

**The Minutes of the Second Regular Synod of the Missionary Diocese of the Central States  
September 24-25, 2009**

**The Rt. Rev. Daniel Morse, Presiding  
The Rev. Canon Scott Houser, Canon  
The Rev. Franklin Sanders, Treasurer  
The Rev. Daniel Thomas, Secretary**

Location: New Covenant Reformed Episcopal Church, Lynchburg, Virginia

The meeting started at 11:00 a.m.

Bp. Morse opened with the meeting with prayer.

Rev. Heaton made a few announcements.

Bp. Morse introduced the new rector of New Covenant Reformed Episcopal Church, Rev. Mike Harkness, to everyone present.

Bp. Morse presented his Episcopal Report (see full report) and read the following (recorded as presented):

**Report of the Rt. Rev. Daniel R. Morse  
Bishop, The Missionary Diocese of the Central States**

Dear Brothers and Sisters,

In accordance with the Canons of this Church, I hereby present you with a list of all active clergy in the Diocese of Mid-America. Attached to the end of the Annual report is the current list. All Deacons and Presbyters on that list are current.

On this occasion of my Second report as Bishop of this Diocese, I submit this summary of my activities during this past year in the work of the episcopate.

On the occasion of some 17 Episcopal visits to the Parishes and Missions of this Jurisdiction, 32 persons were presented to me for the laying on of hands in the ancient rite of confirmation and 1 person was ordained to the Diaconate and 1 person to the Presbyterate. In addition to those Episcopal visits, I had preaching engagements and meetings with clergy as enumerated below:

**VISITS AND ACTIVITIES**

January

20-22—Meeting with the Ohio clergy in Dayton with Bp. George Fincke to discuss possibilities of his involvement in the growth of that part of the diocese.

29—The examination in Nashville of the Rev. Deacon Walter Ruby for ordination to the presbyterate.

Conference call at 6:00 p.m. with the clergy in Virginia and North Carolina.

February

- 15—The ordination of Walter Ruby, 6:00 p.m., Signal Mountain, TN
- 18—Conference call—Ohio clergy
- 22—New Covenant, Lynchburg, VA
- 26—Conference call—TN & AL clergy

March

- 1—All Saints, Raleigh, NC
- 18—Conference call—Ohio clergy
- 25—Lenten preaching at St. Andrew's Episcopal Church, Ft. Worth, TX

April

- 2—Meeting with Bp. Wes Nolden, Rev. David Straw, Rev. Greg Mashburn, and Rev. Deacon Mark Brown who had been previously examined and received into the REC from the UECNA.
- 13-18—Bishops, Summerville—I was unable to attend due to my broken shoulder blade received while in Ft. Worth.
- 26—Epiphany Anglican Church, Williamsburg, VA

May

- 3—Raleigh, NC—confirmations
- 10—Covenant, Roanoke, VA
- 13—Conference call Ohio
- 17—Trinity, Evansville, IN
- 19—Conference call VA, NC, WV
- 26—Conference call TN, AL, FL
- 31—St. John's, Birmingham, AL

June

- 3—travel to Fairfax, VA  
Examination and reception of the Rev. Job Serebrov from the Russian Orthodox Church
- 7—Trinity Sunday—Holy Trinity, Fairfax, VA, confirmations
- 8—return from Fairfax
- 13—Resurrection, Shalimar, FL
- 14—St. Simon's, Fairhope, AL
- 19-25—ACNA Provincial Assembly—Ft. Worth
- 28—St. Michael and All Angels, Nashville

July

- 5—St. Michael and All Angels, Nashville
- 12—Lynchburg, VA—installation of Mike Harkness
- 20—Meeting with Fr. Greg Mashburn and Chris Flynn in Nashville
- 25—Vestry meeting, New Covenant, Sevierville, TN
- 26—New Covenant, Sevierville, TN, parish meeting

September

6—St. James, Memphis, TN

12—Standing Committee conference call

18—Flight to Cincinnati—examination of Michelle Caldwell as a deaconess and David Abshear as a Deacon

20—Fifteenth Sunday after Trinity, Christ the King, Dayton, OH—ordination Abshear

24—Synod meeting—Lynchburg, VA

November

1—Christ Covenant, Sevierville

15—Resurrection, Shalimar, FL

20-21—Men’s OH conference—missions and evangelism

22—Trinity, Mason, OH

**GREETINGS**

To all the brethren assembled in Synod of the Missionary Diocese of Central States of the Reformed Episcopal Church,

Dear Brethren,

As you are assembled in Synod this week, I wish to convey the greetings of your brothers and sister in the Diocese of Mid-America. We want to you to know of our prayers for you as you do your necessary business to expand your portion of the Church. We also wish to convey our heartfelt love for each of you at this time.

May the God of all Grace, keep you in His loving Care

Bishop Royal U Grote Bishop Ordinary  
Diocese of Mid-America  
Reformed Episcopal Church

**ORDINATIONS**

On February 15, 2009, it was my pleasure to ordain to the Presbyterate The Rev. Dr. Walter Ruby to serve at St. Andrew’s Church in Signal Mountain, TN. Participating with me in that service was the Rev. Canon Scott Houser, and the Rev. Franklin Sanders. When everyone else is past retirement at his age, Walter is just getting started.

On September 20, 2009 it was my privilege to ordain to the Diaconate David Abshear at Christ the King Church in Dayton, OH. He was presented by the Rev. Wayne McNamara.

