

**REPORT OF THE COURT OF REVIEW OF THE EPISCOPAL CHURCH  
CONCERNING THE OBJECTIONS FILED IN THE SECOND ELECTION OF BISHOP  
COADJUTOR IN THE DIOCESE OF FLORIDA**

January 31, 2023

**FACTUAL BACKGROUND**

On or about January 30, 2021, the Rt. Reverend Samuel Johnson Howard of the Diocese of Florida (“Bishop”, “Diocesan Bishop” or “Bishop Howard”) called for the election of a Bishop Coadjutor to be his successor upon his planned retirement in the fall of 2023.

On Saturday, May 14, 2022, the first Special Convention was gaveled in and on the third ballot a candidate obtained a concurrent majority of votes cast in each order and an election was declared. Following this Convention, a Letter of Objection to the election was received by the Diocese of Florida which generated an investigation by the Court of Review under The Episcopal Church (“TEC”) Canon III.11.8(a). A report was issued by the Court of Review on August 2, 2022, finding multiple deficiencies in the election process.<sup>1</sup> As a result of this, on August 19, 2022, the candidate securing the most votes withdrew his acceptance of the election result and the Diocese of Florida chose to move forward with a second election.

The second election took place on November 19, 2022, and on the first ballot, the same candidate who had achieved a concurrent majority of votes in the May election, received a concurrent majority of votes cast and, for the second time, was declared the bishop-elect. A second Letter of Objection dated November 28, 2022, was submitted to the Secretary of Convention of the Diocese of Florida, which ultimately resulted in this new investigation by the Court of Review.

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<sup>1</sup>A copy of the August 2, 2022 Report of the Findings of the Court of Review can be found at the document section of the Court’s webpage: <https://www.generalconvention.org/court-of-review#documents>.

The TEC canons, specifically Canon III.11.8(a) provides that at least 10 (ten) percent of the delegates to an electing convention may within ten days, contest the results of an election. The final ballot had 113 in-person voting clergy, and 132 in-person lay delegates for a total of 245 votes. Ten percent of that number is 25 delegates. The objectors have met this minimum number and have timely submitted their objection. The Court of Review is charged with receiving such an objection to a bishop election and conducting an investigation of the alleged “irregularities” to the election process and sending a “written report of its findings” to the Presiding Bishop. TEC Canon III.11.8 (a). The report then gets circulated to the Bishop, the Chancellor, the Standing Committee and the Secretary of Convention of the electing Diocese and, ultimately, to the Standing Committees of Dioceses who will vote on consent of the bishop-elect, as well as, to Bishops exercising jurisdiction. TEC Canon III.11.8 (a), (b).

In conducting its investigation, the Court reviewed the letter of the Objectors, their Memorandum and Documents in support of the objection, the detailed response by the Standing Committee dated December 23, 2022, and all supporting exhibits.<sup>2</sup> These exhibits included the affidavits of clergy and laity including diocesan officials; reports of experts including a parliamentarian, lists of lay and clergy delegates who were alleged to be entitled to vote or alleged to have been denied the right to vote; the transcript and videos of the second Special Convention; diocesan communications regarding voter eligibility, registration and the methods of allocation of lay delegates; unofficial notes by a member of the Standing Committee for meetings held between August 2022 and December 2022; and communications by the Diocese relative to The Reverend

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<sup>2</sup> These documents are all located on the Court of Review website which can be accessed at: <https://dfms.sharepoint.com/sites/CourtOfReviewPUBLICDOCUMENTS/Shared%20Documents/Forms/AllItems.aspx?id=%2Fsites%2FCourtOfReviewPUBLICDOCUMENTS%2FShared%20Documents%2FGeneral&p=true&ga=1>

Charlie Holt's ("Rev. Holt" or "asserted candidate-elect") responsibilities and visits among diocesan churches upon his employment by the Diocese and leading up to the second election. The Court also conducted numerous interviews with lay and clergy delegates, other residents of the Diocese and with Diocesan leaders including the Bishop Diocesan. Finally, the Court also reviewed the Articles of Reincorporation, the Canons of the Diocese of Florida, the Rules of Order for the special election conventions, resolutions passed by the Diocese relative to their special election procedures, along with other documents, emails and communications to this Court from interested parties.

The Report of the Findings which follows is our response to the five principal allegations of the Objectors.

**POINT I: THERE WAS NO MATERIAL ERROR IN THE COUNTING OF CLERGY DELEGATES ON THE DAY OF THE ELECTION.**

The Court reviewed the objectors' allegation that, "[t]here was a material error in voting not discovered until after the election," (Memorandum in Support of Written Objections to the November 19, 2022 Election of Bishop Coadjutor Pursuant to Episcopal Church Canons Title III.11.8 at 1) ("Objectors' Memo in Support") including supporting documentation provided by both Objectors and the Diocese in the form of various sworn affidavits, registration records, explanations, auditors' reports, and other materials. The chief concern raised in this objection relates to the possibility of a material error in counting the votes in the clergy order, resulting from discrepancies between the number of clergy participants as indicated on the registration sheets (115), the numbers reported by the Credentials Committee (113), the numbers reported by the auditors immediately prior to the first ballot being cast (113), and the reporting of the results of the first ballot in the clergy order (111 votes cast).

On the original registration sheets provided by Objectors, 115 clergy delegates are shown as having been checked in at the registration table (Registration Sheets attached hereto as Exhibit 1). This total included two clergy who did not in fact attend the Convention, and who had never planned to attend the Convention. They were included on the registration sheets and in the count as a result of an administrative error. (Affidavit of The Reverend Teresa Seagle (“Rev. Seagle Aff.”) at Para. 7.1.1, attached hereto as Exhibit 2). In a sworn affidavit, the Standing Committee member responsible for registration oversight confirmed that neither access credentials nor ballots were prepared for these individuals. Id. at Para. 7.I.3.

At the time of the initial Credentials Committee Report, 113 clergy delegates were reported as being present (Electing Convention Video, at 1:54:00).<sup>3</sup> This is consistent with all the affidavits filed by both Objectors and the Diocese that the two clergy in question did not attend the Convention. (Affidavit of Wife of The Rev. Jeremy Hole (“Mrs. Hole Aff.”) attached hereto as Exhibit 3, Affidavit of The Rev. George Randall Sartin (“Rev. Randall Sartin Aff.”) attached hereto as Exhibit 4; Rev. Seagle Aff. at 7.1.3 attached as Exhibit 2). At some point after the Credentials Committee prepared their report, an additional clergy delegate arrived at Convention and was seated. (Rev. Seagle Aff. at 7.I.3 attached as Exhibit 2). Sometime later, but before balloting began, yet another clergy delegate became unwell and left the Convention. (Affidavit of The Rev. J. Fletcher Montgomery at 4 attached hereto as Exhibit 5). Prior to the first ballot, the auditors counted the number of clergy delegates on the floor and reported 113 clergy delegates present at the time of the first ballot (Convention Video at 3:43:55 and following). A point of order was raised to the Chair indicating concern about that count, since the person making the point of order was aware of the clergy person who had become ill and left the Convention (but not,

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<sup>3</sup> The Convention Video is accessible at: <https://www.youtube.com/watch?v=oml5yaL3b48>

initially, of the clergy person who had arrived late). The Parliamentarian noted that delegates have the right to come and go during a Convention, and so the counts may slightly fluctuate. The Chair ruled the point of order “not well taken” and there was no appeal of the ruling of the Chair (Convention Video at 3:47:40 and following)<sup>3</sup>.

When the first ballot was completed, the auditors reported 113 ballots returned in the clergy order. (Affidavits of Ralston & Company. P.A. (“Ralston & Co. Affs.”) attached as Exhibit 6 hereto). This was the exact number expected, based on the auditors’ visual count prior to the vote. The reported number of ballots tallied, however, was 111 in the clergy order. This was because two votes were abstentions, which are not considered votes. (Report of Parliamentarian Timothy Winn (“Parliamentarian Report”), attached hereto as Exhibit 7).

**Conclusion: The Court therefore finds the reasons for the discrepancies noted by the Objectors to be clearly understood, harmless, and not indicative of any material errors in the vote count.**

**POINT II. ALLEGED DISPARATE TREATMENT OF CLERGY WITH CURE AND SIMILARLY SITUATED CLERGY MATERIALLY CASTS DOUBT ON THE ELECTION PROCESS.**

**A. Summary of Objectors’ Argument**

The heart of the Objectors’ claim is in violation of TEC Canon III.9.4 (d) by refusing to grant canonical residence to clergy with cures who did not share the Bishop’s view on issues such as same-sex marriage, the Diocese improperly suppressed the vote of at least eleven (11) clergy with cure which unfairly skewed the results of the election. The Objectors present the following allegations:

1. That in violation of Canon III.9.4 (d) concerning the presentation and acceptance of letters dimissory, the Diocesan Bishop did not grant canonical residence to clergy with cures.

2. That pursuant to Diocesan Canon 1.3, canonical residence is a precondition for clergy to have seat, voice and vote at diocesan convention.
3. That “[a]t least eleven (11) clergy with cure, actively working in the Diocese, have not been granted canonical residence...[and] [a]s a result, these clergy were unfairly deprived of the ability to participate in the November election.”
4. That “it appears” the Bishop arbitrarily granted or denied canonical residence to similarly situated clergy seemingly solely on the basis of whether the clergy person shares (or does not share) the Bishop’s views on issues such as same-sex marriage in the Church.
5. That the Bishop’s disparate treatment of similarly situated clergy in the grant or denial canonical residence unfairly skewed the clergy vote and materially affected the outcome of the election.

(Objector’s Memo at 4). See also, November 15, 2022 Letter re: Unduly Constituted Voting Houses and Unfair Election (“November 15 Letter”), at 2-4, and attached hereto as Exhibit 8; Diocese of Florida Clergy with Cure Not Canonically Resident (“Objectors’ List of Clergy with Cure Not Resident”) attached hereto as Exhibit 9

.<sup>4</sup> The Objectors in their Memo at 6 also support their allegations by a December 19, 2022 Letter of the Reverend Elyse Gustafson and attached Appendix A, Summary of LGBTQ+ Clergy Alleging Disparate Treatment in Support of Objection 2 (“December 19, 2022 Letter”), attached hereto as Exhibit 10)<sup>5</sup> .

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<sup>4</sup> This list consists of nine (9) clergy with the Diocese of Florida who the Objectors’ claim are with cure but not canonically resident and additional three (3) clergy who are priests-in-charge that are also not canonically resident.

<sup>5</sup> **Note:** After careful consideration, the Court has chosen to omit Appendices B and C from the December 19, 2022 Letter. Appendix B consists of detailed timeline (from July 2017-May 2022) of Priest #2’s interactions with the Diocese, that includes the names of at least ten individuals within and outside the Diocese. Appendix C is Priest #2’s description of a separate interaction between the priest, the Bishop and a third-party consultant. We have omitted these two documents as some of those referenced in these appendices have expressed fears of retaliation and consent has not been provided to the Court to utilize each of their names mentioned therein.

## **B. Response of the Diocese of Florida**

The Diocese denied that there was “disparate treatment of similarly situated clergy with cure in violation of The Episcopal Church Canons [which] materially affected the outcome of the election” and that the objection was raised at the election and was determined to be “not well taken” by the Chair of Convention. (The Episcopal Church of the Diocese of Florida’s Response to the Objection Dated November 28, 2022 to the November 19, 2022 Election of a Bishop Coadjutor at 2) (Dio. Response at 2). The Diocese further responds that the objection is beyond the scope of the Court of Review’s authority in that the objection is “related to the practice and policies of the incumbent Bishop, and not to the procedure of the November 19 election”. Id. at 2. Finally, it contends that the Standing Committee conducted its own investigation and determined that “the Bishop had a clear standard for granting canonical residence, consistent with applicable canons, and reasonably and properly applied these standards.” Id. at 3.

## **C. Supporting Material Presented by the Diocese**

In support of its position, the Diocese contends that the Standing Committee had “examined the situations of 18 clergy members whom others had alleged had been unjustly denied a vote in the May [i.e., the previous] election”. (Dio. Response at 3). The names of the 18 clergy were, by the Diocese’s own admission, not persons who were invited to take part in this examination or who otherwise offered their names. Id. Rather, the Standing Committee chose to review only the Diocesan records and clergy files of those who had “express[ed] dissatisfaction with the election processes in both May and November”. Id. The process of examining these files was described as follows:

The Standing Committee conducted a thorough review of the Diocesan records and clergy files, dialogue with the Bishop and Diocesan staff and conversations with the named clergy themselves, and review of Diocesan practice. Id. at 3.

The Diocese maintains through the affidavit of its Canon to the Ordinary (which incorporated the Diocese’s formal response to this Objection) that in each instance “the Bishop had a clear standard for granting canonical residence, consistent with applicable Canons, and reasonably and properly applied these standards”. Id.

Additionally, in response to specific inquiries initiated by this Court, both the Bishop Diocesan and the Chancellor have denied that the Bishop himself or the Diocese treats similarly situated clergy differently. (January 11, 2023 Letter of the Right Rev. Samuel Johnson Howard (“January 11, 2023 Bishop Letter”) and January 5, 2023 Letter of Chancellor Fred Isaac (“January 5, 2023 Chancellor Letter”) attached respectively as Exhibit 11 and Exhibit 12). The Court was provided with a list of those clergy whose Letters Dimissory had formally been submitted to the Diocese of Florida over the past two years, all of which had been accepted by the Bishop. (Diocesan List of Clergy Granted Letters Dimissory, included in a January 5, 2023 Chancellor Letter, the list is attached hereto as Exhibit 13) All documents submitted by or on behalf of the Diocese were reviewed by the Court.

#### **D. Interviews Conducted by the Court**

In connection with an investigation of the objections submitted, this Court has interviewed 15 clergy, postulants, and even former aspirants, and reviewed written statements (and conducted phone interviews) of clergy and others alleging disparate treatment in seeking cures, licensing, or access to the ordination process. In most instances, the statements provided and the interviews granted were conducted with assurances that the identities of individuals would not be revealed outside of the Court due to fears of retaliation by the Bishop and the Diocese as expressed by multiple clergy. In an abundance of caution and understanding the emotional import of our consideration of this point to all sides, we have chosen to honor their requests.



This investigation was undertaken solely to determine if any of the allegations of the Objectors relative to those claiming canonical residence were based upon their status or their perceived support for the status of others that may have impacted the November election process. The evidence received by the Court describes both perceived and real patterns of functioning by Diocesan leadership currently and over significant periods of time. (See, Summaries of Interviews Conducted by the Court (“Summary Statements”) attached as Exhibit 14).

**E. The Relevant Canons Considered by this Court.**

TEC Canon III.9.4(d) of the Canons of the Episcopal Church requires that clergy with cure present letters dimissory to the Ecclesiastical and that such letters *shall be accepted* within three (3) months thereafter, unless that clergy person is under investigation for alleged Title IV offenses. (emphasis added). Additionally, Florida Canon 1, Section 3 and 3.a provides that all canonically resident clergy in good standing shall have seat, voice, and vote unless otherwise prohibited by Section 2 of the canons.<sup>6</sup> Also, Florida Canon 21, Section 4, states: “Clergy shall pattern their lives in accordance with the teaching of Christ so that they may be wholesome examples to their people, including, but not limited to abstaining from sexual relations outside of Holy Matrimony”. Finally, and perhaps most importantly, for more than 25 years, this Episcopal Church through its General Convention resolutions and the amendments to its Constitution and Canons has demonstrated an unwavering commitment to inclusion of all persons regardless of race, sex, or sexual orientation. Chief among these provisions is Canon III.1.2 which provides:

No person shall be denied access to the discernment process or to any process for the employment, licensing, calling, or deployment for any ministry, lay or ordained, in this Church because of race, color, ethnic origin, immigration status, national origin, sex, marital or family status (including pregnancy and childcare plans), sexual orientation, gender identity and expression, disabilities or age, except

as otherwise provided by these canons. No right to employment, licensing, ordination, call, deployment, or election is hereby established.

**F. Findings of the Court of Review**

**1. The Standing Committee's Own Investigation is Unreliable.**

We conclude that the purported investigation by the Standing Committee into this Objection was insufficient. **First**, the names of the eighteen (18) persons the Standing Committee selected for its examination of the objection were not identified other than to state that the list was comprised of clergy who had expressed dissatisfaction with the May and November election processes. The relevance of choosing these clergy solely on this criterion improperly assumes that these persons in fact would have objected to the election on the grounds of disparate treatment. There is no indication that any of the clergy names proffered in the Objectors' (Objectors' List of Clergy with Cure Not Resident, attached hereto as Exhibit 9) clergy with cure, were examined by the Standing Committee..

**Second**, to avoid the appearance of impropriety, favoritism, or undue influence from Diocesan employees, an investigation should have been conducted by a neutral, professional third party. Nor is there any indication that the 18 selected clergy were notified of this process and given an opportunity to meaningfully participate or otherwise challenge this process.

**Third**, the nature and scope of the Standing Committee's dialogue with the Bishop and diocesan staff was not presented and prevents the Court from determining its reliability. Again, issues of due process and fairness to all parties arise. **Fourth**, it is unclear from the Diocese's response what diocesan practices were reviewed and whether they were relevant to the Standing Committee's investigation. **Finally**, no written report of any kind was produced. Thus, the mere fact that the Diocese alone conducted the investigation and sought to validate its findings through

the affidavit of a diocesan staff person (Canon to the Ordinary) casts doubt over the value or weight that it should be given to this report as credible evidence. In sum, the Standing Committee's investigation of canonical residency concerns was neither persuasive nor dispositive of the issue before this Court.

**2. The Unreliability of the Diocese's Report on Canonically Resident Clergy**

The Objectors also note that the repeated failure of the Diocese to publish a reliable list of canonically resident and licensed clergy on an annual basis contributed to confusion and "lack of order" in the preparation and publishing of the list of eligible clergy permitted to vote at the Bishop's election. (October 26, 2022 Letter, Further Explanation from Lay and Clergy of the Episcopal Diocese of Florida, at 9-10 attached as Exhibit 15). This Court has previously addressed aspects of this issue and its concerns in its previous report regarding the May 2022 bishop election. We note that the Diocese acknowledges that there were certain "administrative errors" in the preparation of the list of eligible clergy (Dio. Response at 1) and that this issue was of particular concern to the Standing Committee. However, the Diocese does not otherwise specifically address the Objectors' concerns in its Response.

**3. At Least Three Resident Clergy with Cure Were Denied an Opportunity to Vote at the Bishop Election.**

While the Court interviewed some 15 clergy during its investigation who had alleged disparate treatment within the Diocese over differing lengths of time, the Court concludes that in at least three instances, the right to vote in the November election was denied to clergy. We have limited our use of such interview data to only those clergy who we find can establish a sufficient connection to their alleged denial of canonical residence and their right to vote in this election.

Among the clergy interviewed, one recently retired clergy (The Rev. Ted Voorhees, identified as Priest #11) who agreed to allow the Court to identify him, states that when he first entered the Diocese and informed the Bishop Diocesan that he had performed same sex blessings in his former diocese, he was told that he would not be permitted to perform such blessings in the Diocese of Florida and would not be permitted to become canonically resident in the Diocese. He further alleges that he was instructed that he would be required to apply annually for a license to exercise his ministry and that his license was subject to revocation at any time. The clergy complied by never seeking canonical residence during his subsequent 14 years of ministry, serving as the vicar of a congregation in the Diocese.

The clergy also recalls meetings with both the Canon to the Ordinary and the Bishop in which he was scolded for voicing his “disappointment” over the Bishop’s 2015 pastoral letter to the Diocese (June 21, 2015 Pastoral Letter of Bishop Diocesan), in which the Bishop stated his intention to oppose the blessing of same sex marriage at General Convention and to continue that policy in the Diocese thereafter. According to the clergy, both the Canon to the Ordinary and the Bishop reprimanded him, characterizing the clergy’s expression of opinion as an embarrassment to the Bishop and as amounting to open opposition to him and his policies. The priest asserts he was sternly reminded by the Bishop that he would never be granted canonical residence in the Diocese and that his license was subject to being revoked at any time.

Another clergy (identified as Priest #2), a priest included on the Objectors’ List of Clergy with Cure Not Resident entered the Diocese as a partnered lesbian priest. She alleges that she was informed by the Canon to the Ordinary that she was required to meet with the Bishop in order to apply for canonical residency, licensing or to seek a cure. She states she was finally granted a meeting with the Bishop after making multiple requests from 2017-2021. Once the Bishop

ascertained that the priest was in a partnered relationship but not married, she was granted a limited license to function in the one congregation at which she had been worshiping, known to the Bishop as an affirming parish. The clergy asserts that she has not been allowed to seek a stipendiary cure (a paid job position with the congregation), being told by the Bishop that her Letters Dimissory would not be accepted.

Additionally, a clergy (Priest #12), retiring to the Diocese, whose position on same-sex marriage differs from the Bishop and who sought canonical residence asserts he was told that he could not become canonically resident unless he had a cure. Upon learning of this requirement, he did not apply for canonical residency. Yet, he asserts, citing a specific example, that other retired clergy were nevertheless granted canonical residence after returning to the Diocese, having retired elsewhere, despite not having a cure.

Given that the asserted candidate-elect only secured the majority needed in the clergy order by one vote, the potential impact on the election of denying the right to vote in at least three instances is plain.

#### **4. Other Evidence of Disparate Treatment and Retaliation**

Regarding the accusation of “the Bishop’s disparate treatment of similarly situated clergy” (Objector’s Memo at 4), the Court also found reasonable allegations of disparate treatment of those clergy seeking licensing, ordination, canonical residence, and other opportunities to exercise their ministry that may also have impacted the election. These assertions are less direct than the instances referenced above. (Summary Statements, Exhibit 14).

The interviews conducted by this Court, in our view, suggest a pattern and practice of disparate treatment of certain clergy based on their sexual orientation, marital status, or expressed views concerning the rights of LGBTQ clergy. The allegations of multiple clergy satisfy this Court

that the administration of the Diocese, whether through inaction or otherwise, discouraged the efforts of gay and lesbian aspirants to discern their call to ministry which resulted in some seeking ordination in other dioceses. We also credit the statements of multiple clergy who alleged significant restrictions being placed on their rights to exercise their ministry. We find that there are several clergy who did not present letters dimissory because they felt it would be a futile exercise given the climate as alleged.

The allegations of these clergy are troubling and, in our view, suggest a pattern and practice that over time could have affected the outcome of this election. In our view this suggested ongoing pattern and practice in both its long term and short-term application may have resulted in the disenfranchisement of clergy, expressly LGBTQ clergy and others who were perceived as gay-friendly. Again, we are mindful that such considerations are particularly warranted here where the outcome of the bishop's election was determined by the margin of a single vote.

#### **G. Conclusion**

**We find that multiple clergy who were otherwise entitled to vote in the election were denied that right due to disparate treatment in the granting of canonical residence. This action constituted an irregularity in the election process which could have affected the outcome of the vote in the clergy order.**

**Furthermore, our interviews suggest a pattern and practice of LGBTQ clergy and those who opposed the Bishop's stated views not being treated equally with similarly situated clergy in the securing and exercising of their rights to ordination, licensing and the granting of canonical residency. These apparent actions may also have contributed to and influenced the determination of which clergy were deemed eligible to vote at the Second Special Election**

**Convention and, accordingly, its results. These findings cast doubt on the integrity of the election process.**

**POINT III: PROCEDURAL CHANGES IN THE SELECTION OF LAY DELEGATES BETWEEN THE FIRST SPECIAL ELECTION AND THE SECOND SPECIAL ELECTION WERE IRREGULAR AND IMPROPERLY DENIED SEAT, VOICE AND VOTE TO LAY DELEGATES.**

**A. Argument of Objectors**

The Objectors claim a month prior to the second election the Diocese introduced new procedures for the selection of its lay delegates that violated two diocesan Canons: Diocesan Canon 2.4 (requiring lay delegates and alternates to be chosen by the Congregation) and Diocesan Canon 1.3 (b) (providing the number of delegates chosen for each congregation is dependent on the average Sunday attendance figures from the previous Parochial Report filed by the congregation). The Objectors alleged these procedural changes announced only weeks before the second election resulted in some selected delegates being denied the ability to attend the Second Special Election Convention. (Objectors' Memo at 8-10).

**B. Response of Diocese**

The Diocese responds that prior to the May election, it relaxed the enforcement of its Canons by allowing parishes to use pre-COVID average Sunday attendances ("ASA") in selection of its delegates and believed that given the prior Court of Review Findings concluding there were canonical violations in their election process, that proper procedure dictated they adhere fully to the dictates of their Canons which required they use ASA numbers as reported in the 2021 Parochial Report to determine the number of delegates that could be sent to the second electing convention.. The Diocese also attaches a Parliamentarian Report, attached hereto as Exhibit 7 who

responds to the Objector's claim by asserting that the "the Special Convention is completely responsible for properly applying its rules." *Id.* at 6.

The Diocese further asserts that, when they learned that some delegates could not attend the Second Special Election Convention, they sought a mechanism to replace those delegates. They assert, their canons are silent on such a process, so they appropriately utilized Robert's Rules of Order ("Robert's Rules") which allowed for a process of filling vacancies through the governing body of the parish, its Vestry and Rector. (Dio. Response at 4).

### **C. Scope of Investigation**

The Court reviewed the following documents: The Articles of Reincorporation (Revised 2002), Diocesan Canons, November 28, 2022 Objection Letter, Diocesan. Response, Objectors' Memo and Exhibits, Determining Allocation of Lay Delegates ("Delegate Allocation Communication"), Letter from Standing Committee Election Registration, October 3, 2022 Chancellor Letter Re Congregational Lay Delegates, May 14, 2022 2<sup>nd</sup> Amended Special Rules of Order, 2<sup>nd</sup> Electing Convention Special Rules of Order, 2021 and 2022 Parochial Reports, Reports of Credentialing Committees (both May and November), and the transcript of the November 19, 2022 Special Convention, results of both May and November elections and the three FAQ Videos accessible at <https://www.youtube.com/watch?v=ZhHjILdhBZI>, <https://www.youtube.com/watch?v=r9mN0GNkJHE>, <https://www.youtube.com/watch?v=3MhiiELIViy>. In addition, the Court, through phone communications, and emails surveyed a small sample of parishes to discern their method of determining lay delegates for the First and Second Special Election Conventions.



## **D. Background and Analysis**

### **1. The Selection of Lay Delegates for the 2023 Annual Convention is Accordance with Diocesan Canon 2.4.**

On or about January 29, 2022, the Diocese held its annual Diocesan Convention. The congregations held their congregational meetings to select their congregational lay delegates in February 2022 in accordance with Diocesan Canon 2.4. The canon reads:

Lay delegates and alternates shall be selected at a meeting of each congregation not later than thirty (30) days after the close of the preceding annual meeting of the Diocesan Convention. Each delegate shall be selected for a term of two (2) years. The terms of delegates shall be so constituted that one-half shall be selected each year. Each congregation shall designate those selected for initial one year terms. Each delegate shall serve until a successor is duly selected.

The congregational lay delegates are selected based upon the average Sunday attendance as reported in the last previous parochial report of a congregation according to the following formula: average Sunday attendance of 1-150, two (2) delegates, with one additional delegate thereafter for each addition 150 (or fraction thereof) in average Sunday attendance. Diocesan Canon 1.3.b.

Our investigation disclosed that due to the timing of the Diocesan Convention and the congregational meetings, the majority of congregations that were surveyed held their congregational meetings prior to filing the 2021 Parochial Report due on March 1, 2022. This is in line with the Canon. These congregations appropriately followed the Diocesan Canons which require the selection of the lay delegates based upon the average Sunday attendance as reported in the last previous parochial report which would have been the 2020 Parochial Report due on March 1, 2021, reporting on an ASA determined by attendance in January 1<sup>st</sup> through March 1<sup>st</sup> of 2020.<sup>6</sup>

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<sup>6</sup> The Report on 2020 Parochial Data indicates 2020 ASA determined by January 1 to March 1, 2020, See, <https://www.generalconvention.org/2020-parochial-data>

The lay delegates selected in February 2022 were to serve a two-year term or until a successor is duly selected. Diocesan Canon 2.4.

Each congregation certified their lay delegates to represent the congregation in the next Annual Convention (which would be held in 2023) as required by Diocesan Canon 2.5. The Canon reads:

Certification of Lay Delegates. The selection of lay delegates and alternates shall be certified according to the form herein provided, signed by the rector or priest-in-charge or one of the wardens or by the clerk or secretary of the selecting body which such delegates or alternates represent. Each such delegate or alternate shall be not less than sixteen (16) years of age and an adult confirmed communicant in good standing of the congregation with which he or she is affiliated and a regular attendant at public worship of this Church. The form of said certificate is as follows: I do hereby certify that at a meeting of [Congregation] held on the \_\_\_\_\_ day of \_\_\_\_\_, A.D., \_\_\_\_\_ were duly selected to represent said congregation in the next annual Convention of the Diocese of Florida, and that they are adult confirmed communicants in good standing and regular attendants at public worship of this Church.

Signed \_\_\_\_\_

The practice of the Diocese is to hold its annual Diocesan Convention in January. In February, the congregations hold their annual meetings as required by Diocesan Canon 2.4 (lay delegates and alternatives to be selected within 30 days of diocesan annual meeting).<sup>7</sup> After the annual meetings, each congregation files its parochial report which is filed between the congregation meeting and the next Diocesan Convention. If there is a change in the ASA, then the number of delegates to be selected is modified through the next year's election. Our investigation found no previous precedent of the Diocese to require the removal or deselection of a duly selected delegate prior to the expiration of the delegate's two-year term.

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<sup>7</sup> So, for an Annual Convention held in 2023, the congregation would select half of the delegates in 2021 based upon the 2019 Parochial Report and would then adjust the number of the other half of delegates selected in 2022 based upon the numbers in the 2020 Parochial Report.

**2. The Articles of Reincorporation of the Diocese of Florida Mandate that the Lay Delegates for the Special Convention Are those Delegates Entitled to be Members of the Diocesan Convention.**

The Articles of Reincorporation of the Diocese of Florida provide that the Special Diocesan Convention to elect a Bishop of the Diocese shall include a quorum of “two-thirds of all Lay Delegates entitled to be members of the Diocesan Convention.” (Articles of Reincorporation Article VII, Section 4, attached hereto as Exhibit 16). Yet, despite this, it is undisputed that some delegates who were selected, and, therefore, entitled, to be members of the 2023 Annual Diocesan Convention were informed they could not be members at the Second Special Election Convention.

**3. The Special Rules of Order for Both the May and November Election Conventions Confirm that the Delegates at the 2023 Annual Convention are Those Who are Entitled to Vote at Special Conventions Held During their Term.**

The 2<sup>nd</sup> Amended Special Rules of Order (for the May election) provides that lay delegates selected to serve at the 2023 Diocesan Annual Convention were those entitled to vote at the Special Convention:

**IX. DELEGATE COMPOSITION**

Delegate composition and eligibility to the Special Convention shall be defined in accordance with the Canons of the Diocese of Florida, Canon 1, Section 3 and shall have seat, voice and vote.

B. Lay eligibility – Congregational lay delegates selected by member parishes to serve at the 180<sup>th</sup> Diocesan Convention (2023) shall have seat, voice and are eligible to vote in the Special Convention. [Canons of the Diocese of Florida, Canon 1.3.b, Canon 2.4 and Canon 2.5]

(2<sup>nd</sup> Amended Special Rules of Order (May Election) at IX.B, attached hereto as Exhibit 17)

Similarly, the 2<sup>nd</sup> Electing Convention Special Rules of Order (November election) provides that lay delegates selected to serve at the 2023 Diocesan Annual Convention were those entitled to vote at the November Special Convention:

**III. DELEGATE COMPOSITION:**

Composition and eligibility of delegates having seat, voice and vote in the Special Convention shall be defined in accordance with the Canons of the Diocese of Florida, Canon 1, Section 3.

B. Lay eligibility – Congregational lay delegates selected by member parishes to serve at the 180<sup>th</sup> Diocesan Convention (2023) shall have seat, voice and are eligible to vote in the Special Convention. [Canons of the Diocese of Florida, Canon 1.3.b, Canon 2.4 and Canon 2.5]

(2<sup>nd</sup> Election Convention Special Rules of Order at III.B, attached hereto as Exhibit 18).

Both of these special rules recognize that Canon 1.3.b and Canon 2.4 are read together to determine the lay delegates to serve at conventions. The lay eligibility section in both the May and November Special Rules of Order were identical in identifying those lay delegates selected by member congregations to serve at the 180<sup>th</sup> Diocesan Convention (2023) shall have seat, voice and are eligible to vote. Yet, the registration information provided by the Diocese to congregations for lay delegates at the November Special Convention deviated from the Special Rules of Order by stating lay delegate registrations are to be based solely upon the 2021 Parochial Reports when in fact those selected at the 2021 and 2022<sup>8</sup> congregation meetings utilizing the appropriate last previous parochial report of a congregation at the time of the selection<sup>9</sup> were those qualified to vote in 2023 Diocesan Convention.

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<sup>8</sup> Delegates are elected half in 2021 and half in 2022.

<sup>9</sup> Delegates selected at the 2021 annual meeting utilized the ASA from the 2019 Parochial Report and the Delegates selected at the 2022 annual meeting utilized the ASA from the 2020 Parochial Report.

**4. Approximately a Month Prior to the Second Election, the Chancellor of the Diocese Opines Parishes Must Revisit Their Allocation of Deputies.**

In September or early October, the Standing Committee asked the Chancellor for an opinion on lay delegate eligibility. On October 3, 2022, the Chancellor opined:

Canon 1.3.(b) requires that the number of lay delegates from each congregation be determined by using the formula stated above **based on the average Sunday attendance as reported in the parochial report filed by each church for the year 2021**. Those reports are currently on file with the Diocese so an accurate count can readily be made.

(October 3, 2022, Chancellor Letter attached hereto as Exhibit 19) (emphasis added)

In accordance with the Chancellor’s opinion, in early October, the Standing Committee sent a communication to the parishes indicating that all parishes should use the attendance numbers from their 2021 Parochial Report in determining the number of delegates to be sent to the Second Special Election Convention. The Standing Committee, in adopting this process, recognized the larger parishes would be impacted by causing most to lose at least one delegate. (Delegate Allocation Communication attached as Exhibit 20).<sup>10</sup> “The Standing Committee’s only instruction about how a parish determines which delegates are unable to register is that the Rector and Vestry are in agreement.”<sup>11</sup> Id. In the majority of congregations, the 2021 Parochial Report was filed in 2022 after the selection of these delegates.

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<sup>10</sup> The communication provides: “[t]his will have the greatest impact on larger parishes causing most to lose at least one delegate.”

<sup>11</sup> Notably, there was one instance described to the Court where a parish submitted all of the duly selected delegates from the May Special Election Convention and was specifically instructed by the Diocese, not only of a loss of one delegate, but also, which delegate was removed from being able to register. Through additional communication with the Diocese, the Parish was ultimately able to select which delegate would not attend, but the incident evinces the Diocese’s initial failure to follow their own stated revised process.

Crucially, the membership of those lay congregational delegates does not end prematurely because the demographics of the congregation they represent change. Under the Canons, lay delegates are selected to two-year terms. If there is a decrease in the ASA on the Parochial Report filed in the first year of their service, they are not stripped of their office before attending the next Annual Meeting of the Diocese Convention the following January. The next time a congregation selects lay delegates, they simply adjust the number of lay delegates they select based on the representation to which the Canons entitle them at the time they are selecting delegates. Once selected, their term is clearly defined in the Canons as two years or until their successor is duly selected. Therefore, the Diocese took the unprecedented, to our knowledge, step of using a Parochial Report filed after these delegates were duly selected, to remove them, disallowing their vote in the Election.

**5. Approximately a Month Prior to the Second Election, the Diocese Implements a Further New Procedure that Parishes Must May Replace Delegates Who Are Unable to Attend the November Special Convention.**

Additionally, there were some parishes whose delegates and alternates were unable to attend the November Special Convention. The Standing Committee believed that that its canons did not provide for the replacement of delegates and alternates unable to attend. The Chancellor, after consultation with a Parliamentarian, opined that where the canons are silent, Robert's Rules allows the filling of a vacant delegate slot in between Conventions (if there is no annual meeting) by an executive board of the parish (the Vestry). Thus, it was determined that a delegate unable to attend the special election could be replaced by the vote of vestry.<sup>12</sup> Third Q&A video entitled

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<sup>12</sup> Oddly, the process for who to remove as delegates required Vestry and Rector approval, while the process for filling "vacancies" required just the approval of the Vestry.

