

**2011 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 Missionary Diocese of the Central States. 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 Fourth report as Bishop of this Diocese, I submit this summary of my activities during this past year in the work of the episcopate. Due to the great distances that most REC bishops have to cover some of our work is done on the telephone, and I certainly have had my share of very long telephone conversations, and those are much less expensive than car or plane travel.

I made 28 Episcopal visits to the Parishes and Missions of this Jurisdiction, and 27 persons were presented to me for the laying on of hands in the ancient rite of confirmation since I reported to you in 2010. In addition to those Episcopal visits, I had preaching engagements and meetings with clergy as enumerated below in the section entitled Episcopal Visits.

**EPISCOPAL VISITS**

Following is my report of the Episcopal visits I have made since our last meeting, as well other activities.

<b>Location</b>	<b>Date</b>	<b>Special Purpose</b>	<b>Confirmations</b>
Resurrection, Shalimar, FL	10/10		
St. Timothy's, Lynchburg, VA	10/17		8
Lynchburg and Appomattox, VA	11/15-17		
Trinity, Mason, OH	11/21		
Richmond, VA	12/12	Receive St. Jude Mission	
Dayton, OH	1/21	Bishop's committee	
Christ Our Hope, Dayton, OH	1/23	Install Fr. Greg Mashburn	
Resurrection, Shalimar, FL	1/30	Install Fr. Frank Gough	
St. Patrick's ACNA, Smyrna, TN	2/6	Install Fr. John Johnson	
Wichita, KS	2/7-10	New REC Mission	
Birmingham, AL	2/13	Scott Houser's birthday	
Roanoke, VA	2/18-20		
Trustees	3/3	Conference call	
Christ Covenant, Sevierville, TN	3/6		
Ash Wednesday	3/9	Cincinnati and Dayton	
Akin, SC	3/27	New REC Mission	
Summerville, SC	4/5-9	Bishops	
Cleveland, OH	4/9-10	Restart Church of the Epiphany	
Westpoint, TN	4/24	Easter	
All Saints, Raleigh, NC	5/1		1
Dallas, TX	6/8-10	General Council	
Holy Trinity, Fairfax, VA	6/19	Patronal feast, Trinity Sunday	12

Location	Date	Special Purpose	Confirmations
Long Beach, CA	6/20-24	Provincial Council ACNA,	3
Wilson, NC	7/10		
St. Mark's CREC, Brentwood, TN	7/24		
Christ Our Hope, Westpoint, TN	8/14	Ordination of Johnny Bain	3
St. Andrew's, Asheboro, NC	8/16-19	New REC Mission	
Greenville, SC	8/22	Ordination of Camden Simon	
Trustees	8/25	Telephone conference call	
Trinity, Evansville, IN	8/27		
St. Timothy, Lynchburg, VA	9/11		5
Diocese meeting	9/22-23		
St. James, Memphis, TN	9/25		

It has certainly been a great blessing to me to visit all of you and your parishes, and I hope that I have been able to encourage you in your ministries.

I especially want to thank you for your gift of the beautiful crozier designed just for me as Bishop of this diocese. It is the grandest crozier I have ever seen, and certainly surpasses the one I was given at my consecration. That one came from the School of Animal Husbandry at Texas A & M University.

I have a case of anointing oil—a very nice olive oil with a slight frankincense and myrrh fragrance. I have blessed the bottles for your use in anointing the sick. They are 2 oz. bottles that should last you the whole year unless you bathe in it.

I need to remind you to download the packet of Episcopal visit report forms from the diocese web site so that when I make Episcopal visits I will have the information I need to be a more effective pastor to this diocese.

This is the last year for our diocese to receive funding from the General Council and to be designated a missionary diocese. At the beginning I was appointed Missionary Bishop by the Bishops and General Committee, but now I need to be elected by you to be the Bishop Ordinary of the Diocese if that is your pleasure.

Canon 12 says in part,

**Section 5 (a)** When a Diocese, entitled to the choice of a Bishop, shall elect as its Diocesan, or as its Bishop Coadjutor, or Suffragan Bishop, a Missionary Bishop of this Church, if such election shall have taken place within six months before a meeting of the General Council, evidence thereof shall be laid before each House of the General Council, and the concurrence of each House, and its express consent, shall be necessary to the validity of said election, and shall complete the same so that the Bishop thus elected shall be thereafter the Bishop of the Diocese which has elected him.

**(b)** If the said election shall have taken place more than six months before a meeting of the General Council, the above process may be adopted, or the following instead thereof, viz: The Standing Committee of the Diocese electing shall

give duly certified evidence of the election to every Bishop of this Church, and to the Standing Committee of every Diocese, and to the General Committee. On receiving notice of the concurrence of a majority of such Bishops and of the Standing Committees in the election, and of the General Committee and their express consent thereto, the Standing Committee of the Diocese electing shall transmit notice thereof to the Ecclesiastical Authority of every Diocese and Missionary Diocese within the United States; which notice shall state what Bishops and what Standing Committees have consented to the election. On receiving this notice the Presiding Bishop shall certify to the Secretary of the Council of Bishops the altered status and style of the Bishop concerned. The Standing Committee of such Diocese shall transmit to every Congregation thereof, to be publicly read therein, a notice of the election thus completed, and also cause public notice thereof to be given in such other way as they may think proper.

We will need to ask the General Committee at its meeting in April, 2012 to grant our request to be made a full diocese. Thank you for your commitment to support the diocese with your prayers and contributions so that our diocese has become self-supporting, and thanks to our Treasurer/Bard Fr. Sanders for making sending your tithes such a pleasure each month.

### **SUFFRAGAN BISHOP**

In a related matter I am hereby notifying the diocese of my intention to put forward the Archdeacon, Peter Manto, as Bishop Suffragan as soon as the General Committee grants our request to be a diocese. When the appropriate time comes I will circulate to all of you Peter's resumé, and more of my reasons for choosing him. If there are sufficient votes in our diocese and from the other dioceses, and if the General Committee agrees I would hope to have Fr. Peter elected and consecrated at some convenient time next year. He will continue to be Rector at Trinity and only occasionally make Episcopal visits. I wanted you to know my plan at this point so that you would not be surprised, and you will have time to think and pray about this. I would also invite you to call or write to me if you would like to discuss this more fully.

### **NEW/OLD PARISH**

You will notice in my list of visits this past year a trip I made to Cleveland, OH to discuss with interested people restarting Church of the Epiphany. Church of the Epiphany was one of the first churches that helped to start the REC in the 19<sup>th</sup> century. Several years ago Bp. Grote finally closed the church due to a lack of people, but now there is some interest in trying to reestablish a Reformed Episcopal witness of the Gospel of our Savior in Cleveland. Mike and Pat Sampson are the contacts for this effort. We need to keep them in our prayers.

### **NEW PARISH**

I also made a trip to Asheboro, NC to meet with a group of about 30 people interested in starting a new REC parish there. They subsequently have submitted their application to join our diocese, and I would solicit your continued prayers for their success. It ought to encourage all the rest of you greatly to know that after considering several other of the continuing Episcopal churches that

group decided on their own that the REC was where they were most comfortable, and so they contacted me. I thank Fr. Ian MacGregor of our parish in Raleigh for doing the initial work of interesting them in the REC, and for putting them in touch with me.

### **MISSIONARY EFFORTS**

On the list of trips I made last year you will notice Wichita, KS and Akin, SC. Neither one of those is in our diocese, but with the permission of the bishops ordinary of those dioceses I went to those places to meet with people interested in starting Reformed Episcopal Churches. The one in Wichita is still a live possibility, but after numerous visits to Akin, SC that group decided to join the CREC (Confederation of Reformed Evangelical Churches), a sort of Presbyterian denomination. I have maintained contact with them just so that they know I continue to pray for their work in the Gospel, but I do not think they will come back in our direction.

### **PARISHES CLOSED**

In the past year several parishes have been closed due to lack of people and funds. They are Christ Covenant in Sevierville, TN, St. Philip the Apostle in Mobile, AL, and St. Peter's in Williamsburg, VA.

### **ORDINATIONS**

On August 14 I ordain the Rev. Johnny Ray Bain to the office of Deacon in Christ Our Hope Parish, Westpoint, TN, and on August 22 I ordained the Rev. Camden Simon to the office of Deacon in All Saints Parish, Greenville, SC. This was done with the consent of Bishop Alphonza Gadsden of the Diocese of the Southeast.

### **THE ORDER OF ST. FRANCIS**

Another development that I am sure many of you are already aware of is the Order of St. Francis in Dayton, OH started by Fr. Greg Mashburn. You may remember that he took his vows at the 2009 Diocese meeting in Lynchburg, VA. You may have read some criticism of me or the REC for allowing such a crypto-Roman Catholic order in the REC. I assure you that I have never, and do not now, wish to be Roman Catholic, and as far as I know neither does Fr. Greg. I hope you will rejoice with me in Fr. Greg's ministry at Christ Our Hope Church in Dayton, and for the ministry of the Order of St. Francis. I am sure he would be delighted to talk to anyone who is interested in what the Order is doing.

—Held “Missional Church” retreats at St. Peter's parish, Uniontown, PA and Christ our Hope parish, Dayton, OH

—Established local parish Fraternities in Uniontown and Coraopolis, PA; Winona Lake, IN; Evansville, IN; and O'Fallon, IL

—Sponsored annual “Blessing of the Animals” 4 Oct 2010

- Established Theology on Tap, a monthly discipleship gathering over dinner and beverages, for a parish in Arkansas
- Partnered with Christ our Hope Anglican Church to established the Anglican Student Association at Wright State University, and is working to create a Provincial Anglican Student Association for the ACNA to network and resource all the various independent Anglican campus ministries across North America
- Partnering with Dcn. Chris Herman to further develop ministry to the last, lost, lonely, labeled, etc., in the Dayton area

### REPORTS OF MY ILL HEALTH

Something very disturbing happened at the General Council in Dallas this past summer. I have tried to get to the bottom of what appears to me to be gossip, but with no success. I consulted with Bp. Grote about it, and he advised me to include it in my report to the diocese.

At the conclusion of the Council Marianne and I were leaving the hotel on our way to the car to drive back home to Nashville. We stopped to chat and say goodbye to someone standing outside. That person asked if I was doing all right, and I said that I was. Earlier a different person had asked me the same thing, and when I had said that I was fine he responded with “Really!” I assured him that I was doing well.

Later in the car, Marianne told me that the same man had approached her with concerns about my health. While I didn’t appreciate what seemed to be a refusal to take my word that I was doing very well, I didn’t think anymore about it until I got home and received a phone call from another bishop, who had not been at the meeting in Dallas, informing me that several people had contacted him out of concern for my health.

That really bothered me. Not only were people not taking my word for my own condition, but now they were spreading the report of my ill health to people who weren’t even at the meeting. When I asked the bishop who the several people were who had reported that to him, he only named one person who happened to be one of the people who had spoken to me in Dallas. When I asked him who the “several people” were he said he had already said too much and refused to say more. He told me that I should take it as an expression of love for me. I agreed with him, but I also reminded him that we usually do not sin or make trouble for others out of bad intentions. We are trying to help, and in our zeal to help we offend.

Maybe you are wondering why I am making such a big deal out of this, and you are thinking that since I had done all I could to stop rumors that I should just let it go. The reason is to remind you of our responsibility as Christians not to engage in rumors and evil reports about one another even out of good motives. Remember the saying that the road to hell is paved with good intentions. Especially because of the distances that we are from one another, and the speed with which we can communicate by the internet, we need to be especially careful about what we say to each other about someone else. Let us not sin against each other under the guise of sharing prayer concerns. “In the multitude of words sin is not lacking, But he who restrains his lips is wise.”

(Prov. 10:19).

## LOW CHURCH vs. HIGH CHURCH

As I have traveled around the diocese I have had discussions with people about what is meant by high church and low church. I must say that I generally think these are useless and meaningless categories, especially in the face of the current crisis within the worldwide Anglican communion. Even in the days when I was a Presbyterian making the transition into the Reformed Episcopal Church I found those categories useless. I only wanted to know what Scripture teaches because that indicates what God likes. When we worship God we ought not be interested in partisan issues, but only what pleases God. I have read all about the controversies in the 19<sup>th</sup> Century that Bishop Cummins faced, and I still appreciate his faithfulness to Holy Scripture. Having said that, I am concerned that we not get stuck in the controversies of the 19<sup>th</sup> Century, continue to express the Gospel in terms of those controversies, and fail to respond to the current needs of the Church and the world.

To be very specific, I am talking about the use of incense. As far as I am concerned it is not a valid argument to say that we are low church, and therefore it is against our tradition, or to say that we are high church, and therefore we must use it. That makes as much sense as saying that if we breathe incense we might become Roman Catholics, or that if we don't use incense we are true evangelicals. Following God's directions in worship and in life requires much more of us than simply following a party line. As you must know by now, your bishop likes incense and is in favor of using it in worship, but my preference is no better than any other preference. The question is only, and must always be, what is God's preference? How can we know God's preference? Only by a careful study of Holy Scripture.

As to the matter of the use of incense in worship being more than just a personal preference or high church add-on, the biblical theological meaning of smoke going up and being a sweet-smelling fragrance in the nostrils of God needs to be considered. Of course the primary connection is to the Old Testament sacrificial system with the altar of sacrifice and the altar of incense. What is the meaning of those, and do they represent anything that can or should endure in our present worship now that we are in the period of fulfillment and consummation?

One of the best treatments I have found on that topic are the lectures done by the Rev. James B. Jordan entitled "The Memorial Sacrifice in Leviticus". Years ago I transcribed the tapes because I used them in a series of Sunday School lessons for adults in Memphis. Jordan refers to the whole burnt offering as the ascension offering because the emphasis is not on the destruction of the animal by fire, but on the transformation of the animal by fire into smoke so that it can ascend into the presence of God. When God smells the smoke he is pleased with the sweet-smelling aroma and accepts the worshiper. The animal represents the worshiper, and the sacrifice is a dramatized prayer that as this animal is transformed so that it may ascend into the presence of God and be found pleasing to him, so may the worshiper likewise ascend in the various acts of worship and be similarly a sweet-smelling aroma to God. The smoke of the incense mingled with the smoke of the sacrifice had a similar meaning.

Incense also had a more practical use of covering the stench of blood, burning hair and flesh, and the contents of the intestines of the animals, which would have been horrendous. That stench is theologically connected to the stench of our sin nature that draws the wrath of God when it is exposed. It is certainly the righteousness of Christ that covers our sin, and that is also included in the significance of incense in worship. There are many physical things that we do, clothes that we wear, positions we take—standing, kneeling, etc.—because the work of Christ does not remove from us the benefit of joining our physical actions to our worship. We are not Gnostics, and worship includes our whole being—body and soul—and the sight of the cloud of incense and the smell of the smoke reminds us of the glory cloud of God into which we ascend in worship, and where we are joined to God in prayer and communion.

### FOR YOUR BIBLE READING AND MEDITATION

For several years Marianne and I have been using Fr. Charles Erlandson's Daily Bread, now called Give Us This Day, and I would commend its use to all of you.

“Give us this day our daily bread” is the most fundamental prayer we can ask on behalf of ourselves. Knowing this, our Lord not only commanded us to pray for this every day but also offers Himself to us *as* our daily bread.

As the Bread of Life that offers Himself to us each day as true spiritual food, Jesus comes to us in many ways. The words and images of the feedings of the 4000 and 5000 (especially in the Gospel of St. John) remind us that it is through faithful participation in the covenantal meal of the Holy Communion that Jesus feeds us. Through the creatures of bread and wine, Jesus gives His Body and Blood to us and feeds us at His heavenly banquet.

But He feeds us in other ways. In his Sermons on New Testament Lesson, St. Augustine expresses his belief that the feeding of the 4000 is not just about filling the bellies of men with bread and fish, nor is it solely about the Holy Communion. For St. Augustine and others, the Bread of Life is also the Holy Scriptures, upon which we are to feed every day, for they are the words of life. That the Word of God is also the Bread of God is satisfyingly illustrated by the Collect for the Second Sunday in Advent in the *Book of Common Prayer*, in which we ask God to “Grant that we may in such wise hear them, read, mark, learn, and inwardly digest them.”

However, Christians in the twenty-first century (and probably all others) often do not properly eat or digest the Word of God. I have noticed some of you snacking in a sort of hit and run fashion, as you rush to lead your “real life.” “I will squeeze in a chapter of Bible reading today,” you think. Some of you are to be commended for devoting yourself to studying the Scriptures, but unfortunately it is in such a way that only the mind is fed. Meanwhile, the soul gets spiritual *kwashiorkor*, which may easily be identified by your distended spiritual belly.

Scripture must therefore be eaten with prayer, which may be likened to the blood into which the bread of life must be digested and ingested. Through a life of prayer, the Word of God is carried into every part of your life and becomes your life, just as a piece of digested food is broken down, enters the blood, and is carried to every part of your body. Only through a life of prayer, which is a third

means by which Jesus becomes our daily bread, will the Word of God become spiritual food for us. After all, have not many of us had teachers of the Bible in college who have read and studied the Word but who, apart from a life of prayer and obedience, use their studies to starve themselves and others?

The most fruitful way I know of to receive my daily bread of Scripture is through the ancient practice of the *lectio divina*, or divine reading, with which I hope many of you are familiar. The essence of the *lectio divina* is not primarily to feed the mind: it is not just another Bible study to inform our minds. Instead, the *lectio divina* is *formative* reading, in which we allow the Holy Scriptures, under the inspiration of the Holy Spirit, to form our very being. There are four basic steps in this divine reading:

1. *lectio*—reading/listening
  - a. cultivate the ability to listen deeply
  - b. slow, formative reading
  - c. based on previous reading and study
2. *meditatio*—meditation
  - a. gently stop reading when you have found a word, phrase, or passage through which God is speaking to you personally
  - b. ruminate over this passage, as a cow ruminates or chews its cud
  - c. say it over and over, noticing different aspects—“tasting” it
  - d. allow God’s word to become His word for you at every level of your being, to interact with your inner world of concerns, memories, and ideas
3. *oratio*—prayer
  - a. pray—dialogue with God—over the passage
  - b. interact with God as one who loves you and is present with you
  - c. allow God to transform you thoughts, memories, agendas, tendencies, habits
  - d. Reaffirm, repeat what God has just told you
4. *contemplatio*—contemplation
  - a. rest in the presence of the One who has come to transform and bless you
  - b. rest quietly, experiencing the presence of God
  - c. leave with a renewed energy and commitment to what God has just told you.

Daily reading of the Holy Scriptures through the *lectio divina* is just the food to nourish our impoverished spiritual lives, our over-emphasis on the intellect since the time of the Enlightenment, and our random foragings into the Bible that leave us unsatisfied.

I have chosen to follow the lessons from the Daily Office from the 1928 *Book of Common Prayer* for a number of reasons. First, as a Reformed Episcopalian and Anglican, it is my spiritual tradition. More importantly, it is a system of reading that allows the entire Bible to be read in a systematic way so that our diet of spiritual food is a complete one. It is, as well, a program for eating the Scrip-

tures that is descended from those spiritual gourmands of the early Church out of which and into which the Holy Scriptures were written and received.

My intention is to begin with the Morning Prayer lessons for each day of the week, excluding Sundays, and to begin with the Second Lesson in each Morning Prayer service, which is usually a New Testament lesson. When I have gone through all of these, I will go back and go through the First Lesson for Morning Prayer, and then do the same thing for the Evening Prayer lessons. By the end of several years, I hope to have a complete set of devotions for the daily lessons from the Daily Office. God willing, I will write *Daily Bread* every day.

You can write Charles at [reverlandson@hotmail.com](mailto:reverlandson@hotmail.com) to request to be added to his email list.

### BOOK RECOMMENDATIONS

One of the best books I have read in the past year is **Bonhoeffer** by Eric Metaxas, and I would highly recommend it to you along with the **Cost of Discipleship** by Dietrich Bonhoeffer. Dietrich Bonhoeffer was not only martyred for the Gospel, but was an example of quiet faithfulness to Christ in the face of extreme persecution. Sara Miles' book, **Take This Bread**, is one I have recommended in the past, and if you haven't read it I would again encourage you to do so. I recommend the book not because of all the sinful parts of her behavior, but because she describes very well the all-inclusive power of the Eucharist and how the Eucharistic life is worked out in our service to the world.

Also, I remind you that for a number of years I worked on scanning books that were mostly long out of print Anglican works. The Rev. Curtis Crenshaw ([cicrenshaw@gmail.com](mailto:cicrenshaw@gmail.com)) has all of the books along with a complete list of the scanned books. There are over 200 books in the archive. He has built a search engine into the entire archive so that with a few key strokes one is able to access a huge amount of information.

### USE OF THE PRAYER BOOK

As I have visited among the parishes I have found a variety of usages. None is any great departure from the standard set by the bishops of the Church, but I feel that I need to remind you that the Reformed Episcopal Church has only two liturgies that may be used in the primary worship on the Lord's Day, and they are either the 1662 or the 1928 order for holy communion, or for morning prayer if your church does not do weekly communion. Some of you add a few things from other sources or traditions, and I do not object as long as they are used properly and thoughtfully and not just thrown together because you would like to spice things up a little. I remind you that the rubrics of the prayer book are as much a part of the constitutionally required liturgy as the prayers and responses.

I encouraged those who were planning the program for this diocese meeting to help us spend time thinking about the benefits to the use of the prayer book. You are all using the prayer book and don't need to hear more arguments to use it. You are already convinced. You may not, however, know the richness of the treasure that has been given to us. The old saying, familiarity breeds contempt, may apply to our assessment of the prayer book when we come together to

worship. We think we know it and don't need to spend anymore time on that. We need to get on with the REAL business of the church, i. e. doing evangelism, visiting the sick. That is also the reason I have included in this report Fr. Franklin's report on the ministry at the Lawrence County Jail. Your church may not have ability or interest in jail ministry, but in Fr. Franklin's ministry you can see the evangelistic impact of regular use of the prayer book.

I am glad to say that the planners heeded my encouragement, and so we have the program in these two days of thinking about the benefits of that usage.

**From The Rev. Franklin Sanders  
Lawrence County, TN Prison Ministry**

Last night the guards combined groups and that made it much easier on Johnny Bain and me, because we only had to do three services. First had 19 men, the second had 15, and the last 14, a total of 48.

We baptized three men last night, 28 August 2011:  
Stephen Mann  
Dwayne Jackson  
Larry Comer

I have no words for it. I've never even been to a baptism for three people before.

28 March 2011 Christopher Windham Renewed his baptismal vows  
28 March 2011 Jimmy Morales was baptized  
31 July 2011 Timothy Stevenson  
7 August 2011 Ronnie Townsend  
14 August 2011 Anthony "Cotton" Duggers (by Deacon Bain)

Think about this: We had been holding services nearly a year before anyone asked to be baptized. Yet since March, we have baptized a total of Eight (8) Men, five of them in the last 30 days.

Think of this vision: in jail, God changes these men, and teaches them how to rule themselves as Christians. They leave jail, never come back, go to their homes and the whole county is changed.

Please join me in thanking God for blessing our efforts, and praising his name for his tender mercy.

And please pray for these newly baptized men, these tender plants, that God would grant them growth in grace and the ever-present guidance of his Holy Spirit.

Yours in the bonds of Christ,  
Franklin Sanders  
Rector, Christ Our Hope RE Church

## **DATE FOR THE DIOCESE MEETING**

At our initial meeting we settled on the third week in September for the annual diocese meeting. Now that we have a few years experience of meeting at that time I wonder if there is any interest in changing to a time that might make it possible for more lay-people to attend.

## **FOR YOUR PRAYERS**

We give thanks to God for preserving the life of our brother, Fr. Randy Uselton, during the series of heart attacks he suffered a few weeks ago. Let us continue to pray for his full recovery and renewed strength. Marianne and I thank you for all of your prayers and support during her ongoing bout with bladder cancer.

## **CLERGY TRANSFER**

I transferred the Rev. Dr. Dan Thomas to the Diocese of Malaysia, and the Rev. John Houck to the Anglican Province in America.

## **RECOMMENDATIONS**

1. That until the heinous practice of Abortion on demand is abolished in this Country that the Third 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 of the Diocese of Mid-America 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.

Respectfully submitted,

The Rt. Rev. Daniel R. Morse  
Missionary Bishop

## **BISHOP**

**MORSE**, The Rt. Rev. Daniel R (Dan)

## **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  
**GOUGH**, The Rev. Frank  
**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.  
**JOHNSON**, The Rev. Dr. John  
**KUMP**, The Rev. William T.  
**LONGMIRE, Jr.**, The Rev. Canon Rodney H., Canon Missioner  
**MANTO**, The Venerable Peter, Archdeacon  
**MACGREGOR**, The Rev. Ian H.  
**MASHBURN**, The Rev. Fr. Gregory  
**MCNAMARA**, The Rev. Wayne M.  
**ROGERS**, The Rev. Burlyn  
**RUBY Jr.**, The Rev. Dr. Walter M.  
**SANDERS**, The Rev. Franklin  
**STEERE III**, The Rev. Samuel A. (Sam)  
**STRAW**, The Rev. David  
**USELTON**, The Rev. Randy

## **DEACONS**

**ABSHEAR**, The Rev. David  
**BAIN**, The Rev. Johnny Ray  
**FLYNN**, The Rev. Christopher M. Flynn  
**HANNA**, The Rev. Mark  
**HERMAN**, The Rev. Christopher (Chris)  
**KELL**, The Rev. Jonathan  
**LITTLEJOHN**, The Rev. Dr. Robert, Ph.D.,  
**MARTIN**, The Rev. Bartholomew P. (Bart)  
**SIMON**, The Rev. Camden  
**SPIETH**, The Rev. Michael Spieth  
**THOMPSON**, The Rev. W. Scott  
**TRUAX**, The Rev. David

**DEACONESSES**

**JACQUES**, Ella Carol (Candy)  
**CALDWELL**, Michelle

**RETIRED CLERGY**

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

**POSTLUANTS**

**JONES**, Josiah

## PARISHES

### ALABAMA

St. Philip the Apostle (closed)  
St. John's Of Mt. Laurel—Birmingham

### FLORIDA

Church of the Resurrection—Shalimar

### NORTH CAROLINA

Church Of The Redeemer—Wilson  
All Saints—Raleigh  
St. Andrew's—Asheboro

### INDIANA

Trinity—Evansville

### OHIO

Christ Our Hope—Dayton  
Christ The King—Dayton  
Trinity—Mason  
Epiphany—Cleveland

### TENNESSEE

St. James—Memphis  
St. Andrew's—Chattanooga  
Christ Covenant (closed)  
Christ Our Hope—Westpoint

### VIRGINIA

St. Andrew's—Appomattox  
Covenant—Roanoke  
Holy Trinity—Fairfax  
St. Timothy—Lynchburg  
St. Peter's—Williamsburg (closed)