**CLERGY RECEPTION**

On March 1, 2009 the Rev. Ian MacGregor, Rector of All Saints, Raleigh, NC was received from the Anglican Church in America.

On June 3, 2009 I was assisted by the Rev. Charlie Camlin and the Rev. Dr. Larry Adams in the examination and reception of the Rev. Joseph Serebrov from the Russian Orthodox Church.

### **ARCHDEACON APPOINTMENT**

With sadness I announce the departure from our diocese of Archdeacon Doug Mills, who has accepted a call to be the pastor of an AMiA parish in St. Louis, MO. Contrary to what some have thought AMiA did not require him to start over the ordination process as a deacon. There is still some question as to whether he will be allowed to remain in the REC while serving that parish. Fr. Mills has not yet transferred from our diocese. He is waiting to see what success Bp. Grote will have in convincing the bishops of AMIA to allow him to remain in the REC while serving that parish. I have appointed the Rev. Peter Manto Archdeacon of the diocese. He will be installed during the service of Holy Communion tomorrow. I thank Fr. Peter for his willingness to accept this appointment, and I ask you to give your full support and prayers to him in the exercise of his office.

### **THE ANGLICAN CHURCH IN NORTH AMERICA, PROVINCIAL ASSEMBLY, FT. WORTH, TX—JUNE 19-25, 2009**

As I am sure you all know the Reformed Episcopal Church has been actively involved in conversations of various kinds for the last 15 years, and maybe longer, with various groups both inside and outside of the Episcopal Church in an effort to heal the breaches in North American Anglicanism. Those talks have taken various forms from the easy negotiations with those, such as the Anglican Province in America, to the more difficult ones with the Episcopal Church. All of you recognize that the major sticking points are the ordination of women to the diaconate and priesthood, the consecration of an actively homosexual bishop, and the performance of marriages of same sex couples. In those more difficult talks the bishops of the Reformed Episcopal Church have consistently maintained the position that Holy Scripture is determinative in all of those matters, and therefore the Reformed Episcopal Church will never approve of those practices.

Why do we even go to the meetings, and especially participate at such a high level as we did at the ACNA meetings in Ft. Worth with Bp. Leonard Riches presiding at the consecration of Bp. Robert Duncan to the Arch-episcopal office of ACNA? Simply stated, the reason is that the Reformed Episcopal Church has for a century sat on the sidelines and thrown rocks while watching and chronicling the decline and apostasy of the Episcopal Church rather than being a part of the solution. We have decided to speak with a loving and friendly voice to our brothers and sisters in ACNA in the hope that God will use our testimony to bring them to a better mind.

You should also be aware that the Reformed Episcopal Church has not agreed to lose its separate identity in a large Anglican Church of North America. Bishops of other parts of ACNA have no jurisdiction in our churches and dioceses, and their clergy will not be allowed to preach or celebrate in any of our parishes without going through the usual thorough examination and approval process. Our dioceses will not be merged into larger ones, or split up and put under outside Episcopal oversight.

If you have not read the Rev. Canon Scott Houser's reflections on the assembly, I urge you to do so. See report that follows:

Reflections on the ACNA inaugural meeting:

1. The first, and lasting, impression I had was the distinctly different sensibilities manifest in those who had come out of the TEC and those of us in the REC. Almost all of the delegates who had come out of the TEC in recent years- AMIA, CANA, and most continuers- were thrilled at the formation of the ACNA. Having been intimidated, tormented, harassed, threatened, belittled, abused, defeated and dismissed, these folks were emotionally overwhelmed by the formation of the new province, a home. The clergy in the REC were pleased to be in Dallas but were not by any means desperate to find a new home and were, in general, more wary and cautious of the proceedings. The only others who had similar sensibilities were the clergy from FIF. They are still guarded about the problem of women's ordination and also feel somewhat uncomfortable with the enthusiasms of the more minimally Anglican charismatics/evangelicals. I came away impressed with how much of the TEC's ethos and language these groups had imbibed over the years, something I believe many of them are oblivious to.

2. The opening Eucharist was at the Cathedral of St. Vincent's. It was, fittingly, a high mass in an Anglo-catholic diocese. I still cannot get over the loss of majesty in the language of the 79 BCP. The modern language leaves much to be desired. I was a little surprised at the visible role of women deacons in the service though they were not celebrants. The role of the women was consistent with the practice of many FIF Anglo-Catholic. Archbishop Duncan's address addressed many of the wounds, and much of the hope of the majority of clergy/delegates present.

3. The ratification of the constitution and canons proceeded with little or no controversy. Few amendments were offered and no substantive changes were accepted. Women's ordination did not come up at all save for one REC delegate who wanted to clarify that no women clergy would have to be received by transfer to a diocese that does not ordain women. (The canon was fairly clear that such would not be the case this though not expressly so; I took his comment as a shot across the bow.) A few suggested changes to the constitution included the elimination of two statements in the preamble as inappropriate, accurate though they may be, to a preamble: 1) We are grieved by the current state of brokenness within the Anglican Communion prompted by those who have embraced erroneous teaching and who have rejected a repeated call to repent; 2) We repent ourselves things done and left undone that have contributed to or tolerated the rise of false teaching, and we humbly embrace the forgiveness that comes through Christ's atoning sacrifice. There was some discussion of Title II, Canon 2, "Of the Standard Book of Common Prayer" . . . especially of the clause "Until such time as a Book of Common Prayer for use in this Province has been adopted." Bishop Grote, who spoke to this, said that it is possible, sometime in the future that such a BCP could be adopted. At this time, it seems more wishful thinking than real possibility. Some highlights to the Canons

- \* Bishops must be male and at least 35 years old
- \* Clear language on the meaning of marriage between a man and a woman as a life-long commitment, and biblical strictures on divorce and remarriage
- \* Call for the laity to observe the feasts and fasts as set forth in the Anglican formularies
- \* The new province was officially recognized almost immediately by Uganda and

Nigeria . . . others soon to follow.

- \* Several bishops stated that they expected a few other TEC dioceses to join the ACNA.
- \* It is apparent that the ACNA believes itself called into existence by the orthodox primates and does not, therefore, see itself as schismatic.
- \* The bishops (REC and FIF) told me that there would be no absorbing, amalgamation, union of the various provinces/clusters/dioceses until the women's ordination issue is resolved.
- \* There was a concerted, if unspoken, effort to make this opening provincial assembly as controversy free as possible. My sense was that the issue of women's ordination was not brought up at the time so as not to rain on what was otherwise a happy occasion. We are all aware of the elephant in the room.

4. Among the speakers in the plenary sessions were Rick Warren, His Beatitude, Metropolitan Jonah of the OCA, and Todd Hunter. A rather odd mix here . . . Warren is a good enough fellow but many of us were dismayed that he—there is no Anglican, so far as I know, that has 22,000 parishioners in his parish-- was the first speaker to address the assembly. He spoke from Isaiah 43 . . . you are my witnesses . . . and encouraged the ACNA to lay of hold of God the Father's perspective on the world (God so loved . . .), follow the Son's pattern of mission/discipling (Jesus to his disciples over 3 1/2 years—a. come and see; b. if you are my disciples do these things; c. take up your cross and follow Me), and appropriate the power of the Holy Spirit (lay hold of the power of the Holy Spirit/love the church). Warren defined worship as loving God and was typically vague about the church. Not surprisingly, absent from his discussion on appropriating the power of the Holy Spirit was any mention of the sacraments.

His Beatitude, Metropolitan Jonah gave a somewhat rambling talk on the congenial relationship that has existed between the Orthodox Church and Anglicans. He admonished us to maintain stewardship of the apostles' heritage, worship on earth as the antitype of heaven – “the integrity of the liturgical life is our means of participating in the heavenly liturgy.” (Appropriate indeed to this group!) Where his talk became especially interesting was at the end where he called for an ecumenical reconciliation between the OCA and ACNA and the establishment of a dialogue between the two. He then enumerated what had to be done before intercommunion was possible: 1) stating full affirmation of the faith of the Church/Fathers, adhering to the first 7 ecumenical councils, removing the filioque; 2) rejection of papal infallibility and the hypertrophy of Marian doctrine in the RCC; 3) rejecting the teachings of the Calvin-isms; 4) renouncing anti-sacramentalism; 5) rejecting iconoclasm; 6) resolving the question of the ordination of women to the presbyterate or episcopate. He was the first to raise the issue of women's ordination to the assembly and he spent a good deal of time talking about it. In the east, there are women who serve as deacons whose functions differ from those in the West, and they do not serve at the altar. After His Beatitude's talk Bishop Grundorf was introduced to the assembly as the representative of FACA I believe. Bp Grundorf talked briefly about how Anglicanism has always turned east in times of trouble and mentioned also the problem of women's ordination.

I cannot speak much to Todd Hunter's talk. As I understand it, Hunter comes out of the Vineyard movement, and has been an Anglican of some sort for the past five years. He is a bishop-elect in the AMIA. He was speaking on the need to plant churches, mostly talking about what he himself was going to do. After a few odd comments about the differences between the Kingdom of God and the Church, I suddenly discovered I had some other things to do. I was told that he later addressed the need to disciple young people through the BCP, though I do not have any specific information.

5. The AMIA seems a chaotic a group . . . and its leadership seems to be running away from Anglican tradition. They had some concern over the language in the constitution that bishops were an “inherent” part of the apostolic faith and practice, and therefore were “integral” to the fullness and unity of the Body of Christ. Good grief!

Anecdotal:

- \* Not a few younger AMIA priests told me personally that they would like to move more fully into Anglican tradition but that the leadership discourages them from doing so.
- \* I mentioned to our REC deaconesses how proud we were of them. They processed in at the installation of Archbishop Duncan. They told me afterwards that a number of the women clergy asked them about their office and expressed some frustration that the TEC did not give them the option of becoming a deaconess in the Church.
- \* The FIF clergy were most congenial. They are, as we are, quite concerned about women’s ordination. The bishop’s (FIF and REC) do believe that the context for the discussion women’s ordination is significantly different than it was in ECUSA in the 60’s and 70’s, and that the movement, slight though it is at the moment, has been toward stopping the practice. (The “living with two integrities” language of Bp Minns is nonsensical gibberish. How much less troubling would life be if people could claim for themselves that they personally live with two integrities!) I have heard that a study was to be undertaken on women’s ordination, but nothing in particular was said about it.
- \* The installation of Archbishop Duncan took place at Christ Church, Plano. Bishop Leonard Riches (REC) installed the Archbishop. . . . Christ Church must seat about 1500. In general the installation was fitting and appropriate, but I still cannot get over the insertion of praise and worship music along with some of the great hymns of the church. The two just don’t seem to go together. Archbishop Duncan’s sermon was well-received and was much better than his address on Monday. He talked mainly about the mission of the church. The church cannot define itself in reaction to TEC, but in accordance with the summons of the gospel to be witness to the world.
- \* One glaring absence in the installation: no confession or absolution.
- \* It was hot as blazes the whole four days. Temperatures reaching 100+ every day.

Well, there are surely many other things of note that I have not mentioned. If you have any particular questions let me know. I remain cautiously hopeful that this union can work out. History suggests there will be many trials and frustrations along the way.

Rev. Canon J. Scott Houser

## EXHORTATION

The Reformed Episcopal Church stands at the crossroads in today’s world. We are by any definition a small church. The National figures will probably show around 130 parishes and missions and some 10,000 baptized members. This by any standard of measurement is not large or significant. Some people think that such a small organization ought not to exist. That we should fold up our tent and become part of some larger, more significant enterprise. By comparison, the Episcopal Church today has over a million members and some 7000 parishes and missions. This means that the Reformed Episcopal Church is about 2% the size of ECUSA. In 1886 those fig-

ures were quite different. Our Church was a little over one fourth the size of the Episcopal Church. What happened in the one hundred and thirty-five years since then? The Episcopal Church decided to devote itself to the mission of planting new parishes all across this nation. Conversely, during that same period of time the Reformed Episcopal Church chose to withdraw behind her walls and hide out from the wickedness of this world. Rather than seeing this country as mission field to be planted, watered and harvested, previous generations chose to let others do the work. Thus by 1982 the Reformed Episcopal Church had around 70 parishes, 68 of which were east of the Mississippi river.

In 1981, our Church began to recognize that we are not being obedient to Christ if we failed to do what he explicitly commanded. We realized that we must be about the building up of the kingdom of God and that there is a Jerusalem and Judea and Samaria for every generation. So we set out to, on faith, seek ways to expand our Church.

In 1991 the General Council organized what became the Diocese of Mid-America, and by 1996 it had grown to 22 parishes and missions and was invited to merge with the Synod of Chicago—the oldest Diocese in the Church.

Our growth continued, some years faster, some years slower. Sometimes we added a significant number of parishes, other times we spent our time trying to strengthen what we had added. So, we added St. Michael's Broken Arrow, OK, St. Stephen's Montrose, Co, St. Thomas, Little Rock AR, St. Thomas of Canterbury, Houston, St. Matthias, Katy, TX, All Saints, Shreveport, St. Stephen's, El. Paso, Christ Covenant, Sevierville, TN, St. John's, Birmingham, Trinity, Mason, OH, Christ the King, Dayton, OH, King of Glory, Moorhead, MN, Holy Cross, Alpine, TX, and St. James, Memphis, TN, St. Simon's, Fairhope, AL, not necessarily in that order.

More recently in 2009 we welcome 4 new parishes.

1. All Saints, Raleigh, NC—transfer from the ACA
2. St. Peter, Norge, VA—new mission work
3. Anglican Church of the Resurrection, Shalimar, FL—transfer from the UECNA
3. Trinity Anglican Church, Evansville, IN—transfer from the UECNA
4. Also received Bp. Wes Nolden from the UECNA

There have been sacrifices on the part of a great many people. Clergy had to work secular jobs in order to get missions off the ground—a number still do! In many cases our wives had to help by working in order to meet family needs. This is still the case in many instances. To those wives present today, I want you to know that you are appreciated and that we couldn't have gotten to this point without your loving support. But here is my point and I hope it is an encouragement to you.

It takes unique men and women to do what you have done and are doing. It takes a pioneering spirit and a firm resolve to hang in there during the hard times to attempt to build a work for the Glory of God. A number of our clergy are still bi-vocational. Sacrifices are still being made. Many of you who have made real progress are still at the stages where your compensation is, at best, minimal. It is easy to get discouraged. It is easy to become defeated. If you focus on the im-

mediate you will lose heart. You have to remember the Dream. You must hear in your ears and heart the words of our Lord telling his disciples and by extension, each of us to be his witnesses.

A few years ago, our Presiding Bishop Leonard Riches appointed a Task Force on Mission. It was charged with “articulating a philosophy of mission for the Reformed Episcopal Church; with defining mission objectives, priorities and strategies and recommending appropriate structures and agencies for the fulfillment of denominational mission efforts.”

Let me remind you of some of their findings. The biblical goal of the mission of the Church is given to us in St. Matthew 16:18 “I will build my Church and the gates of hell will not prevail against it.”

When He commissioned His disciples to carry out their task, there were no trust funds, there was no financial support for the expansion of the Church. There were no committees or boards. There was only a vision, a Dream if you please. Twelve disciples, with a dream and they changed the then known world.

At the heart of Jesus’ Commission was the mission of the Church. “Going into all the world, you are to make disciples of all nations, baptizing them in the name of the Father, Son and Holy Spirit: teaching them to observe all things which I have commanded you.” Matthew 28:19-20. The central imperative of the Great Commission is to make disciples. This means bringing men, women and children into relationship with Jesus Christ so that they might believe on Him as their Savior and become part of his body, the Church. These converts were to become students and faithful followers of their Lord and Savior, Jesus Christ. And, they in turn, were to be taught to share the message of salvation in Christ with others.

This commission is at the heart of the mission of the Church. It is best understood by paying attention to the linguistic emphasis of the action words Jesus uses. *Going* is a past participle which is best translated *having gone*. This tells us that our mission occurs wherever the members of the church are located. This is followed by two present participles, *baptizing and teaching*. These participles indicate continuous action. Because the new converts are to be taught to observe all that He commanded, therefore his command includes the *having gone* coupled with the *baptizing* and the *teaching*. *Baptizing* and *teaching* are the resultant activities which flow out of the ever continuing process of *having gone*. The entire act of mission has a cyclical effect.

Matthew 28 not only describes the mandate that mankind is to be converted to Jesus Christ and then relate themselves to each other and become responsible reproducing Church members, it specifically outlines the process.

Disciples make other disciples, who in turn are involved in the actions of going, baptizing, and teaching. All of this must take place in the context of and under the authority of the visible Church. It is never an individualistic endeavor. The Visible body of Christ is always at the center of this mission. Integration into the visible body of Christ is always the goal of mission. In the New Testament, the mission of the Church is constantly measured in quantitative terms. Precise figures are given regarding the number of converts. This is quantity. These numbers are always based on those who are baptized, not those who made a decision.

Baptism is the entrance rite into the church, the household of faith. Once people are baptized, we are told in Acts 2:42-47 that they continued steadfastly in: 1. The Apostle's Doctrine; 2. Fellowship; 3. the Breaking of Bread (Communion); 4. The Prayers—the liturgical expressions of the worship of the Church. These four activities measure quality.

New Testament growth is always expressed in terms of quantity and quality. They are never separated because they are both aspects of the same reality. Quantity and quality go hand in glove. They do if it is biblical mission. And we see that from what we find in Acts 2:41-47.

In vs. 41 They were added to the Church. We are also told in that same verse that they were baptized and furthermore they gladly received the word. Then in vs. 47 we are told they grew in numbers; they reached out to the community, and according to vss. 42-46 we find that they were instructed by the church, they participated in the sacramental life of the church, They were also taught to be Worshippers and the result of this was their continuance in the Church.

This is our mission every bit as much as it was our Lord's first disciples.

This principle is demonstrated by the historical record in the Acts of the Apostles, Chapter 2. On the Day of Pentecost, the first Church in Jerusalem, made up of the 120 members, added 3,000 converts in one day. These 3120 members in turn, reached into the urban community of Jerusalem gaining favor with people, and, day by day, the LORD ADDED to their number the people who were being saved. This being saved was a continuous process in which the Church became the Goal and the Agent of their evangelistic mission.

Most churches have reduced themselves to being participants in the great American religious supermarket. Oh, you don't like this style, then try this. You don't like that minister? Try another one on for size. You don't like the size of the parish or the people in it? Then go somewhere else. Look for youth groups, look for family activities, look for whatever makes you feel good. And we are told that if we want to grow our churches, we have to do what everyone else is doing. Why? Because we live in a society which has fixated on the glorification of self and asks the principle question of what is in it for me. This society portrays the good life in terms of glitz, glamour and gain. This is the reality in which we live. And unfortunately the Church of Jesus Christ has, for the most part bought into servicing that mentality. Is it any wonder then, that there is an almost overwhelming temptation to focus ministry on the sensual, the temporal and the horizontal. After all, we are told this is how you reach them. And you know, every bit as well as I, that ministries that cater to the sensual tend to flourish. And because they are successful in terms of numbers, we are called upon to conclude that this is the right way to do mission. But I would suggest to you that we dare not lose the focus of what God has called for us to do, and that we must be careful in the way we do it.

For the last 150 years this country has operated on the premise that people have to be entertained into the Kingdom of God. From the time of the Gospel tent shows and rallies to the present entertainment evangelism being substituted for the transcendent Worship of the Lord, this has been the case. And the arguments are on the surface most reasonable. We have to attract people into the Church, we have to speak their language. We have to adapt ourselves to meeting this new

and different society where it is. We won't compromise the message, just the forms in which the message comes.

But it is right here that the fallacy comes into play. There is a failure to recognize that our Lord's mandate not only describes the necessity of converting mankind to Jesus Christ, it also describes the **process**.

Evangelism is not to be done in the context of the worship of the Church, but ought to be the result of that worship. Disciples who have been first instructed and then baptized, who participated in the Eucharist and the liturgical prayers of the Church, become equipped to share the gospel with those who are outside the Church. Once those people are converted they are to be brought into the church for their instruction, their incorporation in baptism, their fellowship with Christ in the holy Supper, and then they are instructed in the elements of proper corporate prayer.

Now this provides the whole focus on our mission as Reformed Episcopalians. We can't be participants in the world's religious supermarket. Our product is not for the consumer. This doesn't mean that we fail to reach the consumer with the gospel, but the Worship of Almighty God is not the vehicle to do this. Personal evangelism by the disciples as they go outside the church is the proper vehicle. It is right here that we need to get busy in the right way. Pastors, I'm speaking to you. If this proper form of mission is not going on, we need to make sure it is. We need to communicate with each other, share our teaching tools, compare notes, so that we can provide proper instruction. That instruction then provides the tools to our people to enable them to do the work of mission.

Now a word to the lay delegates. The people of God have the responsibility to receive the word they have been given and to reflect it where they live. Your going involves being the light of Christ wherever you are—at home—at work—at play. The success of your parish, the growth of your parish depends on you every bit as much on you as on your pastor, but not necessarily in the way you think. It depends on your pastor being faithful to the Scriptures, and in the proper administration of the sacraments. It depends on your pastor equipping you so that you do not become a religious consumer, but a real recipient of the grace of God and having received it, it is your responsibility to reflect that in the world where you live. It is a two way street. And when this is done rightly, the Church of Christ will increase in numbers and in quality.

Here is an interesting observation. Eighty-seven per cent of converts to Christianity were converted through the life and witness of their family, neighbor or friends. It is clear, that this is the most effective means of reaching men and women for Christ and bringing them into the Kingdom of God. (We need to make friends in the community)

Now I would suggest to you that this is our niche—our domain—our specialty in today's society. Yes, we are a small Church. Yes, we do not have vast resources. (Story of Episcopal Church outside of Memphis that asked if they joined us, how much money the REC would give them. There was no money. The Chinese Church became self supporting when no more money was forthcoming from outside sources) But we have precisely just what we need—obedience to Christ's command to evangelize and then disciple converts, teaching them to become worshippers of the Most High God.

I have a great desire to see every city, in this country have more than one Reformed Episcopal congregation. And, I suppose that some people might think I have a flaw in that I see no reason why the Reformed Episcopal Church can't be the largest Anglican body in this country over time.

Quite frankly it bothers me right down to my shoes, that the Episcopal Church has 7000 congregations while the Reformed Episcopal Church has only 150. Any student of the historical facts will discover that after our founding we chose to hide behind our walls rather than be obedient to Christ's mandate, Conversely, especially during the latter part of the 19<sup>th</sup> Century and the first part of the 20<sup>th</sup> century, the Episcopal Church devoted herself to precisely the kind of mission I have described to you. Oh, yes, that has since changed and so has the mission, but earlier, there was obedience to the mandate on their part, but not on ours. Now this has changed and our church has been moving forward however slowly for the past decade. Our new diocese is a living testimony to this.

I used to tell people that the only goal I had was to leave this Reformed Episcopal Church in better condition than I got it. And perhaps I might have been content with that, but I have been compelled to re-evaluate that goal. It simply is inadequate. Why? Because it doesn't address what God calls his people to do—to be reflectors of his glory—to bear his message to a lost and dying world—to make disciples and worshippers of the Most High God.

So my brothers and sisters, let's be obedient to him and do this mission His Way, for His Glory and in His good timing. Furthermore, I would challenge each of our parishes to develop a view of mission and ministry that envisions the reduplication of parishes. Let each parish commit themselves to add a new parish over the next five years in their area. If we do this, we will see this portion of His Church grow and prosper.

### **PARISH DEPARTURE**

Epiphany Anglican Church, Williamsburg, VA, which was not yet a parish in the Reformed Episcopal Church but level one affiliate status decided to leave.

### **FOR YOUR PRAYERS**

The Rev. Robert V. Neeb  
Dayton, Ohio

I spoke with the Rev. Mr. Neeb this past Sunday in Dayton, OH. He told me that his bride of 50 years who has had long-standing medical problems, is now suffering from dementia and doesn't recognize him. I assured him that we would pray for him in his time of extreme pain and great sorrow as he has effectively lost his life-long companion and must watch her waste away.

He also wanted me to tell you that he is ministering to a small African-American Missouri Synod Lutheran Church, and he solicits your prayers for that work.

Bp. Morse asked Fr. McNamara to lead us in prayer for the Needs.

Bp. Morse said that we are not statistics to him. We are important to him and that is why he gets so emotional.

The Rev. Mark Brown  
Pensacola, FL

Your Grace,

The first service for the joint mission with AMiA was held this morning at 9 am. We are meeting in Faith Chapel. It is the chapel of a funeral home. They are letting us meet there for free for 6 months.

We had 19 people in attendance. 7 were children. Some families that had committed to attending backed out for various reasons. I will be following up with them this week.

The people who attended like the service, which was a broad churchmanship service. Service lasted about 1 hour. Speaking with the people afterwards, the majority appear to be comfortable with the service and some were interested in a more “high” service.

I plan to continue the service as it is presently conducted. I will slowly, as the congregation is taught, change the service to a more or fully 28 BCP service.

I have identified one, possible two men to instruct and train to be lay readers. My current lay reader is my 13 year old son, who was licensed. Greg+ Church of the Resurrection had put in the paperwork and I will be obtaining copies from him. I have another young man who maybe interested in being an altar server. Once I have a solid core, we will expand to more than a coffee time afterwards.

I am continuing with the Truth Project on the campus of UWF. Last week we had approx 20 people in attendance. My contact on the campus tells me to expect more students this week. Two students have expressed interest in attending. One is not a Christian. I have been spending time with them this week and last weekend. The non-Christian is sincerely interested in the Faith and is still in the inquiring stage.

I need to let you know I will not be attending the Diocese meeting this week. The money I was saving, I gave to my sister and her family. Their house was burned down by arson and they lost everything. Her oldest is serving in Afghanistan and all of his possessions were also lost.

I plan to make follow-up meetings for the mission with people who attended and left before I could speak with them and with some new prospects for next week.

I will be attending the Diocesan meeting next year. God willing.

Please extend my regrets to those in attendance and let them know the plant is working and God is blessing.

Mark+

## CLERGY TRANSFERS

Fr. Chori Jonathin Seraiah

Hello to my brothers in the Central States Diocese of the REC:

Grace and peace be unto you in the Name of our blessed Lord and Savior Jesus Christ. As you have probably heard, I have chosen to leave the REC and transferred to the Traditional Anglican Communion. You are probably also aware that the TAC is seeking communion with the Roman Catholic Church. This is something that has been on my heart for many years now, and I wanted to let you know my reasons for making this move.

Essentially, I am going more toward something than away from something. What I mean by that is, I am motivated by a desire to be in full communion with the Roman Church while retaining the Anglican heritage, rather than a desire to be away from the REC. My time in the REC was filled with challenges and turmoil, but I want to make it clear that this was not because of you, my brothers. There is nothing that any of you, or Bishop Morse, has done that has led me to go elsewhere. I learned much during my short time in the REC, and will always appreciate it.

I hold no ill will towards the REC, nor towards any of you, and I want to thank you for the encouragement that each of you were to me. I also want you all to know how much I appreciated the ministry that I received from Bishop Morse, and how thankful I am for having him as my pastor while I was a part of the Central States Diocese. A special “thank you” also goes to Canon Scott Houser, for his tender guidance and assistance to me during a time of great difficulty. I pray for all of you, I will miss you, and I thank you for your graciousness to me and my family. May God continue to bless all of you with His immeasurable grace.

In Christ,  
Fr. Chori Jonathin Seraiah

The Rev. Canon Ralph Frye, who had officially retired from active ministry transferred to CANA.

### **RECOMMENDATIONS**

1. That until the heinous practice of Abortion on demand is abolished in this Country that the 3rd Sunday in January, or the Sunday closest to Holy Innocents, be designated Sanctity of Life Sunday and observed in all our Parishes. Furthermore, that our Clergy be instructed to prepare and deliver a sermon on that theme at the Worship services on that day. Liturgical resources are available from the Diocesan Headquarters for use on this Sunday.
2. That this Council commend the support of Cranmer Theological house to the parishes of our Diocese and that every effort be made to support this essential ministry both in terms of finances and personnel.
3. A book that I have found valuable is Take This Bread by Sara Miles who writes about the transforming power of the eucharist in the life and ministry of the church. She is a lesbian and is in an ECUSA church that welcomes homosexuals. So this book may be controversial.

Respectfully submitted,

The Rt. Rev. Daniel R. Morse  
Missionary Bishop

Rev. Scott Houser made a motion to accept the Bishop's report. Motion passed.

The Bishop recognized the visitors present.

A question was raised regarding the joining of the REC and APA. Bp. Morse responded that 10 yrs ago, talks were made and should have been completed. Since the ACNA ordains women, the APA will not continue with the merger. Also, some in APA are higher church than even Anglo-Catholics and we do not want to have this forced upon us, even if we do not mind those who hold to this practice. So, we have no merger, but we are still are in talks with them. Bp. Grundorf is a paternal delegate to ACNA, but not a participant because of the women's ordination issue.

There was a lunch breach until 2:00 p.m.

The Afternoon meeting:

Bp. Nolden gave a talk on what the UECNA is and those who came into the REC from there. Lay driven movement. Folks are refugees from ECUSA. Folks started bringing in newspaper articles on Common Cause partnership. A prominent member of Bp Nolden's parish said to him that sometimes one has to notice where a trend is and move that way. 58 Continuing Churches in US and realized they needed to be someplace where people are building churches that were traditional. They wanted to stay in contact with Anglican Communion, too. Bp. Mott told Bp. Nolden that the REC was the place to be for them. Once he met with Bp. Grote, he new they were home. He is cradle Episcopalian so it was coming home to him. Bp. Nolden's parish voted to be REC and so did Fr. Greg Mashburn's church in FL.

Bp. Grote asked him "Do you love Jesus and want to serve the Lord?" He told his folks that they were not interested in incense and services, but wanted to talk about Jesus. That is the way his people are.

We are going to be seeing a lot more folks because we have something they want. We have Church. Now they have a mission in O'Fallon, IL of 25 folks. Rev. Doug Mills says "Hi" to all of us. His parish is AMIA and is working with Bp. Nolden and so is a parish in another jurisdiction.

Business Meeting:

The Trustees Report was given by Rev. Franklin Sanders, as was the Treasurer's Report (see attached report)

Income and expense: 2008 REC sustentation is an advance from REC for 3 years. Next year is the last. Christ Church was closed and some things had to be paid as a result but our diocese gained some money from that. As of Dec. 31, 2008 there was \$19,491.90 in checking and \$24,892.67 in gold and silver investments for the diocese.

The 2009 meetings came before a full year so the report is a bit off. As of Jan-June the diocese had a \$42,800.00 positive balance.

Budget 2010:

A 10% increase in Bp. Morse' housing, salary, and retirement.

The projected deficit is \$3800. We have \$25,000.00 in special investments and this could sustain this deficit for several years, if needed.

Rev. Manto asked if the tithes are firm numbers. The reply was affirmative.

Rev. Sanders was asked if we can keep operating when sustantation is no more and if the diocese does not grow? Rev. Sanders said, "yes", as we are only loosing \$6000.00 when it goes away if that occurs.

He said it is very important that each church tithes and sends them in promptly.

Leslie Hanna asked if we call it tithes, why are they not 10%? Rev. Sanders replied it is 10% for parishes but 5% for missions.

A motion was made to receive the report and the recommendations made. The motion was seconded. The motion carried unanimously.

The Standing Committee was given by Rev. Camlin (see attached report)

The Standing Committee met via conference call. They approved 6 candidates for ministry: Rogers, John Johnson, Kell, Hanna, and Michelle Caldwell as a deaconess.

During past year, the Bishop received several clergy.

Our Diocese has grown from 13-17 parishes since the Diocese was founded.

Rev. Camlin said he came from the Baptist Church and found home in REC. The REC is what everyone needs.

A motion was made to accept the report. It carried unanimously.

Bp. Morse introduced Kit Jenkins.

He is a chaplain who works with hospice. He is the only clergy hired to that position by Hospice. He said we should teach congregations that we are all going to die in a good way. They need not to loose hope, but we should show them what the true hope really is. So often churches do not touch this subject and it is left to hospital chaplains to explain. Give them the True Hope.

Bp. Morse asked if there were any other committee reports that need to be made.

Bp. Morse asked Rev. Sanders to make a presentation on how they paid for his parish in so short a period of time. He said it is about an hour long presentation.

Walter Ruby said that Law, a candidate for the deaconate, did not show up because of surgery. He has made a publication for communion and morning prayer they will send to everyone. It has all but the readings in them.

Chip asked if we need to pray for Rev. Ruby's parish because of the recent floods in the Chattanooga area. Rev. Ruby replied that it is not necessary as they are on top of Signal Mountain.

The meeting was adjourned.

Friday 25<sup>th</sup>:

The next regular meeting of the Diocese will be the 23<sup>rd</sup> and 24<sup>th</sup> of September, 2010 in Dayton, OH.

There being no further business, Bp. Morse closed the meeting with prayer.

A Communion service followed with ordinations. Jonathan Kell was ordained to the diaconate. Mark Hanna was ordained to the diaconate. Rev. Burlin Rogers was received as a presbyter.

The Very Rev. Peter Manto was installed as the Archdeacon.

The Benediction of the Communion service was the adjournment of the Synod.

**BISHOPS**

**MORSE**, The Rt. Rev. Daniel R (Dan)  
**NOLDEN**, The Rt. Rev. Wesley L. Nolden, II

**PRESBYTERS**

**ADAMS**, The Rev. Dr. Lawrence  
**BOETTNER**, The Rev. Roy K. (Keith)  
**CAMLIN**, The Rev. Charles F.  
**CLAUSON**, The Rev. Dr. Marc A.  
**EDGERTON**, The Rev. Paul  
**HARKNESS**, The Rev. Mike  
**HEATON**, The Rev. John  
**HOPKINS**, The Rev. Edward Y.  
**HOUSER**, The Rev. Canon Jon S. (Scott) Canon  
**JENKINS**, The Rev. Kit R.  
**KUMP**, The Rev. William T.  
**LONGMIRE, Jr.**, The Rev. Canon Rodney H., Canon Missioner  
**MANTO**, The Venerable Peter, Archdeacon  
**MACGREGOR**, Rev. Ian H.  
**MASHBURN**, The Rev. Fr. Gregory  
**MCNAMARA**, The Rev. Wayne M.  
**MILLS**, The Rev. Douglas (Doug)  
**RUBY Jr.**, The Rev. Dr. Walter M.  
**SANDERS**, The Rev. Franklin  
**SEREBROV**, The Rev. Job  
**STEEER III**, The Rev. Samuel A. (Sam)  
**STRAW**, The Rev. David  
**THOMAS**, The Rev. Daniel  
**USELTON**, The Rev. Randy

**DEACONS**

**ABSHEAR**, The Rev. David  
**BROWN**, The Rev. Mark  
**HERMAN**, The Rev. Christopher (Chris)  
**HOUCK**, The Rev. John  
**JOHNSON**, The Rev. Dr. John  
**LITTLEJOHN**, The Rev. Robert, Ph.D.,  
**MARTIN**, The Rev. Bartholomew P. (Bart)  
**THOMPSON**, The Rev. W. Scott  
**TRUAX**, The Rev. David

**DEACONESSSES**

**JACQUES**, Ella Carol (Candy)

**RETIRED CLERGY**

**JOSEPHSEN**, Jr. The Rev. Dr. Hans E.

Spouse: Charlotte  
14100 Ridge Creek Road  
Midlothian, VA 23112  
(h) (804) 744-7500

**POSTLUANTS**

**HANNA**, Mark

**KELL**, Mr. Jonathan

**SIMON**, Camden

**PARISHES**

**ALABAMA**

St. Simon's Reformed Episcopal Church  
St. John's Of Mt. Laurel

**FLORIDA**

Anglican Church of the Resurrection

**NORTH CAROLINA**

Church Of The Redeemer  
All Saints Anglican

**INDIANA**

Trinity Anglican Church

**OHIO**

Christ The King Reformed Episcopal Church  
Trinity Reformed Episcopal Church

**TENNESSEE**

St. James Reformed Episcopal Church  
St. Andrew's Anglican Church  
Christ Covenant  
St. Michael And All Angels  
Christ Our Hope Reformed Episcopal Church

**VIRGINIA**

Covenant Reformed Episcopal Church  
Holy Trinity Church  
St. Andrew's Anglican Church  
New Covenant Church  
St. Peter's Reformed Episcopal Church