Meet and Greet and Convention Updates from the Standing Committee at 3:16, accessible at <https://www.youtube.com/watch?v=3MhiiELIVY>.

The Court concludes that according to Diocesan Canons, delegates are selected to serve for a two-year term. Failure of a delegate to be able to attend a convention does not automatically create a vacancy or trigger a resignation during their two-year term. Therefore, authorizing vestries to replace delegates under a Roberts' Rules procedure is inappropriate because no vacancy in the office exists. The appropriate procedure would have been for vestries to name additional alternates who would serve temporarily until the duly selected delegates were able to resume their duties.

**6. The Exclusion of Certain Lay Delegates Elected by Parishes for 2023 Annual Convention from the Second Special Convention by a Fundamental Procedural Change a Month Before the Election was Untimely and Unfair.**

The congregational lay delegates selected in 2021 and 2022 were selected for a term of two years or until a successor is duly selected. These delegates were selected to serve at the 80<sup>th</sup> Diocesan Convention to be held in 2023. There is no provision in the diocesan Canons to deny seat, voice and vote to a duly selected delegate. Even if the Diocese had provided adequate time for congregations to hold a meeting to select new delegates, based upon updated parochial report data, that procedure would still have been canonically irregular as the Canons only allow for the selection of delegates at congregational meetings held within 30 days of the Diocesan Convention. This Court finds that, all selected lay delegates were entitled to serve at the May and November Special Conventions.

**7. While the Special Convention Has the Right to Determine the Qualifications of its Own Members, it Must Do So in Accordance with its Canons in Place.**

During debate at the Second Special Election Convention a point of order was raised by certain objectors as to whether the Convention had the right to vote on a credentials report when

duly selected delegates who had not completed their two-year term were not allowed to attend. Debate ensued on the appeal to the Ruling of the Chair against the point of order.<sup>13</sup> The Convention upheld the Ruling of the Chair on appeal<sup>14</sup> and then voted to approve the Credentials Committee Report<sup>15</sup>. The Diocese asserts that this action legitimizes the approach of not allowing some duly selected delegates described above. This Court disagrees. We note that the Convention also voted to adopt Special Rules of Order which expressly mandated that the delegates who have seat, voice and vote are those lay delegates selected by the congregations to serve at the 180<sup>th</sup> Diocesan Convention referencing Canon 1.3.b, Canon 2.4 and Canon 2.5.<sup>16</sup> More fundamentally, while the Convention is entitled to judge the qualifications of its members, we find that the Convention is not free to do so in ways that clearly contradict its own Canons, and Articles of Reincorporation, as described above.

While the Court understands that the approach to determining who was qualified for seats as lay congregational delegates was an attempt to adhere more closely to the Canons, the approach of not allowing all selected lay delegates to attend did the opposite. As a result, the Court finds that some duly selected lay members of Convention were not seated, and some congregations were not given the full representation to which they were entitled under the Canons of the Diocese.

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<sup>13</sup> Even the process of debate on the upholding the Chair's Ruling on the Point of Order exhibited a level of confusion that raises the question of whether the delegates fully understood what they were voting on. The Objection raised to the Convention was whether it had the right to vote on a Credentials Report when not all duly allowed delegates were permitted by the Diocese to attend and the Parliamentarian opined on a different matter, namely, whether vestries could fill vacancies. The Parliamentarian further confused the issue by framing the vote on whether the Convention had the right to vote on the Credentials Report instead of the more precise question of whether without the entitled delegates present, the Convention could even vote on the Credentials Report. (Transcript of November 19, 2022 Second Special Election ("Transcript of Election") at 29:22-42:5) attached hereto as Exhibit 21.

<sup>14</sup> Transcript of Election at 35:25-36:3.

<sup>15</sup> Transcript of Election at 37:9-23

<sup>16</sup> Transcript of Election at 39:17-41:6



**8. While the Impact of This Irregularity on the Election Results Is Difficult to Discern, There Were a Notable Number of Lay Delegates Impacted.**

According to the Credentials Committee report at the November Special Convention, there were 145 delegates with 136 delegates registered and 132 delegates present. (Transcript of Election at 37:13-16 attached hereto as Exhibit 21).

A review of the ASAs reported by each congregation on their 2021 and 2022 Parochial Reports, show that the total allotted congregation delegates decreased by approximately 11 delegates.<sup>17</sup> Thus, there were a notable number of elected delegates for the 2023 Convention that were denied seat, voice and vote at the November Special Convention.

**E. Conclusion**

**The Court finds in the denial of duly selected lay delegates from having seat, voice and vote at the November Special Election, the Diocese was not in compliance with the Diocesan Articles of Reincorporation, the Diocesan Canons and its own Second Special Convention Rules of Order. Moreover, the Diocesan process utilized for the appointment of new delegates for those unable to attend the Second Special Electing Convention was irregular and not in conformity with Diocesan Canons. Additionally, the change in the Diocesan procedures for selecting delegates only a month before the special convention was fundamentally unfair to parishes and to all who relied on this established process. Finally,**

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<sup>17</sup><https://www.generalconvention.org/explore-parochial-report-trends>. The Court reviewed each congregation's ASA as reported on their 2021 and 2022 Parochial Report to determine the number of delegates the congregation was entitled to based upon the Florida canonical formula for lay delegates. It then totaled all of the congregations' allotted delegates for each year and compared the 2021 and 2022 delegate totals.

**any disenfranchisement of duly selected delegates creates a doubt as to the integrity of an election. The Court cannot state conclusively whether the addition of these delegates would have changed the outcome of the election; we can state that this disenfranchisement casts a shadow over the election process.**

**POINT IV: OBJECTORS' CLAIM OF RULE VIOLATION BY: A) FAILURE TO HAVE A BISHOP COADJUTOR IN PLACE BY NOVEMBER 5 AND B) NOT HAVING AN ORDERLY PLAN FOR THE SECOND ELECTION IS UNSUPPORTED.**

The Objectors state that the Diocese did not follow its own rules as set forth at the 178<sup>th</sup> Convention of the Episcopal Diocese of Florida. Specifically, Resolution 2021-001 calls for the election of a Bishop Coadjutor, whose ministry will commence no later than November 5, 2022, which did not happen. (Objectors' Memo at 10-11). The Objectors state the Resolution also calls for an orderly plan for an Episcopal Election. *Id.* They claim the failure of the Diocese to publish new updated materials, such as an updated search profile or candidate's profiles, evinces a lack of order. *Id.* at 11. They assert that similar to a failed rector search, a failed Bishop Coadjutor election should begin anew.

The Diocese counters by arguing the commencement of the ministry of a Bishop Coadjutor on the November 5<sup>th</sup> date was aspirational, not binding, and meant for budgetary purposes only. (Dio. Response at 9). They state the canons and Articles of Reincorporation place "wide discretion in the conduct of episcopal elections with the Standing Committee. *Id.* As to the failure to update documents, such as a profile, the Diocese argues there was no objections to the profile presented at the first election, that the Standing Committee did not receive any requests to review the search profile and that the nothing would have changed in its description over a three-month period. *Id.* at 5. As such, there is no need to update any materials. They further claim that even though the

November 5<sup>th</sup> start date has passed, this does not create a concern to the November 19<sup>th</sup> election, as November 19<sup>th</sup> was the earliest the May election could be completed.

The Court has weighed these points. The Resolution 2021-001 does call for the Bishop Coadjutor's ministry to begin November 5<sup>th</sup>. It is not ambiguous. However, the Diocese has done all in their power to hold to that date, even scheduling the second election as soon as possible. The Court finds that this date, though firm in the Resolution, is not a fatal flaw to this November 19<sup>th</sup> election.

The Diocese claims that the November 19<sup>th</sup> election was only a continuation of the failed May election. (Report of Parliamentarian at 9, attached hereto as Exhibit 7) Based on the fact that different delegates attended the May convention as attended the November convention, the Court does not agree with this statement. The Court believes the November 19<sup>th</sup> election stands as a different convention, and therefore, a different election, from the May convention. Regardless, we believe that the Resolution does not require the Diocese to create new profile materials as the elections were very close in time. We do not agree the Diocese had to begin the process for election of a Bishop Coadjutor anew, as there is no canonical requirement for starting from the beginning when an election is not completed.

We also note that the Resolution has three resolving clauses. The clause calling for an orderly plan for an Episcopal Election is not a resolving clause, but a whereas clause. As whereas clauses are meant as background information for the resolving clauses, they are not clauses that mandate action. Therefore, though a Diocese should strive to have an orderly plan for an Episcopal Election, this was not a requirement set forth in Resolution 2021-001.

**Conclusion: The failure of the Diocese to achieve its stated goal to have a bishop coadjutor in place by November 5, 2022 did not constitute an irregularity in the election process. Additionally, Resolution 2021-001 did not call for a new profile nor an update of the candidate’s profile.**

**POINT V: THE COURT CANNOT CONCLUDE THAT THE ALLEGATION OF UNDUE INFLUENCE BY THE BISHOP AND STAFF IN FAVOR OF A PREFERRED CANDIDATE IMPACTED THE ELECTION.**

The Court reviewed the objectors’ allegation that, “[s]ince the May election, the Diocese has publicly promoted only one candidate...”; “while the May election was still under protest, the Diocese...hired this candidate to be on Diocesan staff, essentially giving him bishop coadjutor duties”; and “after Holt withdrew his acceptance as bishop coadjutor-elect his preaching, teaching, and taking part in other events, allowed Holt “to campaign for bishop to the prejudice of other candidates.” (Objectors’ Memo at 12).

A group of lay persons and clergy made this objection in advance of the November 2022 election in an October 12, 2022, letter and an October 26, 2022 document offering further explanation. (October 12, 2022 Letter from Lay and Clergy of The Episcopal Diocese of Florida, attached hereto as Exhibit 22, October 26, 2022 Further Explanation of October 12, 2022 Letter from Lay and Clergy of the Episcopal Diocese of Florida is attached hereto as Exhibit 15). The letter offering further explanation asserted that “[one candidate is receiving clear favoritism on official levels to the exclusion of all others.” *Id.* at 12.

The chief concern raised in this objection relates to the possibility that those voting in the November 2022 election would be influenced in favor of the asserted candidate-elect both by the materials sent from the Diocese after the May 2022 election and prior to the withdrawal by the

asserted candidate-elect of and through his continued duties after the withdrawal that included, but were not limited to, preaching and teaching in congregations of the Diocese of Florida.

The Diocese noted in its written response to objections dated November 28, 2022, that “the objection is aimed at the actions of Bishop Howard rather than the procedure of the election. The point cannot form the basis of an objection under Canon III.11.8(a) of The Episcopal Church, which requires that objections be made to the ‘election process.’” (Dio. Response at 12). In reviewing this assertion, the Court does not concur with this narrow definition. The term “election process” is used without definition in the canons but does stipulate that the objectors are to set forth in detail “all alleged irregularities.” As the employment situation for the asserted candidate-elect is unique, the Court finds that investigation and reporting on this objection is appropriate.

The plan for the transition called for whomever was elected as Bishop Coadjutor to join diocesan staff ahead of the consecration with a likely start date of September 1, 2022. The Bishop told members of this Court that the asserted candidate-elect’s employment with the church he served at the time of election would end July 31, 2022. In making the change to the transition timeline, the Bishop told members of the Court that he sought the advice of diocesan leadership, calling together a body made up of five people from various diocesan boards. These included the diocesan treasurer and other clergy and lay leaders who work with the budget as well as a co-chair of the transition committee. The decision by that group to make an August 1, 2022, hire of the asserted candidate-elect was unanimous. The asserted candidate-elect’s Letter of Agreement was executed on June 22, 2022.

The contract with the asserted candidate-elect was based on duties that the Bishop enumerated to the diocesan convention at the time of the first election for the Bishop Coadjutor-elect. These included working with prison ministry, church schools, the camp and conference

center, and the diocesan school. The anticipation at the time of the June 2022 contract was that by October 2022, the Bishop Coadjutor-elect would be consecrated.

Funding for the position of Bishop Coadjutor-elect, whomever that would have been, came from a designated fund restricted to transition expenses. The expenses budgeted for the fund included the cost of the search, such as bringing candidates to Florida and the walkabouts. Additional costs were for the electing convention, the move for the Bishop Coadjutor-elect, and that individual's salary prior to the consecration, as well as, consecration expenses. An anonymous benefactor, whose identity is not known by the Bishop, gave a large gift that made up the bulk of the fund. The other source of funding was the sale of stock that was not designated to a specific purpose. The diocesan foundation could have been a secondary source of funds, if needed. The co-chair of the Transition Committee was part of the decision as the funds were coming from the Transition Committee budget. The funding for the Bishop Coadjutor-elect from transition expenses ended on December 31, 2022. To cover the cost of employment in 2023, two staff members moved from full time employment to half time employment in 2022 as previously planned. The asserted candidate-elect assumed the other half of those duties and that portion of the diocesan budget assisted in covering the cost for his remaining on the diocesan staff.

The Diocese of Florida's monthly Connect email newsletter featured Getting to Know You articles on the asserted candidate-elect in May, June, and July 2022. The asserted candidate-elect was not assigned to preach in congregations in the Diocese of Florida. The Bishop said that he encouraged congregations to invite the asserted candidate-elect to preach. As such, the asserted candidate-elect has responded to invitations offered and has been in sixteen (16) congregations. Ten (10) of these visits occurred after his resignation as the asserted candidate-elect and before the second election.

Furthermore, the asserted candidate-elect participated in diocesan meetings after joining the diocesan staff and prior to withdrawing his acceptance of the May 2022 election as the asserted candidate-elect. Since the second election in November 2022, the asserted candidate-elect has attended with voice but no vote in meetings of the Commission on Ministry. He also attends all staff meetings, participating fully.

Having a bishop elect join diocesan staff prior to consecration is normative. The difference in this case is that the asserted candidate-elect joined diocesan staff while the Court of Review considered an objection to the May 2022 election. The Diocese of Florida announced May 25, 2022, that a formal objection to the May 14 election of the asserted candidate-elect had been filed with the diocese. The objection, which resulted in the asserted candidate-elect withdrawing his acceptance of election, was signed by 37 clergy and lay deputies to the diocese's special election convention.

A bishop appropriately has wide discretion in hiring and terminating employees. One can understand the pastoral desire to prevent a gap in compensation for the Bishop Coadjutor-elect. The objection letter, however, came almost a month before the offer of the position to the asserted candidate-elect in June 2022 with a start date of August 1, 2022. This could give the appearance of diocesan leadership not taking seriously that the objections to the election process filed by more than 10% of the voters had created the potential need for a second election. When elections are under review, it is incumbent upon dioceses to proceed with awareness that the electing process is not yet complete.

Not only did the asserted candidate-elect's employment and diocesan duties continue after his withdrawal following the May 2022 election, but the majority of his occasions to preach and teach at congregations in the Diocese occurred during that period leading up to the November 2022

election. The Court of Review notes that additional exposure to the people of the Diocese of Florida is not, in and of itself, solely an advantage to a candidate. Additional opportunities to preach and teach could have also resulted in lessening support for asserted candidate-elect in the second election.

**Conclusion: The Court finds that, although it is not prudent to have a bishop-elect come on staff while an objection to the election is under review or remain on staff when he or she is a candidate in a second election necessitated by an objection to the first election, we cannot conclude whether this position gave the asserted candidate-elect any material advantage in the second election.**

We offer these findings on each point of objection to Bishops with jurisdiction and Standing Committees of the Dioceses of The Episcopal Church, in fulfillment of our canonical obligations under Canon III.11.8. We pray that this report will be an aid in the revealing of God's will, and in the discernment of all whose lives and ministry are affected by this election. We offer our prayers for everyone involved in this election process and for the entire Diocese of Florida, in the name of our Savior, Jesus Christ.



Faithfully,

The Court of Review of the Episcopal Church

*The following members participated in this matter:*

Ms. Laura Russell, Esq., President  
Sra. Grecia Reynoso, Esq.  
The Honorable Rev. Rodney Davis, Esq.  
Dr. Delbert C. Glover  
Ms. Sharon Henes  
The Rt. Rev. A. Robert Hirschfeld  
The Rev. Deacon Lisa Kirby

The Rt. Rev. Phoebe A. Roaf  
The Rt. Rev. Kathryn Ryan  
The Rev. Canon Carrie Schofield-Broadbent  
The Rev. Christopher Wendell  
The Rt. Rev. Frank S. Logue  
The Rev. Canon Gregory A. Jacobs, Esq.  
Canon Julie Dean Larsen, Esq.

Diane E. Sammons, Esq., Advisor to the Court

The Rev. Canon Lisa Burns, Dr. L. Zoe Cole, The Rev. Canon Dorothy Hazel and Ms. Brunilda Rodriguez, Esq. did not participate in these proceedings.

# Exhibit 1

## November 19<sup>th</sup> Special Election

	ORDER	BALLOT 1
Number of Ballots Cast	Clergy	111
	Laity	132
Needed to Elect	Clergy	56
	Laity	67
HOLT	Clergy	56
	Laity	79
ROSADA	Clergy	10
	Laity	4
TJOFLAT	Clergy	31
	Laity	44
INVALID* Invalid toward candidate totals	Clergy	14
	Laity	5
*Votes cast for all 3 candidates, thus not counted toward candidate totals. These votes, however, must still be applied to Needed to Elect number. (Source: Robert's Rules of Order)		
Votes not cast *ballot blank or "abstain" written in	Clergy	2
	Laity	0
Present at time of first ballot	Clergy	113
	Laity	132

### Canonically Resident Clergy

Ballot 1:

- 165 canonically resident clergy in the Diocese of Florida
- Quorum (2/3) = 110
- Present at time of first ballot = 113

### Canonically Resident Clergy

*Orange box indicates in-person registration at check-in table on 11.19.2022*

Gee	Alexander	
Wiley	Ammons	
Mark	Anderson	
Michael	Armstrong	
Mark	Atkinson	
Joe	Bakker	
Mike	Barbare	
James	Barnhill	
David	Barr	

Jon	Baugh	
Thomas	Beasley	
Fred	Beebe	
Curt	Benham	
Jeanie	Beyer	
Wendy	Billingslea	
Monica	Bosque	
Ann	Bowers	
Marvin	Boyd	
Joe	Boyles	
Steph	Britt	
Lila	Brown	
Joan	Bryan	
Lydia	Bush	
Mary	Busse	
Donavan	Cain	
Bill	Carroll	
Katherine Moorehead	Carroll	
Hugh	Chapman	
Ben	Clance	
Jon	Coffey	
James	Cooper	
Peter	Corbin	
Richard (Dick)	Costin	
Robert	Cowperthwaite	
E. Irene	Crocker	
Patricia	Daniel-Turk	
Jon	Davis	
Allison	DeFoor	
Christopher	Dell	
Andreis	Diaz	
John	DiLeo	
Jean	Dodd	
Phyllis	Doty	
Kurt	Dunkle	
Joe	Dunagan	
Douglas	Dupree	
Michael	Ellis	
Carrie	English	
Charles	Erkman	
Tony	Ferguson	

Mark	Gabel	
Deena	Galantowicz	
Joe	Gibbes	
Cal	Goodlett	
Robert	Goolsby	
Adam	Greene	
Robert	Griffiths	
Bruce	Grob	
Aquilla	Hanson	
Bret	Hays	
Michael	Henderson	
Ray	Henderson	
Sterling	Henderson	
Ken	Herzog	
Rachel	Hill	
Allen	Hill	
George	Hinchliffe	
Doug	Hodsdon	
Jeremy	Hole	
Marsha	Holmes	
George	Holston	
Lance	Horne	
Jo	Hoskins	
John	Howard	
Frank	Hull	
Jimmie	Hunsinger	
Deborah	Jackson	
Walter	Jamison	
Eddie	Jones, Jr.	
Mal	Jopling	
Sandra	Kidd	
David	Killeen	
Marcia	King	
Lonnie	Lacy	
Robert	Lee	
Louanne	Loch	
Jeffrey	Mackey	
Laura	Mann Magevney	
Matt	Marino	
Robert	Marsh	
Christopher S.	Martin	

Ken	Martin	
Nancee	Martin	
Jim	May	
Ian	McCarthy	
Lisa	Meirow	
Alan	Miller	
David	Miner	
Sarah	Minton	
Fletcher	Montgomery	
Abigail	Moon	
Michael	Moore	
Bob	Morris	
John	Moulton	
Sandy	Moyle	
Carolyn	Murdoch	
Milton	Murray	
Thomas	Murray	
Amanda	Nickles	
Keith	Oglesby	
Ron	Owen	
John	Owens	
Brent	Owens	
John	Palarine	
Jim	Parks	
Stephen	Pessah	
Elisabeth	Pessah	
Penny	Pfab	
Anthony	Powell	
Leila	Quinlan	
Beth	Ranoull	
Tom	Reeder	
Diane	Reeves	
Sara	Rich	
Mark	Richardson	
Harold L.	Ritchie	
Miguel	Rosada	
Linda	Rosengren	
Randall	Sartin	
Joseph	Scheff	
Tanya	Scheff	
Teresa	Seagle	

Steve	Seibert	
Gay	Silver	
Amy	Slater	
Aaron	Smith	
Brian	Smith	
Jerry	Smith	
Paul	Smith	
Perry	Smith	
Michael	Snider	
Gene (Chris)	Sorey	
Bill	Stafford	
Kimberly	Still	
William	Stokes	
Nancy	Suellau	
Ibba	Tappe	
Laughton	Thomas	
Valerie	Thomas	
Celeste	Tisdelle	
Beth	Tjoflat	
Sandy	Tull	
Davette	Turk	
Jack	Watson	
David	Weidner	
John	Wesley	
Rick	Westbury	
Diane	Whallon	
Rhonda	Willerer	
Joseph	Woodfin	
Donald	Woodrum	
Jim	Wright	
Justin	Yawn	
Adam	Young	
Raja	Zabeneh	

## Lay Delegates

Ballot 1:

- 145 lay delegates in the Diocese of Florida
- Quorum (2/3) = 97
- Present at time of first ballot = 132

### In-person Registration of Lay Delegates by congregation on 11.19.2022

Carrabelle, Ascension	2	David	Harrison
		Jennifer	Harrison
Cedar Key, Christ Church	2	Karen	Voyles
<i>*only sending 1 delegate</i>		--	--
Chiefland, St. Alban's	2	Lois	Paine N
		Beverly	Chisim
Crescent City, Holy Comforter	2	George	Bishop
		Cathy	Fontaine
Federal Point, St. Paul's	2	Suzanne	Smith
		Michael	Smith
Fernandina Beach, St. Peter's	4	Barbara	Cadwell
<i>*only sending 3 delegates</i>		Simone	King
		Robert	White
		--	--
Gainesville, Chapel of the Incarnation	2	Jaxson	Crews
		Joshua	Perlin
Gainesville, Holy Trinity	3	Kristen	Bryant
		Dee	Dugger
		Roxie	Connolly
Green Cove Springs, St. Mary's	2	Tom	Dorsky
		Willard	Kennedy
Hawthorne, Holy Communion	2	Jessie	Ellis-Jamison
		Robert	Hood
High Springs, St. Bartholomew's	2	Carol	Griffin
		Ruthann	Swanson
Hilliard, Bethany	2	Gloria	Chambers
		Janice	Corbin
Interlachen, St. Andrew's	2	Agnes	Valencia
		Judith	Randolph
Jacksonville Beach, St. Paul's BTS	2	C. Guy	Bond
		Gale	Jones



Jacksonville, All Saints	2	Rick	Alexander
		Gary	Bragg
Jacksonville, Good Shepherd	2	Joe	Porter
		Courtenay	Wilson
Jacksonville, Church of Our Savior	3	Jacqueline	Wright
		Konnie	Kretlow
		Ron	Henry
Jacksonville, Redeemer	2	--	--
<i>*not sending delegates</i>		--	--
Jacksonville, Resurrection	2	Bronwen	Chandler
		Kitty	Michaelson
Jacksonville, San Jose	2	Carol	Britt
		Sylvia	Wren
Jacksonville, St. Andrews	2	Lucy	Napoli
		Gary	Walker
Jacksonville, St. Catherine's	2	Paul	Daniel
		Laine	MacWilliam
Jacksonville, St. Elizabeth's	2	John	Howland
		Michael	Britten-Kelly
Jacksonville, St. Gabriel's	2	Noah	Henderson
		Vontez	Wright
Jacksonville, St. George's	2	--	--
		Elizabeth	Diamond
Jacksonville, St. John's Cathedral	3	Glenn	Guiler
		Carole	Clifford
		Robert	Bailey
Jacksonville, St. Luke's	2	Rubén	Ramirez
		Gladys Alicea	Bosque
Jacksonville, St. Mark's	3	Courtland	Eyrick
		Amy	Morales
		Lee	Haramis, Sr.
Jacksonville, St. Mary's	2	Art	Shults
		Frances	Shults
Jacksonville, St. Paul's	2	Carl	Satterwhite
		Gerald	Cates
Jacksonville, St. Peter's	2	Charles	Bickerstaff
		Deborah Jane (DJ)	Winn
Jacksonville, St. Philip's	2	Katrina	Crews
		Terrye	Mosley
Lake City, St. James'	2	James (Jim)	Phillips

		Veronica (Roni)	Kelly
Live Oak, St. Luke's	2	Hal	Airth
		Diane	Stiles
Madison, St. Mary's	2	Brenda	Newman
		John	Booth
Mayo, St. Matthew's	2	Eva	Bolton
		Don	Millar
Melrose, Trinity	2	Jeanne	Homeny
		Virginia	Smith
Micanopy, Mediator	2	Jim	Sparkman
Monticello, Christ Church	2	Kim	Davis
		Joe	Davis
Newberry, St. Joseph's	2	Christopher	Snider
		Michael	Walker
Orange Park, Grace	2	Bill	Spencer
		Carrie	Kissinger
Palatka, St. Mark's	2	Laura	France
		Julie	Sloan
Palm Coast, St. Thomas	2	Dorothy	Thompson
		Carole	MacDonald
Perry, St. James	2	Judy	Ferguson
Ponte Vedra, Christ Church	10	Deb	Hardman
		Fred	Isaac
		Mel	Johnson
		Liz	McCarthy
		Brian	Mickley
		Robb	Mitchell
		Catherine	Montgomery
		Susan	Schantz
		Michael	Shepherd
		Jacqueline	Williams
Ponte Vedra, St. Francis	2	Jean	Kohn
		Bobbi	Trautshold
Quincy, St. Paul's	2	Mark	Armesto
		Lou	Armesto
Saint Johns, St. Patrick's	2	Jennifer	Santarone
		Lorraine	Sullivan
St. Augustine, St. Cyprians	2	Melinda Lang	Hilsenbeck
		Lucy	Lang

St. Augustine, Trinity	3	Sandra	Goode
		Bruce	Belmont
		Warren	Jackson
Starke, St. Mark's	2	Marrianne	O'Neill
		Raymond	Stanwixhay
Tallahassee, Advent	2	Larry	Updike
		Beth	Curci
Tallahassee, Grace Mission	2	Michael	Francis
		--	--
Tallahassee, Holy Comforter	2	Amy	Johnson
		Patricia	Culbertson
Tallahassee, Resurrection	2		
Tallahassee, St. John's	3	Jonathan	Jackson
		Pam Jordan	Anderson
		Virginia	Perkins
Tallahassee, St. Michael's All Angels	2	Laurette	Scott
		Kimberly	Douglas
Welaka, Emmanuel	2	Courtney	Carter
		--	--
Williston, St. Barnabas	2	Susan	Holmes
		Pat	Merrick
Standing Committee	3	Ben	Hill
		Arthur	Crofton
		Jackie	Jones
General Convention deputy	3	James	Pierce
		Byron	Greene
		Jack	Tull
Diocesan Council	5	Rhonda	Drackett-Williams
*Jim Salter also GC		Charlie	Clark
		Lenora	Gregory
		Nathlyn	Hemingway
		James	Salter

# Exhibit 2

## AFFIDAVIT

STATE OF FLORIDA  
COUNTY OF DUVAL

BEFORE ME, the undersigned authority, this 20<sup>th</sup> day of December, 2022, personally appeared, Teresa Seagle (hereinafter referred to as "Affiant"), who being by me first duly sworn deposes and says:

1. I am Teresa Seagle.
2. I am a canonically resident clergy person in the Diocese of Florida duly elected by the Diocese to its Standing Committee and am personally familiar with the contents of this Affidavit.
3. As a member of the Standing Committee, I attended the November 19, 2022 Special Convention for the Election of a Bishop Coadjutor held at Camp Weed, Live Oak, Florida. I oversaw the election process and as such know the contents of this Affidavit to be true.
4. It was determined by the Credentials Committee that on November 19, 2022, there were 165 canonically resident clergy in the Diocese, that a quorum as required by the Articles of Reincorporation and Canons is 2/3 of the clergy entitled to vote, or 110 clergy.
5. At the time of the first ballot, there were 113 clergy present. Father Fletcher Montgomery was in person at the election raising that number to 114 but left before the first ballot.
6. Attached as Exhibit A is the Pre-Registration and Registration data indicating the requirements and votes needed for an election, the formula used to determine canonically resident clergy, and the list of canonically resident clergy.
7. The following is my response to objection number 1 and its subparts:
  - I. There was a material error in voting not disclosed nor discoverable until after the election.  
  
**Response:** Denied. See below responses.
1. The election resulted in one candidate winning with exactly the minimum number of votes in the clergy order.

**Response:** Agree. There was a clerical error but it was not dispositive of the final outcome.

2. Two days after the election, the diocese posted a list of those present at the electing convention.

**Response:** Agree

3. Included on the attendance list was at least one clergy member who did not register and was never present at the electing convention.

**Response:** There were two clergy persons (Jeremy Hole and Randall Sartin) who did not pre-register but who were marked as present at convention by the Transition Committee member(s) working at the sign-in table. Due to health reasons, it was never anticipated these clergymen would attend and in fact they were not present at convention. There were no nametags printed for them or ballots issued or assigned to them since they did not pre-register. No one voted these clergymen's ballots as no ballots were issued to them.

One pre-registered clergy woman, Mary Busse, arrived after the registration lists were put away. She received her nametag and ballots but was not recorded as present at that moment.

The registration status of all 3 clergy was updated. These were clerical errors but did not in any way effect the integrity of the quorum or vote.

4. At the November election the Diocese utilized no identification safeguards to ensure that the person who picked up voting ballots was the person who registered. This raises that prospect that an unregistered, ineligible voter attended and cast a vote which materially affected the outcome of the November election.

**Response:** The "unregistered, ineligible voter" would have to have known who was pre-registered and that the pre-registered person was not (and would not be) in attendance. There was no case of a duplicate sign in on the morning of November 19<sup>th</sup> for any pre-registered person. No clergy attended the convention who was not previously pre-registered. Since our diocesan clergy group is relatively small in which many/most of us know each other, they would also have to somehow assume the appearance of the registered clergy person. There is no factual evidence that an unregistered, ineligible voter attended the convention and cast a vote.

5. One vote is material in this matter since the candidate who prevailed did so by the exact minimum number of clergy votes required.

**Response:** At the time of the first ballot, the independent auditors counted 113 canonically resident clergy on the floor who each wore canonically resident clergy name tags.

These same auditors collected 113 paper ballots. These 113 paper ballots were never touched by anyone other than the auditors. The 113 paper ballots were sealed in an envelope along with the lay delegate ballots by the independent auditors and given to Sarah Minton, Secretary of the Diocese of Florida, for safekeeping.

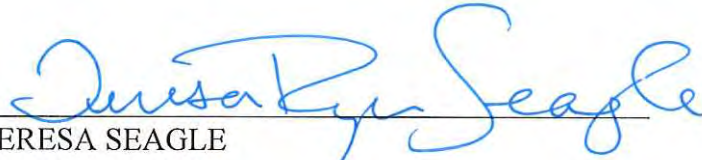
On 11/19/2022, 114 clergy registered at the sign in tables. All 114 clergy were also pre-registered and had printed name tags. One clergy member, Fletcher Montgomery, had to leave before the first ballot. This left 113 clergy members at the time of the first ballot.

We had 121 total canonically resident clergy who pre-registered for the November 19, 2022 special electing convention. Of those 121 pre-registered clergy members, 114 clergy were in attendance at the convention and 7 clergy did not attend the convention.

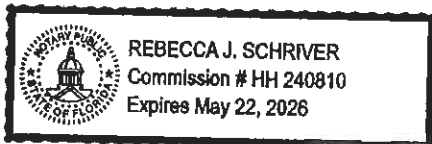
There were 7 clergy who were preregistered but were not in attendance:

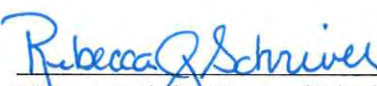
Wendy Billingslea  
Ray Henderson  
Marcia King  
Michael Moore  
Linda Rosengren  
Bill Stafford  
John Wesley

Affiant further sayeth naught.

  
TERESA SEAGLE

Sworn to and subscribed before me by means of [  ] physical presence or [  ] online notarization this 20<sup>th</sup> day of December, 2022, by TERESA SEAGLE, who is [  ] personally known to me or who [  ] has produced \_\_\_\_\_ as identification.



  
Notary Public, State of Florida at Large  
Name: Rebecca J. Schriver  
(SEAL)

## EXHIBIT “A”

### Pre-Registration and Registration

### November 19<sup>th</sup> Special Election

	ORDER	BALLOT 1
Number of Ballots Cast	Clergy	111
	Laity	132
Needed to Elect	Clergy	56
	Laity	67
HOLT	Clergy	56
	Laity	79
ROSADA	Clergy	10
	Laity	4
TJOFLAT	Clergy	31
	Laity	44
INVALID* Invalid toward candidate totals	Clergy	14
	Laity	5
*Votes cast for all 3 candidates, thus not counted toward candidate totals. These votes, however, must still be applied to Needed to Elect number. (Source: Robert’s Rules of Order)		
Votes not cast *ballot blank or “abstain” written in	Clergy	2
	Laity	0
Present at time of first ballot	Clergy	113
	Laity	132

### Canonically Resident Clergy

Ballot 1:

- 165 canonically resident clergy in the Diocese of Florida
- Quorum (2/3) = 110
- Present at time of first ballot = 113
- In person on 11/19/22 = 114 (Fr. Montgomery had to leave before the first ballot)

### Canonically Resident Clergy

*Green box indicates pre-registered for 11.19.22 convention*

*Orange box indicates registered in person on 11.19.22 at the registration tables*

Gee	Alexander		
Wiley	Ammons		
Mark	Anderson		



Michael	Armstrong	Green	Orange
Mark	Atkinson	Green	Orange
Joe	Bakker	White	White
Mike	Barbare	Green	Orange
James	Barnhill	Green	Orange
David	Barr	White	White
Jon	Baugh	Green	Orange
Thomas	Beasley	Green	Orange
Fred	Beebe	White	White
Curt	Benham	Green	Orange
Jeanie	Beyer	Green	Orange
Wendy	Billingslea	Green	White
Monica	Bosque	White	White
Ann	Bowers	White	White
Marvin	Boyd	Green	Orange
Joe	Boyles	Green	Orange
Steph	Britt	Green	Orange
Lila	Brown	Green	Orange
Joan	Bryan	Green	Orange
Lydia	Bush	Green	Orange
Mary	Busse	Green	Orange
Donavan	Cain	Green	Orange
Bill	Carroll	White	White
Katherine Moorehead	Carroll	Green	Orange
Hugh	Chapman	Green	Orange
Ben	Clance	White	White
Jon	Coffey	Green	Orange
James	Cooper	Green	Orange
Peter	Corbin	Green	Orange
Richard (Dick)	Costin	Green	Orange
Robert	Cowperthwaite	White	White
E. Irene	Crocker	Green	Orange
Patricia	Daniel-Turk	White	White
Jon	Davis	Green	Orange
Allison	DeFoor	Green	Orange
Christopher	Dell	Green	Orange
Andreis	Diaz	Green	Orange
John	DiLeo	White	White
Jean	Dodd	Green	Orange
Phyllis	Doty	Green	Orange
Kurt	Dunkle	Green	Orange

Joe	Dunagan	Green	Red
Douglas	Dupree	Green	Red
Michael	Ellis	Green	Red
Carrie	English	Green	Red
Charles	Erkman	Green	Red
Tony	Ferguson	Green	Red
Mark	Gabel	Green	Red
Deena	Galantowicz	Green	Red
Joe	Gibbes	Green	Red
Cal	Goodlett		
Robert	Goolsby	Green	Red
Adam	Greene	Green	Red
Robert	Griffiths	Green	Red
Bruce	Grob		
Aquilla	Hanson		
Bret	Hays	Green	Red
Michael	Henderson		
Ray	Henderson	Green	
Sterling	Henderson		
Ken	Herzog	Green	Red
Rachel	Hill	Green	Red
Allen	Hill	Green	Red
George	Hinchliffe	Green	Red
Doug	Hodsdon		
Jeremy	Hole		
Marsha	Holmes	Green	Red
George	Holston	Green	Red
Lance	Horne	Green	Red
Jo	Hoskins		
John	Howard	Green	Red
Frank	Hull		
Jimmie	Hunsinger		
Deborah	Jackson	Green	Red
Walter	Jamison	Green	Red
Eddie	Jones, Jr.	Green	Red
Mal	Jopling	Green	Red
Sandra	Kidd		
David	Killeen	Green	Red
Marcia	King	Green	
Lonnie	Lacy	Green	Red
Robert	Lee		

Louanne	Loch	Green	Orange
Jeffrey	Mackey	White	White
Laura	Mann Magevney	Green	Orange
Matt	Marino	Green	Orange
Robert	Marsh	Green	Orange
Christopher S.	Martin	Green	Orange
Ken	Martin	White	White
Nancee	Martin	Green	Orange
Jim	May	Green	Orange
Ian	McCarthy	Green	Orange
Lisa	Meirow	White	White
Alan	Miller	White	White
David	Miner	Green	Orange
Sarah	Minton	Green	Orange
Fletcher	Montgomery	Green	Orange
Abigail	Moon	Green	Orange
Michael	Moore	Green	White
Bob	Morris	Green	Orange
John	Moulton	White	White
Sandy	Moyle	White	White
Carolyn	Murdoch	Green	Orange
Milton	Murray	White	White
Thomas	Murray	Green	Orange
Amanda	Nickles	White	White
Keith	Oglesby	Green	Orange
Ron	Owen	Green	Orange
John	Owens	Green	Orange
Brent	Owens	Green	Orange
John	Palarine	Green	Orange
Jim	Parks	Green	Orange
Stephen	Pessah	Green	Orange
Elisabeth	Pessah	Green	Orange
Penny	Pfab	Green	Orange
Anthony	Powell	Green	Orange
Leila	Quinlan	Green	Orange
Beth	Ranoull	Green	Orange
Tom	Reeder	Green	Orange
Diane	Reeves	Green	Orange
Sara	Rich	Green	Orange
Mark	Richardson	Green	Orange
Harold L.	Ritchie	Green	Orange



Miguel	Rosada	Green	Orange
Linda	Rosengren	Green	White
Randall	Sartin	White	White
Joseph	Scheff	Green	Orange
Tanya	Scheff	Green	Orange
Teresa	Seagle	Green	Orange
Steve	Seibert	White	White
Gay	Silver	White	White
Amy	Slater	Green	Orange
Aaron	Smith	Green	Orange
Brian	Smith	Green	Orange
Jerry	Smith	White	White
Paul	Smith	Green	Orange
Perry	Smith	White	White
Michael	Snider	Green	Orange
Gene (Chris)	Sorey	White	White
Bill	Stafford	Green	White
Kimberly	Still	White	White
William	Stokes	Green	Orange
Nancy	Suellau	Green	Orange
Ibba	Tappe	White	White
Laughton	Thomas	White	White
Valerie	Thomas	Green	Orange
Celeste	Tisdelle	Green	Orange
Beth	Tjoflat	Green	Orange
Sandy	Tull	Green	Orange
Davette	Turk	White	White
Jack	Watson	White	White
David	Weidner	Green	Orange
John	Wesley	Green	White
Rick	Westbury	White	White
Diane	Whallon	Green	Orange
Rhonda	Willerer	Green	Orange
Joseph	Woodfin	Green	Orange
Donald	Woodrum	Green	Orange
Jim	Wright	White	White
Justin	Yawn	Green	Orange
Adam	Young	Green	Orange
Raja	Zabeneh	Green	Orange

**Clergy who preregistered but were not present on 11/19/22:**

Wendy	Billingslea
Ray	Henderson
Marcia	King
Michael	Moore
Linda	Rosengren
Bill	Stafford
John	Wesley

**Clergy who NOT preregistered, did not attend the special convention, but were marked present on 11/19/22:**

Jeremy	Hole
Randall	Sartin

## Registration of Lay Delegates by congregation

Carrabelle, Ascension	2	David	Harrison
		Jennifer	Harrison
Cedar Key, Christ Church	2	Karen	Voyles
<i>*only sending 1 delegate</i>		--	--
Chiefland, St. Alban's	2	Lois	Paine N
		Beverly	Chisim
Crescent City, Holy Comforter	2	George	Bishop
		Cathy	Fontaine
Federal Point, St. Paul's	2	Suzanne	Smith
		Michael	Smith
Fernandina Beach, St. Peter's	4	Barbara	Cadwell
<i>*only sending 3 delegates</i>		Simone	King
		Robert	White
		--	--
Gainesville, Chapel of the Incarnation	2	Jaxson	Crews
		Joshua	Perlin
Gainesville, Holy Trinity	3	Kristen	Bryant
		Dee	Dugger
		Roxie	Connolly
Green Cove Springs, St. Mary's	2	Tom	Dorsky
		Willard	Kennedy
Hawthorne, Holy Communion	2	Jessie	Ellis-Jamison
		Robert	Hood
High Springs, St. Bartholomew's	2	Carol	Griffin
		Ruthann	Swanson
Hilliard, Bethany	2	Gloria	Chambers
		Janice	Corbin
Interlachen, St. Andrew's	2	Agnes	Valencia
		Judith	Randolph
Jacksonville Beach, St. Paul's BTS	2	C. Guy	Bond
		Gale	Jones
Jacksonville, All Saints	2	Rick	Alexander
		Gary	Bragg
Jacksonville, Good Shepherd	2	Joe	Porter
		Courtenay	Wilson
Jacksonville, Church of Our Savior	3	Jacqueline	Wright
		Carol	Henry
		Ron	Henry

Jacksonville, Redeemer	2	--	--
<i>*not sending delegates</i>		--	--
Jacksonville, Resurrection	2	Bronwen Kitty	Chandler Michaelson
Jacksonville, San Jose	2	Carol Sylvia	Britt Wren
Jacksonville, St. Andrews	2	Lucy Gary	Napoli Walker
Jacksonville, St. Catherine's	2	Paul Laine	Daniel MacWilliam
Jacksonville, St. Elizabeth's	2	John Michael	Howland Britten-Kelly
Jacksonville, St. Gabriel's	2	Noah Vontez	Henderson Wright
Jacksonville, St. George's	2	Carl Elizabeth	Cannon Diamond
Jacksonville, St. John's Cathedral	3	Glenn Carole Robert	Guiler Clifford Bailey
Jacksonville, St. Luke's	2	Rubén Gladys Alicea	Ramirez Bosque
Jacksonville, St. Mark's	3	Courtland Amy Lee	Eyrick Morales Haramis, Sr.
Jacksonville, St. Mary's	2	Art Frances	Shults Shults
Jacksonville, St. Paul's	2	Carl Gerald	Satterwhite Cates
Jacksonville, St. Peter's	2	Charles Deborah Jane (DJ)	Bickerstaff Winn
Jacksonville, St. Philip's	2	Katrina Terrye	Crews Mosley
Lake City, St. James'	2	James (Jim) Veronica (Roni)	Phillips Kelly
Live Oak, St. Luke's	2	Hal Diane	Airth Stiles
Madison, St. Mary's	2	Brenda John	Newman Booth
Mayo, St. Matthew's	2	Eva Don	Bolton Millar

Melrose, Trinity	2	Linda	Wilcox
		Virginia	Smith
Micanopy, Mediator	2	Jim	Sparkman
Monticello, Christ Church	2	Kim	Davis
		Joe	Davis
Newberry, St. Joseph's	2	Christopher	Snider
		Michael	Walker
Orange Park, Grace	2	Bill	Spencer
		Carrie	Kissinger
Palatka, St. Mark's	2	Laura	France
		Julie	Sloan
Palm Coast, St. Thomas	2	Dorothy	Thompson
		Carole	MacDonald
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		Fred	Isaac
		Mel	Johnson
		Liz	McCarthy
		Brian	Mickley
		Robb	Mitchell
		Catherine	Montgomery
		Susan	Schantz
		Michael	Shepherd
		Jacqueline	Williams
Ponte Vedra, St. Francis	2	Jean	Kohn
		Bobbi	Trautshold
Quincy, St. Paul's	2	Mark	Armesto
		Lou	Armesto
Saint Johns, St. Patrick's	2	Jennifer	Santarone
		Lorraine	Sullivan
St. Augustine, St. Cyprians	2	Melinda Lang	Hilsenbeck
		Lucy	Lang
St. Augustine, Trinity	3	Dan	Bagan
		Suzy	Bagan
		Warren	Jackson
Starke, St. Mark's	2	Marrienne	O'Neill
		Raymond	Stanwixhay
Tallahassee, Advent	2	Larry	Updike
		Beth	Curci



Tallahassee, Grace Mission	2	Michael John	Francis Hill
Tallahassee, Holy Comforter	2	Amy Patricia	Johnson Culbertson
Tallahassee, Resurrection	2		
Tallahassee, St. John's	3	Jonathan Pam Jordan Virginia	Jackson Anderson Perkins
Tallahassee, St. Michael's All Angels	2	Margaret Kimberly	Edwards Douglas
Welaka, Emmanuel	2	Courtney Mary	Carter Edwards
Williston, St. Barnabas	2	Susan Pat	Holmes Merrick
	<b>134</b>		126
Standing Committee	3	Ben Arthur Jackie	Hill Crofton Jones
General Convention deputy	3	James Byron Jack	Pierce Greene Tull
Diocesan Council *Jim Salter also GC	5	Rhonda Charlie Lenora Nathlyn James	Drackett- Williams Clark Gregory Hemingway Salter
	<b>145</b>		137 Registered

# Exhibit 3

AFFIDAVIT

BEFORE ME, the undersigned authority, personally appeared Suzanne Brown, after being duly sworn, deposes and says:

1. That Affiant's name is Myra Suzanne Brown, and affiant resides at 4141 N.W. 18<sup>th</sup> Dr., Gainesville, Florida 32605.
2. Affiant is the wife of The Reverend Jeremy Hole and has been married to him since May 3, 1986, and both affiant and The Reverend Jeremy Hole reside together at 4141 N.W. 18<sup>th</sup> Dr., Gainesville, Florida 32605.
3. That on June 18, 2018 The Reverend Jeremy Hole was diagnosed with mild, stable Alzheimer's disease and on April 1, 2019 with vascular dementia, and has other serious illnesses and due to such illnesses has remained housebound since December 1, 2020.
4. That The Reverend Jeremy Hole did not attend the Episcopal Diocese of Florida Special Election held on Saturday, November 19, 2022 at Camp Weed, 11057 Camp Weed Place, Live Oak, FL 32060 either in person, or virtually.
5. That on November 19, 2022, the affiant spent the entire day with The Reverend Jeremy Hole at our home at 4141 N.W. 18<sup>th</sup> Dr., Gainesville, Florida, 32605, and at no time did he leave the house on such day.
6. At no time did The Reverend Jeremy Hole, or anyone on his behalf register him to attend the Special Election on November 19, 2022 because The Reverend Jeremy Hole is physically and mentally incapable of attending or traveling, and at no time did anyone visit with, or communicate with The Reverend Jeremy Hole and ask him to vote in said Special Election, or to provide a proxy for his vote at the Special Election on November 19, 2022.
7. The Reverend Jeremy Hole never registered for, nor did he attend, nor did he provide proxy for his vote to anyone to vote in his name at the Special Election on November 19, 2022 at Camp Weed, therefore, any vote in his name should not be considered valid.
8. That Affiant has personal knowledge of each, and every allegation contained within this affidavit.

FURTHER AFFIANT SAYETH NAUGHT.

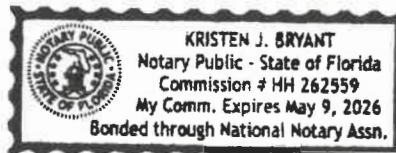
*Myra Suzanne Brown*  
Affiant

I HEREBY CERTIFY that on this day personally appeared before me, an officer duly authorized to administer oaths and take acknowledgments, Myra Suzanne Brown, the person described in and who executed the foregoing document, or who produced Drivers License as identification, and acknowledged before me that he/she executed the same freely and voluntarily for the purpose therein expressed.

WITNESS my hand and official seal at Gainesville, Alachua County, State of Florida, this 17<sup>th</sup> day of December, 2022.

My commission expires: 5/9/2026

*Kst 903T*  
NOTARY PUBLIC



# Exhibit 4

STATE OF North Carolina  
COUNTY OF New Hanover

AFFIDAVIT

BEFORE ME, the undersigned authority, personally appeared George Randall Sartin, after being duly sworn, deposes and says:

1. That Affiant's name is George Randall Sartin, and affiant resides at 3480 Lakeshore Dr., Tallahassee, Florida 32312.
2. Affiant is a canonically resident Episcopal Priest in The Episcopal Diocese of Florida.
3. Affiant did not register for the Episcopal Diocese of Florida Special Election held on Saturday, November 19, 2022 at Camp Weed, 11057 Camp Weed Place, Live Oak, FL 32060.
4. Affiant did not attend the Episcopal Diocese of Florida Special Election held on Saturday, November 19, 2022 at Camp Weed, 11057 Camp Weed Place, Live Oak, FL 32060 either in person, or virtually.
5. Affiant did not he provide proxy for his vote to anyone to vote in his name at the Special Election on November 19, 2022 at Camp Weed, therefore, any vote in his name should not be considered valid.
6. That Affiant has personal knowledge of each, and every allegation contained within this affidavit.

FURTHER AFFIANT SAYETH NAUGHT.

George Randall Sartin \*

Affiant

STATE OF North Carolina  
COUNTY OF New Hanover

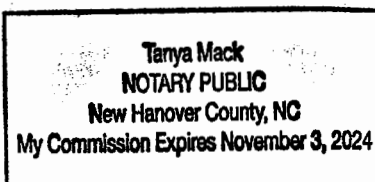
I HEREBY CERTIFY that on this day personally appeared before me, an officer duly authorized to administer oaths and take acknowledgments, George R Sartin, the person described in and who executed the foregoing document, or who produced FL DL as identification, and acknowledged before me that he/she executed the same freely and voluntarily for the purpose therein expressed.

WITNESS my hand and official seal at Wilmington (city),  
New Hanover County, State of North Carolina (State), this 22nd day of  
December, 2022.

TAM L

NOTARY PUBLIC

My commission expires: 11/03/2024



# Exhibit 5

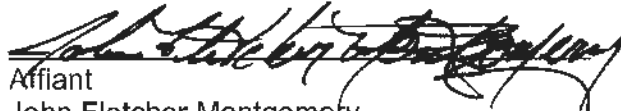
AFFIDAVIT OF J. FLETCHER MONTGOMERY

BEFORE ME, the undersigned authority, personally appeared John Fletcher Montgomery ("Affiant"), after being duly sworn, deposes and says that:

1. Affiant's name is John Fletcher Montgomery, who resides at 373 N.W. 48<sup>th</sup> Blvd., Gainesville, FL 32607. Affiant is over the age of 18 years and has personal knowledge of the facts contained in this Affidavit.
2. Affiant is a canonically resident Episcopal Priest in The Episcopal Diocese of Florida.
3. Affiant registered for and attended the Episcopal Diocese of Florida Special Election held on Saturday, November 19, 2022, at Camp Weed, 11057 Camp Weed Place, Live Oak, FL 32060 ("Special Election").
4. Affiant departed the Special Election before the Eucharist—which was celebrated approximately one (1) hour before the first ballot (vote) was taken—because Affiant was not feeling well. Affiant was, therefore, not present when the vote was taken at the November 19, 2022, Special Election held at Camp Weed.
5. Affiant did not appoint or provide a proxy for his vote in the November 19, 2022, Special Election at Camp Weed; therefore, any vote attributed to Affiant should not be considered valid.
6. Affiant has read the foregoing document and declares that the facts stated within it are true and correct.

FURTHER AFFIANT SAYETH NAUGHT.

Executed on 22 December, 2022.

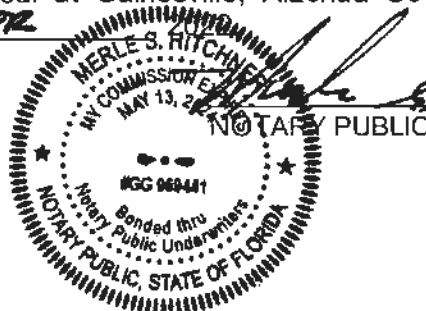
  
Affiant  
John Fletcher Montgomery

STATE OF FLORIDA  
COUNTY OF ALACHUA

I HEREBY CERTIFY that on this day personally appeared before me, an officer duly authorized to administer oaths and take acknowledgments, John Fletcher Montgomery the person described in and who executed the foregoing document, or who produced Personally Known as identification, and acknowledged before me that he/she executed the same freely and voluntarily for the purpose therein expressed.

WITNESS my hand and official seal at Gainesville, Alachua County, State of Florida, this 22 day of DECEMBER

My commission expires:



# Exhibit 6



## AFFIDAVIT

STATE OF FLORIDA  
COUNTY OF DUVAL

BEFORE ME, the undersigned authority, this 21 day of December, 2022, personally appeared, Gregory S. Lacina (hereinafter referred to as "Affiant"), who being by me first duly sworn deposes and says:

1. I am Gregory S. Lacina.
2. I am a Certified Public Accountant employed by Ralston & Company, Certified Public Accountants and I am personally familiar with the contents of this Affidavit.
3. Ralston & Company was engaged by the Episcopal Diocese of Florida to observe and provide an independent vote count at the November 19, 2022 Special Convention for the Election of a Bishop Coadjutor held at Camp Weed, Live Oak, Florida.
4. My partner, Michael R. Ritch, CPA, and I personally attended the Special Convention referred to above. We observed the entire election process as is set forth in the Independent Accountant's Report dated November 21, 2022 attached hereto.
5. As independent accountants, we were provided direct access into the gymnasium where the Special Election Convention was held. The gymnasium was divided into sections with clergy sitting on one side and laity sitting on the other.
6. Both the clergy and laity were issued nametags by the Special Convention referred to above. The clergy ballots were distinguished from the laity ballots by color; clergy had one color and laity had another color.
7. All ballots were solely collected by us. Each ballot was placed by the voter in a clergy basket or laity basket as the case may be. All ballots were solely counted by us and totaled by us. All ballots were exclusively in our possession from the collection of the ballots from the delegates until the completion of the vote count at which time they were placed in a sealed, marked envelope and delivered to Sarah Minton, the Secretary of the Episcopal Diocese of Florida.
8. On the first ballot, Michael R. Ritch and I collected 113 paper clergy ballots, 2 of which were deemed disqualified by the Parliamentarian consultant.

9. On the first ballot, the candidate receiving a majority of votes was Charlie Holt, who received 56 votes.

10. I reaffirm the contents of the Independent Accountant's Report as referenced above.

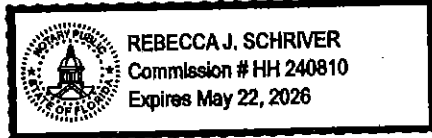
Affiant further sayeth naught.

*Greg Lacina*

\_\_\_\_\_  
GREGORY S. LACINA

Sworn to and subscribed before me by means of [  ] physical presence or [  ] online notarization this 21<sup>st</sup> day of December, 2022, by GREGORY S. LACINA, who is [  ] personally known to me or who [  ] has produced \_\_\_\_\_ as identification.

*Rebecca J. Schriver*



Notary Public, State of Florida at Large  
Name: Rebecca J. Schriver  
(SEAL)



R. BRUCE SHEALY  
KEVIN M. FRITZ  
JON E. CORNAIRE  
MICHAEL R. FITCH  
GREGORY S. LACINA

ROBERT E. RALSTON  
(1921 - 1996)

BERT J. PITTMAN, JR.  
(1944 - 2019)

## **INDEPENDENT ACCOUNTANT'S REPORT**

To Episcopal Diocese of Florida

We have performed the procedures enumerated below on counting votes as they are presented to staff members of Ralston & Company, P.A., relating to the election of the Bishop Coadjutor of the Episcopal Diocese of Florida on November 19, 2022. Episcopal Diocese of Florida is responsible for identifying the items to be voted on.

Episcopal Diocese of Florida has agreed to and acknowledged that the procedures performed are appropriate to meet the intended purpose of voting required at the election of the Bishop Coadjutor of the Episcopal Diocese of Florida on November 19, 2022. This report may not be suitable for any other purpose. The procedures performed may not address all the items of interest to a user of this report and may not meet the needs of all users of this report and, as such, users are responsible for determining whether the procedures performed are appropriate for their purposes.

The procedures and the associated findings are as follows:

Procedures performed by Ralston & Company, P.A. on November 19, 2022:

- We will read the Rules of Order for the second election of the Bishop Coadjutor being held on November 19, 2022,
- We will independently count votes as they are presented to staff members of Ralston & Company, P.A. on November 19, 2022,
- We will provide the results of our independent vote count.

Ralston & Company, P.A. counted votes for the election of the Bishop Coadjutor, of the Episcopal Diocese of Florida, on November 19, 2022. The votes were collected, counted and totaled for two categories, Laity and Clergy by Ralston & Company, P.A. From the time votes were collected through final count totals, all votes were in the possession of Ralston & Company, P.A. Upon completion of vote counts, Ralston & Company, P.A. placed all votes in a sealed envelope. Vote count results for the election are listed below in this report. In addition, copies of the final vote counts as documented by Ralston & Company, P.A. on the day of election, are attached, see documents labeled "Tellers' Report For Election".

A summary of vote counts as cast by Laity, for the election of the Bishop Coadjutor, of the Episcopal Diocese of Florida, on November 19, 2022 are as follows:

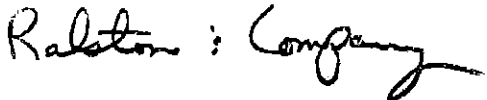
Number of votes cast:	132
Necessary for election (majority of votes cast):	67
Votes cast for Holt:	79
Votes cast for Tjoflat:	44
Votes cast for Rosada:	4
Votes deemed illegal:	5

A summary of vote counts as cast by Clergy, for the election of the Bishop Coadjutor, of the Episcopal Diocese of Florida, on November 19, 2022 are as follows:

Number of votes cast:	111
Necessary for election (majority of votes cast):	56
Votes cast for Holt:	56
Votes cast for Tjoflat:	31
Votes cast for Rosada:	10
Votes deemed illegal:	14

We were engaged by Episcopal Diocese of Florida to perform this agreed-upon procedures engagement and conducted our engagement in accordance with attestation standards established by the AICPA. We were not engaged to and did not conduct an examination or review, the objective of which would be the expression of an opinion or conclusion, respectively, on the election of the Bishop Coadjutor of the Episcopal Diocese of Florida on November 19, 2022. Accordingly, we do not express such an opinion or conclusion. Had we performed additional procedures, other matters might have come to our attention that would have been reported to you.

We are required to be independent of Episcopal Diocese of Florida and to meet our other ethical responsibilities, in accordance with the relevant ethical requirements related to our agreed-upon procedures engagement.



Ralston & Company, P.A.  
Jacksonville, FL  
November 21, 2022

## AFFIDAVIT

STATE OF FLORIDA  
COUNTY OF DUVAL

BEFORE ME, the undersigned authority, this 21<sup>st</sup> day of December, 2022, personally appeared, Michael R. Ritch (hereinafter referred to as "Affiant"), who being by me first duly sworn deposes and says:

1. I am Michael R. Ritch.
2. I am a Certified Public Accountant employed by Ralston & Company, Certified Public Accountants and I am personally familiar with the contents of this Affidavit.
3. Ralston & Company was engaged by the Episcopal Diocese of Florida to observe and provide an independent vote count at the November 19, 2022 Special Convention for the Election of a Bishop Coadjutor held at Camp Weed, Live Oak, Florida.
4. My partner, Gregory S. Lacina, CPA, and I personally attended the Special Convention referred to above. We observed the entire election process as is set forth in the Independent Accountant's Report dated November 21, 2022 attached hereto.
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6. Both the clergy and laity were issued nametags by the Special Convention referred to above. The clergy ballots were distinguished from the laity ballots by color; clergy had one color and laity had another color.
7. All ballots were solely collected by us. Each ballot was placed by the voter in a clergy basket or laity basket as the case may be. All ballots were solely counted by us and totaled by us. All ballots were exclusively in our possession from the collection of the ballots from the delegates until the completion of the vote count at which time they were placed in a sealed, marked envelope and delivered to Sarah Minton, the Secretary of the Episcopal Diocese of Florida.
8. On the first ballot, Gregory S. Lacina and I collected 113 paper clergy ballots, 2 of which were deemed disqualified by the Parliamentarian consultant.

9. On the first ballot, the candidate receiving a majority of votes was Charlie Holt, who received 56 votes.

10. I reaffirm the contents of the Independent Accountant's Report as referenced above.

Affiant further sayeth naught.

*Michael R. Ritch*

MICHAEL R. RITCH

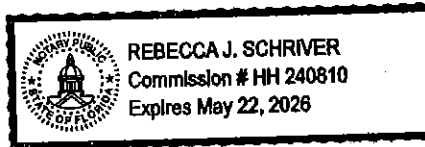
Sworn to and subscribed before me by means of [  ] physical presence or [  ] online notarization this 21<sup>st</sup> day of December, 2022, by MICHAEL R. RITCH, who is [  ] personally known to me or who [  ] has produced \_\_\_\_\_ as identification.

*Rebecca J. Schriver*

Notary Public, State of Florida at Large

Name: *Rebecca J. Schriver*

(SEAL)





R. BRUCE SHEALY  
KEVIN M. FRITZ  
JON E. CORNAIRE  
MICHAEL R. FITCH  
GREGORY S. LACINA

ROBERT E. RALSTON  
(1921 - 1986)

BERT J. PITTMAN, JR.  
(1944 - 2019)

## **INDEPENDENT ACCOUNTANT'S REPORT**

To Episcopal Diocese of Florida

We have performed the procedures enumerated below on counting votes as they are presented to staff members of Ralston & Company, P.A., relating to the election of the Bishop Coadjutor of the Episcopal Diocese of Florida on November 19, 2022. Episcopal Diocese of Florida is responsible for identifying the items to be voted on.

Episcopal Diocese of Florida has agreed to and acknowledged that the procedures performed are appropriate to meet the intended purpose of voting required at the election of the Bishop Coadjutor of the Episcopal Diocese of Florida on November 19, 2022. This report may not be suitable for any other purpose. The procedures performed may not address all the items of interest to a user of this report and may not meet the needs of all users of this report and, as such, users are responsible for determining whether the procedures performed are appropriate for their purposes.

The procedures and the associated findings are as follows:

Procedures performed by Ralston & Company, P.A. on November 19, 2022:

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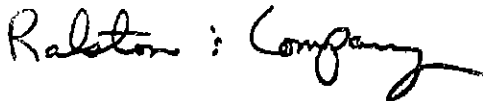
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Necessary for election (majority of votes cast):	56
Votes cast for Holt:	56
Votes cast for Tjoflat:	31
Votes cast for Rosada:	10
Votes deemed illegal:	14

We were engaged by Episcopal Diocese of Florida to perform this agreed-upon procedures engagement and conducted our engagement in accordance with attestation standards established by the AICPA. We were not engaged to and did not conduct an examination or review, the objective of which would be the expression of an opinion or conclusion, respectively, on the election of the Bishop Coadjutor of the Episcopal Diocese of Florida on November 19, 2022. Accordingly, we do not express such an opinion or conclusion. Had we performed additional procedures, other matters might have come to our attention that would have been reported to you.

We are required to be independent of Episcopal Diocese of Florida and to meet our other ethical responsibilities, in accordance with the relevant ethical requirements related to our agreed-upon procedures engagement.



Ralston & Company, P.A.  
Jacksonville, FL  
November 21, 2022



# Exhibit 7



**MAKING  
MEETINGS  
RUN  
SMOOTHLY**

**TIMOTHY WYNN, PRP  
PRESIDENT**

275 S Charles Richard Beall Blvd  
Suite 111B  
DeBary, FL 32713

386.228.2242  
Tim@PerfectRules.com

[PerfectRules.com](http://PerfectRules.com)

## **MEETING REPORT**

for The Episcopal Church in the Diocese of Florida Inc.

REPORT DATE: November 21, 2022

I attended the Special Convention of The Episcopal Church in the Diocese of Florida Inc. held on November 19, 2022, serving in the capacity of parliamentarian for the convention. In this role, in preparation for the meeting, I reviewed the governing documents and meeting materials and prepared a presiding script for the presiding officer to ensure compliance with applicable parliamentary law. I also consulted with officers and staff regarding the proper performance of their duties related to the conduct of the meeting under parliamentary law.

The meeting was called to order at 9:57 A.M., after allowing extra time for the credentials report to be compiled.

Several members expressed a desire to raise objections concerning the holding of the meeting and the holding of the election. I explained that under the rules of parliamentary law, such motions were not in order before the adoption of the Credentials Report and that no business can be transacted before the adoption of the Credentials Report, adding that Robert's Rules of Order specifically mentions that even a question regarding the validity of holding the convention is not in order before the adoption of the Credentials Report. The chair then ruled that any points of order concerning the validity of the meeting were not in order before the adoption of the Credentials Report. Robert's Rules of Order provides the following on the matter:

"Before the Credentials Committee report is adopted, since the membership has not been established, the only motions that are in order are those related to its consideration or to the conduct of the meeting before its adoption, as well as those that are in order in the absence of a quorum. Even, for example, a motion relating to the validity of the holding of the convention is not in order at such a time." - RONR (12th ed.) 59:22

An individual requested that the agenda be amended to have the Eucharist take place as the very first item. After being recognized by the chair, I explained to the assembly that, under

Robert's Rules of Order, a convention is officially organized for conducting business by the adoption of three separate reports: the Credentials Report, the Report of the Standing Rules (referred to as special rules of order by the church), and the Program or Agenda. I explained that these three reports are received in that order as the first items for the assembly to consider. Then the chair ruled that a motion to amend the proposed agenda was not in order before the adoption of the Credentials Report.

### **PARLIAMENTARY ADDRESS:**

### **EXPLANATION OF RULES & MEMBERS' RIGHTS**

I was recognized by the chair to provide a parliamentary address to the assembly, explaining the rules and the rights of members. I briefly covered the rules of debate and the mechanism of unanimous consent, ensuring that members were clear that they have a right to object to any call for unanimous consent. I also explained that each member has a right to make a point of order to point out a violation of the rules and that any ruling of the chair is subject to an immediate appeal by any member. Subsequently, several points of order and an appeal were made, demonstrating that the delegates were aware of their rights inside the meeting and their authority over its proceedings.

### **ORGANIZING THE CONVENTION**

During the consideration of the Credentials Report, a point of order was made stating that the assembly cannot make a decision on the Credentials Report. The chair ruled the point NOT well taken, and the decision of the chair was appealed from. After debate, the ruling of the chair was sustained by the following vote taken by orders:

Laity: 102 in favor - 26 against

Clergy: 75 in favor - 32 against

The Credentials Report, the Rules for the Meeting, and the Agenda were adopted.

### **NOMINATIONS**

After the Eucharist, nominations were made by the Standing Committee and from the floor. Each nomination from the floor was declined by the nominee, and when it was clear there were no further nominations from the floor, nominations were closed.

### **ELECTION:**



Bishop Howard read his written consent to the election, stating the duties to be assigned to the Bishop Coadjutor when ordained.

Before the balloting began for the election of a Bishop Coadjutor, the independent auditors counted the voting delegates in the meeting and reported the presence of Laity Delegates in the amount of 132 and Clergy Delegates in the amount of 113.

A point of order was raised that the number for the Clergy Delegates could not be 113, since the number was 113 at the beginning of the meeting and a voting delegate of the Clergy had since left the meeting. After being recognized by the chair, I explained to the assembly that Robert's Rules of Order specifically addresses this, making it clear that it is understood in parliamentary law that the list of voting members will properly fluctuate after the adoption of the initial Credentials Report, since delegates may leave the convention and since delegates who arrive after the adoption of the initial Credentials Report are entitled to full participation in the assembly's proceedings and assume full delegate status, regardless of the fact that their names did not appear on the initial Credentials Report. Robert's Rules of Order provides the following:

"A voting member who registers after the submission of the first report assumes his full status as soon as he has done so . . . it is always understood that the roll will be altered as delegates arrive late or leave early, . . ." - RONR (12th ed.) 59:25

The delegate who had joined the convention after the adoption of the initial Credentials Report was identified as having been issued a Credentials badge through the credentialing process and this individual's status as a delegate was never in question.

On the point of order that the number of delegates could not be 113, the chair ruled that the point of order was NOT well taken, since a delegate's late arrival does not prevent the delegate from assuming full delegate status.

During the election, delegates followed the instructions for folding ballots as announced during the explanation of the voting procedure in accordance with Robert's Rules of Order, which provides the following:

"To ensure accuracy and to enable the tellers when unfolding the ballots to detect any error, each ballot should be folded in a manner announced in advance or stated on the ballot itself."  
- RONR (12th ed.) 45:27

The independent auditors served as tellers and collected the ballots from each delegate. These independent auditors then took the ballots to a counting room, where they were observed by the Very Rev. Timothy Kimbrough; Parliamentarian Tim Wynn; and two other church members as observers. The counting was performed by the independent auditors, each auditor independently counting each ballot. For each order, the number of ballots received

was equal to the number of voting delegates present during the count made by the independent auditors immediately preceding the vote. The tabulation of the votes by the independent auditors was as follows:

<u>Laity</u>	
✓ Votes Cast . . . . .	132
✓ Necessary for Election . . .	67 ~
✓ Holt received . . . . .	79 ~
Tjoflat received . . . . .	44
Rosada received . . . . .	4
Illegal Votes . . . . .	5 (Too many names selected)

<u>Clergy</u>	
✓ Votes Cast . . . . .	111
✓ Necessary for Election . . .	56 ~
✓ Holt received . . . . .	56 —
Tjoflat received . . . . .	31
Rosada received . . . . .	10
Illegal Votes . . . . .	14 (Too many names selected)

In the Clergy, there were two abstentions, one being a blank ballot, the other being a ballot upon which the word “abstain” was written. These instances of a delegate exercising the right to refrain from voting do not affect the outcome, since they do not count toward the number of votes cast and do not count toward the number necessary for election.

In the case of the illegal votes, these were determined to be illegal on the grounds that each contained votes for too many candidates, each of these ballots containing a vote for all three candidates.

Directly after the count, the independent auditors placed the ballots into an envelope and securely sealed the envelope with their signatures attached to the seal.

**ANNOUNCEMENT OF ELECTION RESULT:**

Michael Ritch, one of the independent auditors who served as tellers, read the tellers’ report to the assembly. Then the chair read the tellers’ report to the assembly and announced that Charlie Holt was elected to the position of Bishop Coadjutor.

Charlie Holt received the necessary majority of the votes cast, meaning that the number of votes that Charlie Holt received exceeded all the other votes combined, including all of the

illegal votes, thereby making it clear that the will of the majority in each order is to elect Charlie Holt to the position of Bishop Coadjutor.

The meeting adjourned at 2:11 P.M.



Timothy Wynn, PRP  
President  
Perfect Rules Inc.  
Professional Registered Parliamentarian



**MAKING  
MEETINGS  
RUN  
SMOOTHLY**

TIMOTHY WYNN, PRP  
PRESIDENT

275 S Charles Richard Beall Blvd  
Suite 111B  
DeBary, FL 32713

386.228.2242  
Tim@PerfectRules.com

[PerfectRules.com](http://PerfectRules.com)

## **PARLIAMENTARY RESPONSE**

for The Episcopal Church in the Diocese of Florida Inc.

DATE: December 8, 2022

**Background:** I was asked by The Episcopal Church in the Diocese of Florida Inc. to provide a parliamentary response to the following objections concerning the Special Convention of The Episcopal Church in the Diocese of Florida Inc., held on November 19, 2022. I served in the capacity of parliamentarian for the convention and was present throughout its proceedings, including the counting of the ballots and the preparation of the Tellers' Report.

**Format:** I have included the Objections below in black, followed by my responses in red.

### OBJECTIONS:

I. There was a material error in voting not disclosed nor discovered until after the election.

1. The election resulted in one candidate winning with exactly the minimum number of votes in the clergy order.

**This is absolutely correct. One candidate did win. Bishop Coadjutor Holt was elected by receiving more votes than all other candidates combined.**

2. Two days after the election, the diocese posted a list of those present at the electing convention.

**If such a posting occurred, it is not a part of the credentialing process and anything appearing on this post would not affect the credentialing at the meeting.**

3. Included on the attendance list was at least one clergy member who did not register and was never present at the electing convention.

Once again, such a list—and anyone’s inclusion on it or omission from it—would not affect the credentialing process, which is handled by the convention, at the time of the meeting, subject to the approval of the voting delegates. The voting delegates at the convention approved the list of voting delegates in accordance with parliamentary law and the rules contained in Robert’s Rules of Order, which provides the following:

“When the report of the Credentials Committee is adopted, it is thereby ratified as the official roll of voting members of the convention—subject to changes through later reports.” - RONR (12th ed.) 59:25

To invalidate an election through the method proposed in this objection, the objectors would have to prove that an individual who is not entitled to vote actually cast a vote in the election. It would not be enough to prove that a name appeared on an attendance list after the meeting.

4. At the November election the Diocese utilized no identification safeguards to ensure that the person who picked up voting ballots was the person who registered. This raises the prospect that an unregistered, ineligible voter attended and cast a vote which materially affected the outcome of the November election.

A postulation that an error or willful infringement of the rules *could have* hypothetically occurred is not grounds for raising a point of order or for invalidating action taken.

“When a member thinks that the rules of the assembly **are being violated**, he can make a Point of Order, thereby calling upon the chair for a ruling and an enforcement of the regular rules.” - RONR (12th ed.) 23:1

If a member wishes to raise a point of order on the grounds that a nonmember posed as a delegate and improperly cast a vote, that member would have to provide clear and convincing proof that such an action actually occurred. It would not be enough to theorize that such *could be* possible.

The will of the majority, as properly expressed by vote inside a meeting, cannot be overturned by unsubstantiated claims and unproven theories made by a minority.

Above and beyond this principle is the fact that the number of ballots submitted to the tellers exactly matches the number of voting delegates that was reported to the assembly just prior to the vote. This means that if you were going to accept the theory that one or more individuals who were ineligible to vote could have hypothetically submitted ballots, then you would also have to accept the theory that one or more individuals who were eligible to vote did NOT submit ballots, and also that the number of eligible voters NOT submitting ballots perfectly aligned with the number of ballots cast by individuals who were ineligible to vote, in order for the numbers of ballots cast to match with the number



of eligible voters.

It is apparent that this theory has no practical application in the reality of the meeting held on November 19, 2022.

5. One vote is material in this matter since the candidate who prevailed did so by the exact minimum number of clergy votes required.

It is true that one vote in the order of the clergy could affect the outcome of the election, but that mere fact does not, itself, cast any doubt on the outcome of the election or the will of the assembly. Any allegation of a violation of the rules would have to be supported by clear and convincing proof, and the burden of providing that proof falls upon those bringing the allegation. The winning candidate was declared elected by the presiding officer in the convention, based on the votes tabulated and reported by the tellers. A majority vote in the negative—that is, a majority of delegates in a convention voting against sustaining the ruling of the chair—is required under parliamentary law to overturn any ruling of the chair. Neither the chair, nor the delegates in a convention are required to provide proof against a minority’s claims in order to uphold the decisions of the majority.

Parliamentary law is dedicated to preserving the rules and protecting the rights of members. Therefore, it is important in parliamentary law that unsupported theories about what might hypothetically be possible are not allowed to undermine the will of the assembly.

## II. Clergy with Cure Not Granted Residency; Disparate Treatment of Similarly Situated Clergy.

1. Title III, Canon III.9.4(d) of the Episcopal Church Canons requires that clergy with cure present letters dimissory to the Ecclesiastical Authority

I must note a peculiar lack of assertion (or even mention) that this requirement was fulfilled, which gives the appearance that perhaps the objectors either overlooked this requirement or decided to ignore it.

and that such letters shall be accepted within three (3) months thereafter, unless that clergy person is under investigation for alleged Title IV offenses.

Once again, any thorough consideration of this matter would have to review the entire process. A valid opinion that the rules were violated could not be rendered based on less than all the pertinent facts.

2. At least eleven (11) clergy with cure, actively working in the Diocese, have not been granted canonical residence as required by the Canons.

This objection seems to be operating under the erroneous assumption that a clergy member working in the Diocese is automatically granted canonical residence without regard to the requirements and the process established in the Canons, which provide that Letters Dimissory must be presented by the applicant and further provide that Letters Dimissory not presented within six months of their date of receipt by the applicant shall become void.

As for any discrepancies in interpretation of the written rules, an organization decides for itself, through deliberation and majority vote, the meaning of its bylaws. It is not for one member, or any minority group of members—no matter how passionate or headstrong—to decide the meaning and proper application of the rules that govern the whole. If any member feels the rules of the organization are not being followed, that member has the right to raise a point of order, which is promptly ruled upon by the chair. And any member not concurring with the ruling of the chair may immediately appeal from the decision of the chair to have the matter settled by deliberation and vote of the assembly.

To safeguard an organization from being governed by the views of a minority of its members, Robert's Rules of Order provides the following:

*“Each society decides for itself the meaning of its bylaws. . . . a majority vote is all that is required to decide the question.”* - RONR (12th ed.) 56:68(1)

As a result, these clergy were unfairly deprived of the ability to participate in the November election.

For this to be accurate, an individual would have to have attempted to participate in the meeting and specifically been prevented from doing so. An individual cannot voluntarily refrain from participation and then attempt to turn that fact into a claim of deprivation of rights perpetrated by another.

As an analogy, if a delegate voluntarily refrained from speaking in debate because he *thought* he would be denied that right if he tried, he could not later claim that his right to debate was denied based on his own decision not to speak in debate. In the same way, it cannot be used as a valid tactic to voluntarily refrain from participating in a meeting and to later claim that through this act you were *prevented* from participating.

If an individual believed he was entitled to participate in the meeting as a voting delegate,

the proper process would be for him to attend the meeting and have his validity as a voting delegate decided by the assembly at the convention. Discerning the proper membership of the convention—and deciding any related claims to membership—is the whole purpose of the adoption of the Credentials Report, which occurs at the beginning of the meeting. The Special Convention held on November 19, 2022, considered and adopted the Credentials Report, thereby establishing the roll of voting members of the convention under the rules of parliamentary law and in accordance with the rules of the organization.

3. It appears that the Bishop has granted or denied canonical residence to similarly situated clergy on the basis of whether the clergy person shares, or does not share, the Bishop's views on issues such as same-sex marriage in the Church.

This plays no part in the matter. The parliamentary issues to determine are 1) whether or not a violation of the rules occurred; and 2) whether a violation (if any) would have an effect on the validity of the action taken at the Special Convention. It must be understood that without clear and convincing proof to the contrary, the actions taken in a meeting stand. The onus of providing clear and convincing proof falls on those raising the point. The validity of an action taken by an assembly does not need to be proven at all. To invalidate such an action, its invalidity would have to be convincingly proven.

4. Pursuant to Diocesan Canon 1, § 3, canonical residence is a precondition to having seat, voice, and vote. The Bishop's disparate treatment of similarly situated clergy in the grant or denial of canonical residency unfairly skewed the clergy and materially affected the outcome of the November 19 election.

To say that a hypothetical situation "materially affected the outcome" is an overstatement, since no one can know what effect a hypothetical situation would have. It could be said that any hypothetical situation "may" have affected the outcome.

### III. Duly Elected Lay Delegates Denied Seat, Voice, and Vote.

1. The Diocese imposed a new rule for naming lay delegates in October of 2022, one month prior to the November election, which violated Diocese of Florida Canons for naming lay delegates.

This does NOT represent a new rule for the selection of delegates. This represents an articulation of the proper meaning of the rules contained in the Canons, intended to correct a previous improper application of the same rules.

There exists here a fundamental misunderstanding of parliamentary law. There is no external force mandating the meaning and application of rules to the Special Convention.

The Special Convention is completely responsible for properly applying its rules.

2. Diocese of Florida Canon 2, § 4, states: “Lay delegates and alternates shall be selected at a meeting of each congregation not later than thirty (30) days after the close of the preceding annual meeting of the Diocesan Convention.... Each delegate shall serve [for two years] until a successor is duly selected.”

The cited provision of the Canons does NOT contain the bracketed language [for two years]. The actual language is “Each delegate shall serve until a successor is duly selected.” This bracketed commentary should not be inserted into a quotation of the rules, since it changes the meaning. This error does not have a bearing on the matter at hand, but it does display a lack of understanding of the importance of the precise language of the rules.

3. Congregations selected their lay delegates in conformity with the Canon after the January 2022 Diocesan Convention, and these delegates voted in the May special convention.

Just because something was done a certain way in the past does not mean that it was done in accordance with the rules. And having done something a certain way in the past does not alleviate the organization from having to properly apply the rules in the future. This is a common situation encountered by organizations, and Robert’s Rules of Order addresses it specifically, as follows:

“In some organizations, a particular practice may sometimes come to be followed as a matter of established custom so that it is treated practically as if it were prescribed by a rule. If there is no contrary provision in the parliamentary authority or written rules of the organization, such an established custom is adhered to unless the assembly, by a majority vote, agrees in a particular instance to do otherwise. However, if a customary practice is or becomes in conflict with the parliamentary authority or any written rule, and a Point of Order citing the conflict is raised at any time, the custom falls to the ground, and the conflicting provision in the parliamentary authority or written rule must thereafter be complied with. If it is then desired to follow the former practice, a special rule of order (or, in appropriate circumstances, a standing rule or a bylaw provision) can be added or amended to incorporate it.” - RONR (12th ed.) 2:25

4. The new rule announced by the Diocese in October 2022 changed the way Average Sunday Attendance (ASA) was calculated from May (when online attendance counted) to November (when online attendance was disallowed). The change in how ASA was calculated deprived duly elected lay delegates of seat, voice, and vote at the November election. The May and November elections were held just six (6) months apart.

Once again, this does not represent a new rule. It represents an application of the same

rules. The presiding officer has the duty to rule on questions of parliamentary law, and such rulings are subject to appeal and final decision by the assembly. One of the most common misunderstandings in parliamentary law is that doing something a certain way sets an unbreakable precedent and thereby authorizes the same action in the future, even when it is discovered that such action is inconsistent with the rules. Robert's Rules of Order addresses this as follows:

“When similar issues arise in the future, such precedents are *persuasive* in resolving them—that is, they carry weight in the absence of overriding reasons for following a different course—but they are not binding on the chair or the assembly.” - RONR (12th ed.) 23:10

“If an assembly is or becomes dissatisfied with a precedent, it may be overruled, in whole or in part, by a later ruling of the chair or a decision of the assembly in an appeal in a similar situation, which will then create a new precedent. Alternatively, adoption, rescission, or amendment of a bylaw provision, special rule of order, standing rule, or other motion may alter the rule or policy on which the unsatisfactory precedent was based.” - RONR (12th ed.) 23:11

5. The Diocese also announced a new rule in the weeks leading up to the November election that a vestry, if in agreement with the rector, could select/de-select lay delegates for the November 19, 2022 election.

Yet, Diocesan Canons do not authorize vestry/rector selection or de-selection of lay delegates. The Canons specifically require that the lay delegates be selected by the congregation at the annual meeting.

From my discussions with officials of the Diocese, it is my understanding that the vestries are constituted in such a way that they are authorized to act on behalf of the association between the association's meetings. In parliamentary law, this arrangement would make the vestries similar to an executive board. Robert's Rules of Order makes it clear that an executive board with this authority has the power to fill vacancies that arise.

“In the case of a society whose bylaws confer upon its executive board full power and authority over the society's affairs between meetings of the society's assembly without reserving to the society itself the exclusive right to fill vacancies, the executive board is empowered to accept resignations and fill vacancies between meetings of the society's assembly.” - RONR (12th ed.) 47:57

It's not clear what part “de-selection” is believed to play in this matter.

In any event, the proper membership of the Convention is determined by the adoption of the Credentials Report, which is debatable and amendable at the time of its adoption, at the outset of the meeting of the Convention. Any challenges to the proper composition of

the voting delegates of the Convention are in order during and are properly handled during the consideration and adoption of this report.

To be clear, if there is any occasion where an unauthorized body or individual has attempted to affect or determine which individuals may serve as delegates (which appears to be the assertion here), this matter would be ultimately settled by the delegates assembled inside the meeting of the convention, following the orderly procedure prescribed in Robert's Rules of Order. This procedure was followed, in accordance with the applicable governing documents of the Diocese.

In any event, the rector is never given a single-person veto of delegates.

A proper understanding of the rules explained above should suffice to allow one to see that a rector's not having a "veto of delegates" has no bearing on the validity of the Special Convention or its election of Bishop Coadjutor Holt.

6. Even if the vestry and rector could select/de-select delegates and not violate their own by-laws, the new rule announced just one month before the November election made it impossible for many affected congregations to hold a vestry meeting let alone a congregational meeting to determine which of their duly elected delegates would be denied seat, voice, and a vote.

This represents a misunderstanding of the rule and the parliamentary situation, and this misunderstanding may shed some light on the nature of other objections derived from this same misunderstanding. In following the rules, "duly elected delegates" would not be denied their rights. A determination would be made as to which individuals are the rightful delegates in accordance with the Canons.

Saying the correcting of the matter of these individuals who were improperly elected is a denial of their rights as "duly elected delegates" is equivalent to saying that holding a Special Convention in November to correct the mistakes of the election of Bishop Coadjutor Holt in May is a denial of the rights of "duly elected Bishop Coadjutor Holt," as elected at the May Convention. In fact, the election in November was held in order to properly determine the Bishop Coadjutor in accordance with the rules and in accordance with the will of the convention.

The objectors appear to be comfortable with the philosophy of correcting the mistakes of the May Convention by adhering to the rules instead of continuing with past mistakes. However, they appear to be intimating that adhering to the Canons instead of following past mistakes in the case of delegate selection represents some violation.

IV. The Diocese’s own rules were not followed.

1. The November election was premised on the original call for election of a Bishop Coadjutor (September 13, 2022 call to the election process).

This is a misstatement predicated on a misunderstanding of parliamentary procedure. The May Special Convention was called for the purpose of electing a Bishop Coadjutor, and the meeting did not achieve a quorum, so that scheduled election was not completed.

Robert’s Rules of Order provides the following:

“If, for any reason, the assembly does not complete an election at the time for which it was scheduled, it should do so as soon as possible and may do so at any time until the expiration of the term the election is to fill.” - RONR (12th ed.) 46:45

The November Special Convention was called for the purpose of completing this election, in accordance with parliamentary law and Robert’s Rules of Order.

By the Bishop’s and Standing Committee’s own statements, the process of the November election was governed by the resolution establishing the original election. The Diocese has failed to follow the basic rules for the November election.

The Special Convention—as is the case with all meetings of the Diocese—is governed by the applicable governing documents and rules of the Diocese. The assertion that the “Diocese has failed to follow the basic rules for the November election” is too vague to have any meaning whatsoever.

2. The 178th Convention of the Episcopal Diocese of Florida on Saturday, January 30, 2021 passed Diocesan Resolution 2021-001 “To Initiate the Process for the Election of a Bishop Coadjutor:”

“Whereas, this convention supports Bishop Howard’s outline for the **orderly plan** for an Episcopal Election.

...

That this convention authorize the Standing Committee to proceed with all such steps as are necessary for an Episcopal discernment process, including...  
conducting such work as will allow for the publication of a **search profile**...

....

That the ministry of the Bishop Coadjutor, as announced by Bishop Howard, will commence no later than **November 5, 2022.**”

None of these components of Resolutions 2021-001 were met by the November election.

There is no substantive argument here to indicate that any rule was violated.

3. There was no “order” in the plans and rules for the November re-election.

This assertion regarding lack of “order” is vague, incoherent, and inaccurate. The election held at the Special Convention was governed by over 600 pages of rules of order contained in the leading parliamentary authority in America: *Robert’s Rules of Order Newly Revised 12th Edition*. This parliamentary authority is used by over 80% of volunteer organizations and corporations in America to govern their meetings and parliamentary proceedings. A claim that there was “no order” in the process must be dismissed outright.

The September 13, 2022 letter from the Standing Committee setting a re-election date of November 19, 2022 states: “This letter intentionally offers only the facts about the upcoming election. You may anticipate a message soon from the Standing Committee answering many of the questions on and rumors swirling around this situation. Additionally, all information about the Convention will be added to this webpage **as it is determined.**” (Emphasis added). As plainly stated, the plans and rules for the re-election were still under development even as a call for petitions for candidates was underway. Even the details of the process, not just the election day rules, were under development.

Once again, within this objection, there appears to be a lack of understanding of the parliamentary situation and a lack of understanding of the proper procedures of parliamentary law.

No matter what plans are “under development,” the rules of the Convention are adopted by the Convention at the outset of the meeting, and at the time of their adoption they are subject to debate and amendment by the delegates of the Convention. No external body is imposing any rules upon the Convention. Apart from any rules the Convention, itself, decides to adopt to govern its proceedings inside its own meeting, the Convention is governed by the governing documents of the Diocese.

The Special Convention held on November 19, 2022, adopted rules to govern its proceedings, in accordance with parliamentary law and Robert’s Rules of Order.

No further discernment work was done by the Search Committee regarding information about the candidates, employment history changes, or other essential information, such as leadership of breakaway groups from the Episcopal Church. Not unlike a failed rector search, a new bishop coadjutor election does not simply begin where the previous failed election left off.



This is wholly inaccurate. This is not a “failed election,” as that is not a term in parliamentary law. When an election is not completed at one session, it is completed as soon as possible at a subsequent session. The November Special Convention was called to complete the election which was not completed at the May Special Convention. This is the exact process under parliamentary law. Robert’s Rules of Order provides the following:

“If, for any reason, the assembly does not complete an election at the time for which it was scheduled, it should do so as soon as possible and may do so at any time until the expiration of the term the election is to fill.” - RONR (12th ed.) 46:45

There was a significant lack of “order.”

Once again, this assertion lacks all merit. In fact, in the Special Convention held on November 19, 2022, 245 delegates assembled themselves into a convention, adopted a credentials report, adopted a set of rules, adopted an agenda, cast ballots, and elected a Bishop Coadjutor without a single objection regarding the tellers’ report or the election. One must arrive at the conclusion that such a task could NOT have been accomplished with “no order” or “a significant lack of order.” These hyperbolic claims underline the true nature of these objections. They are flashes in the pan, their bright glare failing to conceal the fact that they hold no true substance once analyzed.

A professional parliamentarian explained to the assembly that each delegate has the right to raise a point of order and to appeal from any ruling of the chair. The delegates freely exercised these rights on multiple occasions throughout the meeting, and each time these motions were processed in accordance with parliamentary law and the applicable rules of the organization, and delegates repeatedly exercised their rights to speak in free and fair debate throughout the meeting, guided by the rules of parliamentary law prescribed in Robert’s Rules of Order.

4. The authorizing resolution passed by Convention and re-affirmed by the Bishop and Standing Committee requires that the ministry of bishop coadjutor commence by November 5, 2022. This is simply an impossibility, and the Diocese ran out of time to elect a bishop coadjutor under the clear language of 2021-001.

Here we arrive at yet more misunderstandings of the parliamentary situation.

First, Robert’s Rules of Order Newly Revised (12th ed.) 46:45, states that, in completing an incomplete election, the assembly “may do so at any time until the expiration of the term the election is to fill.” That’s until the **expiration of the term**. Notice that it does not say until the term begins. It is clear that an incomplete election can be completed at any point within the term. Certainly, no one would believe that an office must remain

vacant for the entire term if it is not filled before the term begins.

Second, the Convention of delegates is the same entity, whether meeting at a Special Convention, a Regular Convention, an Annual Convention, or an Adjourned Convention. And one session cannot tie the hands of another or act as a superior body over a subsequent session by dictating what a later session can or cannot do. There is no magical moment at which time runs out for the Convention to exercise its authority.

5. There was no “search profile.” A search profile was required by 2021-001 in anticipation of attracting nominees, either through a search process or by petition. This requirement was not followed. The first search profile was completed and announced on October 11, 2021.

First, this objection contradicts itself in ways the objectors obviously don’t understand, by stating that there was no search profile and then providing the date that the search profile was completed and announced.

Second, even if the search profile was not completed and announced—though this objection asserts that it was properly completed and announced—that fact would not invalidate the election of Bishop Coadjutor Holt, who was elected by the delegates of the Special Convention—the body with the authority to effect the election. This hypothetical situation would be similar to a situation in parliamentary law where a nominating committee fails to report any nominees, thereby creating a delinquency in a required component of the election process. Robert’s Rules of Order, ensuring that the voting members cannot be held powerless by a dereliction of duty on the part of a subordinate body, makes it clear that the election proceeds unhindered, by providing the following:

“After the nominating committee has presented its report and before voting for the different offices takes place, the chair must call for further nominations from the floor. . . . In any case, if the nominating committee has for any reason failed to make its report at the appropriate time, this does not prevent the assembly from proceeding to nominations from the floor.” - RONR (12th ed.) 46:18

If any delegates felt the assembly was not prepared to make a selection in the election at the Special Convention held on November 19, 2022, they could have made a motion to postpone the election to a later date, which would have required a majority vote to adopt. Instead of that happening, the assembly freely and willingly cast its votes, with a majority electing Bishop Coadjutor Holt, thereby clearly establishing that the assembly was prepared to make a selection and proving that those wishing to thwart the election were clearly in the minority.

But it was not updated, and further there is no authority for the Standing Committee to unilaterally declare that that previous profile to be the one for a subsequent and different election with a different slate of candidates.

In this context, it is misleading to characterize the election for Bishop Coadjutor held at

the November Special Convention as a “subsequent and different” election than the election for Bishop Coadjutor held at the May Special Convention, since the November Special Convention was called to complete the election from the May Special Convention.

Further the “Diocesan Profile- Florida Bishop Search” was disabled and redirected to a link where the search profile was not listed or mentioned (Google search October 25, 2022 at 1:46 pm).

It’s hard to conceive that this is being offered as an objection in hopes of overturning an election where the will of the assembly was clearly expressed by the vote of a majority of delegates in both the clergy and lay orders, in a meeting where no point of order was raised questioning the validity of the tellers’ report or the election. Nonetheless, it must be stated that this absolutely does NOT represent a violation that would invalidate the action of the Special Convention in electing Bishop Coadjutor Holt.

V. The election process was fundamentally unfair.

1. After the Court of Review published its findings that the May election was “null and void” for lack of a duly constituted clergy quorum, Bishop Howard released a video in which he promised that another election for bishop coadjutor would be held;

That election was held on November 19, 2022, at a Special Convention called for that purpose, in which Bishop Coadjutor Holt was elected.

that he as bishop would be involved in the next election;

Bishop Howard did adroitly preside over the election of Bishop Coadjutor Holt, assisted by an independent professional expert on canonical law and an independent professional expert on parliamentary law.

and highlighting that only one named candidate wanted to be the bishop and would stand for re-election.

Such statements in a video have no bearing on the validity of the election and are not grounds for a point of order that would overturn the will of the assembly in electing Bishop Coadjutor Holt.

2. Since the May election, the Diocese has publicly promoted only one candidate in the form of press releases and videos introducing only one candidate and his family to the Diocese, distributing these promotional materials across the Diocese, and posting them to the Diocesan website while the election was under protest.

Candidate? While the election was under protest? It appears that this is an objection to the fact that the Diocese introduced Bishop Coadjutor Holt to the members of the

organization after he was declared elected at the May Special Convention.

The language of this objection appears to be cryptic and misleading. Pointing out a perceived violation of the rules is an essential part of parliamentary law and a right of every member (inside a meeting anyway), but one must be careful with the use of words to ensure that an inadvertent misunderstanding doesn't arise. When raising a question of procedure, it is important that the true and clear nature of the point is articulated in an accurate fashion. Poorly worded and misstated points can undermine the proper parliamentary process of arriving at valid decisions.

In any event, nothing presented here represents a violation of any rule that would invalidate the election of Bishop Coadjutor Holt at the November Special Convention.

3. In July of 2022 while the May election was still under protest, the Diocese relocated the preferred candidate and his family to Jacksonville from Houston and hired this candidate to be on Diocesan staff, essentially giving him bishop coadjutor duties.

While the election was still under protest? Preferred candidate? It appears that this is an objection to the fact that Bishop Coadjutor Holt was given the duties of his elected office after he was declared elected and before he withdrew his acceptance of that office. I believe this objection should be recast to more clearly represent that situation.

Obviously, nothing presented here represents a violation of any rule that would invalidate the election of Bishop Coadjutor Holt at the November Special Convention.

4. After the Court of Review published its Report and FR. Holt withdrew his acceptance as bishop-elect, the Diocese continued to employ Fr. Holt on Diocesan staff. The Diocese continued to promote Fr. Holt by sending him to events across the Diocese and to congregations for preaching and teaching opportunities, allowing Fr. Holt to campaign for bishop to the prejudice of the other candidates.

Nothing presented here represents a violation of any rule that would invalidate the election of Bishop Coadjutor Holt at the November Special Convention.

5. The Court of Review recognized in its earlier findings that principles of fundamental fairness are implicitly codified in the Episcopal Church Canons. The November election process violated these principles both in spirit and in action.

Parliamentary law is specifically dedicated to fairness in the transaction of business in deliberative assemblies, preserving the rules, and protecting the rights of members. The election of Bishop Coadjutor Holt at the Special Convention held on November 19, 2022, was held in accordance with parliamentary law and the applicable parliamentary governing documents of the Diocese. The principles of fairness contained in parliamentary law protect the rights of all members, including the rights of a majority to elect a candidate of its choosing, without seeking the approval of a small minority.

## SUMMARY

I have reviewed these objections, and I see no substantial point raised that would invalidate the election of Bishop Coadjutor Holt.

Often there is a minority that is displeased with the result of an election. However, parliamentary law protects the work of the majority and the organization itself from being undermined by such a minority.

An assertion of a violation of the rules should be addressed promptly, fairly, and in accordance with the rules, but an organization must also be careful not to allow a minority to thwart the will of the majority.

At the Special Convention held on November 19, 2022, I did see an organized effort by a small minority to prevent the election from taking place. Everyone in the meeting was informed of their right to raise points of order and to appeal from any decision of the chair. Nonetheless, there was no challenge raised in the meeting regarding the roll of voting members, and there was no point of order raised in the meeting regarding the validity of the tellers' report or the outcome of the election. If such a point had been raised, it would have been initially ruled on by the chair and ultimately been subject to final decision by vote of the delegates in attendance, who would be in a position to debate the pertinent facts and take immediate and appropriate action if necessary. I encourage anyone who reviews these objections to consider that an individual or minority that does not bring before the delegates assembled in a convention an objection related to business inside their own meeting, but instead holds their objections to present to another body, has, either inadvertently or intentionally, subverted the convention's authority to rule on its own business matters, thereby denying the delegates the opportunity to debate the matter and to have their votes counted in the decision.



Timothy Wynn, PRP  
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# Exhibit 8

### **Three Objections to the November 19 Special Election**

- (1) Clergy House. The bishop appears to have arbitrarily granted or denied canonical residency to clergy with cure in violation of Episcopal Church Canons, skewing the clergy vote in favor of Fr. Holt.
- (2) Lay House. The Diocese imposed last-minute rules changes that deprive duly elected lay delegates of casting their vote at the November election, in violation of Diocesan Canons and further skewing the vote in favor Fr. Holt.
- (3) Election Generally. The special election is not free and fair if delegates are not allowed to cast a “None of the Above” vote as their consciences may demand.

#### **I. Canonical Residency and the Episcopal Church Canons**

By way of background, Fr. Holt prevailed in the clergy house by a single (1) vote in May. The now-declared illegal *Zoom* vote cast by some members of the clergy order at that election raised post-election questions about which clergy voted by *Zoom*. To quell concerns that the *Zoom* vote might have been orchestrated to give Fr. Holt the requisite number of clergy votes that he might not have otherwise received, members of the Diocese asked Diocesan staff to provide them with the names of those clergy who voted by *Zoom*. The Diocese refused to provide the names.

After the Court of Review issued its findings and after Fr. Holt withdrew his acceptance, all five (5) members of the former bishop slate met with the Standing Committee to discuss whether the former candidates were interested in participating in a re-election to be held in the Fall. Three (3) of the five (5) former candidates refused to participate, citing the lack of transparency in the May election and due to their sincere belief that any subsequent election would be designed to, as Fr. Holt has put it, “confirm” Fr. Holt’s election as bishop coadjutor. To satisfy a concern of one of the candidate’s (who later agreed to run), the Standing Committee agreed to publish the list of canonically resident clergy in advance of the November election. That list was made public in October of 2022 and contained 171 names of clergy canonically resident in the Diocese of Florida. On November 8, 2022, the Diocese published a list of those clergy who had

registered for the special election, along with the names of clergy entitled to vote but who had not registered yet. The November 8 list contained 164 clergy names.<sup>1</sup>

Using 164 as the total number for the clergy house, the Diocese announced that it had met the necessary quorum of 110 as 117 clergy have registered to attend the special election in person. The vote in the clergy house is very tight due to divisions within the Diocese, so it matters which clergy get to vote in November. It matters more, it appears, who controls who gets to vote. Taking a look at what seems to be the arbitrary manner in which the bishop has granted some clergy canonical residency and denied residency to others who are similarly situated, it appears that the bishop is using canonical residency as a means by which to skew the clergy vote in favor of conservatives (which benefits Fr. Holt). But, as the Episcopal Church Canons make clear, a bishop's authority to deny residency to clergy with cure is very limited as discussed below.

*A. Disparate treatment of similarly situated clergy.*

The Diocese has treated similarly situated clergy differently with respect to granting them canonical residency or not. Some specific examples follow. **Note:** The names of the clergy persons and their cures affected by the Diocese's disparate treatment have been redacted from this memorandum due to privacy concerns. Clergy names and other pertinent details will be made available confidentially to the appropriate persons upon request.

Example One: In 2021, the Diocese of Florida recruited a Canadian seminarian to work in the Diocese. That person, Clergy A, was hired as an assistant at a large congregation in the Fall of 2021. Clergy A was ordained priest by the bishop in the late Fall of 2021. Clergy A was allowed to vote at both the Diocesan Convention held in January of 2022 and the May 2022 special election. Clergy A was an ardent and vocal supporter of Fr. Holt for bishop coadjutor due to Fr. Holt's conservative views. On the other hand, Clergy B returned to his home Diocese of Florida (where he was ordained both deacon and priest) after serving as rector out of state

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<sup>1</sup> Former diocesan bishop, the Rt. Rev. Frank Cerveny, was among the canonically resident clergy removed from the November 8 list.



(but within the United States). Clergy B was hired as an assistant priest at a large congregation in early Spring of 2022—well before the May election. Clergy B was not allowed to vote in the May election and is still not listed as canonically resident for purposes of the November special election. Notably, Clergy B works for a member of the clergy house who has taken an opposing view from the bishop on same-sex marriage in the Church.

Example Two: Clergy C is a full-time active-duty military chaplain, who is not a rector. Clergy C signed the letter, along with other conservatives, requesting that the November election go forward. Clergy C is listed as canonically resident and is registered to vote in the November election. On the other hand, Clergy D is a former military chaplain who has been working as a part-time assistant priest in the Diocese since 2021. Clergy D does not share the bishop's conservative leanings. Clergy D is not listed as canonically resident; thus, Clergy D cannot vote in the November election.

Example Three: The bishop has granted residency to a number of retired conservative clergy, and they are listed as clergy allowed to vote in the November election. One retired clergy person, however, who signed the letter requesting that the November election be delayed, is not listed as canonically resident and is not entitled to vote in the November election.

So, it seems that the only explanation for the bishop's disparate treatment of similarly situated clergy is perceived support for or lack of support for the bishop's conservative views. While retired clergy are treated differently under the Canons governing canonical residency, the bishop's authority to deny residency to clergy with cure is quite limited as discussed below.

*B. Clergy with cure shall be granted residency.*

Title III, Canon III.9.4(d) of the Episcopal Church Canons requires that:

If a priest has been called to a Cure in a congregation . . . the Priest shall present Letters Dimissory. The Ecclesiastical Authority of the Diocese *shall accept* Letters Dimissory *within three months of their receipt* unless the Bishop or Standing Committee has received credible information concerning the

character or behavior of the Priest concerned which would form grounds for canonical inquiry and proceedings under Title IV.

Title III, Canon III.9.4(d) (emphasis added). “Cure” under the Canons is not restricted to rectorships. The canonical residency requirement also applies to assisting priests who have parochial duties within a congregation. See Title III, Canon III.8.7(e) (“No Deacon shall be ordained to the Priesthood until having been appointed to serve in a Parochial Cure[.]”).

Notwithstanding this canonical requirement, at least **eleven (11) clergy with cure** have been identified as actively working in the Diocese while not canonically resident. Thus, all eleven (11) have been deprived of the ability to select their next bishop. Eleven (11) clergy votes matter, especially when the margins are razor thin in the clergy house as is the case here.

Important as well, two (2) of the clergy not listed by the Diocese as canonically resident include priests in charge of a congregation as either rector or priest-in-charge. The Episcopal Church Canons mandate that “[a] priest shall not be in charge of any congregation in the Diocese . . . until obtaining from the Ecclesiastical Authority of that Diocese a certificate” that he or she has been canonically transferred. Title III, Canon III.4(e). Accordingly, these two (2) priests should not be leading their congregations without the grant of residency (and a vote).

In sum, the bishop has not granted canonical residency to many clergy with cure, who are actively serving in our Diocese, in violation of Episcopal Church Canons, and has thereby deprived them of a vote in the November special election.

*C. Fairness requires that a bishop’s discretion not be abused.*

When questioned about the discrepancies between clergy who have been granted canonical residency and those who have not, the Standing Committee recently announced a new rule, saying that the bishop imposes a one-year hold on granting residency to newly transferred priests who have not been called to serve as rectors. As demonstrated above, this new rule has not been applied equally to all priests. Moreover, a moratorium on canonical residency violates the Canons because the only reason for denying residency (which must be granted within three (3) months) is that the “Bishop or Standing Committee has received credible information concerning the character or behavior of the Priest concerned which would

form grounds for canonical inquiry under Title IV.” Title III, Canon III.9.4(d). There has been no suggestion that this rare exception forms the reason for the bishop’s having denied canonical residency to clergy with cure who are not on the list.

In the face of the Canon’s mandate, the Diocese takes the position that the grant of canonical residency to clergy who work in this Diocese (but who are not serving as rector) is solely within the bishop’s discretion. As discussed above, that is not the case. The Canon is unambiguous that clergy “shall” be granted residency “within three months” “unless.” Further, even if a bishop had the discretion to grant or deny residency on his or her own timeline, principles of fundamental fairness, which the Court of Review recognized is codified in our Episcopal Church Canons, ensure that the bishop’s discretion not be abused.

In Florida, an official abuses his or her discretion in the performance of his or her official duties if there has been in fact no actual exercise in good faith of the judgment or discretion vested in the officer. When exercising his or her discretion, an officer is not permitted or allowed to act in an arbitrary or capricious manner. Further, he or she is not permitted to exercise the discretion conferred for personal, selfish, or fraudulent motives or for any reason or reasons not supported by the discretion conferred. *City of Hialeah v. State ex rel. Daniels*, 97 So.2d 198 (Fla. 3d DCA 1957) (citation omitted); see also *Garvin v. Baker*, 59 So.2d 360, 361 (Fla. 1952). The phrase “arbitrary and capricious” is defined in the context of rule-making as “unsupported by logic, despotic or irrational.” *Florida League of Cities, Inc. v. Dep’t of Env’tl Reg.*, 603 So.2d 1363, 1367 (Fla. 1st DCA 1992) (citing Fla. Stat. § 120.52(8)(e)); see also *Wilson v. Walgreen Income Protection Plan for Pharmacists & Registered Nurses*, 942 F. Supp. 2d 1213, 1246 (M.D. Fla. 2013) (administrator’s denial of ERISA claim is arbitrary and capricious or an abuse of discretion if “no reasonable grounds” exist in the record to support the denial).

Applying abuse of discretion principles to the facts at hand, the grant of canonical residency to some clergy while denying it to others who are similarly situated is arbitrary and capricious, and is, therefore, an abuse of the discretion. Also, granting residency to some while denying it to others

for the purpose of skewing the clergy vote toward a desired outcome is not a good faith exercise of discretion.<sup>2</sup>

In sum, it appears that canonical residency is being used as a tool to deliver the clergy vote unfairly to Fr. Holt, and that to achieve a desired outcome in the upcoming election, the bishop has violated both the Episcopal Church's Canons governing residency as well as principles of fundamental fairness.

## **II. Lay Delegations and the Diocesan Canons**

The Diocese has also skewed the lay vote in favor of its preferred candidate in violation of its own Canons. The most concerning problem here lies with the Diocese's sudden deprivation of duly elected lay delegates' votes at the November special election, even though these delegates were authorized by the Diocese to vote at the special election held in May.

### *A. Last-minute rules changes for naming lay delegates.*

Diocese of Florida Canons require that:

Lay delegates and alternates *shall be* selected at a meeting of each congregation not later than thirty (30) days after the close of the preceding annual meeting of the Diocesan Convention.... Each delegate *shall serve* [for two years] until a successor is duly selected.

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<sup>2</sup> The bishop's denial of residency to some clergy was mentioned in the Court of Review's findings as outside the scope of its inquiry into the May election. Nevertheless, the bishop responded to this complaint by inviting any clergy who felt aggrieved by the denial of residency to meet with him in person to air his or her grievance. Such a course of action treats the grant of residency as some sort of appeal. The grant of residency to clergy with cure is not an issue of debate, or something which is appealable. Either residency is granted or not under the exception allowed. Further, the grant or denial of residency should be made known to the affected clergy person and the reasons for the denial stated. Finally, the clergy mentioned in this memorandum who are not listed as canonically resident are all licensed by the Diocese. If they are licensed and they have cure, then they should be granted residency and allowed to vote.

November 15, 2022 (Redacted Version)

Canon 2, § 4 (emphasis added). In compliance with this Canon, congregations across the Diocese elected their allotted number of lay delegates based on ASA under their own election rules. These duly elected lay delegates voted in the May special election.

In October of 2022, the Diocese altered the number of lay delegates allowed to vote in the November 19 special election.<sup>3</sup> Notably the delegations for some large churches in the Diocese were reduced. The negatively affected delegations include those from the Cathedral, St. Mark's (Jacksonville), St. John's (Tallahassee), Good Shepherd (Jacksonville), Holy Trinity (Gainesville), and Trinity (St. Augustine).<sup>4</sup>

As there is no mechanism under existing rules to deny a duly elected delegate his or her vote, the congregations affected by the new allocations sought guidance from the Standing Committee as to how to proceed. The Standing Committee replied that, as long as the vestry and rector were in agreement as to which delegates would vote at the upcoming special election (and which delegate would not be allowed to vote), that was sufficient. Yet, rectors and vestries are not authorized to select delegates (or deny them) either under the Diocese's own rules or under the congregations' rules. Lay delegates must be elected by their congregations at a congregational meeting held within thirty (30) days of the Diocesan Convention (which happened in January 2022). Thus, there is no lawful way for the affected delegations to send all of their duly elected delegates to the November election.

For example, one large metropolitan church, Church A, was allocated four (4) lay delegates for the May election. All four (4) delegates attended the May special election and cast their votes. The four (4) delegates were duly elected under both the Diocesan Canons and Church A's rules for

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<sup>3</sup> In the 2021 Parochial Report, congregations were allowed to list their online attendance. Yet, one month before the November election, the Diocese changed the rules disallowing online attendance to count towards ASA, prejudicing only large churches that had used online streaming during the COVID-19 pandemic.

<sup>4</sup> The only large church not to suffer losses in their lay delegation from May to November was Christ Church, Ponte Vedra, which gained one (1) additional lay delegate.

electing lay delegates. Then, one month before the November special election, the Diocese reduced Church A's lay delegation from four (4) to three (3). Of interest is the fact that all four (4) of these lay delegates signed the May protest. The Diocese said that the reduction in Church A's lay delegation was due to the Diocese's decision to apply a new rule for calculating ASA that would not allow for online church attendance to count. Under the new rule, the Diocese decided to calculate ASA using 2021 in-person attendance only. This new rule was announced long after Church A had elected its lay delegates. As Church A's rector and vestry are not authorized to select (or de-select) delegates, Church A must either violate the Diocese's new rules or its own longstanding ones which comport with the Diocesan Canons.

Similarly, the Diocese reduced the Cathedral's delegation by one (1) lay delegate. When the Cathedral attempted to register its full delegation, the Diocese denied the registration of one (1) of the Cathedral's duly elected delegates. Not insignificant, the Cathedral's lay delegation also signed the May protest. In fact, four (4) out of the six (6) lay delegations affected by the new rule signed the May protest.

As one of the largest churches in the United States, the new rule applied for the November election increased Christ Church, Ponte Vedra's lay delegation by one (1). Despite knowing that it was impossible for the additional delegate to be elected within thirty (30) days of Diocesan Convention as required by the canons, Christ Church held an election for the additional delegate under its own election rules. Yet, that does not cure the problem that the additional delegate was not elected in conformance with Diocesan Canons.

In sum, despite best efforts, the affected congregations cannot comply with both newly announced rules and the Diocesan Canons for electing or selecting lay delegates. Moreover, the Diocese's recent change in the allocation of lay delegates deprives negatively affected congregations of their lawful vote. And, as was true with the clergy order, this rules change unfairly skews the lay vote in favor of Fr. Holt.

*B. Artificially-created conservative voting block.*

On another note. Even if the Diocese had not altered the rule for naming lay delegations at the last minute, the lay house has a legal but

problematic problem as well. The Diocese seems to have manufactured a conservative voting block of twenty (20) churches whose ASA ranges from one (1) person to twenty-five (25). These twenty (20) churches are allotted two (2) lay delegates each under long-standing rules, for a total of forty (40) votes. By keeping these non-viable congregations open when they might have been closed long ago, the Diocese has guaranteed that this voting block will thwart the vote of the affected large congregations discussed above as the affected congregations have been given a total of twenty-four (24) lay votes (even counting Christ Church, Ponte Vedra's ten (10) delegates). *That means that the small church voting block, representing almost none of the Diocese's population, is being allowed more votes than the large congregations combined that make up almost all of the Diocese's membership.* While this is not unlawful, the bishop's decision not to close these churches in advance of the election favors Fr. Holt.

*C. Lay delegations not selected in accordance with the canons.*

As mentioned above, Diocesan Canons require that lay delegates be selected at their church's annual meeting, presumably at an election. Yet, it has come to light since the May special election that at least one small congregation did not elect its lay delegates at an annual meeting. Although the following example is anecdotal, it reveals a serious problem that warrants further investigation. After the May 2022 special election was contested, a parishioner of a small church contacted a lay delegate from a large congregation asking how that delegate was allowed to vote. The delegate responded that she was elected to serve as lay delegate by her congregation at the annual meeting. The parishioner disclosed that the delegates at his church had not been elected by the congregation. Rather, the lay delegates had been handpicked by the priest-in-charge.

*D. Diocesan staff interference with the lay vote.*

Also concerning, it has been reported that Diocesan staff have been suggesting to the small churches that they will likely be closed unless their delegations vote for Fr. Holt. If this is true, such a scare tactic most certainly violates the principles of fundamental fairness required in the election of a bishop.

### III. Free and Fair Elections

The problems identified above cast doubt on whether the November election is even an election at all, let alone a free and fair one. An election is defined by BLACK'S LAW DICTIONARY (7<sup>th</sup> ed.) as "[t]he exercise of a choice: esp. the act of choosing from several possible rights...[and as] the process of selecting a person to occupy a position or office." A "free election" is defined as an election in which each voter will be allowed to vote according to conscience. *Id.* A "fair election" is partly defined by LawInsider.com as "electoral processes that are conducted in conformity with established rules and regulations, managed by impartial leadership, in an atmosphere characterized by respect for the Rule of law."

It seems that the November special election satisfies none of the markings of a free and fair election. First, there are no *real* choices. Even the former candidates acknowledge that the election is being held to, as Fr. Holt put it in his video after the Court of Review's decision, "confirm" Fr. Holt's election. Thus, in the absence of even a possible *real* choice, the November "election" does not meet the definition of an election.

Further, the November election will not be free if delegates are not allowed to vote "None of the Above" as their consciences may demand. Many delegates (lay and clergy) sincerely believe that the current slate presents no viable candidate who can lead our divided Diocese at present. That is because none of the candidates (including the former full slate) was nominated under the present circumstances of a failed election. If delegates are not allowed to vote "None of the Above," the delegates will be forced to cast a ballot for a candidate in what many perceive is yet another unlawful election. Clergy, especially, should not be put in this position.

In response to the request that a vote for "None of the Above" be allowed, the Standing Committee replied that bishop elections generally do not permit such a voting option. That is because most bishop elections present a slate both recommended by the Nominating Committee and confirmed by the Standing Committee. That is not the case for the November election.

For the election of a bishop coadjutor for the Diocese of Florida, the Nominating Committee presented five (5) candidates –The Rev. Wiley



November 15, 2022 (Redacted Version)

Ammons, Fr. Holt, The Rev. Fletcher Montgomery, The Rev. Miguel Rosada, and The Rev. Beth Tjoflat. The Standing Committee confirmed all five (5) candidates nominated to stand for election. After the May election was voided, the Standing Committee put forward a reduced slate which lacks two (2) candidates perceived to be moderate leaning. Thus, the slate being voted upon in November is not the slate put forward by the Nominating Committee that purposely allowed for a range of choices. Rather, the slate being offered in November essentially pits the two top vote getters in the May election against one another in a one-on-one matchup. That means that delegates must choose either a conservative or a progressive as their next bishop, thereby guaranteeing ongoing division in the Diocese. In its collective wisdom, neither the Nominating Committee nor the Standing Committee initially determined that such a win-or-lose contest would be in the best interest of the Diocese. Thus, the November slate is fatally flawed. In light of this flaw, the option to vote for “None of the Above” should be permitted.

In sum, the November election is fundamentally unfair because the Diocese has skewed the vote in both houses to favor its preferred candidate. That any candidate would want to be elected bishop under these circumstances is troubling. The election of a bishop is a serious matter in the life of the Church. In the Bishop Ordination service, the Church affirms that it was the Holy Spirit who guided the election of the bishop-elect. BCP, p. 513. Further, the bishop elected must have been “duly and lawfully elected.” BCP, p. 514. For the reasons stated above, neither will be true regardless of who is “elected” at the special election in November.

/s/ Member of the Laity, Episcopal Diocese of Florida

# Exhibit 9

## **Diocese of Florida Clergy with Cure Not Canonically Resident<sup>1</sup>**

1. The Rev. Mark Anderson, Subdean (St. John's Cathedral)
2. The Rev. Eric Kahl, Assistant (St. John's Cathedral)
3. The Rev. Richard Lindsey, Assistant (St. Francis in the Field, Ponte Vedra Beach)
4. The Rev. Al Stefanik, Assistant (St. Thomas, Palm Coast)
5. The Rev. Ted Voorhees, Assistant (St. Cyprian's, St. Augustine), retired September 2022, never granted canonical residence
6. The Rev. Andrew Zeman, Assistant (St. Thomas, Palm Coast).
7. The Rev. William Trexler, Assistant (St. John's, Tallahassee)
8. The Rev. Elyse Gufstason, Assistant (Good Shepherd, Jacksonville)
9. The Rev. Rachel McElwee, Assistant, (St. Peter's, Fernandina Beach)

Important as well, the following priests in charge of congregations are not canonically resident: <sup>2</sup>

1. The Rev. Kent Thompson, Priest-in-Charge (St. James, Perry)
2. The Rev. Phoebe McFarlin, Priest-in-Charge (Ascension, Carrabelle)
3. The Rt. Rev. Jay Lambert, Rector (St. Philip's, Jacksonville)<sup>3</sup>

<sup>1</sup> At this juncture, it is not known whether all of these clergy submitted Letters Dimissory to the bishop for approval, but the Canons say that they must.

<sup>2</sup> The Episcopal Church Canons require that “[a] priest shall not be in charge of any congregation in the Diocese . . . until obtaining from the Ecclesiastical Authority of that Diocese a certificate” that he or she has been canonically transferred. Title III, 9.4(e).

<sup>3</sup> See TEC Title III.12.9(j)-(l).

# Exhibit 10

December 19, 2022

Court of Review  
Attn: Laura Russell  
The Episcopal Church

Dear Members of the Court of Review,

I am writing in support of the objection to the November 19<sup>th</sup> episcopal election in the Diocese of Florida and to provide additional context to the objection's second point regarding the disparate treatment of clergy within the diocese.

Over the course of the last seven months, great pains have been taken to separate the theological question of LGBTQ+ inclusion from procedural matters addressing the election's integrity. While this separation has been helpful at times to clarify the issues at hand, there is a point in which the exclusion of queer clergy from the life of the diocese is itself a procedural issue. I contend that past and present discrimination against LGBTQ+ clergy has had a material impact on both elections.

The Canons of the Episcopal Church maintain that LGBTQ+ people cannot be denied access to the discernment, ordination, licensing, or employment processes (Canon III.1.2, Canon III.9.7a, Canon III.9.3a). The Diocese of Florida refuses to comply. The direct result of this defiance is that clergy who belong here—clergy who were formed by and have given themselves to this place—clergy who should have a voice and a vote do not.

Single queer clergy are permitted to serve but only if they take a vow of perpetual celibacy with no possibility of marriage. Partnered queer clergy are either not allowed to serve at all or are placed under such severe restrictions that full licensing, employment, and canonical residence are impossibilities. The inevitable consequence of these discriminatory practices is that queer clergy either 1) do not request residence because of unsafe conditions; or 2) leave the diocese altogether even when their preference is to stay.

Attached you will find three documents. The first is a summary statement outlining the experiences of eight priests, one clergyperson who sought ecclesiastical standing, and one current postulant. All ten would like to remain anonymous to the public but are willing to speak directly with the Court if requested. The second document is a detailed timeline of my own experience with and exclusion from the diocese. And the third is a firsthand account of one particular instance in which the bishop explicitly states his exclusionary practices.

The ten of us have carried the pain of this separation on our own for a long time. We now bring it before the Court with determination that our exclusion matters to the Church, that it makes the circumstances here fundamentally unfair, and that it materially and substantively affected the outcome of the November 19<sup>th</sup> election.

As a representative of the ten—as well as many more whose stories are not listed here—I thank you for your time and consideration. My hope is that you will hear and respond to our cry for a fair election, an election that reflects both the Canons of our Church and our baptismal vow to honor the dignity of every human being.

With enduring faith,



The Rev. Elyse M. Gustafson  
The Episcopal Church of the Good Shepherd  
Diocese of Florida

## Appendix A: Summary of LGBTQ+ Clergy

### Priest #1

Currently lives in the Diocese of Florida, is employed by a parish, and canonically resident. He is the only openly LGBTQ+, actively serving, canonically resident priest in the diocese. However, as a condition of his status, he was required to take a vow of perpetual celibacy (by which I mean celibacy with no possibility of marriage) even though he does not consider himself so called. He is a signatory to the objection letter.

### Priest #2

Moved to the Diocese of Florida in 2017 with her same-sex partner. Was told she would not be considered for a call. After several years she was granted an irregular, provisional license to preach and preside at one specific parish, a practice usually reserved for disciplinary situations. Still lives in the diocese and serves that parish without the possibility of employment or canonical residence.

### Priest #3

Lived and worked in the Diocese of Florida for many years. As a condition of his employment, he was required to take a vow of perpetual celibacy. Chose not to request canonical residency because it did not feel safe. Left the diocese in late 2021 largely because of its discriminatory practices.

### Priest #4

Currently lives within the geographical bounds of the Diocese of Florida and is in a same-sex relationship. Was refused access to the discernment process in the diocese. Discerned, was ordained, and now works in a neighboring diocese despite still living in the Diocese of Florida.

### Priest #5

Grew up in the Diocese of Florida. Discerned, was ordained, and was employed by a parish in the diocese for several years. While working in the diocese, he was required to maintain a vow of perpetual celibacy. Decided he wanted to pursue the possibility of a relationship, which meant being forced to leave the diocese. If he could have stayed, he would have.

### Priest #6

From outside the Diocese of Florida and was the finalist in a parish rector search. Openly gay but at the time was not in a relationship. Parish search committee chose him and did as much as they could to hire him. Diocese blocked the call.

### Priest #7

Lived in the Diocese of Florida and discerned through a parish in the diocese. To move forward in the process, he was required to take a vow of perpetual celibacy. Was single at the time but wanted the possibility of a relationship and therefore did not agree. He completed the ordination process with a different diocese and is now employed there. His parents and his now-husband's family remain here. If he could have stayed, he would have.

### Priest #8

Has family ties to the Diocese of Florida, has spent significant time here, and now lives here permanently with her same-sex partner. Wants to continue ministry here. At the request of a prominent member of the clergy, she anticipates being granted an irregular license for one parish only. Did not request and does not plan to request canonical residence because of unsafe conditions.

### Seeking ecclesiastical standing

Grew up and lived in within the geographical bounds of the Diocese of Florida. MDiv and MA in theology. Ordained in a different tradition. On staff at a parish in a lay role. In a same-sex relationship. Pursued a conversation with the diocese regarding the process for gaining ecclesiastical standing. The bishop would not meet with him. Eventually,

the C2O said to him, "If you want to be ordained, you're going to have to go up north and find an African American lesbian to ordain you." And also, "You might just have to wait for another generation of Episcopalians to die off." In the time since, this person moved out-of-state to find some respite from the discrimination he experienced here.

**Postulant #1**

Lives in the Diocese of Florida and has a same-sex partner. Discerned through a parish in the diocese. Had a scheduled meeting with his priest and the bishop to discuss moving forward. The bishop cancelled the meeting the day of and never responded to requests to reschedule. Eventually shifted his approach and was accepted for postulancy through a different diocese despite still living in the Diocese of Florida. Has no plans to leave the diocese because his family is here, so his path to licensing and employment in the diocese remains uncertain.

# Exhibit 11





THE EPISCOPAL DIOCESE OF FLORIDA

January 11, 2023

VIA EMAIL @ [revgregjacobs@gmail.com](mailto:revgregjacobs@gmail.com)  
The Rev. Gregory A. Jacobs

Re: The Episcopal Church in the Diocese of Florida's  
Response to the Written Objections Dated  
November 28, 2022 to the November 19, 2022  
Election of a Bishop Coadjutor

Dear Canon Jacobs:

I respond here to your email of today, received at 1.19 AM. I believe that I have already clearly stated to the Court that neither I, nor the Diocese of Florida, discriminates against LGBTQ clergy. But, as a courtesy to you, the answers to your questions are: (i) I have imposed no special or different conditions on LGBTQ clergy member seeking canonical residence; (ii) I do not require clergy to take an oath of celibacy; and (iii) I have never raised our diocesan canon titled "On the Conduct of Clergy" as an issue in an election, a call, or a decision on whether to grant canonical residence or a license to officiate. If your investigation reveals anything other than what is expressed herein, please inform me immediately.

Respectfully,

The Rt. Rev. Samuel Johnson Howard  
Bishop of Florida

# Exhibit 12

Fred C. Isaac  
Chancellor of the Diocese of Florida  
Foerster, Isaac & Yerkes, P.A.  
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Jacksonville, Florida 32256  
[fisaac@fiyattorneys.com](mailto:fisaac@fiyattorneys.com)

Christopher J. Greene  
Vice-Chancellor of the Diocese of Florida  
Purcell, Flanagan, Hay & Greene, P.A.  
1548 Lancaster Terrace  
Jacksonville, Florida 32207  
[cgreene@pfhglaw.com](mailto:cgreene@pfhglaw.com)

January 5, 2023

VIA E-MAIL @ [larsen@cox.net](mailto:larsen@cox.net)  
Canon Julie Dean Larsen  
Vice Chancellor  
Episcopal Diocese of Los Angeles  
840 Echo Park Avenue  
Los Angeles, California 90026

Re: The Episcopal Church in the Diocese of Florida's  
Response to the Written Objections Dated  
November 28, 2022 to the November 19, 2022  
Election of a Bishop Coadjutor

Dear Canon Larsen:

We appreciate receiving the questions set out in your email of December 30, 2022 on behalf of the subcommittee of the Court of Review, and we take this opportunity to respond. Please note that we maintain our position that the issues raised are not properly within the canonical scope of the review of the election process. (See Response of the Diocese of Florida, dated December 23, 2022, at 12:33 P.M). Nevertheless, in a spirit of cooperation, we provide below the answers sought in the subcommittee's recent email.

There are two parts to the subcommittee's request.

1. "copies of those requests for canonical residency made by clergy for the past two years and your responses to the requests"; and
2. "do you intentionally treat LGBTQ clergy differently in making the decision about allowing them canonical residency, and if so, in what manner"?

Implicit in the first request is a question as to whether the Diocese has denied any requests for canonical residency in the specified period.

**The answer to both questions is "no".**

Canon Julie Dean Larson  
Page Two  
January 5, 2023

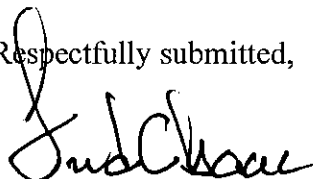
With regard to the first request, the Diocese endorses without reservation its Response to Objection No. 2 and we refer the Court to that. (See Response of the Diocese of Florida, dated December 23, 2022, at 12:33 P.M.) Although we knew this allegation was unfounded, we nonetheless conducted a thorough second review. The list of the candidates who sought canonical residency in the specified period and the outcome of that process is attached along with a copy of the Letters Dimissory and Letters Dimissory Received and Acceptance. Also attached is a copy of the pending request by Rev. Phoebe McFarlane dated December 3, 2022 seeking canonical residence in the Diocese of Florida and the response from the Diocese dated December 16, 2022 to the request.

With regard to the second request, the Diocese of Florida does not “*treat LGBTQ clergy differently*” – intentionally or otherwise – in making the decision on canonical residency. In fact, the Diocese does not request or collect that information about candidates, and the persons involved in that decision-making process would not know that information. All candidates for canonical residence are considered on the same basis, as is required by the canons and applicable law. No candidate who requested canonical residence during the specified period was rejected.

We remind the Court of our view that an objection based on allegations about unnamed persons is not proper, as it improperly shifts the burden from the objectors to the Diocese, and as such is inconsistent with basic fairness and due process. We believe that our response conclusively and finally demonstrates that the Diocesan election process was proper.

As you know, our position is that the Objections are without merit, and are rooted in concern about the choice of the Diocese’s electors. It would be extraordinary for the Court to take any adverse action on the basis of such unfounded and unspecified allegations, filed by largely the same objectors as challenged the first election, when there was no improper aspect of the election process. At the same time, we know that the mistrust in our Diocese, reflected in these objections, will require prayer, patience, and God’s grace to overcome. We pray that the people of the Diocese can soon move forward together toward true and lasting reconciliation with these legal proceedings behind them.

Respectfully submitted,



Fred C. Isaac, Chancellor

## REQUESTS FOR CANONICAL RESIDENCY

### 2021

January 13, 2021	Rev. Robert Jonathan Davis, Priest	Accepted
July 1, 2021	Rev. Bret B. Hays, Priest	Accepted
October 8, 2021	Rev. Rachel B. Hill, Deacon	Accepted
July 1, 2021	Rev. Keith William Oglesby, Priest	Accepted
August 4, 2021	Rev. Joseph Robert Woodfin, Priest	Accepted
January 13, 2021	Rev. Adam Ashley Young, Priest	Accepted

No rejections

### 2022

November 17, 2022	Rev. Mark Sargent Anderson, Priest	Accepted
September 15, 2022	Rev. Jonathan Earle Baugh, Priest	Accepted
September 14, 2022	Rev. Joe Kimbell Dunagan, Priest	Accepted
March 1, 2022	Rev. Cn. Dr. Hugh Douglas Dupree, Priest	Accepted
April 13, 2022	Rev. James Allen Hill, III, Priest	Accepted
September 24, 2022	Rev. Thomas Alonzo Lacy, II, Priest	Accepted
September 22, 2022	Rev. Brent Owens, Priest	Accepted
April 25, 2022	Rev. Tanya Scheff, Priest	Accepted
March 24, 2022	Rev. Justin Sidney Yawn, Priest	Accepted
December 3, 2022	Rev. Phoebe McFarlin, Priest	Pending

No rejections

# Exhibit 13

## REQUESTS FOR CANONICAL RESIDENCY

### 2021

January 13, 2021	Rev. Robert Jonathan Davis, Priest	Accepted
July 1, 2021	Rev. Bret B. Hays, Priest	Accepted
October 8, 2021	Rev. Rachel B. Hill, Deacon	Accepted
July 1, 2021	Rev. Keith William Oglesby, Priest	Accepted
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January 13, 2021	Rev. Adam Ashley Young, Priest	Accepted

No rejections

### 2022

November 17, 2022	Rev. Mark Sargent Anderson, Priest	Accepted
September 15, 2022	Rev. Jonathan Earle Baugh, Priest	Accepted
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March 1, 2022	Rev. Cn. Dr. Hugh Douglas Dupree, Priest	Accepted
April 13, 2022	Rev. James Allen Hill, III, Priest	Accepted
September 24, 2022	Rev. Thomas Alonzo Lacy, II, Priest	Accepted
September 22, 2022	Rev. Brent Owens, Priest	Accepted
April 25, 2022	Rev. Tanya Scheff, Priest	Accepted
March 24, 2022	Rev. Justin Sidney Yawn, Priest	Accepted
December 3, 2022	Rev. Phoebe McFarlin, Priest	Pending

No rejections

# Exhibit 14



## **SUMMARIES OF INTERVIEWS CONDUCTED BY THE COURT**

### **1. [Priest #6] Allegation of Refusal by Diocesan Administration to Interview Gay Priest Invited to Be Rector of Congregation in the Diocese.**

One unmarried/unpartnered gay priest who was interviewed by a congregation and invited to become its rector alleged he was told that he was required to make a self-funded trip to the Diocese to discuss the call with the Bishop Diocesan. The Bishop or his staff, first delayed setting the appointment for the meeting for several months. Once the meeting was scheduled and the priest had made the trip to Jacksonville, the Bishop failed to communicate with the parish or the priest following the meeting within the time required for consent by the Bishop, resulting in both the parish and clergy mutually abandoning the call. The clergy asserts that when a subsequent call was issued to another candidate who was white, heterosexual and married, a meeting with the Bishop and his required consent to the call proceeded within a couple of weeks.

### **2. [Priests #4 and #7, Postulant #1] Gay and Lesbian Clergy and Postulant Allege Exclusion from the Ordination Process.**

Two LGBTQ clergy, and a postulant currently residing in the diocese but now pursuing ordination in another diocese, all reported being excluded from the ordination process and/or being told that they could not become canonically resident, even with a call, unless they vowed to remain permanently celibate and to not pursue any dating or marital relationship. These individuals assert this was not required of heterosexual aspirants or clergy. In two instances, the persons who experienced this exclusion are now ordained, having been sponsored/ordained by other Dioceses. Both of them speak of a desire to exercise their ministry in the Diocese of Florida.

### **3. [Priest #10] A Priest with Cure Alleges Retaliation for Expressing Objection to the Process of the May Election and Possible Violations Relative to his Request for Letters Dimissory.**

A priest with a cure in the Diocese reported that shortly after objecting to the conduct of the May election, he was subjected to humiliation and embarrassment during the Bishop's visit in which he alleges candidates for reception were publicly refused reception. He further asserts that the Bishop later required the candidates for reception to appear in his office for a non-public confirmation of the candidates. In another instance of alleged retaliation, the same clergy alleges the Bishop intentionally delayed the signing of certain trust documents costing the parish the sum of \$2000.

Additionally, this clergy claims that after having served in his congregation for two years and requesting a transfer of his letters dimissory at the time of his call, he was informed by the Diocese that he was in fact not canonically resident due to a clerical error. The clergy by this time had voted at two prior conventions, voted in the May Bishop's election, and had filed objections to that election. After enlisting the help of his former bishop, the priest finally received his letters some six (6) months later and was eventually able to vote in the November election.

#### **4. [“Seeking Ecclesiastical Standing”] Former Vestry Member Reports Retaliation by Bishop when Rector Allowed LGBTQ Individual to Preach.**

Interviewee is a former vestry member, who is gay, in a same sex committed relationship but not married. He was previously ordained in another tradition and sought ecclesiastical standing in the Diocese. He stated that when the Bishop came to his parish for his episcopal visit, the preacher that day preached about coming out and acceptance in The Episcopal Church. Prior to this, the preaching rotation included both this vestry member and the preacher. The next day, after the Bishop’s visit, both of them were removed from the roster and not allowed to preach. Later, while the Rector was on sabbatical, it is reported that the Bishop met with the Vestry and demanded that the Rector be fired. This individual reported that the Vestry had no concerns with the Rector and did not want to fire him. The Rector, hearing of this, came back early from sabbatical. The vestry member reported that the Vestry was fearful that the Bishop would take steps to fire the Rector, and subsequently fired the Rector. This same person also reports that in a meeting with the Canon to the Ordinary to explore his call to the Episcopal Church, he is told that he will not be ordained in this Diocese and to seek ordination “up North”.

# Exhibit 15

**Further Explanation of  
October 12, 2022 Letter from Lay and Clergy of The Episcopal Diocese of Florida**

October 26, 2022

Dear members of the Standing Committee: Joe, Ben, Teresa, Arthur, Sarah, and Jackie:

You and others have raised specific questions about the eight points of the October 12, 2022 letter. We thought this is a good time to let you know the detailed background of each. As we repeatedly say, this is not about who may be elected, another ‘procedural ploy’ (as some have on claimed), nor about the theological positions of the current bishop. Rather, the issues of failed process are integrally entwined with the growing issues of fundamental fairness, transparency, impartiality, and integrity. Ultimately, to plainly speak, we do not trust a fair election can occur at this time *regardless of who is elected*.

Let us repeat that: *regardless of who is elected*.

We believe that the election scheduled for November 19 is a precipitous reaction, set not in an effort to conduct a fair election of a Bishop Coadjutor, but to move quickly through a process to select a preferred candidate, irrespective of its effect on the life of the Diocese. In this regard the scheduled process violates fundamental fairness in the following ways:

The planned election:

- I. Unjustly lends official diocesan support to one single candidate to the exclusion of all others;
- II. Lacks the hallmarks of fundamental fairness, transparency, impartiality, and integrity; and
- III. Does not comply with the diocese’s own rules.

This letter sets forth the details underlying each of these issues.

The facts presented establish a foundation for the claims we assert. Some, like the inability of the election to comply with the authorized time frame under Resolution 2021-001, are self-evident. Others, like the disregard of the fundamentals of a fair and just election process, lead to the same conclusion. Finally, the recruitment, employment, and dispatch of one single candidate in high profile assignments to essentially ‘campaign’ throughout the diocese gives the impression of an official imprimatur upon his candidacy, all to the exclusion of any other candidate.

Many in the diocese have lost faith in our diocesan process and urge you to reverse direction. You have time to do so and the ability to cancel the upcoming November 19 re-election. It was echoed in certain circles that the original Objection to the May 2022 election

should have been brought sooner so corrective action could be made. So, the October 12, 2022 letter and this longer explanation is that earlier action. You now have that ability.

Many in the diocese believe that this diocese is in severe need of healing. In our collective experience, healing has never happened rapidly nor by immediately re-entering the ring which inflicted the original injuries. Who among us have given pastoral counseling in any troubled relationship to “quickly get back to the place which is creating conflict and do more of what you have been doing; there you will find healing and regain trust”? It would be pastoral malpractice. As with other troubled relationships, one cannot force reconciliation and the reestablishment of trust; it must come with time.

This time, the injuries are to our collective body and particularly the election process. We do not believe our diocese is capable of having a fair and just election at this point. We need time to rebuild trust, as there is a balm in backing off, waiting, having communion and conversation, and then when able, moving to elect our next bishop. But not now.

The remainder of this letter presents the details behind each of these three general areas of objection.

## **I. Official diocesan support for one single candidate to the exclusion of all others**

During the pendency of the last Court of Review’s investigation and report, one of the candidates from the May 2022 election, the Rev. Charlie Holt, resigned from his job, was moved to Jacksonville, a brand new job was created for him within the diocesan staff, and he began employment. His duties are substantially similar to that of a bishop coadjutor-elect.

Prior to this candidate’s arrival in the diocese in July 2022, this position did not exist on diocesan staff. No “spare” position was ever funded or approved by the 2022 Diocesan Convention budget<sup>1</sup> nor are there unmarked or surplus funds available for this position. Yet, upon information and belief, the salary and benefits for the anticipated bishop coadjutor position has simply been re-allocated to this new position.

All of this occurred prior to the finalization and release of the CoR’s August 2, 2022 Report. His employment continued after his withdrawal of consent from the recent election.<sup>2</sup> Also, his employment continues after announcement of the new slate for a November 19 re-election. As recently described by the candidate at the November 12 Meet and Greet, the employment was because after the Canonical Objection and likely extension of the consent

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<sup>1</sup> Florida Canon 1, Section 2 states: “The Diocesan Convention is the legislative authority and chief policy making body for *program and finance* in the Diocese... (emphasis added)”

<sup>2</sup> Fr. Holt’s new position on diocesan staff was announced on July 28. Also, the third in a series of “Get to Know the Rev. Charlie Holt” emails and profiles from the Diocese of Florida Communications Office was sent on July 29.

process, “that’s on the Diocese, and they have to pay for it.” (See November 12 video at 3:08:28. [www.youtube.com/watch?v=mpwJINWzg\\_U](http://www.youtube.com/watch?v=mpwJINWzg_U))

In the past two months, this candidate has been sent to at least five congregations in the diocese to preach on Sunday, has been advertised as teaching a class at the diocesan school, participated in one parish men’s retreat, and was a spiritual leader at a recent Cursillo weekend. All within about two months of employment. Father Holt was even placed on the Commission on Ministry immediately upon employment on diocesan staff. Yet, perhaps unique to any Florida Commission on Ministry member, he remains canonically resident in the Diocese of Texas.

The scales of an election, like the scales of justice, only work when held impartially. However, there is a heavy thumb on this election designed to work in favor of just one candidate. One candidate is receiving clear favoritism on official levels to the exclusion of all others.

Official favoritism - whether benign or intentional - of any one candidate destroys trust in the fidelity of any election involving that candidate and improperly disadvantages all others. This important point is practically unsolvable without the passage of time.

## **II. Absence of Hallmarks of Fundamental Fairness, Transparency, Impartiality, and Integrity**

The Court of Review’s August 2, 2022 Report (“CoR’s Report”) outlined the *three* bases of objection over the initial May 2022 election and analyzed and answered each in depth. As the initial Objection and CoR Report highlighted, in addition to the technical issue of clergy quorum, there were *two other* significant issues, each grounded in integrity and fairness. Yet, in several diocesan communications, the *only* justification given to the wider diocese as a basis for the CoR’s Report was the “technical” clergy quorum issue.<sup>3</sup>

The other two issues of integrity and fairness were not only ignored, but disparaged: “Jesus never cared much about process or procedures.”<sup>4</sup> Even though the clergy quorum - and now an accurate list of lay delegates, as well - remains at issue. The issue of “process and procedures” has only grown with time. We believe that Jesus very much cares about fairness and integrity, especially when implicated in “process and procedures” because each are the foundations of trust.

Trust has eroded. Not only subjectively, but by precipitously forcing an election forward in the face of widespread hurt, dismissal, disagreement and distrust. “Christian reconciliation [and] Christian healing are always a matter of *trust and of relationship* (emphasis supplied).”<sup>5</sup>

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<sup>3</sup> See Bishop’s Video Message, August 26, 2022.

<sup>4</sup> August 26, 2022 video from Bishop at 6:24. See also Standing Committee email and video of September 16, 2022 where only the “clergy quorum” issue was given as the reason for a re-election.

<sup>5</sup> August 26, 2022 video from Bishop at 3:53.

However, when trust erodes, relationships fray and fundamental fairness is absent, impartiality is questioned, and an election simply lacks integrity.

As further evidence that the upcoming election lacks integrity, some of the October 12 undersigned have been asked to stand for nomination by petition. Also, a number of the undersigned have approached others to similarly stand for petition nomination. In each instance, potential petition candidates have cited lack of election fidelity and integrity as the reason for declining participation. In other words, not only we, but also others, doubt that this is a real election. Unsurprisingly, there are no petition candidates in the upcoming election.

Moreover, clergy have been given stern warnings about their “requirement” to participate in the councils of the church through only one means: attend the election and vote. Apparently, there is no other acceptable way to “participate.” Despite many current and historical examples of “participating” by non-attendance and/or boycott - by lay, clergy, *and* episcopal leaders - reports are that Florida clergy are being told that failure to attend or vote<sup>6</sup> may subject them to ecclesiastical discipline for failure to follow ordination vows. Even deacons have been specifically told they must participate by required attendance.<sup>7</sup>

The warnings and admonitions are not taken lightly and we have sensed in our own ministries and those around us a sense of fear of reprisal. The recent history of such is not imaginary; it is real and present. In one recent instance, a signatory of the May 2022 Objection was removed from the Commission on Ministry. In another example, one of the signatories was called out *by name* multiple times in a diocesan email and video. Although an apology was subsequently offered (and accepted), the email and video remains on the diocesan website. When fear of reprisal is real and present, there cannot be a fair and impartial election.

The upcoming November 2022 election lacks even the initial stages of transparency. For example, the May 2022 election collected 900 survey responses, 400 persons attended in-person and on-line comment sessions, and the Nominating Committee interviewed many diocesan

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<sup>6</sup> Florida Articles of Reincorporation, Article VII, Section 4 requires the election of bishop by “secret ballot.” However, the May 2022 election was not quite “secret” as each lay and clergy ballot was numbered and that number recorded upon check-in.

<sup>7</sup> While Florida Canons require clergy attendance at a “Diocesan Convention,” this is separate from the “Special Convention” called to elect a bishop coadjutor. There is no Florida canonical requirement to attend a “Special Convention.”

Also, to highlight the directions to deacons, the November 7, 2022 “Call for Nominations” from the diocese states “Deacons must meet with Bishop Howard and obtain his approval before having their names placed in nomination for a Diocesan or General Convention office.”

agencies together with the bishop and his staff.<sup>8</sup> Yet for this re-election, no further information or opinion gathering has occurred.

In the past months, conversation has also been stymied. An impromptu gathering of clergy for prayer, communion, and conversation immediately after the filing of the May 2022 Objection was disallowed. Similarly, the scheduled Annual Clergy Retreat for October 24 and 25, 2022 at Camp Weed was cancelled as recently as October 5, 2022. Even though disagreement about many issues will likely always be present, engaging in prayer, worship and communion builds trust. Yet even this foundation-builder is denied.

Of course, everyone is entitled to their own opinion interpreting events and outcomes. But, one area not subject to opinion or interpretation is the lack of trust in diocesan finances. The fact that there has been no audit (i.e. by a CPA) of diocesan finances since 2018 is an objective fact. We believe conventional wisdom: financial health is always an indicator of systemic health.

At this critical time of eroded trust and precipitous decline in perception of fundamental fairness and procedural integrity, actions highlighted in this memorandum make the diocese's failure to acknowledge trust and integrity issues even more concerning. While one of the current issues alone may be insufficient to call 'foul' on the integrity of the upcoming election, taken as a group, we believe there can be no valid election at this time, *regardless of who is elected*.

Without frank and honest conversation on all levels throughout the diocese and leadership into processes of healing and future discernment, any attempt at a fair and impartial election at this time will not succeed.

The November 19 election cannot be a *real* election.

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<sup>8</sup> See October 13, 2021 communication from the Nominating Committee regarding steps being taken in advance of the May 2022 election. One of these diocesan agencies with whom a special interview was given is The Foundation. This body generously supplies a large share of the annual diocesan budget. It is also the primary supporter of Camp Weed (an entity now absent from the diocesan annual budget and TEC apportionment). However when financial disclosures were sought by the semi-finalist candidates in retreat before the May 2022 election, it was stated that The Foundation is a separate organization and does not disclose financial information. At the January 2022 Diocesan Convention, the Bishop stated that The Foundation members specifically asked that it build up no assets nor have any endowment. Rather, the annual giving comes from a select number of private individuals. Again, all outside of the diocesan budget or TEC apportionment.



### III. The Diocese's Own Rules are not being Followed

#### A. Authorizing Resolution 2021-001

The opening sentence of the September 13, 2022 call to the re-election process stated: "Pursuant to Bishop Howard's call at the 2021 Diocesan Convention for the election of a Bishop Coadjutor...". Thus, the new election is premised on the original call. By the Bishop's and Standing Committee's own statements, the process of the re-election is being governed by the resolution establishing the original election. However, the Diocese has failed to follow even the basics of those rules for this re-election.

The 178th Convention of the Episcopal Diocese of Florida on Saturday, January 30, 2021 passed Diocesan Resolution 2021-001 "To Initiate the Process for the Election of a Bishop Coadjutor:"

"Whereas, this convention supports Bishop Howard's outline for the **orderly plan** for an Episcopal Election.

...

That this convention authorize the Standing Committee to proceed with all such steps as are necessary for an Episcopal discernment process, including... conducting such work as will allow for the publication of a **search profile**...

...

That the ministry of the Bishop Coadjutor, as announced by Bishop Howard, will commence no later than **November 5, 2022**."

However, none of these components of Resolution 2021-001 can or will be met by this new timeline.

#### 1. There is no "order"

Diocesan Resolution 2021-001 states that the convention desires an "orderly plan for an Episcopal Election." This "order" for the original May 2022 election was challenged by an Episcopal Church canonical process.<sup>9</sup> Subsequently, the Court of Review issued a Report where lack of canonical order was a central tenet and woven throughout. The re-election set for November 19, 2022 is the attempt to conduct another election for bishop coadjutor.

The September 13, 2022 letter from the Standing Committee setting a re-election date of November 19, 2022 states:

This letter intentionally offers only the facts about the upcoming election. You may anticipate a message soon from the Standing Committee answering many of the questions

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<sup>9</sup> See Objection to the May 14, 2022 election of a bishop coadjutor pursuant to Episcopal Church Canons, Title III.11.8 dated May 23, 2022 (the "May 2022 Objection").

on and rumors swirling around this situation. Additionally, all information about the Convention will be added to this webpage as it is determined. (Emphasis added)

As plainly stated, the plans and rules for the re-election are still under development, even as a call for petition candidates was underway. This is directly contrary to having “sufficient time preceding the election...” of the bishop coadjutor.<sup>10</sup> Even the details of the process, not just the election day rules, are presently being developed. Not only is this decidedly *disordered*, it further substantiates the assertion that the upcoming election lacks fundamental fairness, transparency, impartiality, and integrity.

Additionally, “orderly” alludes to an “order” of an election. In this case, the order was interrupted with substantial intermediate events. No further discernment work was done by the Search Committee regarding newly-discovered information about candidates (such as prior organizational work for break-off Anglican churches) nor was employment history (facts, reasons for changes, etc.) for any candidate updated. Just like in a parish search for a new rector, in the event of an interruption such as the chosen candidate withdraws or there is a parish crisis, the “order” is broken. In other words, when an expected order is not followed, *dis-order* occurs. Our 2021 Diocesan Convention specifically said they want an “orderly plan.” Just like a ‘failed rector search’ does not simply begin where it left off, this election should not simply re-start where left off.

The events subsequent to May 2022 show this is not an “orderly plan.”

## **2. The diocese is way beyond the dates authorized in 2021**

The authorizing resolution as passed by the Convention and re-affirmed last month by the Bishop and Standing Committee requires that the ministry of a bishop coadjutor *commence* by November 5, 2022. With an election currently scheduled for November 19, 2022, the inability to meet this requirement requires no further analysis. If an election happens on November 19, it will be at least five months (unless there are canonical delays) before a consecration of a bishop coadjutor. In other words, the first date the “ministry of a bishop coadjutor [can] commence” is April or May 2023. This is way beyond the November 5, 2022 date set by Diocesan Convention.

In summary, the diocese is out of time to elect a bishop coadjutor under the clear language established by the Diocesan Convention. This does not mean we can never elect another bishop. But, we must follow our own rules set by our own Diocesan Convention.

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<sup>10</sup> The CoR Report stated while Episcopal Church Canon III.11(a) regarding “sufficient time” does not apply to the rules of the actual day of the election, it squarely opined “that the TEC canon mandates a process for *nomination of a bishop* (emphasis in the original) in sufficient time preceding an election.” CoR Report p. 30. Five-and-a-half weeks is not “sufficient time” when plans are still being “determined.” Further, rules regarding the nominating process can only be changed by a diocesan convention.

Again, the Diocese has failed to follow its own rules.<sup>11</sup>

### 3. There is no “search profile”

A “search profile” is required by Diocesan Resolution 2021-001 in anticipation of attracting nominees, either through a search process or by petition (as in the instant case). A search profile is also critical to delegates assessing the fit of each candidate for election to bishop coadjutor. This requirement has not been followed.

You may say that this does not represent a significant irregularity. Yet, the importance of a search profile applied to this current election has enormous impact. It governs the entire selection of a bishop by a *limited* group of representatives (i.e. lay and clergy delegates) based on what an *entire* diocese worth of people have said they want in a bishop. We don’t have a search profile any more. In other words, the entire diocese no longer has input as the 2021 Diocesan Convention required. We elect “delegates,” not “deputies” to Florida conventions.

The first Search Profile was completed and announced on October 11, 2021. It contained important facts and insight which formed the basis for much inquiry of candidates in the May 2022 election. However, it has not been updated with important details of the discernment and election process for the past twelve months, such as circumstances behind recent job changes or newly revealed details about prior leadership with break-off Anglican groups. There is no authority for the Standing Committee to ignore this requirement, or to unilaterally declare the *previous* profile to be the one for a separate election, even if it still existed (*see* next paragraph). With the lack of an updated search profile there has been no meaningful or faithful way to approach or attract petition candidates nor for convention delegates to subjectively assess candidates who have been proposed for election *based on current events*.

As alluded to above, even the outdated search profile is unavailable for the upcoming election. The current web page for the re-engineered search and election process does not have a search profile listed or referenced.<sup>12</sup> The link for the “Diocesan Profile - Florida Bishop Search” listed in a common Google search has even been disabled and is redirected to the above-cited link where no search profile is listed nor even mentioned.<sup>13</sup>

The simple lack of a functional and updated Search Profile - contrary to our own Diocesan Convention’s requirements in Resolution 2021-001 - substantially adds to the lack of credibility in any meaningful intention to attract petitions candidates. Even resumes and answers

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<sup>11</sup> Regarding the importance of the diocese following its own rules, *see* Court of Review Report dated August 2, 2022 (the “CoR 8/2/22 Report”) pp. 15-19 and 23.

<sup>12</sup> *See* <https://www.diocesefl.org/news-events/electing-convention/> (accessed October 25, 2022 at 1:45pm).

<sup>13</sup> The Google search for the link [www.floridabishopsearch.org](http://www.floridabishopsearch.org) was accessed and redirected on October 25, 2022 at 1:46pm.

to search questions previously posted on the diocesan search are only recently available.<sup>14</sup> All of this further eliminates the ability of the electing lay and clergy delegates to compare candidates to the outline of needs and desires in a search profile.

It is not unreasonable to ask the Search Committee to update the search profile based on substantial, intervening events. Yet, again, the Diocese has failed to follow its own rules or even best practices.

### **B. The list of Canonically Resident Clergy is still under development**

Despite this issue of Canonically Resident Clergy being central to the first election, the May 2022 Objection, and the CoR 8/2/22 Report, it remains an unresolved issue in this re-election.

An accurate list of Canonically Resident Clergy is something maintained in the usual course of diocesan business. Yet in Florida, this is not the case. Despite being essential to a fair and transparent election, the list is incomplete. Despite a request in early August 2022, a copy of the Canonically Resident Clergy has only in the last week been released.<sup>15</sup> Yet, even now, it is flawed.

Historically omitted clergy have been excluded. The Episcopal Church Canons III.9.4(d) and (e) require the Ecclesiastical Authority to accept Letters Dimissory from Clergy “in charge of any congregation” except for narrow reasons, each to be transparently conveyed to the affected member of the clergy. In other words, clergy have both the right and the obligation to be canonically resident within the diocese in clergy member’s cure.<sup>16</sup>

In the Diocese of Florida, numerous clergy have been systematically denied canonical residence over many years. Some are now retired from diocesan cures and are still excluded from Florida canonical residency. Some have moved into the diocese without any job and been

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<sup>14</sup> Months prior to the original May 2022 election, each candidate’s answers to questions submitted by the Nominating Committee and the candidate’s resume were posted on the diocesan website. In this current re-election, only after the expiration of the petition nominating period had expired was relevant information about each candidate posted. *See* October 4, 2022 email from “Diocesan Communications.” Even the rules previously set for the first election are being ignored.

<sup>15</sup> There is no allegation of ‘bad faith’ or wrong doing by the Standing Committee in this delay. Yet, even with the best of intentions, the non-existence of an accurate list in the ordinary course of business of the diocese coupled with of a delay of much length goes directly to the lack of “order” in any upcoming episcopal election and is additionally significant to the erosion of trust and a perception of unfairness.

<sup>16</sup> “Cure” is a church-word to describe employment within the church or organizations within the authority of the church. *See* Church Pension Fund guidelines. It is not exclusively a “Rector.”

granted canonical residence while others have jobs with church leadership and are denied. Retired clergy are unevenly treated with some being welcomed back after transferring to another diocese for some years; others identically situated are denied. Even an offer over the past few weeks of dialogue with previously excluded clergy is inadequate to resolve this issue. There are no transparent rules and application of discretion has been done in an arbitrary and/or discriminatory manner.

With a still-questionable list of canonically resident clergy, the issue of clergy quorum again remains at issue. Even now, diocesan guidelines have been developed in the past month to exclude clergy from canonical residence for various non-canonical reasons, such as as not having “heard from the clergy person in years...” Further, continued controversy about who may be granted canonical residence grows.<sup>17</sup>

### **C. The list of Lay Delegates is inaccurate and still being assembled**

Similar to the need for an accurate list of canonically resident clergy to determine a clergy quorum, the list of lay delegates to determine quorum and *who may vote* is similarly not finalized.

Florida Canon 1, Section 3(b) determines the formula for lay delegates to a convention of the diocese:

**Congregational Lay Delegates.** Congregational lay delegates selected by each congregation on the basis of average Sunday attendance as reported in the last previous parochial report of a congregation according to the following formula: Average Sunday attendance of 1-150, two (2) delegates, with one additional delegate thereafter for each additional 150 (or fraction thereof) in average Sunday attendance.

It has been reported that this formula was not being applied uniformly and without discrimination. Some congregations have been allowed to increase delegates based on parochial reports while others have been denied using the same parochial reports. Then, on October 3, 2022 (*two-and-a-half hours before the deadline for petition candidates*), a brand-new list of lay delegates by parish was posted. This new list is substantially different from the list for the May 2022 election for an election which is being described as simply a continuation from some moment in the past election process.

Florida Canon 2, Section 4 specifies the only way lay delegates may be selected:

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<sup>17</sup> See CoR p. 32, footnote 16: "Also, a number of clergy stated they were denied canonical residence and, therefore, were unable to vote. Though these statements, if proven, are cause for concern, we did not believe these concerns rose to a level to affect our findings." Now, these issues are front-and-center.

**Selection of Lay Delegates.** Lay delegates and alternates shall be selected at a meeting of each congregation not later than thirty (30) days after the close of the preceding annual meeting of the Diocesan Convention. Each delegate shall be selected for a term of two (2) years. The terms of delegates shall be so constituted that one-half shall be selected each year. Each congregation shall designate those selected for initial one year terms. Each delegate shall serve until a successor is duly selected.

Yet, instructions from the diocese have been contrary to this specific Florida Canon requirement. Rather, the diocese has communicated that if delegate changes need to be made, it should be done so by the “Rector and Vestry.”<sup>18</sup> The diocese is now instructing churches to resolve question about delegates not by the procedure specified in the Florida Canons (i.e. involving the entire parish for one of their few parish-wide decisions under our Episcopal Church polity) but by side agreement of the rector and vestry.

Even now, the newly posted parish delegate list is inaccurate. For example, recognized missions are missing. For congregations previously considered as two separate worshipping groups even though worshipping at the same location, they must now decide on which delegates from which congregations will attend the November election. Also, the new lay delegate list even allows *two* delegates for two separate congregations, each with an ASA of *one person each!* A little more than a month before the November re-election is insufficient for parishes to thoughtfully and faithfully solve this issue on their own nor is an *ad hoc* resolution permitted by Florida Canons.

Yet another mid-stream modification.

In addition to not being an “orderly plan for an Episcopal Election,” the lack of a trustworthy list of lay delegates continues to contribute to the perception that the election cannot be conducted in a fair and even manner. Now, there is even a diocesan admission that the lay delegates for the May 2022 election were inaccurate.<sup>19</sup> Trust is central to any election process and a new controversy with last-minute changes and a new list of lay delegates does nothing to improve it.

We do not believe this can be remedied quickly. The inability to accurately, fairly, *and transparently* determine the number of lay delegates for each congregation under the

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<sup>18</sup> “The Standing Committee’s only instruction about how a parish determines which delegates do not register is that the Rector and Vestry are in agreement.” See <https://www.diocesefl.org/wp-content/uploads/2022/10/Approach-to-Determining-the-Allocation-of-Congregational-Lay-Delegates.pdf> (accessed October 25, 2022 at 2:09pm). This instruction was first sent to the entire diocese on October 19, 2022.

<sup>19</sup> See <https://www.diocesefl.org/wp-content/uploads/2022/10/Approach-to-Determining-the-Allocation-of-Congregational-Lay-Delegates.pdf> (accessed October 25, 2022 at 10:31pm). Covid accommodations were usual during the pandemic; the lack of transparency was the missing component.

Florida Canons contributes to the conclusion that this election cannot be trusted. Further, the reported un-even application of the Florida Canons to allocating lay delegates to each congregation erodes confidence. All of this is present in thwarting election confidence, *regardless of who is elected.*

In conclusion, again the diocese's *own rules* are not being followed. This is important *regardless of who is elected.*

#### **IV. Conclusion**

We hope you will reach the conclusion we have reached: The Diocese of Florida is not able to have an election at this time. First, because the diocese is not following its own rules for this upcoming election. Next, because the landscape of trust, transparency and fundamental fairness has been so adversely scarred that no election - *regardless of who is elected* - will have integrity. And finally because a veritable 'official endorsement' of one candidate to the exclusion of all others has been unfolding for the past several months.

We are not requesting nor expecting 'perfection' in any election. We don't feel that's reasonably possible. Many dioceses have had hiccups and irregularities in following canons and elections. The difference is that in most cases, trust, transparency, and the perception of fairness creates the bridge between failure and success. That bridge is, sadly, missing in Florida.

None of us relish this duty to bring these issues to your attention in this more formal manner. Rather, we had all wished you to assess the need for pause, conversation and communion, then healing and trust building. Yet, this is our only vehicle.

Resolution 2021-001 gives you specific authority to help: "That this convention authorize the Standing Committee to proceed with all such steps as are necessary for an Episcopal discernment process...". Please exercise that authority given to and expected from you.

We all pray that you will reconsider the path of another immediate election. Not forever; but for now.

Faithfully,

Kurt, Dave, Kate, Ron, Tom and Joe  
Clergy Delegates

*Updates after sent to Standing Committee on October 26:*

- *Updated statement during the November 12 Meet and Greet at the bottom of page 2/top of page 3.*

- *Footnote 7 has been updated to quote a diocesan email about the ability of deacons to offer service to the church.*
- *Footnote 8 has been corrected to state “At the January 2022 Diocesan Convention...”*
- *Footnote 10 has been corrected to cite Episcopal Church Canon III.11.1(a).*
- *The second example of reprisals (page 4, third full paragraph) has been revised.*



# Exhibit 16



The Articles of Reincorporation  
and  
The Constitution and Canons  
Revised 2002

**THE ARTICLES OF REINCORPORATION  
OF THE EPISCOPAL CHURCH  
IN THE DIOCESE OF FLORIDA**

**ARTICLE I.**

**Name**

The name of this corporation shall be:

"The Episcopal Church in the Diocese of Florida, Inc."

**ARTICLE II.**

**Purposes**

The general nature of the objects and purposes of this corporation shall be:

- (a) To propagate and disseminate the Gospel of the Lord, Jesus Christ.
- (b) To be a constituent governing part of the "Protestant Episcopal Church in the United States of America" and, subject only to any limitations in the laws of Florida, the corporation recognizes, accedes to and adopts the Constitution of the Protestant Episcopal Church in the United States of America, and acknowledges its authority accordingly.
- (c) To do all things necessary and proper in the pursuit of such objects and purposes.

**ARTICLE III.**

**Location**

The office of the corporation shall be in the City of Jacksonville, County of Duval, State of Florida, or such other place as may be designated from time to time by the Annual Diocesan Convention. Under the Constitution of the Protestant Episcopal Church in the United States of America, and until further action by such national body, the jurisdiction of the corporation comprises all that part of the State of Florida lying North of the Southerly boundary of the Counties of Levy, Alachua, Putnam, and Flagler, and East of the Easterly boundary of the Counties of Jackson, Calhoun and Gulf (that is, along the Appalachicola River, including that portion of Franklin County lying East of said River) as they exist in the year 1972.

**ARTICLE IV.**

**Qualification of Members**

The membership of the corporation shall consist of all persons resident within the jurisdiction of the corporation who are members of the Episcopal Church as such membership may be defined from time to time by the Canons (Bylaws) of the corporation.

**ARTICLE V.**

**Term of Existence**

This corporation is to exist perpetually.

#### **ARTICLE VI.**

##### **Subscribers**

The names and residences of the subscribers to the Articles are:

Bishop (Presiding Officer, equivalent to President)  
The Right Reverend Edward Hamilton West, D.D.  
4949 Vandiveer Road, Jacksonville, Florida

Chancellor  
The Honorable H. Plant Osborne, Junior  
3847 Ortega Boulevard, Jacksonville, Florida

Secretary of the Diocese  
The Reverend Johnson Hagood Pace, Junior  
7973 Denham Road, East, Jacksonville, Florida

#### **ARTICLE VII.**

##### **Organization**

- Section 1.** The affairs of the corporation are to be managed by the Bishop of the Diocese (who shall be President and Chief Executive Officer), a Standing Committee, the Diocesan Council (which shall consist of not less than three (3) members, and such other Officers and Agencies as may be provided from time to time by the Canons (bylaws). The Canons shall provide for the time and manner in which the Standing Committee, the Diocesan Council and other Officers and Agencies are elected and appointed.
- Section 2.** The Bishop shall be the Ecclesiastical Authority of the Diocese. When there is no Bishop, the Standing Committee shall be the Ecclesiastical Authority of the Diocese for all proper purposes.
- Section 3.** (a) The Diocesan Convention shall be the Legislative Authority of the Diocese. It shall be composed of Clergy and Lay Delegates as provided by the Canons. There shall be an annual meeting of the Diocesan Convention at such time and place as the Canons shall provide. The Ecclesiastical Authority of the Diocese shall have the power to call a special Diocesan Convention, provided that thirty (30) days notice thereof shall be given to all Clergy and Congregations entitled to representation, in writing, specifying the time and place of meeting and the business to be transacted.

(b) Each member, Clerical and Lay, of the Diocesan Convention shall be entitled to one vote; unless a vote by orders shall be called for by three Clerical members or by the Lay delegation from one Congregation. If a vote by orders shall be called for, the Clergy and Laity shall vote separately, and a concurrence of both orders on the same ballot shall be necessary to constitute a decision.

**Section 4.** The election of a Bishop of the Diocese shall be had in Regular or Special Diocesan Convention. The quorum required for the election of a Bishop shall be two-thirds of all Clergy entitled to vote and two-thirds of all Lay Delegates entitled to be members of the Diocesan Convention. The election shall be in the following manner: After nominations have been made in open Convention, the vote shall be by orders (Clergy and Lay) and by secret ballot, and a qualified Bishop or Presbyter shall be chosen. A concurrent majority in both orders shall be necessary for a choice.

#### ARTICLE VIII. Interim Organization

The affairs of the corporation shall be managed by the Bishop and the following Officers and Bodies who shall serve until the next Annual Diocesan Convention and until their successors are duly elected and qualified.

*(Names deleted - Refer to original copy in Diocesan Office).*

#### ARTICLE IX. Canons (Bylaws)

**Section 1.** The Diocesan Convention shall provide such Canons for the conduct of the business and the carrying out of the purposes of the corporation as it may deem necessary from time to time, consistent with the Constitution and Canons of the Protestant Episcopal Church in the United States of America and the laws of the State of Florida.

**Section 2.** Such Canons shall be subject to amendment from time to time by the Diocesan Convention in such manner as may be provided therein.

#### ARTICLE X. Amendments

These Articles of Incorporation may be amended by a resolution introduced in writing and considered in any Annual Diocesan Convention. If approved by a majority of the Diocesan Convention, it shall lie over until the next Annual Diocesan Convention when, upon consideration again, if it be approved in a vote by Orders, the amendment shall become effective.

**ARTICLE XI.**  
**Non-Profit Status**

- Section 1.** No part of the net earnings of the corporation shall inure to the benefit of any individual or member.
- Section 2.** No person, firm or corporation shall ever receive any dividends or profits from the undertakings of this corporation.
- Section 3.** The corporation shall not carry on propaganda or otherwise act to influence legislation.

**ARTICLE XII.**  
**Powers**

In order to promote the purposes of this corporation, it may acquire property by grant, gift, purchase, devise or bequest, and hold and dispose of such property as the corporation shall require for the benefit of the members and not for pecuniary profit.

# Exhibit 17

**EPISCOPAL DIOCESE OF FLORIDA  
SPECIAL CONVENTION FOR THE ELECTION OF THE BISHOP COADJUTOR  
ST. JOHN'S CATHEDRAL  
MAY 14, 2022**

**2<sup>nd</sup> AMENDED SPECIAL RULES OF ORDER**

**I. THE HOLY SCRIPTURES**

**Holy Scriptures** – As an indication of the humble dependence upon the Word and Spirit of God, and following the example of primitive Councils and the tradition of this Diocese, a copy of the Holy Scriptures shall always be reverently placed in view at the meeting of this Special Convention. This rule is to be carried into effect under the supervision of the Bishop and the Secretary of this Special Convention. This Special Convention shall be opened with prayer and prayer shall precede each ballot.

**II. COMMITTEE ON CREDENTIALS**

The President having taken the Chair, the Credentialing Committee shall present its report certifying a quorum is present in person and digitally by Zoom, for the election of a Bishop Coadjutor and shall determine and report that a quorum is present before each ballot.

A. **Quorum** – A quorum is required for the election of a Bishop Coadjutor and shall be defined as two-thirds of all clergy entitled to vote and two-thirds of all lay delegates entitled to be voting members of the Diocesan Convention.

**III. AGENDA**

The Agenda for the Special Convention shall be presented by the Committee on Dispatch of Business adopted by a 2/3 vote of the delegates present.

**IV. ELECTION**

Election of the Bishop Coadjutor will occur when a concurrent majority vote for a single candidate occurs on both lay and clergy orders on the same ballot. The President of the Standing Committee will inform the Bishop of the election and the Bishop will inform the Special Convention that a Bishop Coadjutor has been elected, subject to the acceptance of the candidate.

**V. BALLOTING**

A. Balloting will be conducted by orders, and by pen and paper on secret paper ballots for all present Special Convention delegates and digitally by Zoom for clergy delegates unable to be present.



- B. Clergy delegates attending by Zoom shall have full seat, voice, and vote. Seat will be established by their visual presence on the Zoom call. Voice will be first established by the Zoom chat function, and secondarily if needed by calling the mobile phone of the President of the Standing Committee which will be available upon request to the call host. Vote will be executed by the Zoom poll function, and the secrecy of the ballot will be ensured by the Independent Election Auditor.
- C. Ballots will list the candidates in alphabetical order by surname.
- D. Each delegate present will be issued a name badge. Clergy delegates will be issued one color name badge and lay delegates will be issued another color name badge to facilitate the issuance of ballots to the delegates. Ballots issued to delegates will not be replaced if lost.
- E. Upon the completion of each ballot, the Secretary of the Special Convention will advise each candidate of the results of the ballot.
- F. Withdrawal of Nomination. After each ballot, a candidate may choose to withdraw his/her name from consideration. No candidate's name shall be removed from the election process except as provided herein.
- G. Any candidate choosing to remove his/her name for consideration must submit to the President of the Standing Committee, in writing or electronically, his/her election to remove their name from the election process.
- H. Results of each ballot will be announced to the delegates by Bishop Howard. If any candidate has chosen to withdraw his/her name from consideration, Bishop Howard shall so advise the delegates and that candidate's name shall be removed from the balloting process.
- I. When an election is achieved, the Bishop will call the Bishop Coadjutor-Elect to inform him/her, and receive his/her acceptance and announce his/her acceptance to the Special Convention.
- J. Before leaving the Cathedral, all voting delegates must sign the canonical testimonial regarding the election of the Bishop-Coadjutor.

## VI. ORDER OF BUSINESS

- A. The Bishop will call the Special Convention to order.
- B. The Secretary of the Special Convention, in coordination with the Credentials Chair, will state whether a quorum is present in person and digitally by Zoom.
- C. The Special Rules for the Special Convention will be motioned for approval.
- D. Once the Special Rules of Order for the Special Convention have been approved and adopted, the slate of Nominees will be presented to the Special Convention by the President of the Standing Committee. Because a Petition Process was offered, no nominations from the floor will be accepted.
- E. Prior to each ballot, the Credentials Committee will inform the Secretary of the Special Convention whether a quorum is present, and the Secretary of the Special Convention will inform the Special Convention that a quorum is present and the balloting will commence.
- F. If an election has not been achieved by 6:00 P.M., the President shall determine, by 2/3 vote of the Special Convention, whether to continue the vote, reconvene

the Special Convention at a date and time to be determined, or to cancel the election and begin the nomination process again.

## VII. APPLICATION OF SPECIAL RULES

- A. These Special Rules of Order shall govern and apply to the Special Electing Convention (Special Convention) for the Election of the Bishop Coadjutor of the Diocese of Florida, May 2022. Where these Special Rules of Order are silent as to a particular procedure, Robert's Rules of Order shall govern.
- B. These Special Rules of Order shall govern and be applicable throughout the Special Convention, unless an amendment is submitted by a Special Convention delegate and approved by two-thirds of the present voting delegates in both the clergy and lay orders concurrently.
- C. Should any unforeseen circumstances arise that need special attention, the Standing Committee and Bishop will have the authority to address the issues.

## VIII. ON THE CONVENTION FLOOR

- A. Only registered delegates to the Special Convention may be present on the Special Convention floor during the business of Special Convention. Those individuals responsible for a specific task, pre-appointed by the Bishop and/or Standing Committee may also be present on the floor and will be identified by their name badges and a description of their respective duty. All Delegates will be identified by their name badges, which should be always easily visible.
- B. No election materials other than the official brochure is permitted on the Special Convention Floor; this includes, but is not limited to, any materials or decorations encouraging the election of a specific candidate.
- C. Mobile Phones should either be in the "Off" position or in the "Airplane Mode" position while any official Convention business is being conducted.
- D. Guests. A special place will be provided for guests to watch the election livestream.

## IX. DELEGATE COMPOSITION

Delegate composition and eligibility to the Special Convention shall be defined in accordance with the Canons of the Diocese of Florida, Canon 1, Section 3 and shall have seat, voice and vote.

- A. **Clergy eligibility** – All canonically resident clergy of the Diocese of Florida in good standing shall have seat, voice and are eligible to vote in the Special Convention. [Canons of the Diocese of Florida, Canon 1.3.a]
- B. **Lay eligibility** – Congregational lay delegates selected by member parishes to serve at the 180<sup>th</sup> Diocesan Convention (2023) shall have seat, voice and are eligible to vote in the Special Convention. [Canons of the Diocese of Florida, Canon 1.3.b, Canon 2.4 and Canon 2.5]

**X. ADJOURNMENT**

The Chancellor shall adjourn the Special Convention.

# Exhibit 18

**EPISCOPAL DIOCESE OF FLORIDA  
SPECIAL CONVENTION FOR THE ELECTION OF THE BISHOP COADJUTOR  
SNELL/McCARTY YOUTH PAVILION, CAMP WEED  
November 19, 2022**

**SPECIAL RULES OF ORDER**

**I. THE HOLY SCRIPTURES**

**Holy Scriptures** – As an indication of the humble dependence upon the Word and Spirit of God, and following the example of primitive Councils and the tradition of this Diocese, a copy of the Holy Scriptures shall always be reverently placed in view at the meeting of this Special Convention. This rule is to be carried into effect under the supervision of the Bishop and the Secretary of this Special Convention. This Special Convention shall be opened with prayer and prayer shall precede each ballot.

**II. COMMITTEE ON CREDENTIALS**

The President having taken the Chair of Convention, the Chair of Credentials shall present a report certifying a quorum is present for the election of a Bishop Coadjutor and shall determine and report that a quorum is present before each ballot.

- A. **Quorum** – A quorum is required for the election of a Bishop Coadjutor and shall be defined as two-thirds of all clergy entitled to vote and two-thirds of all lay delegates entitled to be voting members of the Diocesan Convention. (Articles of Reincorporation, Article VII, Section 4)

**III. DELEGATE COMPOSITION**

Composition and eligibility of delegates having seat, voice and vote in the Special Convention shall be defined in accordance with the Canons of the Diocese of Florida, Canon 1, Section 3.

- A. **Clergy eligibility** – All canonically resident clergy of the Diocese of Florida in good standing who are duly registered for the Special Convention shall have seat, voice and are eligible to vote in the Special Convention. [Canons of the Diocese of Florida, Canon 1.3.a]
- B. **Lay eligibility** – Congregational lay delegates selected by member parishes to serve at the 180<sup>th</sup> Diocesan Convention (2023) shall have seat, voice and are eligible to vote in the Special Convention. [Canons of the Diocese of Florida, Canon 1.3.b, Canon 2.4 and Canon 2.5]

#### **IV. ON THE CONVENTION FLOOR**

- A. Only registered delegates to the Special Convention may be present on the Special Convention floor during the business of Special Convention. Those individuals responsible for a specific task, pre-appointed by the Bishop and/or Standing Committee, may also be present on the floor and will be identified by their name badges and a description of their respective duty. All Delegates will be identified by their name badges, which should be always easily visible. Guests will not be allowed on the floor of Convention, except by prior permission of the Standing Committee.
- B. No election materials other than the official brochure are permitted on the Special Convention Floor; this includes, but is not limited to, any materials or decorations encouraging the election of a specific candidate.
- C. Mobile Phones should either be in the “Off” position or in the “Airplane Mode” position while any official Convention business is being conducted.

#### **V. AGENDA**

The Agenda for the Special Convention shall be presented to Convention by the President of the Standing Committee and adopted by a simple majority vote of the delegates present.

#### **VI. ORDER OF BUSINESS**

- A. The Bishop will call the Special Convention to order, and, per National Canon III.11.9.2, shall read to the Convention the Bishop’s written consent to the election, stating the duties to be assigned to the Bishop Coadjutor when ordained.
- B. The Credentials Chair will state whether a quorum is present.
- C. The Special Rules for the Special Convention will be motioned for approval.
- D. Once the Special Rules of Order for the Special Convention have been approved and adopted by simple majority, the slate of Nominees will be presented to the Special Convention by the President of the Standing Committee.
  - 1. The Diocesan Articles of Reincorporation call for the election to be held by orders “after nominations have been made in open Convention.” Therefore, the Chancellor will allow for nominations from the floor.
  - 2. After presenting the slate of candidates, the President of the Standing Committee will call for nominations from the floor.
  - 3. Any presbyter who wishes to accept a nomination from the floor must be determined by the Chancellor, Secretary of Convention, and Chair of Credentials to be qualified and in good standing; additionally, he/she must disclose privately to the Chancellor if there has been a history of substance abuse, and, if so, provide assurance that there have been at least 10 years of continuous sobriety; and must be willing if elected

submit to a background check, a full physical, and a psychological or psychiatric exam administered by a qualified Psychologist or Psychiatrist to determine fitness for the office of Bishop Coadjutor.

- E. Prior to each ballot, the Chair of Credentials will inform the Special Convention that a quorum is present and the balloting will commence.
- F. If an election has not been achieved by 6:00 P.M., the President shall determine, by 2/3 vote of the Special Convention, whether to continue the vote, reconvene the Special Convention at a date and time to be determined, or to cancel the election and begin the nomination process again.

## VII. **OTHER BUSINESS**

According to Diocesan Canon 1, Section 2 (b), “no other business [besides the stated reason for meeting in Special Convention, in this case, for the election of a Bishop Coadjutor] shall be considered except upon a three-fourths vote of the members in attendance at such meeting.”

## VIII. **BALLOTING**

- A. Balloting for the election of the Bishop Coadjutor will be conducted by orders, and by pen and paper on secret paper ballots.
- B. Ballots will list the candidates in alphabetical order by surname. Any nominees from the floor will be written in by each delegate.
- C. Each delegate will be issued a name badge. Clergy delegates will be issued one color name badge and lay delegates will be issue another color name badge to facilitate the issuance of ballots to the delegates. Ballots issued to delegates will not be replaced if lost.
- D. Upon the completion of each ballot, the Secretary of the Special Convention will advise each candidate of the results of the ballot.
- E. Withdrawal of Nomination. After each ballot, a candidate may choose to withdraw his/her name from consideration. No candidate’s name shall be removed from the election process except as provided herein.
- F. Any candidate choosing to remove his/her name for consideration must submit to the President of the Standing Committee, in writing or electronically, his/her election to remove their name from the election process.
- G. Results of each ballot will be announced to the delegates by the President of the Special Convention. If any candidate has chosen to withdraw his/her name from consideration, the President of the Special Convention shall so advise the delegates and that candidate’s name shall be removed from the balloting process.
- H. When an election is achieved, the Bishop will inform the Bishop Coadjutor-Elect, will receive his/her acceptance, and will announce his/her acceptance to the Special Convention.
- I. Before leaving the Youth Pavilion, voting delegates must sign the canonical testimonial regarding the election of the Bishop-Coadjutor.

## **IX. ELECTION**

Election of the Bishop Coadjutor will occur when a concurrent majority vote for a single candidate occurs on both lay and clergy orders on the same ballot. The President of the Standing Committee will inform the Bishop of the election and the Bishop will inform the Special Convention that a Bishop Coadjutor has been elected, subject to the acceptance of the candidate.

## **X. APPLICATION OF SPECIAL RULES**

- A. These Special Rules of Order shall govern and apply to the Special Electing Convention (Special Convention) for the Election of the Bishop Coadjutor of the Diocese of Florida, November 19, 2022. Where these Special Rules of Order are silent as to a particular procedure, Robert's Rules of Order shall govern.
- B. These Special Rules of Order shall govern and be applicable throughout the Special Convention, unless an amendment is submitted by a Special Convention delegate and approved by two-thirds of the present voting delegates in both the clergy and lay orders concurrently.
- C. Should any unforeseen circumstances arise that need special attention, the Standing Committee and Bishop will have the authority to address the issues.

## **XI. ADJOURNMENT**

The Chancellor shall adjourn the Special Convention.



# Exhibit 19

LAW OFFICES

**FOERSTER, ISAAC & YERKES, P.A.**

7880 GATE PARKWAY, SUITE 103  
JACKSONVILLE, FLORIDA 32256

EMINENT DOMAIN TRIAL PRACTICE  
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DAVID W. FOERSTER  
(1923 - 2021)

FRED C. ISAAC  
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ROBERT S. YERKES  
ryerkes@fiyattorneys.com

October 3, 2022

The Rev. Joe Gibbes  
President of the Standing Committee of the Diocese of Florida  
Church of Our Savior  
12236 Mandarin Road  
Jacksonville, Florida 32223

Re: Congregational Lay Delegates

Dear Joe:

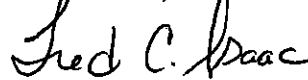
The answer to your question regarding the composition, number, and determination of the congregational lay delegates to attend, have seat, voice, and vote at the November 19, 2022 Special Electing Convention to elect a Bishop Coadjutor is addressed in Canon 1, Section 3.(b) which states as follows:

**“SECTION 3. Composition.** The Diocesan Convention will be composed of the following who shall have seat, voice and vote unless otherwise prohibited by Section 2 of this canon:  
(b) **Congregational Lay Delegates.** Congregational lay delegates selected by each congregation on the basis of average Sunday attendance as reported in the last previous parochial report of a congregation according to the following formula: Average Sunday attendance of 1-150, two (2) delegates, with one additional delegate thereafter for each additional 150 (or fraction thereof) in average Sunday attendance.”

Canon 1.3.(b) requires that the number of lay delegates from each congregation be determined by using the formula stated above based on the average Sunday attendance as reported in the parochial report filed by each church for the year 2021. Those reports are currently on file with the Diocese so an accurate count can readily be made. Should you have any other questions, please give me a call.

Very truly yours,

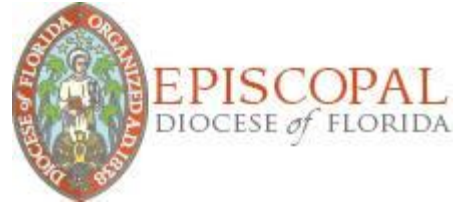
FOERSTER, ISAAC & YERKES, P.A.



Fred C. Isaac

cc: The Rt. Rev. Samuel Johnson Howard  
Mr. Tyler Holder

# Exhibit 20



## Determining the Allocation of Congregational Lay Delegates

When decisions were being made about the May 14 gathering, we were in the midst of the pandemic. As a pastoral accommodation, it was decided then that we would allow parishes to use their pre-COVID numbers to determine their number of delegates; we didn't want anyone to be penalized due to COVID.

However, we must adhere strictly to the Diocesan Canons, which require that **all parishes use the attendance numbers from their 2021 Parochial Report** when determining the number of delegates they will send to this election. [A letter](#) to the Standing Committee from the Diocesan Chancellor explains this decision further.

This will have the greatest impact on larger parishes, causing most to lose at least one delegate. The Standing Committee's only instruction about how a parish determines which delegates do not register is that the Rector and Vestry are in agreement.

If a rector or priest-in-charge feels that the diocese's 2021 numbers are incorrect for their parish, she or he may call the Diocesan Office for assistance.

If anyone has questions about the reasons for this decision, they may reach out to the Standing Committee via email at [standingcommittee@diocesefl.org](mailto:standingcommittee@diocesefl.org).

# Exhibit 21

1 THE EPISCOPAL DIOCESE OF FLORIDA  
2 SPECIAL ELECTING CONVENTION  
3  
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6 DATE: Saturday, November 19, 2022  
7 LOCATION: Audio file  
8 TIME: 4:01 p.m. - 5:18 p.m.  
9 JOB NO: 5617985

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<p style="text-align: right;">Page 2</p> <p>1 (Thereupon, the following proceeding is had.)  2 UNKNOWN SPEAKER: It is clear that there  3 is (unintelligible) best course of action for  4 the diocese up to and including the floor of  5 this convention. Therefore, I move that we  6 suspend the order of business and move  7 immediately to the celebration of the Eucharist  8 before taking up any further business of this  9 special convention. This will allow us to  10 receive the Sacrament of Unity together before  11 turning to address the issues.  12 THE CHAIR: That motion is out of order.  13 We've gathered to do the business of this  14 convention today, the election of a coadjutor  15 for the Diocese of Florida.  16 UNKNOWN SPEAKER: So then, sir, a number  17 of us --  18 THE CHAIR: The Holy Eucharist --  19 UNKNOWN SPEAKER: -- have presented to you  20 in writing in advance a list of points of order  21 regarding the business of this convention. We  22 had specifically asked you and the Standing  23 Committee on Wednesday to address these in  24 order and issues -- issue rulings from the  25 Chair to avoid long debate on these issues. As</p>	<p style="text-align: right;">Page 4</p> <p>1 to do the business following Eucharist. This  2 is to continue in these points of order.  3 THE CHAIR: Are these the points of -- the  4 proposed points of order that -- that the  5 previous speaker mentioned?  6 FR. MONTGOMERY: Yes, sir.  7 THE CHAIR: This is out of order. Thank  8 you. This meeting has been called to order.  9 Welcome to this convention.  10 FR. MONTGOMERY: Right Reverend, sir, as  11 there's no formally adopted order of business  12 for this special convention, I move that we  13 adopt the agenda.  14 THE CHAIR: Let us hear from our  15 parliamentarian, Mr. Tim Wynn.  16 MR. WYNN: Thank you. Thank you, Mr.  17 Chairman. Yeah, this and I do -- coming up in  18 the in - the proposed agenda, I have a  19 parliamentary address that, of course, I would  20 like to deliver so that everyone understands  21 their rights and the process that's here  22 because as a parliamentarian, that is my whole  23 job; to make sure that members are aware of the  24 rules and to protect the member's rights to  25 make motions and preserve the member's rights.</p>
<p style="text-align: right;">Page 3</p> <p>1 it is, it appears that we must address these  2 issues individually. Would you now reconsider  3 in order to make this a much shorter process  4 and address them now altogether?  5 THE CHAIR: Again, the motion is out of  6 order. We've gathered to do the business of  7 this convention. Celebration of Holy Communion  8 is part of that business. But we will proceed  9 with -- the with the agenda as it has been set  10 forth and distributed to you.  11 FR. MONTGOMERY: Fletcher Montgomery, Holy  12 Trinity Church, Gainesville. This first point  13 of order suggests that the convention's being  14 called to order beyond the authority given by  15 the convention of the diocese in resolution --  16 THE CHAIR: Excuse me, Fr. Montgomery.  17 FR. MONTGOMERY: Sir?  18 THE CHAIR: What are you doing? I'm  19 sorry -- are you reading?  20 FR. MONTGOMERY: I have a point of order.  21 THE CHAIR: That's out of order at this  22 point. Is that the same as we just heard?  23 FR. MONTGOMERY: No, sir.  24 THE CHAIR: No?  25 FR. MONTGOMERY: The first, I believe, was</p>	<p style="text-align: right;">Page 5</p> <p>1 Now, in a convention and this is a  2 convention, this is not -- under parliamentary  3 law, there is a big difference between a  4 convention and many other meetings that are not  5 conventions. In a convention, there is no  6 voting body until three reports are adopted.  7 That's the credentials report, the report of  8 the standing rules in your organization; it's  9 called the Special Rules, and then the adoption  10 of the program or agenda. And they're adopted  11 in that order. And until those three are  12 adopted, there is no convention. And until  13 they are adopted, there are no voting delegates  14 before we have the credentials report. So  15 that's why under parliamentary law, they are  16 done in that order.  17 So first, we need to establish that, and  18 Robert's Rules of Order provides even the  19 validity of a convention and its ability to be  20 held cannot be decided by the delegates of a  21 convention until those three reports have been  22 adopted. So our first process, properly under  23 parliamentary law, is to go through those three  24 reports, make sure that the credentials report  25 is adopted, and then we move to the special</p>

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1 rules and that they are adopted by this  
 2 Assembly properly, and then we move to the --  
 3 the agenda, which would then be debatable and  
 4 amendable by this body once it is established  
 5 through that process. So that is why the Chair  
 6 is ruling these out of order at this time.  
 7 Any point of order that a member wishes to  
 8 make, and I will cover this in my address as  
 9 well, what the process is, what the rights the  
 10 members have in all of those will be properly  
 11 handled at the time that they appear. But at  
 12 this point, the first step is to bring this  
 13 convention, give this convention its power by  
 14 adopting those reports and bringing it into  
 15 existence. Thank you, Mr. Chairman.  
 16 THE CHAIR: Thank you, Mr. Wynn.  
 17 FR. MONTGOMERY: Right, Reverend, sir. So  
 18 my motion has been ruled out of order?  
 19 THE CHAIR: At this point. Yes, sir.  
 20 FR. MONTGOMERY: Thank you, sir.  
 21 THE CHAIR: Again. Welcome to you all.  
 22 I'd like to first introduce our chaplain for  
 23 this convention. The Right Reverend Jay  
 24 Lambert, the bishop of the Diocese of Eau  
 25 Claire, resigned and currently the Rector of

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1 St. Philip's Church in Jacksonville. He will  
 2 be leading us in worship this morning as well  
 3 as praying for us during the meeting.  
 4 I next turn to Mr. Robert Yerkes.  
 5 Actually, no. Bob, wait, wait, wait a second.  
 6 I've looked at my wrong list here. You've  
 7 already met our parliamentarian, who is a  
 8 professional parliamentarian on hand today to  
 9 assist with any issues of parliamentary  
 10 procedure that may arise. His name is Tim  
 11 Wynn, and I'd like to ask him, at this point,  
 12 to say a few words about the rules of  
 13 parliamentary law, following up on those he  
 14 just shared with us. Mr. Wynn.  
 15 MR. WYNN: Thank you, Mr. Chairman. It's  
 16 good to be back at the lectern. Good morning,  
 17 everyone. I am a professional parliamentarian,  
 18 which means I travel around the country helping  
 19 organizations of all different sizes, have  
 20 better meetings, have smoother and more  
 21 efficient, and orderly meetings. And so I'd  
 22 like to talk just a little bit about  
 23 parliamentary law. What is its purpose?  
 24 So the purpose of Parliamentary Law is to  
 25 facilitate the smooth and orderly transaction

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1 of business in meetings. So that's what we're  
 2 here to do.  
 3 Parliamentary law is concerned with  
 4 preserving the rules, first off, and secondly,  
 5 protecting the rights of members. And that is  
 6 a huge part of my role as a parliamentarian.  
 7 Now, in my experience as a  
 8 parliamentarian, I've learned that members, or  
 9 delegates, essentially want two things in a  
 10 meeting. They want their voices heard and they  
 11 want their votes counted. And that's exactly  
 12 what we intend to do here today. And so at the  
 13 end of the day, if the will of the Assembly  
 14 prevails within the confines of the rules, then  
 15 we know that Parliamentary Law has done its  
 16 job.  
 17 Now, I'd like to go over first some of the  
 18 essential rules of debate. And debate is very  
 19 important to a deliberative assembly. And the  
 20 first rule we want to cover is that one member  
 21 speaks at a time. So, there is a microphone  
 22 set up in the inter-aisle. A member would get  
 23 up and go to that microphone to speak and a  
 24 member must be recognized by the Chair to  
 25 speak. So to seek recognition, a member would

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1 go to the microphone and say, Mr. Chairman, the  
 2 Chair would then -- the Chair would then  
 3 recognize the member by saying the Chair  
 4 recognizes the delegate or the Chair recognizes  
 5 the member. And with that, when that member is  
 6 recognized, it means that member has the  
 7 exclusive right to be heard at that time. So  
 8 no one can interrupt that individual because  
 9 they would like to rebut what has been said or  
 10 because they too would like to speak in debate.  
 11 But everyone must wait for this member to  
 12 finish speaking.  
 13 Now you'll notice that that rule is that  
 14 member has the exclusive right to be heard, not  
 15 the exclusive right to speak. But the  
 16 exclusive right to be heard. That means even  
 17 side conversations that might distract the  
 18 Assembly from fully hearing what that  
 19 individual is saying is out of order. That  
 20 member has the exclusive right to be heard. So  
 21 it's a very powerful and parliamentary law.  
 22 Now, another thing, important thing, in  
 23 Parliamentary Law concerning debate is that  
 24 there's no debate without a pending motion. So  
 25 there has to be a motion first. You can't just



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1 go to the -- the microphone, get recognized,  
 2 and then speak, say whatever you want. Why is  
 3 that the case? Because debate must be germane  
 4 to the pending motion. So once there is a  
 5 motion placed before the Assembly, then members  
 6 have the right to debate that motion. But they  
 7 must confine their marks -- remarks to the  
 8 merits of that question. So if there were  
 9 theoretically ten items to consider and we're  
 10 on item three, it's not in order to go back and  
 11 talk about item one or to go forward and talk  
 12 about item six or seven. We do one at a time  
 13 until it's disposed of and then move to another  
 14 item of business.

15 Now, debate alternates between those in  
 16 favor and those against a motion. A motion in  
 17 Parliamentary Law is also called a question.  
 18 It's because a motion proposes a question that  
 19 the Assembly will decide by yes or no. So in  
 20 debate, members are speaking for the yes side  
 21 or for the no side as they choose. So when a  
 22 member speaks in debate on a particular motion  
 23 and finishes, the Chair, you will often hear  
 24 the Chair say the last member in favor, would  
 25 any member like to speak against? The debate

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1 alternates back and forth in this way. And  
 2 also, all debate is through the Chair. So what  
 3 does this mean? It means all of -- all of the  
 4 remarks in debate should be addressed to the  
 5 Chair, not to other members because debate  
 6 should not devolve into being a dialog between  
 7 one or more delegates -- I mean, two or more  
 8 delegates, excuse me, but anything said in  
 9 debate is for the benefit of the entire  
 10 assembly. So that's why everything is  
 11 addressed to the Chair. This also keeps those  
 12 personalities and emotions from arising. If  
 13 someone addresses their comments directly to  
 14 you we have a tendency as human beings to take  
 15 that personally. Instead, those comments  
 16 should be addressed to the Chair and they  
 17 should be about the motion or the action that's  
 18 being considered.

19 A member -- and this is probably the most  
 20 important rule in debate. A member can never  
 21 speak against another member in debate. So you  
 22 can't say anything bad about another member.  
 23 Just keep in mind that it is the motion that is  
 24 being debated, not another member, not the  
 25 maker of the motion, not anyone who spoke in

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1 favor or against the motion.

2 If the Chair hears any of this, the Chair  
 3 must immediately put this to an end. The Chair  
 4 will say something like the Chair will remind a  
 5 member that such comments are out of order in  
 6 debate. Okay. And while -- if we have a  
 7 situation where their amendment is proposed to  
 8 a particular motion that is pending, then the  
 9 amendment becomes the immediately pending  
 10 motion. So the Chair will remind members that  
 11 all debate must then be on the amendment. Just  
 12 the changing of those one or more words.  
 13 That's all that can be discussed and debated at  
 14 that time until that amendment is decided, and  
 15 then we move back to debating the motion  
 16 itself.

17 Now, there is a -- there are a few motions  
 18 I want to make clear to the Assembly. One is  
 19 there's a mechanism in Parliamentary Law called  
 20 unanimous consent. This is a time- saving  
 21 mechanism where the Chair will say if there is  
 22 no objection and then state something that will  
 23 happen and then ask, is there any objection?  
 24 If no member objects, then the Chair declares  
 25 that that has happened. So the reason this is

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1 valid in Parliamentary Law is first, there's --  
 2 the principle is that if there's no objection  
 3 to taking a certain action, there's no need the  
 4 Assembly needs to consume its time and energy  
 5 going through all the formal steps because in  
 6 Parliamentary Law we say the rules are supposed  
 7 to work for the members, not the other way  
 8 around. So we don't have to go through all the  
 9 parliamentary steps to adopt a motion if  
 10 there's no objection to its being adopted.  
 11 It's also valid because any member has a right  
 12 to object. So it's important that everyone  
 13 here understands. When the Chair says, if  
 14 there's no objection, you have that right to  
 15 object. When a delegate objects in this  
 16 manner, the delegate is not necessarily  
 17 objecting to the action that's being proposed  
 18 but is objecting to skipping the formal steps,  
 19 essentially objecting to saving that time and  
 20 saying, wait, I believe this is something that  
 21 we should debate or that I would like to see  
 22 put to a formal vote, and that's fine. A  
 23 member does not need to have a reason for  
 24 objecting and it's not even appropriate to  
 25 state a reason for objecting. Member simply

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1 says objection. And then the Chair follows the  
 2 more lengthy formal process.  
 3 Next, is a motion called previous  
 4 question. Is anyone familiar with the motion  
 5 previous question? All right. Has anyone  
 6 heard the term call the question? All right.  
 7 So a lot of people are more familiar with it by  
 8 that nickname, calling the question. But in  
 9 parliamentary law, this is known as the  
 10 previous question. It's a bit of a confusing  
 11 name. But whenever it's made in any form, its  
 12 purpose is to end debate immediately. So if  
 13 debate has been raging on and a member feels  
 14 like I've had enough of this, I would like to  
 15 see this go to a vote, that member can seek the  
 16 floor, and when recognized, say, I move the  
 17 previous question or I'd like to call the  
 18 question or in simply put, I move to end  
 19 debate. So whenever this is made, it requires  
 20 a second and then a two-thirds vote. So there  
 21 is a myth that you can just shout out I call  
 22 the question and then we have to go to a vote.  
 23 But in fact, you have to be recognized by the  
 24 Chair first. You can't just call it out. So  
 25 in other words, it has to be your turn to speak

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1 before you can say, I don't want anyone else to  
 2 speak. And so if that happens, then the Chair  
 3 will make sure there's a second and then put it  
 4 to a vote, a two-thirds vote, and that is not  
 5 debatable because it would defeat the purpose  
 6 of deciding whether or not we want to debate if  
 7 we were to debate further that question. Okay.  
 8 So if it is adopted by a two-thirds vote, then  
 9 the Chair goes to an immediate vote. If it's  
 10 not, then debate simply picks up where it left  
 11 off.  
 12 Now, next up is a point of order. We've  
 13 seen a few of those offered already today. And  
 14 so I want to make sure everyone's clear on what  
 15 that is. And so sometimes people will say  
 16 point of order simply because they want to add  
 17 some comments or they want to speak and debate  
 18 themselves. To be clear, a point of order is  
 19 and only is when a delegate points out a  
 20 violation of the rules. So a delegate is  
 21 saying the rules are being violated. Now, once  
 22 again, in parliamentary law, there's some this  
 23 is something that does not need to be  
 24 encapsulated in any passion whatsoever. When  
 25 we hear a point of order, whether it is --

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1 whether it's attached with a lot of emotion or  
 2 whether it's just simply put point of order,  
 3 what happens is everything else stops. The  
 4 Chair asks that person making the point of  
 5 order what the point is to clearly state the  
 6 point. In other words, what rule is being  
 7 violated? And then the Chair makes a ruling on  
 8 that either well taken or not well taken on the  
 9 point This is just something the Chair must do  
 10 once there's a point of order. So if the rule  
 11 -- if the Chair rules the point is well taken,  
 12 it means the Chair agrees with the member who  
 13 made the point that a rule is being violated,  
 14 and then the Chair then takes the steps to make  
 15 sure that it does not continue -- the violation  
 16 does not continue.  
 17 On the other hand, if the Chair rules the  
 18 point not well taken, then it means the Chair  
 19 does not agree with the member and that is the  
 20 official ruling of the Chair. And so that is  
 21 the official declaration that, in fact, the  
 22 rules are not being violated. So in either of  
 23 these cases, the Chair will explain his ruling.  
 24 And then any time the Chair makes a ruling, it  
 25 is subject to an immediate appeal from the

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1 Assembly. So if a member does not agree with  
 2 the ruling of the Chair, the member could say,  
 3 I appeal from the decision of the Chair. If  
 4 there's a second, then that -- what that does  
 5 is it takes the decision, that particular  
 6 question out of the Chair's hands and places it  
 7 before the Assembly for final decision. But  
 8 this must be immediate. Time -- time can't go  
 9 on, and then -- if time goes on, then you lose  
 10 that opportunity to make that appeal, business  
 11 has moved on. But if you make an immediate  
 12 appeal and it is seconded, it is placed before  
 13 the Assembly, it is debatable, and then the  
 14 Assembly will decide by a majority whether to  
 15 sustain the original decision of the Chair or  
 16 whether to overturn the decision of the Chair.  
 17 And that decision then is final inside this  
 18 Assembly because keep in mind, the delegation  
 19 inside this Assembly has total control over the  
 20 -- the procedure inside this Assembly. Of  
 21 course, within the rules. Okay.  
 22 And so that covers everything that I have  
 23 at this point to share with you. Obviously,  
 24 there are plenty more motions and procedures  
 25 involved. And as any of them arise, I will be

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1 available to give a little insight and  
 2 direction on the best way under the rules to  
 3 handle that. And any time a member does make a  
 4 motion, you may see either my -- either me or  
 5 the Chair asking the member to explain what the  
 6 intention of the motion is so that we can make  
 7 sure that intention properly meets the proper  
 8 motion so that we know what motion it is and  
 9 what rules apply to that motion so that we can  
 10 have a fair and free decision. All right.  
 11 Thank you very much. Thank you, Mr. Chairman.

12 THE CHAIR: Thank you, Mr. Wynn. Chair  
 13 would also like to welcome the Very Reverend  
 14 Timothy E. Kimbrough, Dean of Christ Church  
 15 Cathedral, Nashville, Tennessee, and consulting  
 16 faculty for the Duke University Divinity  
 17 School, where he teaches prayer book worship,  
 18 canon law, and polity. Father Kimbrough is an  
 19 11-time deputy to the general convention of the  
 20 Episcopal Church, sitting on the Committee for  
 21 Constitution and Canons and having completed  
 22 one six-year term on the Executive Council of  
 23 the Episcopal Church. Diocesan leadership has  
 24 engaged Dean Kimbrough as a consultant and  
 25 advisor regarding the use of Canon Law and

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1 Rules of Order.  
 2 According to the canons of the Episcopal  
 3 Church, Title III, Canon 11, Section 9(a)(2),  
 4 it is my duty to inform you that I, as Bishop  
 5 of the Diocese of Florida, consent to the  
 6 election of a Bishop Coadjutor. This Bishop  
 7 Coadjutor will share with me in the Episcopal  
 8 Ministries of visitation, pastoral care, and  
 9 administrative duties. He or she will be given  
 10 special responsibility for prison ministries,  
 11 youth ministries, deepening our connection to  
 12 our Episcopal schools and overseeing the  
 13 discernment process of the diocese. These  
 14 duties may be enlarged or expanded upon by  
 15 mutual consent.  
 16 First item of business is the adoption of  
 17 the Credentials Report. To present this  
 18 report, the Chair recognizes.  
 19 MR. YERKES: Right Reverend, sir,  
 20 delegates, welcome. In accordance with the  
 21 Canon of the Diocese of Florida, a quorum is  
 22 defined as two-thirds of all clergy in the  
 23 Diocese of Florida entitled to vote and  
 24 two-thirds of all lay delegates entitled to  
 25 vote. We have added the registrations and

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1 checked the attendance and we have a quorum as  
 2 defined in both houses.  
 3 UNKNOWN SPEAKER: I'd like to make a point  
 4 of order, sir. A number of clergy who live  
 5 within the geographical boundaries of the  
 6 diocese have been denied canonical residency in  
 7 the Diocese of Florida, although they are  
 8 serving a cure. Also, clergy have throughout  
 9 the past been similarly positioned as entitled  
 10 to canonical residents but have now moved  
 11 elsewhere but would have maintained canonical  
 12 residence in Florida. A more detailed  
 13 description of the many denials and  
 14 irregularities were outlined in the memorandum  
 15 sent to the Bishop and Standing Committee  
 16 earlier this week. These denials and  
 17 irregularities are in violation of Title III,  
 18 Canon 9, Section 4 of the Constitution, and  
 19 Canons of the Episcopal Church.  
 20 As late as Wednesday afternoon of this  
 21 week, a member of the Standing Committee called  
 22 one of these priests to assure him that if that  
 23 priest were to request canonical residency  
 24 again after already having been denied, the  
 25 bishop would accept Letters Dimissory so that

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1 the priest would be canonically resident and  
 2 allowed to vote at this convention. This very  
 3 late action by a diocesan leadership shows  
 4 their awareness that there are members of the  
 5 clergy who have been improperly denied the  
 6 ability to vote at this special convention.  
 7 Therefore, because of that uncertainty,  
 8 together with the accrued historical denial  
 9 over the years, I suggest that it is impossible  
 10 to certify the clergy delegates to this special  
 11 convention. I ask for a ruling from the Chair.  
 12 THE CHAIR: The point of order is not well  
 13 taken. The actions of the Diocese of Florida  
 14 in terms of granting canonical residence have  
 15 been in obedience to the canons of the church  
 16 and the long-standing policy of this diocese  
 17 and best practices observed in other dioceses.  
 18 Are there any questions on the credentials  
 19 report?  
 20 UNKNOWN SPEAKER: Yes, sir. A point of  
 21 order. According to - -  
 22 THE CHAIR: Question or point of order?  
 23 UNKNOWN SPEAKER: It is a point of order.  
 24 According to Cannon 2, Section 4 of the Canons  
 25 of the Diocese of Florida, lay delegates and

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1 alternates shall be selected at a meeting of  
 2 each congregation not later than 30 days after  
 3 the close of the preceding annual meeting of  
 4 the Diocesan Convention. Nevertheless, several  
 5 parishes of the diocese were told that they  
 6 either lost or gained a lay delegate for this  
 7 special convention. Since, according to Canon  
 8 1(3)(b), the delegate count is based upon  
 9 average Sunday attendance, as reported in the  
 10 last previous parochial report of a  
 11 congregation. In giving guidance about how to  
 12 determine which duly selected delegates to  
 13 disqualify, the Standing Committee said in an  
 14 email to the diocese, the Standing Committee's  
 15 only instruction about how a parish determines  
 16 which delegates do not register is that the  
 17 rector and vestry are in agreement. It is  
 18 reported that some churches selected delegates  
 19 by rector and vestry while others had  
 20 last-minute elections. Still, others have  
 21 tried to register all the delegates they  
 22 elected pursuant to Florida Canon 2, Section 4.  
 23 Right Reverend, sir, this confusing guidance is  
 24 directly contrary to Canon 2, Section 4, and so  
 25 there is no way to ensure that the lay

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1 delegates here represent the will of each  
 2 parish as expressed by canonical requirement at  
 3 a meeting of each congregation not later than  
 4 30 days after the close of the preceding annual  
 5 meeting of the Diocesan Convention. Therefore,  
 6 because of that uncertainty, I suggest that it  
 7 is impossible to certify the lay delegates to  
 8 the special convention, and I ask for a ruling  
 9 from the Chair.  
 10 THE CHAIR: The proposed point of order is  
 11 not well- taken. It is within the capacity of  
 12 this convention to make the decision about  
 13 credentials.  
 14 UNKNOWN SPEAKER: Right Reverend, sir,  
 15 since this is an important point on which the  
 16 voice of the convention deserves to be heard, I  
 17 take an appeal to the Chair's ruling.  
 18 THE CHAIR: Is there a second?  
 19 UNIDENTIFIED FEMALE SPEAKER: I second.  
 20 THE CHAIR: Since there is an objection,  
 21 the formal process will be followed. The  
 22 question is on the adoption of --  
 23 UNKNOWN SPEAKER: (Unintelligible).  
 24 THE CHAIR: Please. Our parliamentary  
 25 will explain where we are.

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1 MR. WYNN: Thank you. Thank you, Mr.  
 2 Chairman. So a point of order was made that I  
 3 believe the point of order, if I'm  
 4 understanding correctly, was that the -- this  
 5 body cannot -- it would violate the rules if  
 6 this body adopted this report. And so the  
 7 Chair ruled that the point is not well taken,  
 8 because the Chair's rationale was that this  
 9 body does have the authority to accept a  
 10 credentials report and that this body has the  
 11 authority to determine if that is a good  
 12 credentials report and if it represents a  
 13 report that is -- that shows delegates that are  
 14 in order under the rules of the organization.  
 15 So the Chair ruled that point not well  
 16 taken. Now it is under appeal. So this means  
 17 that this body will now consider that question  
 18 of whether or not to sustain the decision, the  
 19 ruling of the Chair, or to overturn the ruling  
 20 of the Chair. So under the rules of debate for  
 21 an appeal, the Chair speaks first so that he  
 22 can explain the position. And then each member  
 23 is allowed to speak once and -- instead of  
 24 normally two times, under an appeal it's only  
 25 once. So each member can speak once, either

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1 for or against the debate. And then at the  
 2 end, when there's no further debate, the Chair  
 3 then gets another opportunity to speak, to  
 4 rebut anything that was said in debate. And  
 5 then at that point, it will go to a vote of the  
 6 -- the delegates, where they will decide by a  
 7 majority whether to sustain or overturn the  
 8 ruling of the Chair.  
 9 So at this point, Mr. Chairman, it would  
 10 -- the floor would be for the -- for the Chair  
 11 to explain the ruling to whatever extent the  
 12 Chair wishes, and then debate would open up,  
 13 going back and forth between those in favor and  
 14 those against. The individual who made the  
 15 appeal would have the opportunity to speak  
 16 first from the floor and then debate would  
 17 alter back and forth. Thank you.  
 18 THE CHAIR: Thank you, Mr. Wynn. It is  
 19 within the purview of this convention to vote  
 20 on the credentials report as given by the  
 21 Chairman of the Credentials Committee. With  
 22 regard to the seating of lay delegates at this  
 23 convention, the numbers that have been used  
 24 have been calculated based on the latest  
 25 parochial reports that -- that have been

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1 submitted to the diocese. Those numbers were  
 2 altered on account of lowered attendance in  
 3 most of our parishes and missions during the  
 4 COVID shutdown. And the numbers of those  
 5 seated accurately reflect, now, those parochial  
 6 report numbers as we have them.  
 7 UNKNOWN SPEAKER: Yes, sir. Thanks to the  
 8 Convention for the opportunity to be heard.  
 9 THE CHAIR: The next speaker, please.  
 10 UNKNOWN SPEAKER: Sir, I believe I have  
 11 the right to speak first to the --  
 12 THE CHAIR: All right. Yes.  
 13 UNKNOWN SPEAKER: I would simply note that  
 14 according to Canon 2, Section 4, there is no  
 15 way under the Canons of the Diocese for that  
 16 decision to be taken, except at the annual  
 17 meeting of each parish to be held within 30  
 18 days of the annual convention. Indeed,  
 19 according to the special rules of this  
 20 convention, which we will take up in a moment,  
 21 rule 3B says that congregational lay delegates  
 22 selected by member parishes to serve at the  
 23 180th Diocesan Convention shall have seat voice  
 24 and are eligible to vote in the special  
 25 convention. The only way under our canons that

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1 those people could have been lawfully selected  
 2 is at the annual meeting of each parish within  
 3 30 days of the convention in January. Thank  
 4 you, sir.  
 5 THE CHAIR: Is there anyone now to speak  
 6 in opposition to the motion? You're speaking  
 7 in favor of the motion?  
 8 UNKNOWN SPEAKER: I have a different  
 9 question.  
 10 THE CHAIR: Questions allowed if it  
 11 relates to this debate.  
 12 UNKNOWN SPEAKER: It relates to  
 13 credentialing, yes, sir. But not to this  
 14 particular debate.  
 15 THE CHAIR: Are you speaking against the  
 16 motion or in favor?  
 17 UNKNOWN SPEAKER: In favor of the motion.  
 18 THE CHAIR: Is another speaker in  
 19 opposition to it? All right. Proceed then.  
 20 MS. BRYANT: My name is Kristen Bryant.  
 21 I'm from Holy Trinity. I'm one of the  
 22 delegates. And we were stripped of one of our  
 23 duly elected delegates. We typically have four  
 24 delegates and we had four delegates present at  
 25 May 15th for the original special election and

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1 one of our delegates was prohibited from  
 2 attending this one, even though she was able to  
 3 vote in the original special election. Our  
 4 original average Sunday attendance included  
 5 views of our videos on YouTube because of the  
 6 ongoing pandemic and that was accepted. It's  
 7 accepted nationwide, and it has -- those rules  
 8 were summarily changed to, in our view, be more  
 9 restrictive to disallow the same people who  
 10 voted previously to be able to vote in this  
 11 election. Thank you.  
 12 THE CHAIR: Yes, Father?  
 13 FR. MINER: I'm Father David Miner from  
 14 Prison Ministry and my objection to this  
 15 particular motion is that if the motion passes,  
 16 that means we have no lay delegates to vote and  
 17 therefore this convention cannot continue.  
 18 THE CHAIR: Anyone else want to speak to  
 19 the motion? If not, then at this time the  
 20 Chair recognizes Timothy Kimbrough, our  
 21 consultant on Canons.  
 22 REV. KIMBROUGH: I'll just note in terms  
 23 of the Canons of the Diocese of Florida, the  
 24 ones cited here with respect to the support of  
 25 the objection, there is some measure of

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1 ambiguity between the two. In one instance,  
 2 there's the citation that delegates are -- lay  
 3 delegates are selected by a congregation, and  
 4 the other specifically that it's selected by  
 5 the annual convention. The -- the executive  
 6 board of a parish, the vestry is entitled to  
 7 act on behalf of a convention between  
 8 conventions. And this is the logic that has  
 9 supported the ruling of the Chair to -- to --  
 10 to deny the point of order.  
 11 THE CHAIR: Mr. Wynn, our parliamentarian.  
 12 MR. WYNN: Thank you, Mr. Chairman. I  
 13 think it's important to echo that sentiment  
 14 right there, that there is clarity about how  
 15 this works because there was mention in debate  
 16 about a time and a place and a manner for  
 17 electing delegates. And this is something that  
 18 happens commonly in parliamentary law. That's  
 19 when it's supposed to be done. Sometimes that  
 20 is when it's done. But if anything happens  
 21 along the way, such as vacancies or failure for  
 22 any reason to do it at that time, there is  
 23 still the authority and the duty to do it.  
 24 Just because you -- you miss it, just because  
 25 you miss a -- a date or a deadline doesn't mean

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1 you no longer have that responsibility to do  
2 that.  
3 So Roberts Rules, where it talks  
4 specifically about incomplete elections, for  
5 example, if we think of electing those  
6 delegates, if for any reason, whether it is  
7 fire or flooding or people forgetting to show  
8 up for the meeting, you fail to do that, you do  
9 not lose your authority and your duty to do  
10 that. So Roberts Rules of Order says it should  
11 be done at the next meeting if you missed that  
12 deadline. I often say it's like with your  
13 power bill, you can't tell them the power  
14 company, well, I was supposed to pay it on the  
15 fifth of the month and I missed that, so now I  
16 don't have to pay it. You still have a duty to  
17 select those delegates. And also, if there is  
18 a vacancy or if for whatever reason, the  
19 individuals -- the individual assembly was  
20 supposed to elect four, but they only elected  
21 three by accident, they still have the  
22 authority and the duty to elect that fourth,  
23 and that would come possibly through the vestry  
24 acting as what Parliamentary Law calls an  
25 executive board, which is empowered to act on

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1 behalf of the -- the Assembly when that full  
2 assembly is not able to do so. And so it is  
3 perfectly legitimate and valid in Parliamentary  
4 Law to conduct elections in this way, even if a  
5 date has passed or there is a vacancy. But  
6 also I think it's very important that members  
7 are clear that the -- what is being decided  
8 here by this vote, by your vote, is that if you  
9 support the decision, the ruling of the Chair  
10 by voting yes, then you are saying that this  
11 body has the ability to adopt that report.  
12 You're not adopting the report. You're not  
13 saying there's anything good or bad about the  
14 report. You're saying this body has the  
15 ability to do it. If you vote no and go  
16 against the ruling of the Chair, you're saying  
17 this body doesn't have the ability to make that  
18 decision because that's what the point of order  
19 was, that this cannot be adopted by this  
20 assembly in any way, shape, or form. It can't  
21 be done. This body doesn't have that  
22 authority. So keep that in mind. The question  
23 is if you vote yes, you're saying, along with  
24 the Chair, that this body does have that  
25 authority to make this decision. And if you

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1 vote no, you're saying this body does not have  
2 that authority, meaning it cannot adopt this  
3 credentials report. All right. Thank you very  
4 much.  
5 UNKNOWN SPEAKER: Ken, you were standing  
6 up before I was.  
7 FR. KEN: Permission to speak?  
8 THE CHAIR: Yes, sir.  
9 FR. KEN: We are so embedded in written  
10 law right now. We are so embedded by the  
11 letter of the law; Canon A, Section 3, Letter  
12 B, or I don't know the canons, but I do know  
13 the Gospels pretty well. And I know how often  
14 Jesus spoke against the letter of the law  
15 trying to raise the Jewish community to a  
16 higher order, and that being the law of love.  
17 We can't even decide whether this convention is  
18 legal. How in the world are we going to elect  
19 a Bishop Coajutor? I think there are people in  
20 this room who are afraid to take an election  
21 because it won't meet their agenda. We have to  
22 overcome this. We have to act as a unified  
23 body in the Diocese of Florida. Let our agenda  
24 be only the agenda of Jesus Christ who taught  
25 us about love. And let's move forward in a

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1 spirit of unity because division comes only  
2 from Satan.  
3 UNIDENTIFIED MALE SPEAKER: That's right.  
4 FR. KEN: Amen.  
5 THE CHAIR: All right. We are -- we are  
6 ready to vote on the Chair's ruling on -- yes,  
7 sir?  
8 REV. GIBBES: I just want to speak as a --  
9 as a delegate, and as the Standing Committee  
10 member, if that's okay.  
11 THE CHAIR: Last.  
12 REV. GIBBES: Yes, sure. My name's Joe  
13 Gibbes, I'm the Rector of Church of our Savior  
14 and president of the Standing Committee.  
15 Church of our Savior also lost a delegate based  
16 on this Standing Committee's ruling. The  
17 reason we made that, we felt the safest thing  
18 was to follow the law. Now, whereas I agree  
19 with Father Ken about the law of love, it was  
20 the safest thing was to follow the rules about  
21 the -- the delegates. Previously in May, we  
22 did -- we were -- it was sort of a pastoral  
23 thing to let -- we didn't want anybody to be  
24 excluded and they had already selected those  
25 delegates, but we felt like we were in a

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1 position where we had to face the letter of the  
 2 law in regards to delegates. In fact, it was  
 3 insinuated in the Court of Review's report that  
 4 we had not done so with delegates. That's why  
 5 -- that's why we made this ruling at that time.  
 6 THE CHAIR: Thank you. The question  
 7 before the body is whether to uphold the  
 8 Chair's ruling on the capacity of this  
 9 convention to vote on a credentials report.  
 10 FR. MINER: (Unintelligible).  
 11 THE CHAIR: We will -- we will vote by  
 12 orders beginning with the clergy. Let's honor  
 13 the laity. Beginning with the laity, all in  
 14 favor of supporting the Chair's ruling, please  
 15 signify by saying aye.  
 16 BODY: Aye.  
 17 THE CHAIR: You'll need to stand if you  
 18 support the Chair's ruling. So please remain  
 19 standing. We'll need to get an auditor.  
 20 REV. GIBBES: On our auditor's board, I  
 21 haven't introduce you yet, but I'd like for you  
 22 to come forward, please. Mike Rich and Greg  
 23 Lacina of the Ralston and Company CPA firm. If  
 24 you please count those that are standing.  
 25 Please do not stand. Don't move. Just stand

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1 where you are until they -- sit down when they  
 2 tell you to sit down.  
 3 FR. MINER: Are those on the wall  
 4 standing?  
 5 REV. GIBBES: If you're standing there,  
 6 please squat down or something if you're  
 7 standing over here.  
 8 THE CHAIR: 102. All right. Would you  
 9 please be seated? And -- and those who are of  
 10 the laity who vote in opposition to the Chair's  
 11 ruling will now stand.  
 12 REV. GIBBES: Count over here?  
 13 MR. RICH OR LACINA: Yeah, we sure did.  
 14 MR. RICH OR LACINA: Twenty-six.  
 15 Twenty-six.  
 16 THE CHAIR: Please, please be seated. All  
 17 right. Those in the clergy order who vote in  
 18 support of the Chair's ruling, please stand.  
 19 Auditors?  
 20 MR. RICH OR LACINA: On the dais as well.  
 21 (unintelligible)\*\*\* 1.50.15.9  
 22 THE CHAIR: Those of the clergy opposed to  
 23 the Chair's ruling, please stand. Excuse me.  
 24 Are -- you can be seated. Thank you.  
 25 In the lay order, 102 in support, 27 in

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1 opposition; in the clergy order 75 in support,  
 2 32 opposed. The -- the order of the Chair is  
 3 upheld.  
 4 REV. BARNHILL: Your Grace, point of  
 5 order. James Barnhill, St Peters,  
 6 Jacksonville, retired. Praise be to God.  
 7 Since it would appear that we may be obliged to  
 8 take a number of these votes by division, and  
 9 since there are certain delegates who have made  
 10 the trip to be here today who are going to find  
 11 it difficult to stand for long periods of time,  
 12 may we also be permitted to simply raise our  
 13 hands?  
 14 THE CHAIR: That is permissible. Yes,  
 15 ma'am? You've been waiting for a --  
 16 UNIDENTIFIED MALE SPEAKER: Right  
 17 Reverend, sir, from the Prudential Airport, can  
 18 we please have the actual numbers of clergy and  
 19 lay? We have the -- just that -- we know that  
 20 there's a majority quorum, but we were not  
 21 provided with the actual numbers of clergy  
 22 present and lay present. We have the numbers  
 23 in the thing, but we would like it officially  
 24 from the credentialing report.  
 25 THE CHAIR: We're working on a credentials

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1 report right now. After that, I think once --  
 2 once we have a report, you will know.  
 3 UNIDENTIFIED FEMALE SPEAKER: Okay.  
 4 THE CHAIR: Thank you. Thank you. The  
 5 question before us at this point is on adoption  
 6 of the credentials report. Mr. Yerkes,  
 7 chairman of the Credentials Committee, if you  
 8 would, please.  
 9 MR. YERKES: Right Reverend, sir. Hello,  
 10 again. The clergy, we have canonically  
 11 resident 165, registered for the convention  
 12 121, and we have 113 present, which is a  
 13 quorum. As the lay delegates, we have 145  
 14 delegates, 136 of which registered, and we have  
 15 132 present. So we have a quorum in the lay.  
 16 I'm moving adoption of the credentials report.  
 17 THE CHAIR: Thank you, sir. The report  
 18 has been moved. Those in favor say aye.  
 19 BODY: Aye.  
 20 THE CHAIR: Those opposed say no.  
 21 BODY: No.  
 22 THE CHAIR: The affirmative has it, and  
 23 the credentials report is adopted.  
 24 Chair would now like to introduce the  
 25 following individuals. Fred C. Isaac,

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1 Chancellor of the Diocese; the Reverend Canon  
 2 Allison DeFoor, The Canon to the Ordinary; The  
 3 Reverend Sarah Merton, Convention Secretary;  
 4 Judy Jackson, Assistant Secretary to the  
 5 Convention; Robert Yerkes, already introduced,  
 6 chairman of our Credentials Committee and also  
 7 chairman of the Dispatch of Business Committee;  
 8 and the Reverend Joe Gibbes, President of the  
 9 Standing Committee.

10 The next item of business is the adoption  
 11 of the rules of order for the presentation of  
 12 the rules. The Chair recognizes the Reverend  
 13 Joe Gibbes, President of the Standing  
 14 Committee.

15 REV. GIBBES: Right Reverend, sir, and  
 16 esteemed delegates of the convention.

17 The Special Rules of Order were sent out  
 18 to the diocese by email, were placed on the  
 19 diocesan website. They were also included in  
 20 the packet that each delegate received when  
 21 they checked in. Are there any questions about  
 22 the Special Rules of Order?

23 Right Reverend, sir, I move that the  
 24 special convention adopt the Special Rules of  
 25 Order as they are submitted.

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1 THE CHAIR: The question is now on the  
 2 adoption of the rules. If there is no  
 3 objection, these rules shall be adopted. Is  
 4 there any objection? Since there is no  
 5 objection, the rules are adopted.

6 In order for more members to have an  
 7 opportunity to speak, if there is no objection,  
 8 debate shall be limited to one speech of 2  
 9 minutes per member per motion unless extended  
 10 by a two-thirds vote. Is there any objection?

11 Since there is no objection, debate is  
 12 limited to one speech of 2 minutes per member  
 13 per motion unless extended by two-thirds vote.

14 The next item of business is the adoption  
 15 of the agenda. The Chair recognizes the  
 16 President of the Standing Committee.

17 REV. GIBBES: Right Reverend, sir, and  
 18 delegates, like the Special Rules of Order, the  
 19 agenda for this special convention was sent to  
 20 the diocese by email and placed on the diocesan  
 21 website. The agenda was also included in the  
 22 packet that each delegate received when they  
 23 checked in. Are there any questions about the  
 24 agenda of this convention?

25 Seeing none, Right Reverend, sir, I move

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1 that this special convention adopt the agenda  
 2 as it is submitted.

3 UNIDENTIFIED FEMALE SPEAKER: Do we have  
 4 to vote by orders?

5 THE CHAIR: What? Would you speak to that  
 6 (unintelligible)? I'll ask our parliamentarian  
 7 to speak to that.

8 MR. WYNN: Thank you, Mr. Chairman. So in  
 9 order to order a vote by orders, it requires  
 10 either three clergy or an entire delegation of  
 11 -- an entire delegation of laity.

12 UNIDENTIFIED FEMALE SPEAKER: Sorry, the  
 13 entire delegation of Holy Trinity is vote by  
 14 order.

15 MR. WYNN: All right, thank you, Mr.  
 16 Chair.

17 THE CHAIR: All right. We will be voting  
 18 by orders on adoption of the agenda. Clergy  
 19 order, all in favor of adoption of the agenda,  
 20 signify by saying aye.

21 BODY: Aye.

22 THE CHAIR: Opposed, no.

23 BODY: No.

24 THE CHAIR: The ayes have it. Lay order  
 25 on adoption of the agenda, those in favor of

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1 adoption signify by saying aye.

2 BODY: Aye.

3 THE CHAIR: Opposed, no.

4 BODY: No.

5 THE CHAIR: The ayes have it in both  
 6 orders. If there is no objection, the  
 7 following individuals, in order to serve the  
 8 convention in their respective capacities,  
 9 shall be granted privileges of the floor, which  
 10 entitles them only to be present in the meeting  
 11 and to speak when called upon to do so for the  
 12 benefit of the Assembly. Robert S. Yerkes,  
 13 chairman of the Credentials Committee; Jeff  
 14 Hoffman, Chairman of our search committee; the  
 15 Very Reverend Timothy Kimbrough, Dean of Christ  
 16 Church Cathedral and Professor of Canon Law at  
 17 Duke University, present as an adviser to the  
 18 Chancellor; and Mr. Tim Wynn, Parliamentarian,  
 19 also advisor to the Chancellor; the Right  
 20 Reverend Jay Lambert, previously recognized as  
 21 Chaplain; and Mike Rich and Greg Lacina, who  
 22 are independent auditors.

23 Is there any objection to granting these  
 24 privileges of the floor? Since there is no  
 25 objection, the privileges of law are granted to



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1 these individuals.

2 At this time, for the Holy Eucharist, the

3 Chair recognizes Bishop Lambert, Celebrant, and

4 Homilist.

5 BP. LAMBERT: I'm going to ask you to

6 stand and stretch a while if you're able to. I

7 feel very honored to have Deacon Marcia Holmes

8 as deacon of this service. She is invaluable

9 to me at Saint Philips and -- and to you as

10 well.

11 Thank you, Barbara. Are you all ready?

12 Let's start with our opening hymn, Come Now

13 Almighty King.

14 BP. LAMBERT: The Lord be with you. Let

15 us pray. Blessed Lord who caused all Holy

16 Scriptures to be written for our learning.

17 Grant us so to hear them, read, mark, learn and

18 inwardly digest them that we may embrace and

19 ever hold fast the blessed hope of everlasting

20 life which you have given us in our Savior,

21 Jesus Christ, who lives and reigns with you and

22 the Holy Spirit, one God forever and ever.

23 Amen. Please be seated.

24 DN. HOLMES: A reading from Acts of the

25 Apostles. Then the apostles returned to

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1 Jerusalem from the Hill called the Mount of

2 Olives, a Sabbath day's walk from the city.

3 When they arrived, they went upstairs to the

4 room where they were staying. Those present

5 were Peter, John, James, and Andrew, Philip,

6 and Thomas, Bartholomew, and Matthew, James,

7 son of Alpheus, and Simon, the zealot, and

8 Judas, son of James. They all joined together

9 constantly in prayer, along with the woman, and

10 Mary, the mother of Jesus, and with his

11 brothers. In those days, Peter stood up among

12 the believers, a group numbering about 120, and

13 said, brothers and sisters, the scripture had

14 to be fulfilled, in which the Holy Spirit spoke

15 long ago through David concerning Judas, who

16 served as us -- who served as guide for those

17 who arrested Jesus. He was one of our number

18 and shared in our ministry. For, said Peter,

19 it is written in the book of Psalms, may his

20 place be deserted. Let there be no one to

21 dwell in it and may another take his place of

22 leadership. Therefore, it is necessary to

23 choose one of the men who have been with us the

24 whole time the Lord Jesus was living among us.

25 Beginning from John Baptist -- John's baptism

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1 to the time when Jesus was taken up from us.

2 For one of these must become a witness with us

3 of His resurrection. So they nominated two

4 men; Joseph, called Barsabbas, also known as

5 Justus, and Matthias. Then they prayed, Lord,

6 you know everyone's heart. Show us which of

7 these two you have chosen to take over this

8 apostolic ministry which Judas left to go where

9 he belongs. Then they cast lots, and the lot

10 fell to Matthias, so he was added to the eleven

11 apostles.

12 Glory to the Father and to the Son and to

13 the Holy Spirit. As it was in the beginning,

14 is now, and will be forever. Amen.

15 MS. BRYANT: Psalms 132. Please read

16 responsively after the white space.

17 Oh, Lord, remember in David's favor.

18 CONGREGATION: All the hardships he

19 endured.

20 MS. BRYANT: How he swore to the Lord.

21 CONGREGATION: And vowed a vow to the

22 Mighty One of Jacob.

23 MS. BRYANT: I will not enter my house.

24 CONGREGATION: Or go to my bed.

25 MS. BRYANT: I will not give sleep to my

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1 eyes.

2 CONGREGATION: Or slumber to my eyelids.

3 MS. BRYANT: Until I find a place for the

4 Lord.

5 CONGREGATION: A dwelling place for the

6 Mighty One of Jacob.

7 MS. BRYANT: We have heard of it in

8 Ephrathah.

9 CONGREGATION: We came upon it in the

10 fields of Jaar.

11 MS. BRYANT: Let us go into his dwelling

12 place.

13 CONGREGATION: Let us worship at his

14 footstool.

15 MS. BRYANT: Rise up, oh Lord, and go to

16 your resting place.

17 CONGREGATION: You and the ark of your

18 might.

19 MS. BRYANT: Let your priests be clothed

20 with righteousness.

21 CONGREGATION: Let your faithful shout for

22 joy.

23 MS. BRYANT: Then they also -- sorry. And

24 let your faithful shout for joy.

25 CONGREGATION: For your servant David's

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1 sake.

2 BOTH: Do not turn away the face of your

3 anointed one.

4 MS. BRYANT: The Lord swore to David a

5 sure oath.

6 CONGREGATION: From which He will not turn

7 back.

8 MS. BRYANT: One of the sons of your body.

9 CONGREGATION: Will sit on your throne.

10 MS. BRYANT: If your sons keep my covenant

11 CONGREGATION: My (unintelligible) I shall

12 teach them.

13 MS. BRYANT: Their sons also for evermore.

14 CONGREGATION: Shall sit on your throne.

15 MS. BRYANT: For the Lord has chosen Zion.

16 CONGREGATION: He has desired her for his

17 habitation.

18 MS. BRYANT: This is my resting place

19 forever.

20 CONGREGATION: Here I will reside, for I

21 (unintelligible).

22 MS. BRYANT: I will abundantly bless its

23 provisions.

24 CONGREGATION: I will satisfy its poor

25 with bread.

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1 MS. BRYANT: Its priests I will clothe

2 with salvation.

3 CONGREGATION: And his faithful will shout

4 for joy.

5 MS. BRYANT: There I will cause a horn to

6 sprout out for David.

7 CONGREGATION: I have prepared a lamp for

8 my anointed one.

9 MS. BRYANT: His enemies, I will clothe

10 with disgrace.

11 CONGREGATION: (Unintelligible).

12 MS. BRYANT: The Word of the Lord.

13 CONGREGATION: (Unintelligible).

14 UNIDENTIFIED MALE SPEAKER: Please stand.

15 UNIDENTIFIED FEMALE SPEAKER: The Holy

16 Gospel of our Lord Jesus Christ according to

17 Matthew.

18 CONGREGATION: (Unintelligible).

19 UNIDENTIFIED FEMALE SPEAKER: And when the

20 Son of Man comes in His glory, and all the

21 angels with Him, then He will sit upon His

22 throne of glory. All the nations will be

23 gathered before him, and he will separate

24 people one from another as a shepherd separates

25 the sheep from the goats, and he will put the

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1 sheep at his right hand and the goats at his

2 left -- at the left. Then the King will say to

3 those at his right hand, come, you that are

4 blessed by my father, inherit the kingdom

5 prepared for you from the foundation of the

6 world. For I was hungry, and you gave me food.

7 I was thirsty, and you gave me something to

8 drink. I was a stranger, and you welcomed me.

9 I was naked, and you gave me clothing. I was

10 sick and you took care of me. I was in prison,

11 and you visited me. Then the righteous will

12 answer him, Lord, when was it that we saw you

13 hungry and gave you food or thirsty and gave

14 you something to drink? And when was it that

15 we saw you a stranger, and welcomed you or

16 naked and gave you clothing? And when was it

17 that we saw you sick or in prison and visited

18 you? And the King will answer them, truly, I

19 tell you, just as you did it one of -- to one

20 of the least of these who are members of my

21 family, you did it to me. And then he will say

22 to those at his left hand, you that are

23 accursed, depart from me into the eternal fire,

24 prepared for the devil and his angels, for I

25 was hungry and you gave me no food. I was

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1 thirsty and you gave me nothing to drink. I

2 was a stranger and you would not welcome me.

3 Naked, and you did not give me clothing. Sick

4 and in prison and you did not visit me. Then

5 they also will answer, Lord, when was it that

6 we saw you hungry or thirsty, or a stranger or

7 naked or sick or in prison and did not take

8 care of you? Then he will answer them, truly,

9 I tell you, just as you did not do it to one of

10 the least of these, you did not do it to me.

11 And these will go away and internal punishment,

12 but the righteous into eternal life. The

13 Gospel of the Lord.

14 CONGREGATION: Praise be the Lord, Christ.

15 BP. LAMBERT: Before beginning, I want to

16 thank Bishop Howard and the Standing Committee

17 for permitting me to be chaplain and celebrant

18 and -- and -- and your homilist today. Boy, I

19 look at the vote for Mathias and I wonder if

20 maybe we ought to adopt that. I don't know.

21 Might be a little easier, wouldn't it?

22 I wanted to focus on today's gospel.

23 There is a common understanding that this is

24 about humanitarian need. And many scholars

25 will emphasize that. I was a stranger, you

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1 welcomed me. I was hungry, you fed me, and so  
 2 forth.  
 3 Reginald Fuller, the Great Homiletics  
 4 professor from Virginia Seminary wrote a book  
 5 that I think all of you are aware of, Preaching  
 6 the New Lectionary. And this is perhaps his  
 7 most controversial comment of all the readings  
 8 that are there. Because he severely questions,  
 9 passionately questions whether this is about  
 10 humanitarian need. He will say that reaching  
 11 the needs of the hungry, those who need  
 12 shelter, those who need to be clothed, that  
 13 that's an appropriate thing. But that's not  
 14 what Matthew means here. What Matthew is  
 15 talking about is how the world treats the  
 16 missionaries of the church. That's it, right  
 17 there. If the larger world sees a missionary  
 18 as stranger only, as hungry and not fed,  
 19 needing shelter and not having it, needing  
 20 clothing and not being clothed, and so forth,  
 21 there will be a price to be paid. And so, what  
 22 we have here is something that we need to look  
 23 at because, at the general convention of 1835,  
 24 the Episcopal church changed its name. We're  
 25 now known as the Domestic and Foreign

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1 Missionary Society, the Protestant Episcopal  
 2 Church in the United States of America. That  
 3 means, you, you, you, me, we are all  
 4 missionaries, which means that we have a  
 5 responsibility, we have a commitment that we  
 6 are expected to fulfill and we need to  
 7 recognize something very, very important. We  
 8 have to treat one another first before we can  
 9 expect the world to treat us in the same way.  
 10 And so when one of our members is hungry, we  
 11 need to care. When someone feels a stranger in  
 12 our midst, we need to gather them in. When we  
 13 see someone who needs clothing, we provide it.  
 14 And this goes up and down the line.  
 15 How do we treat our bishop? How do we  
 16 treat our -- our priests? How do we treat our  
 17 deacons? How do we treat our lay leadership?  
 18 How do we treat our regular laity that are in  
 19 the pews Sunday after Sunday? How do we treat  
 20 the new person who has just been baptized,  
 21 whether that person be infant or 95 years old?  
 22 How do we treat that person? This is where  
 23 this concept begins. We know it; the pandemic  
 24 emphasizes it as never before that we are in a  
 25 post-Christian world. We need to gain insight

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1 as to how to make sense of this time. And if  
 2 you look at the early church, there is a model.  
 3 The church that was before Constantine. In the  
 4 early three hundreds when Constantine came to  
 5 rule, it -- don't believe that he was so  
 6 gracious to make the church tolerated and then  
 7 official later. He needed the church because  
 8 the church was so strong, it was so devoted, it  
 9 was so committed that it was -- he couldn't  
 10 resist it any longer. It was to his advantage.  
 11 The church had just come through a terrible  
 12 persecution that was empire-wide under  
 13 Diocletian. At the Council of Nicaea, in 325,  
 14 there were people coming that were still  
 15 maimed, people who lost an eye or a leg or an  
 16 arm that came.  
 17 In the 1980s, I read a book by Robin Lane  
 18 Fox entitled Pagans and Christians. And in  
 19 that book, it's a -- it's a view of both how  
 20 Christians look at pagans and how pagans looked  
 21 at Christians. By the word, pagan is a  
 22 Christian word that means a bystander, a  
 23 civilian. Whereas, we, who are Christians, are  
 24 soldiers for Christ. We are people who are  
 25 committed and -- and moving along to the

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1 Kingdom of God. And our job is to take the  
 2 pagan, the bystander, and bring them into our  
 3 midst. Well, Robin Lane Fox said there were  
 4 three things that stunned pagans. The first  
 5 was people would die for their faith. Martyrs.  
 6 They would give their lives and pagans could  
 7 not believe that was happening. I don't know  
 8 about you today, I know people who have faced  
 9 martyrdom and survived.  
 10 I have a dear friend. He is he -- is  
 11 family to me. Naboth Manzongo in Zimbabwe.  
 12 They had a renegade bishop who -- who wanted to  
 13 take the Diocese of Harare out of the central  
 14 province -- the province of Central Africa.  
 15 This took place around 2006. All the people  
 16 were pushed out, pushed aside. They couldn't  
 17 worship in their own churches because 98  
 18 percent of the clergy and 95 percent of the  
 19 laity refused to go along with this. They saw  
 20 it as leaving the Anglican Communion and they  
 21 were having no part of it. The government  
 22 backed this guy. They call him -- they call  
 23 him Kananga. They won't say Bishop Kananga.  
 24 They won't even say his Christian name. They  
 25 call him Kananga. He had an idea known as

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1 Christian nationalism. Gee, that sounds  
2 familiar, doesn't it? Heard that term. He  
3 wanted to have a special Zimbabwean expression  
4 and they would not permit it. They -- they  
5 walked out and the government kicked them out  
6 of their churches. Many of them were turned  
7 over to become brothels. They wanted to clear  
8 out the diocesan office. And there is this  
9 young deacon, Naboth, who sat there and refused  
10 to leave. And they put a gun to his head.  
11 Right to the temple. For 15 minutes. They  
12 say, will you leave? He just looked up and --  
13 and smiled and went back down and waited to  
14 die. Finally, in frustration, they just left.  
15 They call that in Zimbabwe the exile. For six  
16 years they worshiped in fields. They became  
17 stronger than ever. And finally, thanks to  
18 Archbishop of Canterbury, Rowan Williams, the  
19 Supreme Court reversed itself and allowed the  
20 Anglicans to -- to worship in their churches  
21 again.  
22 What about us? We think in the United  
23 States that we shouldn't worry about this. But  
24 prosperity gospel is common. And we talk  
25 sometimes about civil war. And it's not one of

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1 armies. It's more like bleeding Kansas. It's  
2 more like what Harry Truman's parents and  
3 grandparents suffered through in western  
4 Missouri after the Civil War, where Republican  
5 was killing Democrat; Democrat was killing  
6 Republican. And fear was everywhere. And  
7 David McCullough, in his biography of Truman,  
8 said it was kind of like the Middle Ages in  
9 Western Missouri. We need to be people that  
10 care about the generations to come. Can we  
11 equip them? If they're -- they're to be  
12 martyrs, that they can stand their ground. How  
13 do we help them to commit? How do we help them  
14 to embrace this faith that we love? And I  
15 don't know about you, I'm afraid if that comes  
16 to me. I think it happens in the moment; you  
17 either cave or you stand. I hope to God at  
18 least I will stand.  
19 The second thing that Robin Lane Fox  
20 talked about is that the Pagans were stunned  
21 that -- that the -- once someone was baptized  
22 as a Christian, they stayed Christian. There  
23 was no turning back. There was no apostasy.  
24 It was so rare. And he attributes it to the  
25 ancient catechumenate, that three-year process

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1 by which adults were baptized.  
2 One of our problems as a church with a  
3 parish model is that we're like a -- we're like  
4 a train. If the train is going, it's okay.  
5 But there's not enough energy to get the train  
6 started. I sometimes liken our Sunday morning  
7 activity to the equivalent of the  
8 communications industry's eight- second  
9 soundbite. People can love the gospel if they  
10 have enough time to spend on it. If you have a  
11 boy or girl that wants to be a baseball player,  
12 they can't just go out there and first time up  
13 at bat and hit a home run. Well, they might,  
14 but most likely won't. A boy or girl that  
15 wants to play piano before ever touching the  
16 ivories is not ready for Carnegie Hall. But we  
17 know that; instinctively know it. It takes  
18 time, it takes practice, it takes effort, it  
19 takes study, it takes mentoring. Yet, we don't  
20 do that with the church. It's only when young  
21 people in particular, but all of us have a  
22 chance to spend time with this faith that we  
23 grow in it. That's why Camp Weed is so  
24 important. Church camp forms more young people  
25 than anything; much more than Sunday School

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1 because it's given on Sunday a bit and a piece  
2 here and there. They're here for a week.  
3 It's true also of some of the adult  
4 formation that takes place here at Cressia  
5 (phonetic). You just have time with the Lord.  
6 And also to have time of reading Holy  
7 Scripture. I can't understand it. I'll read  
8 Scripture. I'll say, I'm reading this the 50th  
9 time, and yet I read it again and -- and  
10 there's something new. I can't believe it, but  
11 it's -- I'm supposed to know it all. And I  
12 realize I don't. And it's sometimes it's  
13 putting this and this together and you go, wow,  
14 let's see, we have a faith that is so exciting.  
15 Why do we do things with rote to make it  
16 sometimes dull?  
17 We hear from millennials -- now they're  
18 getting to be older -- that our problem as  
19 Episcopalians and our worship is we're thought  
20 to be boring. I'm not interested in being  
21 entertainment. That's not what this is about.  
22 But we need to keep looking at ways to reach  
23 people in -- with new ideas. I confess to you  
24 that I'm a maintenance man. I was trained in  
25 seminary to be a maintenance man. I had a

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1 bishop once who told me I was really good as a  
 2 maintenance man, but that's not what the church  
 3 needs. It hurt. One thing I learned from him,  
 4 and he was very wise. I learned from him that  
 5 I know maintenance when I see it and I know  
 6 what is not maintenance. And we need to  
 7 encourage non-maintenance. Innovative  
 8 approaches, reaching people that have not been  
 9 reached before. We have to do this in order to  
 10 do the work.

11 The third thing that Robin Lane Fox talks  
 12 about -- the third thing is that when the  
 13 bishop wanted something done, there was  
 14 complete unity. Complete unity around that  
 15 person. They went forth and the pagan world  
 16 saw a church that was unified. A Church cannot  
 17 be appearing to be unified when we are not  
 18 unified internally. And how do we do that?

19 The first thing is that we need to  
 20 recognize our own situations, our own  
 21 condition. It is true that we are ordered. We  
 22 have bishops, priests, deacons, laity. We have  
 23 people in -- in community; nuns and monks that  
 24 live this life and can offer things as well.  
 25 I want to talk about someone specifically.

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1 He is my friend. It's John Howard. I had  
 2 lunch with John a couple of weeks ago. I said  
 3 something that was obvious, but he had yet to  
 4 experience it and I have experienced it. It's  
 5 called turning 72 and needing to recognize that  
 6 your tenure as a diocesan bishop is coming to a  
 7 close. It is natural for us. To look past  
 8 him. We want to honor what has happened in the  
 9 past. We want to honor what is going on. But  
 10 it's very, very important and our focus goes  
 11 beyond his episcopate. What happens is  
 12 sometimes you feel abandoned, looked past,  
 13 ignored and you feel lonely. When you're first  
 14 elected, there's all this hope, there's this  
 15 visioning, there's this excitement. But when  
 16 you're about to close out, it seems just plain  
 17 out and out weird.

18 The first parish where I was a rector, I  
 19 left it in 1990 to go to another congregation.  
 20 And the Canon of the Ordinary for the Diocese  
 21 of Milwaukee at the time, he gave me a  
 22 pamphlet. It was called Walking Through the  
 23 Thistles. It's how to leave a congregation. I  
 24 don't remember a single thing about it except  
 25 this. The way you say goodbye to a

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1 congregation is indicative of how you will say  
 2 goodbye to your closest family members and  
 3 friends. Oh, Lord. I don't want when I am on  
 4 my deathbed to say to my beloved wife of 53  
 5 years, you know, that birthday present you gave  
 6 me back in 1992 wasn't the best. I want to say  
 7 how much I love her. I think the way we say  
 8 goodbye over 2023 to Bishop Howard is  
 9 important. Important not only to him, but to  
 10 you and me. Try to find common ground, even if  
 11 you disagree on so many things. Find common  
 12 ground, but just say thank you. You know, he's  
 13 tried in his own way to do the best he can.  
 14 And it's like any other bishop. Sometimes  
 15 you're effective and sometimes you're not. The  
 16 point is, he's been faithful for years. And  
 17 he's tried his best to serve as God has guided  
 18 him. So let's you and I do that. And -- and  
 19 John, I don't even know where you are right  
 20 now. I can't -- there you are. Please do the  
 21 same for us. As you say goodbye, let us honor  
 22 you and I hope that you'll give thanks for us.  
 23 This is the grounding of love of the beloved  
 24 community. It's the ideal that you and I are  
 25 called to live into. And so by the grace of

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1 God, let's do that work. At times it can be  
 2 hard. Sometimes it's easy. But take the time  
 3 for one another, and to Bishop Howard,  
 4 sometimes to just say thank you. We all know  
 5 how hard this is to -- to work together, to  
 6 have difference of opinion, and to not  
 7 demonize, but to just simply oppose. If you  
 8 want to go into the arena with the man, go into  
 9 the arena. Don't -- don't backstab. Be right  
 10 up front. He can take it. He'll love you in  
 11 return.

12 And so let's move on to the Eucharist,  
 13 this great symbol of unity. Let's look at it  
 14 not as something we do in isolation of this  
 15 convention, but a complete part of it. And so  
 16 as your homilist, I'm going to end. But let's  
 17 understand, Love God with all our heart, soul,  
 18 mind, and strength. Love our neighbors. Love  
 19 ourselves. Amen.

20 CONGREGATION: Amen.

21 MS. BRYANT: Let us reaffirm our faith in  
 22 the words of the Nicene Creed.

23 We I believe in one God, the Father the  
 24 Almighty, maker of heaven and earth; of all  
 25 that is seen and unseen. We believe in one

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1 Lord, Jesus Christ, the only Son of God,  
 2 eternally begotten of the Father before all  
 3 ages. God from God, Light from Light, true God  
 4 from true God, begotten, not made, of one being  
 5 with the Father; through Him, all things were  
 6 made.  
 7 For us men and for our salvation he came  
 8 down from heaven, by the power of the Holy  
 9 Spirit was incarnate of the Virgin Mary, and  
 10 was made man. For our sake, he was crucified  
 11 under Pontius Pilate, he suffered death and was  
 12 buried, and rose again on the third day in  
 13 accordance with the Scriptures. He ascended  
 14 into heaven and is seated at the right hand of  
 15 the Father. He will come again in glory to  
 16 judge the living and the dead and his kingdom  
 17 will have no end.  
 18 We believe in the Holy Spirit, the Lord,  
 19 the giver of life, who proceeds from the Father  
 20 and the Son. With the Father and the Son, he  
 21 is worshipped and glorified. He has spoken  
 22 through the prophets.  
 23 We believe in one, holy, catholic, and  
 24 apostolic Church. We acknowledge one Baptism  
 25 for the forgiveness of sins. We look for the

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1 resurrection of the dead and the life of the  
 2 world to come. