Other Assets	
1600 Investment Accounts	
1610 Raymond James 632UX888	124.71
1620 Raymond James 824VC194	619,093.54
1630 Investment Account-Pfizer Stock	11,023.95
1640 M&T Riches Prof Endowment	74,653.86
Investments-Fidelity	0.00
Wells Fargo 5597-9028	0.00
Wells Fargo Mohrfeld 8704	0.00
Total for 1600 Investment Accounts	**$704,896.06**
Loan Receivable-First Church	0.00
Total for Other Assets	**$704,896.06**
Total for Assets	**$2,974,867.35**

Statement of Financial Position

THE THEOLOGICAL SEMINARY OF THE REFORMED EPISCOPAL

As of September 30, 2025

DISTRIBUTION ACCOUNT	TOTAL
Liabilities and Equity	
Liabilities	
Current Liabilities	
Accounts Payable	
2100 Accounts Payable	43,910.68
Total for Accounts Payable	**$43,910.68**
Credit Cards	
2150 Credit Card Payable	$332.56
2151 Chase - Business CC (Ink Cash)	$320.73
2152 Chase 0563-Riley, Shawn	493.80
2153 Chase 0589- Brinkman, Paul	3,669.69
2154 Chase 0655- Hoyt, Greg	-37,529.81
2155 Chase 2676 - Castor, Meredith	685.95
2156 Chase 2718-Walsh, Maureen	4,608.83
2157 Chase 4145 - Harrington,Matthew	25,061.29
Total for 2151 Chase - Business CC (Ink Cash)	**-$2,689.52**
Total for 2150 Credit Card Payable	**-$2,356.96**
Total for Credit Cards	**-$2,356.96**
Other Current Liabilities	
2250 Accrued payroll liability	19,259.66
2300 Security Deposits Held	3,550.00
2350 Deferred Revenue	900.00
Accrued Payroll	0.00
Total for Other Current Liabilities	**$23,709.66**
Total for Current Liabilities	**$65,263.38**
Long-term Liabilities	
2500 Long Term Liability	
2550 Mortg. Pay - M&T 854 Dorm #026	277,892.19
2560 Mortg. Pay - M&T 826 2nd #018	284,501.93
2700 Other L/T Liabilities	0.00
Total for 2500 Long Term Liability	**$562,394.12**
Total for Long-term Liabilities	**$562,394.12**
Total for Liabilities	**$627,657.50**
Equity	
3000 Opening Bal Equity	0.00
3200 Fund Balance	2,379,008.08
3900 Retained Earnings	-154,764.80
Net Income	122,966.57
Total for Equity	**$2,347,209.85**
Total for Liabilities and Equity	**$2,974,867.35**

Statement of Activity

THE THEOLOGICAL SEMINARY OF THE REFORMED EPISCOPAL

July 1, 2024-June 30, 2025

DISTRIBUTION ACCOUNT	TOTAL
Income	
4000 Contributions and Grants	
4100 Contribution from Churches	38,491.36
4200 Contribution from Diocesan	141,333.31
4300 Government Grants	3,929.00
4400 Contribution from Individuals	$35,653.70
4410 Contribution from Alumni	5,290.00
4420 Contribution from Board Members	24,580.00
4430 Contribution from Faculty/staff	7,880.00
4440 Contribution from Other Individuals	9,544.24
4450 Contribution from Students	150.00
Total for 4400 Contribution from Individuals	**$83,097.94**
4500 Institutional Contributions (Corp, Foundations, etc.)	15,207.00
Total for 4000 Contributions and Grants	**$282,058.61**
5000 Tuition, Rental Income, Other Revenue	
5100 Tuition Income - degrees & cert.	62,931.85
5120 Funded Scholarships - Contra. Rev	-11,759.00
5140 Unfunded scholarships	-3,840.00
5200 Tuition Income - Fees	11,470.00
5300 Library / Bookstore Income	2,780.36
5400 Rental Income	
5401 826 Second Ave - Main	4,200.00
5402 831 DeKalb - Professional Bldg	7,500.00
5403 832 Dorm House - Fisher	1,000.00
5404 854 Dorm Duplex	1,300.00
Total for 5400 Rental Income	**$14,000.00**
5500 Investment Drawn For Operations	340,000.00
5600 Other Revenue	3,168.89
Total for 5000 Tuition, Rental Income, Other Revenue	**$418,752.10**
Discounts given	-4,334.00
Uncategorized Revenue	148,156.93
Total for Income	**$844,633.64**
Cost of Goods Sold	
Gross Profit	**$844,633.64**

Statement of Activity

THE THEOLOGICAL SEMINARY OF THE REFORMED EPISCOPAL

July 1, 2024-June 30, 2025

DISTRIBUTION ACCOUNT	TOTAL
Expenses	
6000 Payroll and Benefits	$1,678.64
6100 Payroll expense (net)	307,521.59
6200 Payroll Taxes	105,142.68
6310 Employee benefits - disability & life insurance	4,963.62
6320 Employee benefits - medical	1,584.35
6330 Employee benefits - pension & retirement	38,519.30
6400 Insurance - workers comp	5,417.00
6500 Payroll service fees	9,862.79
Total for 6000 Payroll and Benefits	**$474,689.97**
7000 Academic Expenses	
7100 Accreditation (including travel, meals)	$462.17
7110 Accreditation	4,841.00
7120 ATS Meetings & Travel	273.83
Total for 7100 Accreditation (including travel, meals)	**$5,577.00**
7200 Books and library	101.77
7300 Chapel, Convocations, Commencement	4,334.70
7400 Faculty books, training (including travel, meals)	2,870.84
7420 Faculty Events & Appreciation	703.49
7500 Other Academic Expenses	$18,396.68
7501 Academic Support incl IT	7,206.22
Total for 7500 Other Academic Expenses	**$25,602.90**
7600 Postage	190.43
7700 Subscriptions (Alibris, ATLA, OPAC, Populi, journals)	45,729.58
7800 Guest/Part Time Faculty	30,354.69
Total for 7000 Academic Expenses	**$115,465.40**
8000 Other Operating Expenses	
8150 Bank and credit card fees	1,090.30
8300 Insurance - general, liability, property	$265.00
8301 Insurance -- Commercial Propert	8,510.00
Total for 8300 Insurance - general, liability, property	**$8,775.00**
8350 Interest Expense	
8351 Interest Expense Loan payable M&T 854	4,244.98
8352 Interest Expense Loan Payable M&T 826	4,247.22
Total for 8350 Interest Expense	**$8,492.20**

Statement of Activity

THE THEOLOGICAL SEMINARY OF THE REFORMED EPISCOPAL

July 1, 2024-June 30, 2025

DISTRIBUTION ACCOUNT	TOTAL
8500 Occupancy Cost	
8510 Occupancy cost - real estate tax	
8511 RE Tax 826 Second Ave - (main)	4,053.64
8512 RE Tax 831 DeKalb Pike - (office complex)	17,606.46
8514 RE Tax 854 Second - (Dorm Dplx)	5,102.64
Total for 8510 Occupancy cost - real estate tax	**$26,762.74**
8520 Occupancy cost - repairs & maintenance	$456.00
8521 Maintenance 826 Second Ave - (main)	2,977.02
8522 Maintenance 831 DeKalb Pike - (office complex)	-433.00
8523 Maintenance 832 Second Ave - (Fisher)	61.34
8524 Maintenance 854 Second Ave - (Dorm Dplx)	300.00
8525 Maintenance 800 Church Rd. (St Paul's)	51,054.87
Total for 8520 Occupancy cost - repairs & maintenance	**$54,416.23**
8530 Occupancy cost - utilities	$2,115.01
8531 Utilities 826 Second Ave - (main)	17,973.93
8532 Utilites 831 DeKalb Pike - (office complex)	11,709.87
8533 Utilities 832 Second Ave - (Firsher)	1,227.14
8534 Utilities 854 Second - (Dorm Dplx)	1,436.41
8535 Utilities 800 Church Rd - (St Paul's)	3,100.24
Total for 8530 Occupancy cost - utilities	**$37,562.60**
Total for 8500 Occupancy Cost	**$118,741.57**
8550 Office Expense	
8551 Office expense - computers and copiers	4,755.10
8552 Office expense - other	5,951.35
8553 Office expense - postage	158.54
8554 Office expense - supplies	442.44
Total for 8550 Office Expense	**$11,307.43**
8600 Professional Services	
8601 Professional services - accounting	18,399.50
8603 Professional services - legal	4,652.10
8604 Professional services - academic & compliance	19,259.50
8605 Professional services - other	9,628.35
Total for 8600 Professional Services	**$51,939.45**
8650 Publicity & marketing	6,009.11
8700 Recruiting	177.37
8800 Meetings & General Travel	5,378.38
Total for 8000 Other Operating Expenses	**$211,910.81**
Uncategorized Expenditure	33,000.00
Total for Expenses	**$835,066.18**
Net Operating Income	**$9,567.46**

Statement of Activity

THE THEOLOGICAL SEMINARY OF THE REFORMED EPISCOPAL

July 1, 2024-June 30, 2025

DISTRIBUTION ACCOUNT	TOTAL
Other Income	
9000 Non-Operating Income and Expenses	
9110 Interest and Dividends Income	676.13
9150 Investment Draws for Operations	95,000.00
Total for 9000 Non-Operating Income and Expenses	**$95,676.13**
Total for Other Income	**$95,676.13**
Other Expenses	
Reconciliation Discrepancies-1	-50.00
Total for Other Expenses	**-$50.00**
Net Other Income	**$95,726.13**
Net Income	**$105,293.59**

Statement of Activity

THE THEOLOGICAL SEMINARY OF THE REFORMED EPISCOPAL

July 1-September 30, 2025

DISTRIBUTION ACCOUNT	TOTAL
Income	
4000 Contributions and Grants	
4100 Contribution from Churches	2,881.34
4200 Contribution from Diocesan	22,083.32
4300 Government Grants	-17,974.00
4400 Contribution from Individuals	
4410 Contribution from Alumni	1,150.00
4420 Contribution from Board Members	5,215.00
4430 Contribution from Faculty/staff	1,120.00
4440 Contribution from Other Individuals	290.00
Total for 4400 Contribution from Individuals	**$7,775.00**
4500 Institutional Contributions (Corp, Foundations, etc.)	330.00
Total for 4000 Contributions and Grants	**$15,095.66**
5000 Tuition, Rental Income, Other Revenue	
5200 Tuition Income - Fees	300.00
5300 Library / Bookstore Income	32.80
Total for 5000 Tuition, Rental Income, Other Revenue	**$332.80**
Uncategorized Revenue	27,593.69
Total for Income	**$43,022.15**
Cost of Goods Sold	
Gross Profit	**$43,022.15**
Expenses	
6000 Payroll and Benefits	
6200 Payroll Taxes	16,379.75
6320 Employee benefits - medical	891.30
6400 Insurance - workers comp	430.00
Total for 6000 Payroll and Benefits	**$17,701.05**
7000 Academic Expenses	
7100 Accreditation (including travel, meals)	41.28
7400 Faculty books, training (including travel, meals)	110.00
7420 Faculty Events & Appreciation	521.75
7700 Subscriptions (Alibris, ATLA, OPAC, Populi, journals)	435.24
7800 Guest/Part Time Faculty	725.00
Total for 7000 Academic Expenses	**$1,833.27**
8000 Other Operating Expenses	
8150 Bank and credit card fees	1,350.00
8350 Interest Expense	
8351 Interest Expense Loan payable M&T 854	1,121.86
Total for 8350 Interest Expense	**$1,121.86**

Statement of Activity

THE THEOLOGICAL SEMINARY OF THE REFORMED EPISCOPAL

July 1-September 30, 2025

DISTRIBUTION ACCOUNT	TOTAL
8500 Occupancy Cost	
8520 Occupancy cost - repairs & maintenance	$61.39
8525 Maintenance 800 Church Rd. (St Paul's)	24,749.95
Total for 8520 Occupancy cost - repairs & maintenance	**$24,811.34**
8530 Occupancy cost - utilities	
8531 Utilities 826 Second Ave - (main)	812.39
8532 Utilites 831 DeKalb Pike - (office complex)	234.35
8533 Utilities 832 Second Ave - (Firsher)	576.20
8535 Utilities 800 Church Rd - (St Paul's)	4,345.66
Total for 8530 Occupancy cost - utilities	**$5,968.60**
Total for 8500 Occupancy Cost	**$30,779.94**
8550 Office Expense	
8551 Office expense - computers and copiers	145.64
8552 Office expense - other	10.78
Total for 8550 Office Expense	**$156.42**
8600 Professional Services	
8601 Professional services - accounting	7,633.75
Total for 8600 Professional Services	**$7,633.75**
8650 Publicity & marketing	234.90
Total for 8000 Other Operating Expenses	**$41,276.87**
Total for Expenses	**$60,811.19**
Net Operating Income	**-$17,789.04**
Other Income	
9000 Non-Operating Income and Expenses	
9110 Interest and Dividends Income	169.42
Total for 9000 Non-Operating Income and Expenses	**$169.42**
Total for Other Income	**$169.42**
Other Expenses	
Net Other Income	**$169.42**
Net Income	**-$17,619.62**

Nominations Committee Report

A motion for the secretary to cast a single ballot and to elect the slate was made and approved.

The Rt. Rev. William A. Jenkins, Sr. - *Ex-officio*
The Rev. William Vowles – *Chairman*
The Very Rev. Eduardo A. Andrade
The Ven. Dr. Jon W. Abboud
The Rev. Dr. Jason S. Patterson
The Rev. Ricky McCarl
Mr. Mark Hammett
The Rev. Gerald S. McLynn

The following nominations are submitted by the Committee on Nominations for election at the One Hundred Forty-Fourth Council of the Diocese of the Northeast and Mid-Atlantic.

Officers

***Ex-officio* President:** The Rt. Rev. William A. Jenkins, Sr.
First Vice-President: The Very Rev. Eduardo A. Andrade
Secretary: Mrs. Sara Patterson

Standing Committee

The Rev. Cedric R. Benner
The Rev. Dr. Jason S. Patterson
The Very Rev. Dr. Eric W. Jorgensen
Mr. Mark Hammett
Mr. Robert Miller
Mrs. Linda Schmuck
The Rt. Rev. William A. Jenkins, Sr. – *ex-officio*
The Ven. Dr. Jon W. Abboud – *ex-officio*

Trustees of the Diocese

The Rt. Rev. William A. Jenkins, Sr. – *ex-officio*
Mrs. Barbara Hamarich
The Rev. Michael D. Blitz
Mr. Mark Oranchak
The Rev. William Vowles
The Rev. David A. France
The Rev. Dcn. Thomas J. Davison
Mr. Farrell Lawence
Mr. Ronald Riches
Mr. Millage Holloway
Mr. Gregory Wright
Zibusiso “Zie” Chilele
Mr. Ronald Reese

Board of Directors for the Theological Seminary

The Rev. Jason A. Holloway
Mr. William Jenks
The Very Rev. Dr. Eric W. Jorgensen
Mr. Christopher Korn.line
The Most Rev. Dr. Ray R. Sutton
Dr. Grenville Gregory
Mr. Gregory Wright
Alice Grifffm Esq.
Dss. Susan Regisford
The Rt. Rev. R. Charles Gillin
The Rev. Shawn Riley
The Rev. Ricky McCarl
Mr. Thomas Schmuck
The Very Rev. Eduardo A. Andrade
The Rt. Rev. William A. Jenkins, Sr. – *ex-officio*
The Rev. Cn. Dr. Mathew P. Harrington – *ex-officio*

Parochial Apportionment Committee

The Rev. Cn. Dr. Jonathan S. Riches, *Chairman*
Mr. Ronald Riches
The Rev. Gregory J. Miller
Mr. Millage Holloway
Mr. Farrell Lawrence

Respectfully Submitted,
The Rev. William Vowles, *Chairman*

Report of the Committee on Canons

The Committee met on October 20, 2025, to consider proposals for a amendments to the Diocesan Constitution and to the Diocesan Canons.

They are as follows:

PROPOSED AMENDMENT TO THE
CONSTITUTION OF THE DIOCESE OF THE NORTHEAST AND MID-ATLANTIC

ARTICLE IX
Boards and Committees

Commentary: Article IX of the diocesan constitution contains provisions relating to the formation and operation of various diocesan committees, including, *inter alia*, the diocesan trustees, the standing committee, the seminary board, and the Parochial Apportionment Committee. This committee was originally instituted for the purpose of allocating responsibility for contributions to the diocesan budget from the individual parishes. However, over time, the work of the committee has largely been superseded by the fact that the tithe has become the standard for parish contributions and that the trustees have reconfigured the budget process to account for tithe income rather than relying on apportionments that vary from year to year. Consequently, it is contended that the Committee on Parochial Apportionment has outlived its usefulness and should not be continued. The Committee on Canons, therefore, recommends that the Constitution be amended to eliminate the Committee on Parochial Apportionment as a standing committee of the diocese.

Article XI of the Constitution provides that it may be amended "by a unanimous vote of any stated meeting of the Council" without the need for any second reading. The Committee on Canons, therefore, proposes that the following Amendment be approved unanimously by the 145th Council of the Diocese without need for a second reading. Upon unanimous approval, this Amendment will take immediate effect.

Current version:

ARTICLE IX - Boards and Committees

Section 1. The following Committees and Boards shall be elected annually
….

(4). A Committee on Parochial Apportionments, consisting of five members, which shall receive from the Trustees of the Diocese the budgetary requirements for funding diocesan ministries and agencies, and shall establish the apportionment required from each parish for the support of the work of the Diocese.

Proposed Amendment:

That Subsection (4) of Section 1 of Article IX of the Constitution of the Diocese of the Northeast and Mid-Atlantic be deleted in its entirety.

THE COMMITTEE ON CANONS, THEREFORE, MOVES AS FOLLOWS:

A. That Subsection (4) of Section 1 of Article IX of the Constitution of the Diocese of the Northeast and Mid-Atlantic be deleted in its entirety.

B. That the foregoing Amendment be unanimously approved by the 145th Diocesan Council without a second reading and that it take effect immediately upon adoption.

This motion was not unanimously approved and so must be represented for a vote at Diocesan Council in 2026.

PROPOSED AMENDMENTS TO THE CONSTITUTION OF THE DIOCESE OF THE NORTHEAST AND MID-ATLANTIC

PROPOSAL I: AMENDMENT TO CANON VI

PROPOSED CHANGE
ADMINISTRATIVE COMMITTEE

Commentary: Canon VI of the Diocesan Canons provides for the creation of an Administrative Committee. This committee is composed of the officers of the Council as well as representatives of various diocesan committees. One of the committees is the Committee on Apportionments. In light of the proposal to amend the Constitution to eliminate the Committee on Apportionments, the Committee on Canons recommends that the provisions of Canon VI be amended to account for the fact that the Committee on Apportionment no longer exists.

Current version:

> **CANON VI - The Administrative Committee**
> There shall also be an Administrative Committee, consisting of the Officers of the Council, all Treasurers elected by the Council, the Standing Committee, the Committee on Parochial Apportionments, and the Trustees of the Diocese, which shall meet at the call of the Ordinary and Standing Committee to transact urgent business not deemed grave enough to demand a special meeting of the Council; which also, by a two-thirds vote of any Council, shall act as that Council in continuum, for the transaction of specific items referred to it. It shall report all its acts to the next succeeding Council.

Proposed Amendment:

> **CANON VI - The Administrative Committee**
> There shall also be an Administrative Committee, consisting of the Officers of the Council, all Treasurers elected by the Council, the Standing Committee~~, the Committee on Parochial Apportionments~~, and the Trustees of the Diocese, which shall meet at the call of the Ordinary and Standing Committee to transact urgent business not deemed grave enough to demand a special meeting of the Council; which also, by a two-thirds vote of any Council, shall act as that Council in continuum, for the transaction of specific items referred to it. It shall report all its acts to the next succeeding Council.

THE COMMITTEE ON CANONS, THEREFORE, MOVES AS FOLLOWS:

A. That Canon VI of the Diocesan Canons be amended to eliminate the words, "the Committee on Parochial Apportionments".

B. That the foregoing Amendment be unanimously approved by the 145th Diocesan Council without a second reading and that it take effect immediately upon adoption.

This motion was not unanimously approved and so must be represented for a vote at Diocesan Council in 2026.

PROPOSAL II: AMENDMENT TO TITLE III, Canon 1, Section 9

PROPOSED CHANGE
INTERIM RECTORS

Commentary: The original canon provides that, in case of a vacancy, an interim rector may be appointed by the Bishop with the consent of the Standing Committee. The provision also prohibits the interim from being appointed rector by the parish search committee. The proposal is to permit -- in special cases – an interim to be considered for the rectorship of the parish. Before doing so, however, the vestry must receive consent of the Bishop and the Standing Committee.

Current version:

> **Section 9.** The Ordinary and Standing Committee may appoint an Interim Rector, to provide pastoral care for any Parish involved in a search process to fill a pulpit vacancy. No clergyman appointed to serve as Interim Rector may be considered a candidate for the rectorship of that Parish.

Proposed Change:

> **Section 9.** The Ordinary and Standing Committee may appoint an Interim Rector, to provide pastoral care for any Parish involved in a search process to fill a pulpit vacancy. No clergyman appointed to serve as Interim Rector may be considered a candidate for the rectorship of that Parish <u>without the express prior consent of both the Ordinary and the Standing Committee</u>.

THE COMMITTEE ON CANONS, THEREFORE, MOVES AS FOLLOWS:

A. That Title III, Canon I, Section 9 of the Diocesan Canons be amended to add the words, "<u>without the express prior consent of both the Ordinary and the Standing Committee" at the conclusion of the final sentence</u>, the amended version to read:

> No clergyman appointed to serve as Interim Rector may be considered a candidate for the rectorship of that Parish <u>without the express prior consent of both the Ordinary and the Standing Committee</u>

B. That the foregoing Amendment be unanimously approved by the 145th Diocesan Council without a second reading and that it take effect immediately upon adoption.

Respectfully submitted,
(The Very Reverend Dr.) Jon Abboud, Archdeacon
(The Reverend Dr.) M.P. Harrington
John Hendershot, Esquire

This motion was not unanimously approved and so must be represented for a vote at Diocesan Council in 2026.

The Council went in a 30-minute recess.
Council reconvened with Bp. Jenkins as chair of the meeting.
Bishop Gillin's report was received with thanks.

A Report from Bishop Gillin

Dear Brothers & Sisters in Christ,

The following is a listing of my activities serving as Diocesan and retired Bishop since my report to this Council of the Diocese on November 7, 2024. Items not included in my report to the 144th Council are below.

Episcopal and other Church Visits

2024

- 10/13 St. John's Church, Ventnor, NJ
  - Four confirmed.
- 11/17 Faith Church, Baltimore, MD
- 11/24 St. Stephen's Church, Eldersburg, MD
  - Five confirmed.
- 12/1 St. Paul's Church, Oreland, PA
  - Two confirmed.
- 12/29 St. Timothy's Church, Mt. Laurel, NJ
  - Five confirmed.

2025*

- 4/27 St. Matthew's Church, Havertown, PA
- 4/28 St. Mark's, Rydal, PA
  - One confirmed.
- 6/28 Bp. Cummins Church, Catonsville, MD – Bp. William A. Jenkin's Installation
- 7/17 St. Matthew's Church, Havertown, PA – I preached at the Rev. Steve Atchison's
  - Ordination Service
- 9/14 Grace Church, Collingdale, PA
  - Five confirmed and five received into membership.
- 10/12 Grace Anglican, Scranton, PA
  - One confirmed.
- 10/26 St. Matthews, Havertown, PA
  - Four confirmed.

*All Episcopal visitations in 2025 were at the request of or with the permission of the Rt. Rev. William A. Jenkins, Sr.

After much prayer and in consultation with Bishop William A. Jenkins, Sr., the Rev. Michael J. Carr and the vestry of St. Timothy's Church in Mt. Laurel, NJ it was decided to close St. Timothy's Church. I officiated at their final service held on December 29, 2024. The closure of this Mission was personally difficult. Providence Chapel, the legacy parish of this Mission, was the first Reformed Episcopal Church Jan and I attended in the early 1970s and the Mission was where we most often worshipped during the winter and summer months while living in New Jersey.

Meetings

- 10/8/24 – Diocesan Trustees
- 10/10/24 – Standing Committee
- 10/15/24 – St. Paul's Church, Oreland, PA - Vestry

I have been privileged to assist the Rt. Rev. William A. Jenkins, Sr. during this time of episcopal transition in our Diocese. We have been in regular communication concerning diocesan issues. Jan and I visited Bishop Jenkins and his family on a regular basis before and after his heart surgeries and recuperation in late 2024 and early 2025.

I continue to serve on the Board of Directors at Reformed Episcopal Seminary and attend Board meetings and sponsored events. Thank you for electing me to this position. It's an honor to continue to serve my alma mater. I attended the Kuehner Seminar lecture given by Dr. Seth Snyder on 12/4/24, Commencement on 5/17/25, a Symposium on Hearing the Voice of Christ in the Old Testament on 6/11/25 and the seminar on Anglicans and the American Revolution on 9/26/25.

In conjunction with an Episcopal visit to Grace Anglican Church, Scranton, PA I presented, "Tithing as a First Principle" at the Generational Wealth Fall Conference on October 10-11, 2025.

In the General Council I chair the General Council boards of Pension & Relief and the Publication Society. I thank the Ven. Dr. Jon W. Abboud and Mrs. Tonya Forsberg for their service to the clergy and laity laboring on these Committees. As chairman of these two Committees, I reported to the General Committee on May 2, 2025. I also served on the Board of Foreign Missions (meetings on 4/7/25 & 8/15/25) and the General Committee while serving as the Ordinary of this Diocese in 2024. In 2025, The Most Rev. Dr. Ray Sutton invited me to attend, by Zoom, the meetings of the Reformed Episcopal bishops meeting in Dallas, TX on April 30 and May 1. I was also invited to attend the Reformed Episcopal Bishop's Zoom meetings on October 29 & 30.

I have been asked to conduct regular chapels and to preach at the Quarryville Presbyterian Retirement Community where Jan and I reside. I was also elected to the Resident's Council by the cottage residents.

On January 11, 2025 Jan and I attended the funeral of the Most Rev. Leonard W. Riches at Emmanuel Church in Pipersville, PA.

On October 4, 2025 I was privileged to deliver the homily at the funeral service for longtime friend, Mr. George C. Rehm at Redeemer Lutheran Church in Langhorne, PA. Mrs. Kathy Rehm, his wife, had served as the Preschool Director of Grace Church, Collingdale, PA for over 20 years.

Thanksgiving:

Dear Members of the NEMA Diocese,

I want to express how grateful Jan and I were to be with you at the Installation Service for Bishop Bill Jenkins and the banquet that followed on June 28, 2025. It was wonderful to see and rejoice with so many of our dear friends.

I have, in a separate communication, thanked the diocesan Trustees for providing the delicious meal, gracious monetary gift, retirement recognition plaque and cake. The tributes provided on the plaque and by several clergy were very kind and personally humbling. Thank you to the many who shared personal well-wishes and greeting cards.

Serving as your Suffragan and Ordinary for the past twelve years was a wonderful privilege. Every day was a reminder that God provides the strength and power to accomplish His purposes. The glory is His alone.

May the Lord continue to bless Bishop Jenkins and his family, our Diocese and the Reformed Episcopal Church.

Faithfully yours in Christ,
Bishop Chuck Gillin

Report on Memorials

Dear Brothers and Sisters:

The Committee on Memorials serves the Council and the Diocese by collecting memorials of notable saints departed since the last meeting of the Council. The memorial listed below has been submitted for this year.

Gladys Moore (Delp) Crouthamel, age 86, of Lansdale, passed away on Thursday, February 29, 2024. She was the beloved wife of the Rev. Dr. Dale H. Crouthamel, with whom she shared over 63 years of marriage.

Born March 9, 1937, in Norristown, she was the daughter of the late Willard and Elizabeth (Moore) Delp. Gladys's desire to serve the Lord and others started at an early age. She volunteered for mission work in New Hampshire and Appalachia before attending the Philadelphia College of the Bible. She worked alongside Dale as a committed pastor's wife

at Covenant Chapel in Basking Ridge, NJ and Emmanuel Four Brooks in Pipersville, PA. She will long be remembered for how she opened her home for bible studies and fellowship, establishing lifelong friendships with the women of the church. She also had the gift of working with children, offering daycare services in her home in NJ and later working in preschool programs in PA.

Gladys was a devoted wife, mother, and grandmother. She demonstrated everyday how to love unconditionally and live life as a woman of steadfast faith. She was also a loving sister to five brothers and sisters-in-law and many nieces and nephews. She loved cooking meals for family gatherings, which often included her playing the organ for a hymn sing. While she will be remembered by many for her love and compassion towards others, her greatest legacy was how she lived her life in service and for the glory of her savior, Jesus Christ.

In addition to her husband, Dale, Gladys is survived by her children, Katherine Forte and her husband, John, of Atlanta, GA, and Jonathan Crouthamel and his wife, Michelle, of Jacksonville, FL; grandchildren, Jake, Ben, Sophie and Will Forte and Sarah Crouthamel; and brothers, Robert, William, Willard, and Timothy Delp. She was preceded in death by brother Kenneth Delp.

We thank God for this His child who has been a blessing to His Church for so many years.

Respectfully submitted,
The Rev. David A. France, *Chairman*

The report was received.

First Teaching Session - Parochial Mission in a Post-Christendom Context

I was grateful for the invitation to address our Council in this capacity. After Bishop Jenkins asked me to prepare this paper, I began to consider how best to serve you and determined to offer a synthesis of several books and articles that I have been reading recently as part of my work as a parish priest. You might think of what follows as a kind of *rambling book report*, with commentary interwoven to lend coherence – a reflection on how I am working through a series of texts that all, in their own way, take up the same central concern: the mission of the Church in a post-Christendom context.

For me, this has been an initial exercise in prayerfully discerning how to shepherd my parish faithfully within the particular cultural conditions in which we are called to serve. For those interested in more in-depth treatments of the themes addressed here, I have included a brief bibliography at the end. (If you wish to pursue further reading, I would recommend beginning with Paul Williams and then James Davison Hunter.)

Finally, each of us must discern how to respond to the challenges before us as pastors and lay leaders, taking into account the distinctive character of our own parishes – their strengths,

weaknesses, and unique opportunities. I have not presumed to offer any detailed application in response to the challenges outlined. There is no *one-size-fits-all* strategy; what proves fruitful in one place may not in another. If any of you would be interested in continuing the conversation, exploring these texts further, or sharing your own insights and strategies, I would welcome that opportunity. If that is of interest, please do be in touch.

Introduction

When Emperor Constantine changed from being the principal persecutor of Christianity to being the chief sponsor of the Church, Christianity was no longer "a marginalized, subversive, and persecuted movement secretly gathering in houses and catacombs" and became the favorite and then the official religion in the empire. [And needless to say] things were very different from then on."[1]

In the centuries to follow it would be Christianity that provided the metanarrative (the overarching story) that shaped the culture of the West. This was the era of Christendom.[2]

My dear friends – things have changed once again! Today, the Christendom story (metanarrative) no longer defines Western culture.[3]

In what has become a widely read article entitled *The Three Worlds of Evangelicalism* (First Things 2022), Aaron Renn helps us to understand how society at large now views Christianity.

He posits that prior to 1994 we lived in what he calls "The Positive World" in which society retained a largely positive view of Christianity and thus to be a churchgoer was still associated with being an upstanding citizen and there was societal pressure so to do. Christian morality still formed the basis for the norms of society.

The next era he dubs "The Neutral World", a period that he said had its terminus in 2014. Christianity was no longer seen positively, but it is not yet seen negatively either. Being publicly known as a Christian is just one more lifestyle choice among many and Christian moral norms retained some residual hold on society.

---

[1] Michael Frost & Alan Hirsch, *The Shaping of Things to Come: Innovation and Mission for the 21st Century*, (Grand Rapids: Baker, 2013), 21.

[2] "… by the term Christendom, we are referring to a period in history when the church assumed influence by its connection to temporal, secular power. Its high watermark occurred in the Middle Ages and continued beyond the Reformation well into the 1700s. Since the emergence of the Enlightenment it has been in decline, disappearing in the latter part of the 20th century." Frost & Hirsch, 29.

[3] To illustrate this point, consider where the battlelines are in the "culture war." The skirmish line seems to be whether transgender male-to-female athletes should be allowed to compete in girls' sports. As one writer put it: "If that's where the fight is presently, one could arguably conclude that the culture war has already bene lost." https://www.touchstonemag.com/archives/article.php?id=37-04-046-b&readcode=&readtherest=true#therest

Where are we now, you ask? Renn places us in his third category, "The Negative World" in which, for the first time in the 400-year history of America, Christianity and being a Christian is viewed negatively, or at best skeptically.[4]

Simply put: it is no longer a cultural advantage to be known as a Christian or to engage in "God talk", but rather this is often a "hindrance to communication, likely to be misunderstood and possibly detrimental to one's reputation."[5]

Paul Williams, a professor at Regent College, wrote a book entitled *Exiles on Mission: How Christians Can Thrive in a Post-Christian World*. He says much the same thing:

> The western turn against Christian faith constitutes a significant change of context and is interwoven with what appears to be a seismic shift in world history that is at least as significant as the 16th century Reformation. Cultural historians use words like "momentous" and "unprecedented" to describe the changes convulsing western societies since the 1960s.[6]

What Williams calls a "momentous … change of context" and what Renn has labelled "the Negative World" does not exist in a vacuum. Rather, this is the fruit of a much deeper shift in the way the modern West understands itself.

Charles Taylor has described this as the rise of the *immanent frame* – a way of imagining the world in which life is lived entirely within natural horizons, and in which we are tutored to look for meaning and purpose either "from within" or by means of some lesser good (rather than received from the transcendent).

What Taylor is talking about is more than a loss of belief, he is describing a *cultural condition* in which both belief and unbelief are imaginable options within the same bounded space. In Taylor's words, modern Westerners live in "a constructed social space that frames our lives entirely within a natural order."[7] The frame does not *deny* transcendence outright, rather, it establishes the default plausibility of explanations that do not require reference to it.

Taylor argues that this shift is the outcome of a long "disenchantment" of the world.[4] Where premodern people inhabited what he calls a *porous self* – open to grace, spirits, and cosmic

---

[4] This section is a conflation of: Aaron M. Renn, First Things (Feb 2022), https://firstthings.com/the-three-worlds-of-evangelicalism/ (accessed 10/20/25) and the same author's essay *Positively Christian: Principles for Living in the Negative World*, (Touchstone, July/August 2025), 31.

[5] Paul S. Williams, *Exiles on Mission: How Christians Can Thrive in a Post-Christian World* (Grand Rapids: Brazos, 2020), xiii.

[6] "The term "postmodern" signifies not just the *end* of a modern period (…) – but also a rejection of the vestiges of the Christian culture which that modern world inherited from the Middle Ages. Where this decisive turn toward nonreligion, amorphous spirituality, moral relativism, and authoritarian secularism will lead is unclear, which is why we can only describe our current time as 'post-'." Williams, xiii.

[7] Charles Taylor, *A Secular Age* (Cambridge, MA: Harvard University Press, 2007), 539.

meaning – modern persons inhabit a *buffered self*, protected from external spiritual forces but thereby also sealed off from transcendence.[8] The "immanent frame" is thus not simply secularization as subtraction, but a reconfiguration of moral and existential space: the world is understood as immanent, yet a longing for transcendence lingers.

In his essay "The Weight of Glory" C. S. Lewis anticipated Taylor when he wrote about our longing for the transcendent being supplanted by material satisfactions. Though he does not say it here, we can surmise (if we are acquainted with Lewis' other writings) that he would understand the satisfaction of longing with temporal pleasures to be an intentional strategy of the enemy of our souls. In other words, capturing the desires/longings of the human heart and/or controlling the imagination is a strategy of the Evil One. Lewis put it this way:

> The books or the music in which we thought the beauty was located will betray us if we trust to them; it was not *in* them, it only came *through* them, and what came through them was longing. These things – the beauty, the memory of our own past – are good images of what we really desire; but if they are mistaken for the thing itself, they turn into dumb idols, breaking the hearts of their worshippers. For they are not the thing itself; they are only the scent of a flower we have not found, the echo of a tune we have not heard, news from a country we have never yet visited. Do you think I am trying to weave a spell? Perhaps I am; but remember your fairy tales. Spells are used for breaking enchantments as well as for inducing them. And you and I have need of the strongest spell that can be found to wake us from the evil enchantment of worldliness which has been laid upon us for nearly 100 years. Almost our whole education has been directed to silencing this, persistent, inner voice; almost all our modern philosophies have been devised to convince us that the good of man is to be found on this earth. (…) When they want to convince you that earth is your home, notice how they set about it. They begin by trying to persuade you that earth can be make into heaven, thus giving a sop to your sense of exile in earth at is it.[9]

To be awakened – to have the spell which is currently cast over the "post-Christian" imagination broken – is just what we need, if we are to not merely survive the darkening Negative World, but much more – if we are going to flourish by being the church as fits the time.

What both Lewis and Taylor are getting at is that, whereas in earlier centuries the sacred was assumed (and God was part of the fabric of ordinary life) in our present context the default imagination of our age is one in which transcendence feels optional, even unnecessary. The result is a culture in which people no longer sense the absence of God, because the world feels complete without him.

---

[8] Taylor, 37–42.
[9] C. S. Lewis, *The Weight of Glory and Other Addresses*, Revised and Expanded (New York: Macmillan, 1965), 7-8. *Emphasis mine.*

For Christians, this change has had the effect of pushing the Church to the cultural margins. We find ourselves in a kind of exile, called to minister to and bear witness to a world that does not share our ultimate point of reference.

But here's the problem: though we live in a Post-Christendom era, in many ways the Western church continues to understand herself and think about her mission (perhaps especially in the United States) in a *Christendom* mode.[10] In many instances, we are either ignoring or failing to adapt to the "momentous and unprecedented" shifts that have led to the Negative World. "Constantine, it seems, is still the emperor of our imaginations" and we are operating accordingly![11]

What people like Aaron Renn, Paul Williams, Stefan Paas, and James Davison Hunter (all of whose works I am drawing heavily upon in this paper) and others want is for us to understand the culture in which we are called to live as Christ's ambassadors, and to therefore appropriately reassess our models, strategies, and expectations for parochial mission.[12] In short: we need to stop doing long-range planning with the working assumption that the future will be like the past, or even the present.

"'Today's negative world,' Renn writes, 'allows people to be accepted while identifying as Christian *if they bring their doctrine into alignment with the world's standards*", which is to say: they assimilate and their religious lives hidden and personal, or to put it another way – they keep the sacred out of the secular sphere. This being the case:

> … we can't assume that simply teaching people the Bible or Christian theology is the answer to this problem. Explicit counter-catechesis [which will push us even further into the negative world] is also needed to equip people to navigate the negative world. It's not enough to teach them what to believe; we must also teach them what not to believe.[13]

---

[10] Frost & Hirsch, 21.
[11] Frost & Hirsch, 22.
[12] "The church in the West has had over half a century to reflect on and respond to the changed missional context of postmodern culture. Most of the postwar theological conversations and more recent practical responses have contributed to the health of the church today, Some, however, either have ended up imitating the most problematic aspects of contemporary culture in an attempt to reach it (such as the church-growth movement and the emerging-church conversation) or have largely ignored change or been actively hostile toward it. It would be easy at this point to leave it at that, agree that mistakes have been made, but be glad that there are plenty of positive signs of health around the contemporary church. But the reality is that … the church in the West still clings to problematic aspects of the modern paradigm or has been compromised by the rapid changes in culture since the 1960's. It is important that we face this reality if we want to learn from experience and be faithful and fruitful in this generation." Williams, 22-24.
[13] J. Douglas Johnson, *First* Things, "Positively Pagan" accessed 10/18/25. https://www.touchstonemag.com/archives/article.php?id=37-04-046-b&readcode=&readtherest=true#therest

It is to what might make up with "explicit counter-catechesis' that we will now turn our attention.[14]

Our calling is to thoughtfully, prayerfully, and boldly act upon our confidence in God and our confidence in the power of the gospel … and to do so with cultural intelligence, for "… the cultural context has changed; thus the way ministry is done must also change."[15]

The question that we might ask ourselves is: "How is God calling upon us to engage the world with the gospel, *at this time* and in the particular contexts in which he has situated us?" In what follows I will offer a series of propositions, as recommendations for how we might answer this question.

Proposition #1: Parochial Ministry in a Post-Christendom Context Cannot Rely Upon an Attractional Model

The Ordinal calls upon parish priests to "seek for Christ's sheep that are dispersed abroad, and for his children who are in the midst of this naughty world, that they may be saved through Christ for ever" (BCP, 1928, 540).

How are we to do this?

Perhaps there was a time in which we could fulfil the duty of "seeking" by means of being prepared to warmly receive and care for those who come to us, but no longer can that (alone) be our strategy for parochial mission. That was the "attractional model" and it assumed that the host culture is still inside the gravitational field of Christendom – morally sympathetic to Christian claims, culturally aligned with church life, and socially open to participation.

In a post-Christendom or Negative World, those assumptions no longer hold. The culture does not feel lost, does not see the Church as credible, and does not share the same moral imagination and that is why attractional strategies have increasingly diminishing returns.

Older models of evangelism, with assumptions such as those embodied the old "Roman Road" tracts, have indeed borne fruit, for God in his sovereignty accomplishes redemption in whatever manner he chooses. (Thanks be to God that the conversion of sinners and the power of the gospel are not dependent upon our skill, persuasion, or strategies.) We should, therefore, continue to expect that God will bring forth a harvest through many means – even through approaches that were more fitting in a Christendom context.

---

[14] Renn identifies three strategies by which some Christians (especially Evangelicals) in the recent past responded to cultural shifts: (1) culture warriors (understanding that sometimes you have to be unpopular with the world's elites), (2) seeker sensitive (not wanting to put man-made barriers between people and God, and (3) cultural engagers (understanding the importance of the life of the mind and of vocation). Aaron Renn, Positively Christian: Principle for Living in the Negative World, *Touchstone* (July/August 2025), 34.

[15] Renn, 34.

But as we consider what might constitute *normative* practices for parish ministry in our present cultural moment, the time has come for us to pursue a more discerning and culturally intelligent approach to bearing witness to Christ and proclaiming the gospel – one that bears faithful witness to the unchanging gospel while also thoughtfully engaging our culture and society as it actually is, rather than as it once was.

Pastors (and their people) would do well to operate with some sense of *urgency*. Our confidence in the power of the gospel, and the sovereignty of God, combined with love for the lost should compel us to act. St. Paul writes to us:

> Therefore, having the fear of the Lord, we persuade others. (…) For the love of Christ compels us … (for God) gave us the ministry of reconciliation that is, in Christ God was reconciling the world to himself, not counting their trespasses against them, and entrusting to us the message of reconciliation. Therefore, we are ambassadors for Christ, God making his appeal through us. We implore you on behalf of Christ, be reconciled to God (2 Cor 5:1a, 14a, 18-20)

Another book worth reading is *The Great Dechurching: Who's Leaving, Why Are They Going, and What Will it Take to Bring Them Back?*, in which we read: "Not only is the scope of dechurching large; the need to engage the dechurched is urgent. In just a generation, the children of the dechurched will be unchurched, changing the culture of spirituality in American significantly."[16]

Davis and Graham elaborate upon "the great dechurchging" with this sobering assessment:

> In the United states, we are currently experiencing the largest and fastest religious shift in the history of our country, as tens of millions of formerly regular Christian worshippers nationwide have decided they no longer desire to attend church at all. These are what are now called the dechurched. About 40 million adults in America today used to go to church but no longer do, which accounts for around 16 percent of our adult population. For the first time in the eight decades that Gallup has tracked American religious membership, more adults in the United states do not attend church than attend church. This is not a gradual shift: it is a jolting one.
>
> More people have left the church in the last twenty-five years than all the new people who became Christians from the first great awakening, second great awakening, and Billy Graham crusades *combined*. Adding to the alarm is the fact that this phenomenon has rapidly increased since the mid 1990s.
>
> While the situation is bleak, there's plenty of reason for hope. (…) The keys to addressing the great dechurching will be whether churchgoing people will be willing to seek

[16] Jim Davis and Michael Graham, *The Great Dechurching: Who's Leaving, Why Are They Going, and What Will it Take to Bring Them Back?* (Grand Rapids: Zondervan, 2023), 33.

> understanding, relate with wisdom, build healthier institutions, embrace our exilic nature, and seek a gospel that is true, good, and beautiful.[17]

Proposition #2: Our People will be Helped to Adopt Missional Mindsets Through the Biblical Metaphor of Exile[18]

One of the common themes in the texts from which I have drawn the thesis of this paper is the conviction that one of the most pressing challenges for recovering a faithful Christian mission in a post-Christian world is learning how to make *theological sense* of the Negative World. Paas writes: "This is crucial, because to give up on the question of what God has to do with a post Christian society means to allow our imagination to be secularized, and then we would really have entered a post-Christian stage of history." [19]

To help our parishioners make sense of what we are experiencing we will need to develop "a narrative that connects our current situation with the stories of the Bible and the history of God's people."[20] The aim is that out of that story will come greater clarity about where we are, about what God may be doing in the midst of the secularization of Western culture, and most importantly: how we are to be the church in this season.

I think that developing the metaphor of exile is one way for us to do this.

> The usefulness of a metaphor for rereading our own context is that (…) a metaphor proceeds by having an odd, playful, and ill-fitting match to its reality, the purpose of which is to illuminate and evoke dimensions of reality that will otherwise go unnoticed and therefore unexperienced.[21]

A good metaphor "brings order and meaning to a chaos of impressions, so that we are capable of seeing and experiencing new things" writes Paas.[22] Consider how exile impacted God's people in the Old Testament:

---

[17] David and Graham, 3, 5, 20.
[18] "If 'missional' means that a community accepts a role for itself in what God is doing in the world, and that it considers the entering of converts as an important symbol or sign of God's mission in the world and also of the communities own role in this divine work, then I would say that this community is missional. In my opinion, the question whether a community is 'missional' is answered more by the significance that the community sees in converts than by what it does in order to recruit them. If the faith community pulls out all the stops to recruit new members, while this recruiting is motivated primarily by concern about the future of the ecclesiastical organization – a struggle for human resources and income – would that be missional? I hesitate to answer yes to this question." Stefan Pass, *Pilgrims and Priests: Christian Mission in a Post-Christian Society* (London: SCM, 2019), 146.
[19] Paas, 125.
[20] Paas, 125.
[21] Walter Brueggemann, "Preaching Exiles" in *Exilic Preaching: Testimony for Christian Exiles in an Increasingly Hostile Culture*, 9.
[22] Paas, 126.

> … the exiles experienced a loss of the structured, reliable world that gave them meaning and coherence, and they found themselves in the context where their most treasured and trusted symbols of faith were mocked, trivialized, or dismissed. [All of this is to say that] exile is not [necessarily] geographical, but [may be] social, moral, and cultural.[23]

And so though we may not have been physically transplanted into a new country, we are in exile just the same, *but* we are not simply in exile as though on accident, rather we are those who are intentionally ***sent*** by God, as representatives of Jesus and his Heavenly Kingdom.

Our exilic status should not produce in us a "woe-is-me" victim mentality (though it is ok to lament what has been lost), rather we need to rise up, accept the reality of the situation, and then learn to be faithful in it.

What do ambassadors do? To quote St. Paul: "*we are ambassadors for Christ, God making his appeal through us*."

An ambassador lives in a land of which he is not a citizen, and speaks to the inhabitants of that land on behalf of the one who sent him. As such, our task is not to withdraw from the world but to embody the life of the world to come within it – bearing witness in word and in deed that there is more to reality than what can be measured or managed.

To that end, we must learn to "interact meaningfully with culture without ever being beguiled by it."[24] As ambassadors, we study to understand the culture in which we are situated and learn to speak the language (the idiom) of the people into whose midst we have been sent, greatly desiring them to understand the message in their own context but without the message itself being distorted or twisted.

To live as ambassadors in the post-Christian era, therefore, will entail cultivating communities whose life together makes the presence of God imaginable again: worship that orients hearts toward heaven, catechesis that trains the imagination to see God's hand in ordinary things, and mission that displays Christ not as an accessory to human fulfillment but as Lord of all, and relevant to all.[25]

Proposition #3: For our People to Live Faithfully as Ambassadors in the Post-Christendom World, the Church must help them Overcome the False Secular/Sacred Divide

Perhaps we do not yet fully know or cannot anticipate the blessings that God is planning to bring to his church and through his church to the world by allowing Christendom to fall. But we know that it is always God's purpose to bring about good for his people. Our confidence in God allows

---

[23] Bruegemann, 10.
[24] Frost & Hirsch, 30.
[25] In this sense we might think of the parish as being like an embassy – an outpost of God's kingdom planted within a foreign land. The embassy is a place for ambassadors to "come home" and be reminded of who they are as a people.

us to recognize the reality of being called to minister within the Negative World and, rather than panic or despair, wonder at how he is at work in these circumstances to advance his mission, and to usher in his kingdom.

Consider, for example, that in the mindset of the ancient Israelite it sometimes seemed as though God's Kingdom, his place … the domain over which he reigned as God, didn't extend much beyond that of the Promised Land. "It was commonly believed in the ancient near east that there was a close link between a God and his city. Sometimes this link was assumed for a whole country, but usually it did not go further."[26]

It was during their experience of exile, and after it, that God's people Israel came to a more profound understanding that there is but one God and that the other gods are nothing and that God is the creator of heaven and earth and that heaven and earth are his temple, and that God holds the nations in his hands and moves kings by his sovereign power – and all of this they came to understand in exile, as they experienced his presence in Babylon.

Though we do not suffer under the delusion that our God is geographically bound to a particular hill or land, perhaps we have made the mistake of preaching, teaching, and living as though our faith is only relevant to certain spheres of life but not to others. When we teach our people to regard what we do, as clergy, or what our missionaries do in some other country, as being somehow a more holy or religious vocation than that of the plumber, accountant, or teacher – and that our work as "full time" Christian ministers is "Christian ministry" in a way that theirs is not, we are embracing a false sacred/secular divide and this will be counter-productive to mission in this season.

A man named Robert Banks wrote a book called *Redeeming the Routine* and in it he lays out 10 ways in which he sees this dualistic gap being manifest. I will read only a few:

1. Few of us apply or know how to apply our belief to our work, or lack of work.
2. We only make minimal connections between our faith and our spare time activities.
3. We have little sense of a Christian approach to regular activities like domestic chores.
4. Our everyday attitudes are partly shaped by the dominant values of our society.
5. Many of our spiritual difficulties stem from the daily pressure we experience such as lack of time, exhaustion, family pressures.
6. Our everyday concerns received little attention in the church.
7. Only occasionally do professional theologians address routine activities.
8. When addressed, everyday issues tend to be approached to theoretically.
9. Only a minority of Christians read religious books or attend to theological courses.
10. Most churchgoers reject the idea of a gap between their beliefs and their ways of life.[27]

All that he is saying underscores the false dichotomy of a sacred/secular divide.

---

[26] Paas, 137.
[27] Robert Banks, *Redeeming the Routine: Bringing Theology to Life*, 50-65.

In another text, William Diehl writes of his experience as a Christian whose vocation was that of a sales manager for a major corporation. Clearly he thought of himself as being called to be a witness within the workplace, but he lamented that his clergy reinforced the false dichotomy of a sacred/secular divide. Here is a long quote in which he speaks to his experience (how many of our own people might say the same?):

> In the almost 30 years of my professional career, my church has never once suggested that there be any type of accounting of my on-the-job ministry to others. My church has never once offered to improve those skills which could make me a better minister, nor has it ever asked if I needed any kind of support in what I was doing. There has never been an inquiry into the types of ethical decisions I must face, or whether I seek to communicate the faith to my coworkers. *I have never been in a congregation where there was any type of specific public affirmation of a ministry in my career. In short I must conclude that my church really doesn't have the least interest whether or how I minister in my daily work*.[28]

In the past year or so I became aware of a ministry called "Made to Flourish" and I've read some of the books that they have produced and attended a couple of seminars which they sponsored.[29] At St. Mark's we are now giving serious consideration to answering a question that, quite frankly, had not occurred to me until interacting with Made to Flourish. The question which they suggest we need to ask ourselves is no so much "How well did we do on Sunday?" but "How well are our people doing on Monday?". These questions push us to regard the parish's primary mission field as being in the workplaces of the parishioner.

We are beginning to make it a priority, in our preaching and teaching, to help parishioners recognize the false dichotomy of dividing their lives into sacred or secular. In 1874 Charles Spurgeon wrote:

> To a man who lives unto God nothing is secular, everything is sacred. He puts on his workday garment and it is a vestment to him … he goes forth to his labor, and therein exercises the office of the priesthood … He lives and moves in the divine presence. To draw a hard and fast line and say. "This is sacred, and this is secular," is, to my mind, diametrically opposed to the teaching of Christ and the spirit of the gospel.[30]

Exiles may be so apart from their own choice, but to be an ambassador is an identity full of purpose and with intention. A Christian carpenter, lawyer, or plumber's vocation as such is a Christian ministry and it is within those varied workplaces and vocations that each has received a calling from God that is no less holy or significant as those called to holy orders.

---

[28] William Diehl, *Christianity and Real Life*, v-vi, quoted in Frost & Hirsch, 37 (emphasis mine).
[29] They state their mission as being to "empower *pastors* and their *churches* to integrate faith, work, and economic wisdom for the flourishing of their *communities*."
[30] As quoted in Tom Nelson, *The Flourishing Pastor: Recovering the Lost Art of Shepherd Leadership* (Downers Grove: IVP, 2021), 77-78.

As such, we as pastors need to help our people see the holiness and significance of their work, and help them to joyfully and intentionally embrace their calling to bear witness to the Kingdom of their citizenship – winsomely, authentically, humbly, and consistently.

> Every Monday morning they arrive at a job, it is infused with profound eternal significance. Let us help our congregants to grasp just how much God cares about their work. Let us equip those entrusted to our care to see their work as God sees it. Let us help them withstand the sinful gravitational tug toward work idolatry and work slothfulness. Let us come alongside our church members and help them discover what faithful vocational stewardship looks like. Let us show our congregants that their work and workplace are primary places for their spiritual formation and gospel mission.[31]

To do this well, we shall have to cultivate our own cultural intelligence. "In order to minister God's Word, pastor need to read not only the Bible but also the world in which God's Word is addressed, the world in which God's Word is to take root and be applied."[32]

Cultural intelligence means not only understanding the times in which we are living, but also keeping an eye on the horizon – looking for what is headed our way.[33]

I'm not an ice hockey fan, but it is my understanding that one of Wayne Gretzky's great skills was that he skated not to where the puck was on the ice, but to where it was headed. Pastors "are wise to skate toward where the cultural puck is going."[34]

Our Ordinal speaks to this aspect of the priest's calling in the opening paragraph of the presbyter's exhortation, when we are reminded of our "office and charge" to be Watchmen with the duty to premonish those in our care. To "premonish" means to warn ahead of time. It means to look for emerging trends, be they ever so incremental.[35]

How else will we ourselves be able to be "in the world but not of the world" (Jn 17), and train our people to be the same?

---

[31] *Ibid.*, 179.
[32] As Kevin Vanhoozer wrote: "Here I am thinking not of the natural but the human world, the everyday world of human culture: all the things that humans have made and do together. Culture is the world of meaning in which a people dwell, a world presented in various works of meaning (books, films, paintings, ads, songs, fashion …) that communicate a society's beliefs and values. In short: a culture is a society's software, a program for cultivating humanity and shaping its freedom." Vanhoozer, 116.
[33] "'Leadership is an art, something to be learned over time, not simply by reading books. Leadership is more tribal than scientific, more a weaving of relationships than an amassing of information.' One of the most important skills of shepherding leadership is insightful navigation of the broader contours of contemporary culture." Nelson, 123.
[34] *Ibid.*, 123.
[35] "The purpose of cultural literacy is to achieve understanding, and we need rightly to understand what is happening in order to know how those whose citizenship is in heaven ought rightly to respond." Vanhoozer, 117.

Perhaps you have heard the story of the two fish who were swimming towards one another in a river, and as they passed one said to the other: "Hey Bob, how's the water up there?", to which the other fish answered: "Water? What's water?"

The anecdote reminds us that we often live immersed in our cultural environment without realizing how deeply it influences our thoughts and desires. Pastors must help people become aware of this "water" – the unseen assumptions and values of the world – so that they can live faithfully within it without being formed by it.[36]

> The more one has been educated within the perspective of secularism, the more important it is to think about the assumptions underlying that education from a biblical perspective. The more one is engaging with others at the level of ideas and how these shape behavior, the more important it is to understand those ideas. (…) if we are to love God with our minds, the first duty of a Christian is to be attentive and aware of the cultural stories around us that carry dangerous half-truths or falsehoods destructive to human flourishing.[37]

What are we to do?

When the prophet Jeremiah wrote to the exiles in Babylon, his message was: *"Build houses and live in them; plant gardens and eat their produce… seek the welfare of the city where I have sent you into exile"* (Jer. 29:5, 7). God's command was not to despair but to dwell – not to curse Babylon, but to bear witness within it. To do this well we shall have to be on guard against three errors (temptations) that attend an exilic condition:

1. Assimilation, by means of (wittingly or unwittingly) accommodating culture such that we lose our distinctiveness
2. Withdraw or retreat in which we so distance ourselves that we lose our witness
3. War, embracing a "winners take all" mentality "rather than embracing a sacrificial kingdom posture"

If we are going to avoid these errors (monastic retreat, cozy cultural accommodation, or that of the cultural warrior), what *are* we to pursue?[38]

---

[36] "Keep awake and pray" (Mk 14:38), Jesus instructed his disciples. Wakeful *and prayerful*. To be awake is to live in a state of cultural awareness but to this must be added prayer, which will focus "our attention on the presence and activity of God, and on God's purpose for our world." *Ibid.*, 117-118.

[37] Williams, 157.

[38] An important related concern regards power or influence. I am in agreement with those who anticipate that the post-Christendom era will result in the Church becoming increasingly marginalized. Davis and Graham are helpful: "We are to seek the good of our cities, and this can be done without being at the table of influence. God told the Israelite exiles through Jeremiah that they were to seek the good of their new cities from the margins of power. The margins of power may not be attractive or comfortable, but we take heart in the fact that God used Christians mightily in the early church in that context. And he is still doing that today in the global east and South. We can be the city on the hill without being on Capitol Hill. We can be salt without being in power. Whatever happens to the

Proposition #4: One Way to Conceive of our Missional Strategy is that of Cultivating Ministries of "Faithful Presence" Amongst Parishioners[39]

In his book *To Change the World: The Irony, Tragedy, and Possibility of Christianity in the Late Modern World,* James Davison Hunter describes the faithful presence approach in this way:

> I would suggest that a theology of faithful presence first calls Christians to attend to the people and places they experience directly. It is not that believers should be disconnected from, or avoid responsibility for, people and places across the globe. Far from it. Christians are called to "go into all the world", after all and to carry the good news in word and deed that God's Kingdom has come. But with that said, the call of faithful presence gives priority to what is right in front of us – the community, the neighborhood, and the city, and the people for which they are constructed.[40]

The Church of England's concept of a parish is that of a particular geographical area within the ministerial orbit of a local priest and congregation. When one beats the bounds on Rogation Sunday, the procession is not just around the church yard but rather the entire neighborhood encompassed within the parish. We've lost something of that sense of being situated within a particular place, for which we have responsibility. Our parishioners drive from afar, passing many churches on their way – and likewise many of our neighbors who attend church, get into their cars and drive past us on their way to some other place.

My point is this: just as the old parish system invited the local priest to have some sense of "ownership" of those within his immediate environs, we would do well to help our people hear God's calling to what Hunter has just called "the people and places they experience directly."

What this means is that "a primary work of the church is the church at work", which is to say – our people in their vocations, their workplaces.[41]

Our goal should be to disciple those committed to our care such that they go out and faithfully lies their lives in the world, and under the Lordship of Christ. This idea of cultivating ministries of "faithful presence" is built upon thinking of the church in diaspora – scattered – and thus emphasizes the need for all believers to flourish as faithful disciples wherever it is God has situated them.

The diaspora refers to what happened when the early Church came into a time of intense persecution, and was scattered to many lands and nations. Rather than having structures and

---

culture in the United states, the Kingdom of God will be fine." Jim Davis and Michael Graham, *The Great Dechurching: Who's Leaving, Why Are They Going, and What Will it Take to Bring Them Back?* (Grand Rapids: Zondervan, 2023), 220.

[39] Nelson, 130.

[40] James Davison Hunter, *To Change the World: The Irony, Tragedy, and Possibility of Christianity in the Late Modern World* (Oxford: OUP, 2010), 253.

[41] Nelson, 132.

safety, the church wasn't some place to go to, but was people living in a non-Christian world in a Christian way: sharing the gospel, loving the lost, caring for the needy.[42]

> In many ways our 21st century is rather similar to the very pluralistic 1st century, when the church flourished and the gospel spread throughout the Roman world. In our late modern world, when the exclusive truth claims we proclaim are harder for many to hear, the good deeds we do in the service of our fellow human beings speak loudly. Our call as church leaders is to make disciples, to care for the poor, be a voice for the marginalized, seek justice for the oppressed, do good work, and proclaim with words and deeds the gospel before watching world – a world that is asking not primarily is Christianity true, but is it good?[43]

Too often we are far too inwardly oriented, and our missionary strategy becomes recruiting "the people of God to use some of their leisure time to join the missionary initiatives of church-paid workers."[44] That orientation is a manifestation of the secular/sacred divide which we need to overcome!

> God has so designed the church that faithful believers, scattered throughout society in all kinds of workplaces, neighborhoods, and communities, are on the frontline of missionary encounter. They do not need to "go" somewhere else to be missionally fruitful; they need to "go" into these places under the lordship of Jesus Christ. Many church leaders spend a lot of time wondering how to reach "a secular society" and a lot of energy trying to start programs and initiatives, yet they fail to see that their congregations are already perfectly placed to reach it, most of them in places that a church leader could never reach or be credible in. What these believers need is church leaders' energetic investment in biblical, theological, and missiological training to help them follow Jesus in the whole of their lives.[45]

---

[42] I am not able to develop this thought here, but in our current situation we do seem to have more in common with the Early Church (culturally) than we do with our more immediate forebearers (who operated in a Christendom context). Numerous authors are writing about this. I'll give just one example: "The early church existed in the margins of society and endured tremendous waves of persecution. Christians were some of the only people to stay in cities devastated by deadly plagues. The early church treated women with a dignity that was radically countercultural for the that time. The church leaned into the challenges of their ethnic, socioeconomic, and cultural differences to create a curious community.

At the corporate level, Christianity in the West will have to recapture many facets of this kind of Christianity that exist at the bottom of the power pyramid. Secularism will come to wash over the West in both its left and right manifestations, and Christians who wish to remain faithful will seek alliances with neither. These things will leave us ministering from a place of increasing vulnerability and declining power. However … an increased cost of discipleship sometimes accelerates the fruitfulness and plausibility of the gospel." Davis and Graham, 193.

[43] *Ibid.*, 127.

[44] *Ibid.*, 132.

[45] Williams, 132.

And so what might change if we were to begin to think about *Monday* as being the day on which the missionary activity of our parish began each week?

Proposition #5: The Catechesis of Laity and Formation of Clergy Must Equip Them for Ministry in the Negative World of Post-Christendom

What might this look like in terms of the laity? We would reimagine our parishes as being sending churches … sending our people as missions-minded ambassadors for Christ into: the marketplace, the education sector, retirement homes, every sector of life. We would thus pour ourselves into helping them grow in their ability to "read and apply the Scripture amid ordinary life so they can grow to be the best ambassador in their context."[46]

We would push back against the secular/sacred divide by publicly commissioning and praying over them, finding ways in which they can tell their workplace stories to the congregation (stories of struggle and of success), and we would help them to ask good questions, to exegete cultural practices, and to love their neighbor through the cultivation of hospitality at their tables, and the goodness of plain old friendship.[47]

What might this look like in terms of the Clergy? We might rethink our approach to the formation of our future clergy, as well as the ongoing education and formation of current clergy, so as to accommodate the realities of the Negative World in which they are or will be pastoring.

> We need to orient (the clergy) toward the communal witness of the gathered community within its surrounding city or town and toward fostering a disciple-making culture that equips believers for whole-life mission. Disciple-making is inherently relational and time-consuming. It cannot be achieved through a twenty-minute sermon once a week.[48]

Pastors need to embrace a calling as leaders of missional communities rather than managers of religious organizations. In the Christendom model (under which many of us are still operating),

---

[46] *Ibid.*, 133.

[47] "The American church today is at a crossroads. While the Kingdom of God will go on, its future in this country is not certain. The first path at this crossroads is the path of fighting for power and influence in society. If we choose this path, we put our supreme hopes in political parties and talk news personalities. We show our disdain for the culture we live in on social media. We make the walls between the world and the church as high as possible, shielding us from the world's influence. We compromise our doctrines and do gymnastics with the Bible to maintain some semblance of a following. We live in the past. We live in denial. This path will diminish our gospel witness, and it will relegate the church to inevitable irrelevance for generations.

The second path is to embrace our position as exiles, exercising our influence from the margins of power instead of its seat. It will require a hard look at our churches and church leaders to make sure we are embodying a Christlike vision of mission built out of confession. It will mean taking a hard look at how we interact with the world around us and those under the same roof. It will require continual filling with the Holy Spirit and constant prayer. It will require humble hearts. But this is the path that will lead to the flourishing of the church, its members being built up, and Jesus being glorified in our country and time. We believe there is hope." Davis and Graham, 236-237.

[48] *Ibid.*, 109.

the Rector focuses on the cultivation of the congregation's personal piety, on preaching/teaching orthodox doctrine, and on pastoral care (especially in moments of crisis or loss).[49]

And it goes without saying that our institutions of theological education are likewise focused upon the cultivation of those skills.

Williams writes that:

> In the West, the curriculum for pastors in training is dominated by biblical studies, systematic theology, and church history. Together, these account for around 70% of most programs. Almost none of this content will develop any sustained reflection on mission, contemporary culture, or the workplace (though it could).
>
> A further 10 to 15 percent of courses focus on the specific applied areas of preaching, worship, and pastoral care, and another 10 percent of courses are designed to give direct experience of church-based practice and to test whether a candidate is ready to "be called." This leaves precious little space for courses focused on the missional challenges of the West, on equipping for cross-cultural mission, or on developing the leadership skills needed to communicate vision, think strategically, make disciples, delegate responsibility, and organize and build effective teams.[50]

As a result, many of "our theological schools prepare church leaders to fill pastoral positions in churches that are assumed to exist and to preach to people who are already converted and who live in societies that are presumed culturally Christian."[51] That is a great model for training men to become experts in "maintenance mode", but this is not a strong model to grow healthy parishes in the culture in which we are actually serving.

Our clergy formation should take into account not only the new and varied challenges of post-Christendom, *but also the opportunities before us* and should thus endeavor to cultivate missional church-planting pastors and who are adept at discipling believers to inhabit their vocations faithfully within the world, rejecting the distorted theology of a sacred/secular divide so as to embody a *faithful presence* in every sphere of life.[52]

VII. Conclusion

---

[49] These are good and necessary pastoral duties, but we need to be on guard against slipping into "maintenance mode", a precursor to decline.
[50] Williams, 112.
[51] *Ibid.*, 39-40.
[52] "For those feeling somewhat traumatized by these changes, we need to ask ourselves some tough questions: Have we lost our nerve? Are we confident that the gospel is the very power of God for the salvation of all who believe? Is God sovereign in Babylon or only in Jerusalem? Is Jesus Lord in the world or only in the church? The condition of exile presents us with powerful temptations. Are we ready to meet these with faith and serve the purposes of God in our generation?" *Ibid.*, 39-40.

As we think about these things – about how we are to form both clergy and laity for faithfulness in a post-Christendom world – let us not lose hope, nor become gloomy in any way.

Perhaps you will recall hearing what Cardinal Francis George said to a group of priests a number of years ago: "I expected to die in bed, my successor will die in prison and his successor will die a martyr in the public square." But what is often omitted is what he said next: "(But) his successor will pick up the shards of a ruined society and slowly help rebuild civilization, as the church has done so often in human history."[53]

To that end, I want to leave you with this word of encouragement: the challenges that we are facing are not outside of God's providence and neither should we waver in our confidence in his sovereign power, his wise plan, and in the power of the gospel. As we have already noted, pastors are called to "seek for Christ's sheep that are dispersed abroad, and for his children who are in the midst of this naughty world" and thus our focus must not only be upon the church *gathered* but also upon preparing our people to live as the church *scattered*.[54]

Like Israel in exile, or the early Church in her diaspora, the people of God are being sent into an increasingly foreign land. Our calling is to learn to *be* the Church within that context.

God is as sovereign in Babylon as he is in Jerusalem.

The story of the Church has always been one of victory after apparent defeat, of light (eventually) overcoming the darkness, and of God gathering to himself a people from every generation through the faithful presence of his people in hostile lands.

By God's grace and the strength that he provides, let us press on to meet the challenges of our day, prayerfully considering how to cultivate missional communities and trusting the results to him, and for his glory.

Respectfully submitted,
J. Patterson

Reports from Non-Elective Committees

Report on Memorials

Dear Brothers and Sisters:

[53] https://www.ncregister.com/blog/cardinal-george-the-myth-and-reality-of-ill-die-in-my-bed
[54] BCP 1928, 540.

The Committee on Memorials serves the Council and the Diocese by collecting memorials of notable saints departed since the last meeting of the Council. The memorials listed below have been submitted this year.

Bishop Leonard Wayne Riches, Sr., a beloved spiritual leader, scholar, and advocate for traditional Anglicanism, was born on March 21, 1939, in Philadelphia, Pennsylvania, to A. Wayne and Enola (Gilbert) Riches. He passed away on December 29, 2024, in Doylestown, Pennsylvania. Riches is known for his extraordinary leadership in revitalizing the Reformed Episcopal Church (REC), renewing traditional Anglicanism, and being an integral part of establishing the Anglican Church in North America.

He graduated cum laude from Princeton University in 1961 with a Bachelor of Arts in English Literature. He then earned a Master of Divinity from the Theological Seminary of the Reformed Episcopal Church (now Reformed Episcopal Seminary) in 1964. Riches pursued further graduate studies toward a Master of Sacred Theology at the Lutheran Theological Seminary at Philadelphia (now United Lutheran Seminary). He was awarded honorary Doctor of Divinity degrees by the Reformed Episcopal Seminary in 1976 and by Cranmer Theological House in 1997.

Riches was baptized at St. Bartholomew's Episcopal Church in Philadelphia. In 1946, his family joined the Reformed Episcopal Church, first worshipping at Memorial Church of Our Redeemer, a Reformed Episcopal congregation in Philadelphia. They later became members of Calvary Reformed Episcopal Church under the leadership of William H. S. Jerdan, who, like Riches, became a Presiding Bishop of the REC.

Riches was ordained as a deacon in 1964 and as a presbyter in 1965 by Bishop Howard David Higgins. Riches served as rector for three REC parishes: St. Luke's Church in Philadelphia, First Reformed Episcopal Church in New York, and St. Mark's Church in Jenkintown, Pennsylvania.

Riches married Barbara Martin, a fellow graduate of Reformed Episcopal Seminary, in 1964. Together, they had two sons, Leonard, Jr. and Jonathan, and were proud grandparents to four grandchildren, representing the fourth generation of Reformed Episcopalians in the Riches family. Riches was a teacher, professor, mentor, pastor, and bishop. He started teaching at Reformed Episcopal Seminary in 1965 as a lecturer and later became Professor of Liturgics and Theology. He was the seminary's president from 1982 to 1990 and 1995 to 1998. Upon retiring in 2015 after 50 years of service, he was named Professor Emeritus of Liturgics and Theology. He also held visiting professorships at Cranmer Theological House and Sangre de Cristo Seminary in Westcliffe, Colorado. Riches was proud that his son Jonathan completed a Ph.D. in liturgics and served the seminary for 25 years, enhancing his legacy by achieving full accreditation in 2013 and introducing a Master of Arts degree along with other programs.

In 1974, Riches was elected bishop of the Diocese of the Northeast and Mid-Atlantic and was consecrated in June 1975 at the First Reformed Episcopal Church in New York. He served as Assistant Bishop, Bishop Coadjutor, and later Bishop Ordinary of the Diocese from 1984 until November 2008. He served as Presiding Bishop of the entire denomination from 1996 to 2014. He helped the Reformed Episcopal Church grow and reunite with other traditional Anglicans. Riches was Moderator of the Federation of the Anglican Churches in the Americas from January 2006 to April 2008 and worked with the Common Cause Partners, helping to lead

the formation of the Anglican Church in North America (ACNA) in June 2009, contributing to the Anglican realignment movement in the United States.

Riches served as the most senior bishop in the ACNA, installing the first Archbishop Robert W. Duncan. Archbishop Duncan said:

"Without the commitment and statesmanship of Presiding Bishop Leonard Riches, it is hard to imagine how the Anglican Church in North America could ever have come together. His wisdom and presence were an abiding gift to me personally and to the whole movement that was the Common Cause Partnership of orthodox Anglican fragments, a movement that is now a growing and united Church of some thirty dioceses and more than 120,000 believers whose mission is to reach North America with the transforming love of Jesus Christ, recognized and in Communion with 60 million Anglicans worldwide."

Bishop Leonard W. Riches, Sr.'s legacy is marked by his steadfast commitment to the principles of traditional Anglicanism, his love and compassion in the spirit of Jesus Christ, his pivotal leadership in Anglican realignment, and his dedication to theological education.

He is survived by his wife, Barbara, of Pipersville, PA; his sons Leonard, Jr. (Cecilia) of Florissant, CO., and Jonathan (Beth) of Horsham, PA; his daughter-in-law Corinna; his brother Ron (Carol) of Sparta, NJ; his grandchildren Leonard III (Devan), Sam (Rebecca), Allison, and Anna; his two great-grandchildren Nolan and Luca; his nephew David; and his nieces Jennifer (Chris) and Alice (George) and all their children; Catherine, Jocelyn, Kelly, David, Jr., Charlotte, and Penelope.

Riches deeply loved his family, the church, and all God's creatures. Fondly called the St. Francis of Four Brooks, he cherished his life in this area of Tinicum, Upper Bucks County, where he cared for numerous animals, including rehabilitated wildlife.

Florence Miller - On May 9, 2025 I, accompanied by Bishop and Mrs. Gillin, attended the funeral service for Mrs. Florence MIller at St. Mark's REC, Rydal, PA. Florence, the wife of Captain Bob Miller, passed into glory on Sunday, May 4, 2025. Both have been longtime members of St. Mark's, and Cpt. Miller remains a fellow servant on our NEMA Standing Committee.

Mrs. Elsie Weiss, mother of Carol Weiss Riches and mother-in-law to Mr. Ron Riches. Elsie was just shy of 103 years old and labored for God as his faithful soldier and servant. We are still reaping the fruits of her labors.

We thank God for these His children who have been a blessing to His Church for so many years.

Respectfully submitted,
The Rev. David A. France, Chairman

Report of the Board of Examining Chaplains

The Board of Examining Chaplains is tasked with evaluating the fitness of candidates for ordination to the Diaconate and/or the Presbyterate, for being set apart as Deaconess, or for

transfer of orders into this Diocese. Upon completing evaluation of paperwork, written examination, and an interview, which most recently we have conducted exclusively via Zoom; we must discern either to 'recommend' the candidate at hand or to 'not recommend' that person to the Bishop. In 2025 we consisted of The Very Rev. Eric Jorgensen, The Very Rev. Eduardo Andrade, and myself, with Bishop Jenkins in attendance ex officio. I am grateful for the opportunity to have worked with these godly men, and I offer praise to the Lord for the work we accomplished together this year!

Following is a list of examinations conducted, ordered chronologically:

Mr. Stephen Atchison	Presbyterate	Feb. 21st, 2025	-Recom'd
Mrs. Nikiru Menakaya	The Order of Deaconesses	Sept. 4th, 2025	-Recom'd

Following is a List of current Postulants, ordered alphabetically:

Dr. Joshua Arp Grace, (Scranton), PA
Mr. Keith Beardsworth, St. Matthew's, PA
Mr. Timothy Meadows, St. Alban's, NY
Dr. Calhoun (John) Parks, Emmanuel, PA
Mr. Matthew Trail, St. Steven's, MD

There are some additional names floating in the margins that will receive an update in status, Lord willing, when the air of recent events becomes clearer. In closing, I would urge the council's fervent prayers for the Bishop and chaplains, all candidates, postulants, transfers, and those potential: that there would be faithful workers raised up, strong in Christ Jesus for the harvest of the Lord and the cure of souls! I would also like to commend all the candidates on their hard work, and often great patience in enduring the rigors of the process. Let His name be praised forever. Amen!

Respectfully Submitted,
The Rev'd Justin Forsberg, *Chairman*

The report was received.

Report for the Committee on Young People's Work

I am delighted to report that the Committee on Young People's Work (COYPW) has continued its regular regimen of retreats. Last year, the committee sponsored a week-long summer camp for grades 2-6 and 7-12 (running concurrently) and winter camp on Valentine's weekend for students in middle and high school. All events were held on the grounds of Rock Mountain Bible Camp whose staff has proved, over many years, to be helpful allies in carrying out our programs.

The winter retreat was well-attended by thirty teenagers who were taught by the Very Reverend Jason Holloway. Lessons were centered on the topic "Life from the Wilderness". Over the course of four studies, students examined the role and picture of the wilderness from both

testaments, spending time especially on Israel's sojourn and Jesus' fasting. The COYPW thanks Dean Holloway for all of his efforts.

At summer camp, we had the privilege of exploring J.R.R. Tolkien's masterpiece, the *Lord of the Rings*. Our theme was "the Gospel in Middle Earth". The Reverend Mike Blitz spoke to our older campers. Fr. Mike is very gifted at weaving narration with video clips and did a masterful job presenting a good number of themes. We were also blessed to have the Reverend Jared McNabb speak to our younger students. Jared is a pastor in the CREC, and a long-time friend of Fr. Ricky McCarl, as well as a dear friend to me-albeit for a shorter amount of time. He and his family were a true blessing to our retreat.

In the coming year, we have retreats again planned for Valentine's weekend for middle/high school students (winter camp) and a summer camp planned for grades 2-12 at the end of July. At winter camp, the theme will be "The Greatest of these is Love" and will explore Faith, Hope, and Charity as gifts and virtues. We are still seeking a speaker for this event. If this topic interests you, please contact Billy Jenkins at wjenkins@loyola.edu. Likewise, for summer camp, we are still in need of two speakers. We are hoping to explore the book of Job throughout the week. If you think you would enjoy speaking on this topic and would delight in being around a great group of kids in the mountains for a week, here's your opportunity! Again, please see Billy for more information.

As always, we welcome students from any background to our camps and are always happy to have new counselors. We cannot run these programs without our tremendous staff of dedicated and caring volunteers. If you think God is leading you in this direction, please reach out at the above email address. You will not regret spending a week at camp!

Finally, allow me to thank those who work so tirelessly to make these camps a success: Allison Gillespie-Jenkins, Jason Holloway, Alena Beeman, and Mike Laur as well as all of the staff volunteers too numerous to mention, you are a gift to so many children and, I have no doubt, pleasing to the Lord in your service to him and his church.

Respectfully submitted,
Fr. Billy Jenkins

The report was received.

Report of the Committee for Evangelism, Church Growth, and Development

To the 145th Council of the Diocese of the Northeast & Mid-Atlantic of the Reformed Episcopal Church:

> *Unless the LORD builds the house, those who build it labor in vain.*
> *Unless the LORD watches over the city, the watchman stays awake in vain.*
> *It is in vain that you rise up early and go late to rest, eating the bread of anxious toil;*
> *for he gives to his beloved sleep* (Ps 127:1-2).

1. Our Purpose. The purpose of this committee is to offer assistance, advice, and encouragement to diocesan clergy and laity who desire to see their parishes or missions grow, as well as to assist those who are called to the important work of church planting.

2. A Sampling of Works-in-Progress. Looking back over this past year, there are a few works-in-progress to report upon (and doubtless there are others of which I am not aware):



English as a Second Language Ministry at St. Luke's (PA) – This ministry began as an effort to reach out to the neighborhood around St. Luke's. Chris and Naomi Morris (parishioners at nearby St. Mark's REC) lead this ministry, assisted by volunteers from St. Mark's and St. Luke's. Located in the Mayfair section of Northeast Philadelphia, the students are immigrants, mostly from South America.

Chris sends out a weekly email update and would be happy to add you to the list if you are interested (to receive them, write him: cnmorris5@verizon.net). In September he wrote the following in one of his updates:

> *Some remarkable events happened last Saturday, after the classes were over. One student stayed behind and asked Naomi "How can a person go to heaven?" "What is a spirit?" He is taking a class at his church, but not getting very good answers. When he found out that Naomi has a degree in Bible, he started asking her theological questions.*
>
> *Another student stayed behind to review how to say the Lord's Prayer in English. This involved explaining what 16th-century thee's and thou's mean. What does "hallowed" mean? What are "trespasses?" It can get complicated.*
>
> *Another student went up to the sanctuary, as he does after most classes, to kneel at the altar and pray.*
>
> *These classes provide a language service for the student immigrants. But the classes are also a means of grace to the students, as they work their ways through very unpredictable conditions in America.*

Chris has also provided the following update: "In early 2022 St. Luke's Bp. Hoffman REC church started giving free English classes. Located in the Mayfair section of Northeast Philadelphia, the students are immigrants, mostly from South America.

The classes grew from fewer than 10 students, to an average of nearly 40 students every week in 2024. Over 500 students have registered since 2022. They come from the local neighborhood, with many of them walking to the classes. The students are adults who came from as far away as Africa, and speak at least six different languages. (In 2025, attendance dropped by about half. So

far we have had 60 registrations in 2025. Although students are fewer, the esprit de corps among them is stronger.)

These students are already inside the church at St. Luke's, and are a great, untapped missional opportunity for the REC. The REC now has a Spanish version of the prayerbook, created for REC churches in Cuba. This would be perfect for the majority of our students. We are grateful for the constant support of St. Luke's parishioners, and of St. Marks's for most of the volunteer teachers.

The Lord be with you. 主與你同在。
And with thy spirit. 也與你的靈同在。
Lift up your hearts. 敞開你們的心扉。
We lift them up unto the Lord. 我們向主敞開心扉。

Please uphold these English Academy students and teachers in your prayers throughout 2026.

Chinese Mission (Rydal, PA) – This church-plant initiative began just over 2 years ago. This small ministry continues to grow. There about 30 adults and children who regularly attend Sunday worship at St. Mark's Church. During the first year we had an afternoon service each Sunday that was in Chinese, but about a year ago we switched to having just one service (Sunday 10am) in which both English and Chinese worshippers gather together. The service is in English, with Chinese translation and a bulletin in Chinese. Our hope is to see this core group continue to grow, and eventually become a church plant in the diocese. Our greatest need is for an Anglican church-planting pastor with Chinese and English language fluency.



Good Shepherd RE Mission (Harrisburg, PA) is a growing church plant under the leadership of Fr. R. McCarl (Vicar). In January 2025 Good Shepherd Anglican Mission moved into its new home (pictured on the right), the former St. Matthias Lutheran Church, and began a number of outreach efforts in the community. Good Shepherd has grown from a small Mission parish with an average Sunday attendance of 11 to an average Sunday attendance of 60 in five years. Currently Good Shepherd is the only classical Anglican presence in the lower Susquehanna region, but we do have plans for further growth in the future.



Grace Anglican RE Mission (Scranton, PA) is a mission of the diocese that has been experiencing revitalization and steady growth. This past month they hosted their 5th theological conference. This year's title was "Generational Wealth: Preparing Heirs for the Unexpected Journey." This is an excellent example of a mission work that is actively seeking to engage their community.

Church of the Atonement (Philadelphia, PA) – The Vicar, Rev. Jason Holloway reports a growing ASA, and a waiting list for their popular after school program. Please continue to pray

for this important outreach as they do have hurdles ahead in terms of City Regs with the after school work.

3. Church Plant Possibilities

Brunswick, MD - A group of five families about 1 ½ hours west of Baltimore, have contacted NEMA for assistance with a Church plant. At least 2 of the five families are confirmed Reformed Episcopalians with a history at in the Diocese of Central States. Looking to begin a work that is closer to home for all of them, Bp. Jenkins is working in conjunction with Bp. Peter Manto, as this may fall under the purview of his diocese.

Williamsport, PA – This group of families has undergone some turnover in the last 6 months, but are still expressing an interest in establishing an Anglican testimony here. Rev. Lovell and McCarl have been advising this fledgling work.

Lancaster, PA – In August of 2025 the fall semester at Lancaster Bible Colle began with a brand new Anglican campus ministry called "Roots of Revival." The students involved are interested in turning this into a new parish and on the 8th of October Fr. Ricky McCarl along with Deacon Kevin Murphy met with these students and a number of interested people from the wider Lancaster County community to discuss the possibility of a church plant in the community. It is hoped that worship services will begin as soon as Advent. Please pray for this endeavor as we search for a location for this small Anglican community to meet.

4. Concluding Encouragement

I urge Rectors and Vicars to prayerfully discern how to become more intentional and proactive in their efforts to reach the unchurched and the dechurched. We are called not only to warmly receive visitors and to evangelize the lost, but also to seek those who have wandered from the fold. The Ordinal charges every presbyter to:

> *seek for Christ's sheep that are dispersed abroad, and for his children who are in the midst of this naughty world, that they may be saved through Christ for ever.*

How? Experience tells us that most who come to church do so because someone invited them personally. Yet for many people whom we hope to reach, an invitation to Sunday worship may not be the best first step. Why not prayerfully consider establishing a *front-porch ministry*, which is to say: a gracious threshold between the wider culture and the Church – a place where people can belong before they believe?

It may be that for many parishes, such liminal spaces are best cultivated in the homes of parishioners, where our friends and neighbors experience the (increasingly lost) art of hospitality at an unhurried table. In an age marked by loneliness and fragmentation, such hospitality may become a means by which hearts are softened to the gospel and lives are drawn once more toward Christ and His Church.

Please pray for the revitalization of the parishes of our diocese, for fruitful evangelism, for the steady growth of missions, and for God to raise up church planters to establish new works here.

Please also prayerfully consider how the Lord may be calling ***you*** to engage in this important and urgently needed work. Please do not hesitate to be in touch if there is anything that I or any committee member can do to encourage or support you.

For Perseverance.

> O Lord our God, whose promises are true, be gracious to the work of Thy hands, and grant to us Thy servants a steady perseverance in doing Thy will, that in our days the people which serveth Thee may grow both in number and in grace, through Jesus Christ our Lord. Amen. (*Gelasian Sacramentary*)

Respectfully submitted,
J. Patterson, *Chairman*

Report of the Committee on the State of the Diocese

Dear Brethren,

All but six of the total twenty-three NEMA parishes participated in the survey. This report is a compilation of the statistics submitted by those parishes.

In an attempt to make the collection and reporting process more convenient and efficient, a Microsoft Excel spreadsheet and the instructions for its use were made available on the NEMA website in February 2025. The spreadsheet is designed for ease of use by parishes in entering and submitting (via email) data, including automated calculations that are a regular part of the statistical report. This year, there was again a similar process executed by the ACNA during February/March 2025 – ACNA Congregational Reporting – in which NEMA parishes participated. The data requested by the ACNA is a subset of the statistics mandated by NEMA's Canons. The NEMA survey for 2025 data will be scheduled to be coincident with the ACNA process during February/March 2026.

The data submitted in this survey does not lend itself to even basic analysis as not all of the data submitted conforms to established definitions. However, here are a few basic observations derived from the 2024 raw data in the survey report:

- † Overall NEMA membership increased by 46 souls during 2024;
- † Respondents reported total receipts of $3,507,090 and a total tithe of $222,703 for a raw percentage rate of 6.4%;
- † Thirty-five percent of respondents reported expenditures exceeded revenue. Performance for the total of all respondents was that revenue exceeded expenditures by $56,591.

Thanks to all those involved at each parish in gathering and reporting statistics for 2024, to Greg Wright for the work in setting up the website forms and instructions and publishing the reports, and Diocesan staff for help in all. All your efforts are much appreciated.

Respectfully submitted,

Ronald E. Riches
Chairman

STATE OF THE DIOCESE REPORT
2024 Statistical Report

PARISH	Location	Previous Membership	Confirmations	Letter of Transfer	Sufficient Evidence	Letter of Transfer	Moved to Inactive Status	Death	Current Membership	Baptized Members	Families	Baptisms
Bishop Cummins	**Catonsville, MD**	**115**			**2**		**-6**	**-5**	**106**	**2**	**77**	
Church of Our Redeemer	Jersey City, NJ				**NO REPORT**							
Church of the Atonement	**Philadelphia, PA**	**26**							**26**	**2**	**7**	**2**
Covenant Chapel	Basking Ridge, NJ	25				-3		-1	21		10	
Emmanuel	**Somerville, NJ**	**40**						**-1**	**39**	**39**	**25**	
Emmanuel/Four Brooks	Pipersville, PA				**NO REPORT**							
Faith	**Baltimore, MD**	**55**			**6**		**-4**		**57**		**30**	
First (St. Albans)	New York, NY				**NO REPORT**							
Good Shepherd Anglican	**Harrisburg, PA**	**14**	**7**	**1**					**22**	**14**	**12**	**4**
Good Shepherd Church	**South Easton, MA**	**71**			**7**		**-5**	**-2**	**71**	**71**	**34**	
Grace	**Scranton, PA**	**20**	**6**						**26**	**20**	**12**	**1**
Grace	**Collingdale, PA**	**95**				**-4**	**-11**	**-3**	**77**	**36**	**51**	**3**
Grace	**Havre-de-Grace, MD**	**24**						**-2**	**22**	**22**	**12**	
Jesus the Good Shepherd	**Brooklyn, NY**				**NO REPORT**							
St. George's	**Ontario, Canada**	**78**			**15**				**93**		**73**	
St. John's by-the-Sea	**Ventnor City, NJ**	**44**	**4**			**-1**		**-2**	**45**	**43**	**25**	
St. Luke's	**New Providence, NJ**	**8**							**8**		**5**	
St. Luke's Bishop Hoffman	**Philadelphia, PA**	**11**			**1**			**-1**	**11**	**12**	**7**	**2**
St. Mark's	**Rydal, PA**	**97**	**42**	**5**				**-1**	**143**	**39**	**57**	**24**
St. Matthew's	Havertown, PA	**55**		**1**					**56**	**7**	**27**	**6**
St. Paul's	**Oreland, PA**				**NO REPORT**							
St. Peter's	**Chesapeake City, MD**				**NO REPORT**							
St. Stephen's	**Sykesville, MD**	**174**	**5**	**2**		**-2**		**-4**	**175**	**175**	**70**	**4**
TOTALS - 2024		**952**	**64**	**9**	**31**	**-10**	**-26**	**-22**	**998**	**482**	**534**	**46**

STATE OF THE DIOCESE REPORT
2024 Statistical Report

PARISH	Location	Weddings	Funerals	Sunday School	Youth Fellowship	Women's Fellowship	Men's Fellowship	Vacation Bible School	General Fund	Dividends/ Interest	Designated Gifts/Income	Property Sale/Rent
Bishop Cummins	**Catonsville, MD**		**9**	**8**	**10**	**20**	**15**		**280,683**	**13,615**	**111,219**	**10,748**
Church of Our Redeemer	Jersey City, NJ					**NO REPORT**						
Church of the Atonement	**Philadelphia, PA**			**9**		**8**			**54,752**	**15**	**15,150**	
Covenant Chapel	Basking Ridge, NJ			6		5	4		153,075		15,070	
Emmanuel	**Somerville, NJ**		**1**	**3**		**6**			**154,418**	**3**	**24,876**	**2,575**
Emmanuel/Four Brooks	Pipersville, PA					**NO REPORT**						
Faith	**Baltimore, MD**	**1**		**26**		**6**		**33**	**112,737**	**2,149**		
First (St. Albans)	New York, NY					**NO REPORT**						
Good Shepherd Anglican	**Harrisburg, PA**			**23**		**6**	**12**		**65,000**		**87,851**	
Good Shepherd Church	**South Easton, MA**		**2**						**235,721**	**2,523**	**2,541**	**3,120**
Grace	**Scranton, PA**	**1**		**45**					**66,521**	**1,200**	**4,300**	
Grace	**Collingdale, PA**	**2**	**2**	**19**	**5**	**11**	**8**		**224,629**		**27,221**	**9,600**
Grace	**Havre-de-Grace, MD**		**2**	**8**					**46,294**	**5,311**		
Jesus the Good Shepherd	**Brooklyn, NY**					**NO REPORT**						
St. George's	**Ontario, Canada**								**100,482**		**34,000**	
St. John's by-the-Sea	**Ventnor City, NJ**		**2**	**14**					**71,114**	**14,800**	**25,780**	
St. Luke's	**New Providence, NJ**			**7**		**3**			**64,904**			
St. Luke's Bishop Hoffman	**Philadelphia, PA**			**8**		**5**			**28,444**	**40**	**12,260**	
St. Mark's	**Rydal, PA**		**3**	**19**					**358,565**		**465,105**	
St. Matthew's	Havertown, PA			**29**	**22**	**14**	**9**		**211,665**	**6,743**	**33,807**	
St. Paul's	**Oreland, PA**					**NO REPORT**						
St. Peter's	**Chesapeake City, MD**					**NO REPORT**						
St. Stephen's	**Sykesville, MD**		**4**	**35**	**13**	**22**	**23**	**85**	**321,596**	**818**	**1,428**	**16,470**
TOTALS - 2024		**4**	**25**	**259**	**50**	**106**	**71**	**118**	**2,550,600**	**47,217**	**860,608**	**42,513**

STATE OF THE DIOCESE REPORT
2024 Statistical Report

PARISH	Location	Savings/Portfolio Income	Total Receipts	Per Capita Giving	Personnel/ Benefits	Local Ministry Expense	Diocesan Tithe	Capital Improvements	RE Missions	Non-RE Missions	General Fund to Savings
Bishop Cummins	**Catonsville, MD**		**416,265**	**2,648**	**239,876**	**136,157**	**30,368**	**7,254**	**23,500**	**11,245**	
Church of Our Redeemer	Jersey City, NJ		-	-		**NO REPORT**					
Church of the Atonement	**Philadelphia, PA**	**6,152**	**76,069**	**2,106**	**51,577**	**60,569**				**3,776**	
Covenant Chapel	Basking Ridge, NJ		168,145	7,289	37,388	36,944	13,197		1,379		
Emmanuel	**Somerville, NJ**		**181,872**	**3,959**	**87,741**	**55,605**	**14,971**		**1,379**	**6,759**	
Emmanuel/Four Brooks	Pipersville, PA		-	-		**NO REPORT**					
Faith	**Baltimore, MD**		**114,886**	**1,978**	**78,516**	**14,498**	**6,250**	**4,309**	**3,450**	**2,149**	
First (St. Albans)	New York, NY		-	-		**NO REPORT**					
Good Shepherd Anglican	**Harrisburg, PA**		**152,851**	**2,955**	**63,128**	**2,430**	**4,322**				
Good Shepherd Church	**South Easton, MA**		**243,905**	**3,320**	**139,471**	**53,145**	**23,460**	**14,669**	**3,465**		
Grace	**Scranton, PA**		**72,021**	**2,558**	**33,568**	**20,000**	**3,330**	**11,033**			
Grace	**Collingdale, PA**		**261,450**	**2,917**	**159,987**	**50,409**	**19,569**	**11,297**			
Grace	**Havre-de-Grace, MD**		**51,605**	**2,104**	**60,303**	**5,724**	**3,311**	**19,579**		**2,900**	
Jesus the Good Shepherd	**Brooklyn, NY**		**-**	**-**		**NO REPORT**					
St. George's	**Ontario, Canada**		**134,482**	**1,080**	**56,119**	**32,650**	**9,224**				
St. John's by-the-Sea	**Ventnor City, NJ**		**111,694**	**1,580**	**58,426**	**3,085**	**8,560**	**38,424**	**2,000**	**3,597**	**15,000**
St. Luke's	**New Providence, NJ**		**64,904**	**8,113**	**63,738**						
St. Luke's Bishop Hoffman	**Philadelphia, PA**		**40,744**	**2,586**	**15,972**	**442**	**1,120**	**6,696**	**900**	**1,200**	
St. Mark's	**Rydal, PA**		**823,670**	**2,507**	**185,069**	**95,651**	**32,640**	**52,651**	**5,000**		
St. Matthew's	Havertown, PA		**252,215**	**3,780**	**159,700**	**30,895**	**22,451**		**29,200**	**600**	
St. Paul's	**Oreland, PA**		**-**	**-**		**NO REPORT**					
St. Peter's	**Chesapeake City, MD**		**-**	**-**		**NO REPORT**					
St. Stephen's	**Sykesville, MD**		**340,312**	**1,838**	**174,907**	**71,095**	**29,930**	**40,000**	**16,450**	**7,277**	
TOTALS - 2024		**6,152**	**3,507,090**	**2,556**	**1,665,486**	**669,299**	**222,703**	**205,912**	**86,723**	**39,503**	**15,000**

PARISH	Location	Total General Fund Expense	Total Building Fund Expense	Designated Gifts (Total)	Total Expenses/-Disbursements	Income in Excess of Disbursements
Bishop Cummins	**Catonsville, MD**	**448,400**			**448,400**	**(32,135)**
Church of Our Redeemer	Jersey City, NJ	-		**NO REPORT**	-	-
Church of the Atonement	**Philadelphia, PA**	**115,922**	**4,375**		**120,297**	**(44,228)**
Covenant Chapel	Basking Ridge, NJ	88,908		15,070	103,978	64,167
Emmanuel	**Somerville, NJ**	**166,455**	**15,470**		**181,925**	**(53)**
Emmanuel/Four Brooks	Pipersville, PA	-		**NO REPORT**	-	-
Faith	**Baltimore, MD**	**109,172**		**3,450**	**112,622**	**2,264**
First (St. Albans)	New York, NY	-		**NO REPORT**	-	-
Good Shepherd Anglican	**Harrisburg, PA**	**69,880**	**2,400**		**72,280**	**80,571**
Good Shepherd Church	**South Easton, MA**	**234,210**		**3,426**	**237,636**	**6,269**
Grace	**Scranton, PA**	**67,931**			**67,931**	**4,090**
Grace	**Collingdale, PA**	**241,262**	**9,600**	**10,588**	**261,450**	**-**
Grace	**Havre-de-Grace, MD**	**91,817**			**91,817**	**(40,212)**
Jesus the Good Shepherd	**Brooklyn, NY**	**-**		**NO REPORT**	**-**	**-**
St. George's	**Ontario, Canada**	**97,993**	**30,141**		**128,134**	**6,348**
St. John's by-the-Sea	**Ventnor City, NJ**	**129,092**	**8,831**		**137,923**	**(26,229)**
St. Luke's	**New Providence, NJ**	**63,738**			**63,738**	**1,166**
St. Luke's Bishop Hoffman	**Philadelphia, PA**	**26,330**	**6,697**	**2,100**	**35,127**	**5,617**
St. Mark's	**Rydal, PA**	**371,011**	**354,547**	**21,683**	**747,241**	**76,429**
St. Matthew's	Havertown, PA	**242,846**	**40,995**	**16,500**	**300,341**	**(48,126)**
St. Paul's	**Oreland, PA**	**-**		**NO REPORT**	**-**	**-**
St. Peter's	**Chesapeake City, MD**	**-**		**NO REPORT**	**-**	**-**
St. Stephen's	**Sykesville, MD**	**339,659**			**339,659**	**653**
TOTALS - 2024		**2,904,626**	**473,056**	**72,817**	**3,450,499**	**56,591**

Report of the Looney-Hoffman Fund

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, 2024 to May 31, 2025.

The Board held four regular meetings during the year:

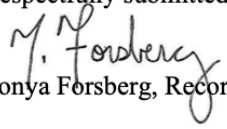
June 20, 2024	December 26, 2024
September 26, 2024	March 27, 2025

The Trustees of the Fund during the year were:

Rev. Jon Abboud, President &Treasurer	Rev. M. Russell Buchanan
Tonya Forsberg, Recording Secretary	Rev. Dale Crouthamel
Gregory Wright, Vice President	Rev. Matthew Harrington
	Farrell Lawrence
	Ronald Reese
	Jamie Riley

The principal purpose of the Looney-Hoffman Fund is to make appropriations 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, are made from the Fund's accumulated income. The Fund manages its principal and accumulated income in a variety of investments. At year end, $1,570,573.63 of that was in interest bearing loans to Reformed Episcopal organizations. The rest is invested conventionally, in other mortgages, mutual funds and bank deposits.

Respectfully submitted,



Tonya Forsberg, Recording Secretary

Assets

Commercial Mortgages	1,570,555.63	
Church Mortgages	18.00	
PNC Bank, checking account	78,868.15	
PNC Bank, money market account	15,563.97	
Charles Schwab	3,721,665.50	
		$5,386,671.25

Funds

Looney-Hoffman Fund Principal	5,301,887.20	
Nisky Hill Cemetery Fund Principal	1,200.00	
Looney-Hoffman Fund Income	83,584.05	
		$5,386,671.25

Report of the Committee of the Bassinger Home Fund

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.

Between the conclusion of last year's council and the end of September 2025 the committee administering the fund was called upon to consider one case in which a Bishop from our Diocese encountered significant and unexpected costs due to medical emergencies. The committee released $10,000 to assist in the payment of medical bills related to these emergencies.

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.

Respectfully submitted,
The Rev. Jason Holloway Sr., *Chairman*

Report of the Public Relations Committee

"(12). A Committee on Public Relations, consisting of five members, which shall endeavor to publicize by various news media all events and matters of interest occurring in the Diocese and its Parishes."

What are the means by which your church relates to the public? First off, there is the building and the sign out front. Secondly, there are your leaders, your rector or vicar or parish wardens. But most importantly, there are the members of your congregation. Each one of you is relating to the public in your interactions with friends, neighbors and co-workers. That interaction says a lot more to an outsider than a "Who We Are" pamphlet in your vestibule or on a webpage.

Yet in this day and age, your website is often the first thing a stranger will check when they hear about your church. And just as with a nice sign or your building, what they see tells them something about you in the first few seconds. The imagery you use, and the friendliness or helpfulness of the site, tells them what kind of people make up your church.

More than half of all visits to websites are happening from smart phones these days, compared to desktops and laptops which have much larger screens. The interface is also different, as there is limited room on a smart phone screen for buttons or clickable lines of text. Does your church website look good and work well when visited on a smart phone? Try it yourself. Visit your own website, try to find a picture of your building, the address, the service times, and the Contact page. It's not easy.

We hope you have been enjoying the increased flow of information and prayer requests from the Diocese via the more frequent NEMA News emails. If you are not getting this, you can CLICK HERE to sign up or send an email to: admin@rec-nema.org requesting a subscription. Contributions or suggestions are always welcome.

Another aspect of public relations is what happens when a crisis strikes your church. Does your church have a crisis management plan? Natural disasters, active shooters or attackers, or even the sudden discovery of sexual abuse or financial mismanagement can cause a public relations disaster for your congregation. Pre-planned communications and responsibilities are vital to managing the crisis. If you have concerns about your church's plan, email us at: admin@rec-nema.org.

The season of Advent and Christmas is coming soon, and we have a tradition of posting special events from our churches on a special Diocesan webpage in order to draw visitors. Please let us know how we can help your church expand your online appeal by featuring your upcoming events. Note also the REC-BFM Advent Appeal is coming up; a brochure is available on the Diocesan Council page HERE.

Respectfully submitted,
Gregory Wright, *Chairman*

Reports from Special Committees

Report of the Special Committee on Spiritual Growth and Nurture

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

Dear Brothers and Sisters in Christ,
The primary function of this committee has been to sponsor a retreat for pastors, their wives and others involved in the ministry of the Church serving in this diocese. We are very thankful this past year for the dedicated planning of Bishop Bill and Mrs. Kim Jenkins for the retreat.

The retreat for 2025 took place on February 6th thru the 8th at the Eden Resort in Lancaster, PA. The itinerary included times of worship, games, meals and learning sessions as well as free time. During our teaching sessions we had presentations by Bishop Jenkins, the Rev. Billy Jenkins and the Rev. Cedric Benner on the topic of Miracles in our church and life. Additionally, due to some incredible ground work by Shawn Riley, a wonderful crosier was presented to our bishop at the retreat.

The next retreat will be held on **February 5th thru the 7th 2026** again at the Eden Resort in Lancaster, PA.

Respectfully Submitted,
The Rev. Michael Blitz

History of the Diocese

Dear Brethren:

The Committee on the History of the Diocese strives to collect and preserve materials related to the life of our churches. Please do all that you can to preserve materials important to the history of our churches, institutions, and diocese. Please send at least one copy of any materials that describe important events in the life of our churches, institutions, and member. These may include newsletters, bulletins, certificates, news clippings, pictures, and other mementos. It is important for us to collect and preserve the history of our church for future generations. This past year we received very few materials.

We continue search the internet and other locations for items related to the history of the Diocese and the Reformed Episcopal Church and acquire them as we are able.

Materials should be sent to:

The Rev. Canon Jonathan S. Riches, Ph.D.
Attention: Diocesan History Committee
213 Olive Avenue
Horsham, PA 19044

When submitting materials please include a list indicating when and where they are from. Make sure pictures are appropriately labeled as well. It is important that whenever possible materials documenting the history and important events in the life of your parish and people be submitted for preservation. If in doubt of whether to send an item to us, please go ahead and send it!

Personally, I have received Bishop Riches library and archives. This is a substantial amount of material and I am going through that with an eye on preserving that history.

Respectfully submitted,
The Rev. Canon Dr. Jonathan S. Riches, *Chairman*

Ministry to Men

Dear Brethren;

The Committee of the Ministry to Men did not plan any activities this past year. Throughout the denomination, various men's outreach ministries are taking place. Mark Hammett from St. Stephen's Anglican, Maryland, hosted a Men's CornQue that invited men from their church and area churches to fun, fellowship, and teaching from God's Word. Other congregations are again revitalizing men's outreach in their churches. The Committee was asked to consider organizing a denominational men's gathering this coming year at a central location. We are excited about a renewed interest and opportunity to support Men's ministry in our

denomination.

Respectfully Submitted, In Christ Service,
The Rev. Mark A. Specht, *Chairman*

Women's Ministry

The Women of the NorthEast, Mid-Atlantic and Eastern Canada Diocese were able to meet for our two annual events. These gatherings are the Women's Day Project Offering Luncheon and the Spiritual Enrichment Conference.

Thirty six women attended the May 2025 Women's Day Project Offering Luncheon that was held at Bishop Cummins Church. The speaker was Alison Jenkins. Her words were found to be touching, personal and inspirational.

Reformed Episcopal women throughout our country and Canada remained faithful and gave generously. The 2025 Women's Day Project Offering Luncheon Goal received donations to provide support with completing the entire translation of the Reformed Episcopal Common Book of Prayer in Spanish, the print of the "Episcopal Reformada Oracion Comun."

The 67th Spiritual Enrichment Conference for 2025 was held on September 26-28, 2025 in Williamsburg, Virginia. There were 60 women and men who registered and attended. The heartwarming and soul searching keynote speaker was Dr. Dss. Susuan Regisford.

In Christ,
Ebony Holloway
Chairman, Committee on Women's Ministry
North East, Mid-Atlantic and Eastern Canada Diocese

Council went into recess.

DAY TWO – November 7, 2025

Moring Prayer was said, with Rev'd McCarl as homilist.

Council reconvened at 10am with a presenation from the Board of Foreign Missions led by Bp. Boonzaaijer and with support from Dr. Gresser. A second teaching session was given by Rev'd Abboud.

Old Business

There was no old business brought before the Council.

New Business

There was no new business.

Adjournment

A motion to adjourn was sustained.

Additional Documents

Certificate of Lay Delegates

Diocese of the Northeast & Mid-Atlantic

REFORMED EPISCOPAL CHURCH

Certificate of Lay Delegates

PARISH:_____ WEBSITE:_____

MAILING ADDRESS _____

PHONE:_____ FAX:_____ EMAIL:_____

Number of Communicants: _____ Date of Parish Roll Examination: _____

This certifies that at an election held on _____the following were elected to represent this parish to the 143rd DIOCESAN COUNCIL of the NORTHEAST & MID-ATLANTIC to be held on November 2nd and 3rd, 2023, at St. Stephen's Reformed Episcopal Church, Eldersburg, MD.

DELEGATES [Name/Address/Zip/Email]	ALTERNATES [Name/Address/Zip/Email]
1.	1.
2.	2.
3.	3.
4.	4.

_____ _____

Signature (Sr. Warden) Date Signature (Rector or Vicar) Date

_____ _____

(Sr. Warden) Print Name and Email Address (Rector/Vicar) Print Name and Email Address

_____ _____

Signature (Jr. Warden) Date (Jr Warden) Print Name and Email Address

PARISHES: **Delegates to Council must be elected annually in each parish** ***in accord with Title II, Canon IV, Section 1 of the diocesan canons. There shall be chosen two delegates with two alternates when a parish has less than 100 communicants; four delegates with four alternates, 100-249; six delegates with six alternates, 250-399; eight delegates with eight alternates, 400-499 Delegates and alternates must be communicants of the parish, age of 21 or over.*** **MISSION PARISHES:** ***Mission Parishes*** *are entitled* ***to one delegate; one alternate.***

Completed forms due no later than October 18, 2023. Please return to:
Bp. William Jenkins, Sr at 1314 Harkins Road, Pylesville, MD 21132.
Or email digital scan to BpWmJenkins@gmail.com

Parish Tithes Calculation

Parish Name: Bishop Cummins REC, MD

Income received in the month of: January 2022

Total General Fund Receipts:

All amounts received into an operating fund for unrestricted use – e.g., pledges, weekly offerings, gifts, undesignated gifts or bequests, undesignated contributions, receipts from parish school operations to a church operating fund, transfers or deposits into an unrestricted investment fund

General Fund Interest or Dividends:

Income to an operating account or an investment and/or savings account or fund whose purpose is to fund an operating account (unrestricted use) – e.g., bank account interest and dividends, interest or realized gains from investment accounts

Income to General Fund from Property Rentals or Sales:

Income from rental or sale of parish property – e.g., rental from non-REC sources

Transfers to General Fund:

Amounts transferred from unrestricted investment and savings accounts or funds to operating accounts when such amounts had not previously been included in tithe calculations – e.g., restricted accounts or funds that have newly been made unrestricted

TOTAL MONTH INCOME: (add the above amounts)

Multiply Total by 10% (5% for mission parishes)

TITHE AMOUNT OWED:

Please mail your Tithe Form with check payable to **Diocese of NE&MA** to:

Reformed Episcopal Church
NEMA Treasurer
PO Box 88
Jenkintown, PA 19046

†

"Bring all the tithes into the storehouse, That there may be food in My house, And try Me now in this," Says the Lord of hosts, "If I will not open for you the windows of heaven And pour out for you such blessing That there will not be room enough to receive it." Malachi 3:10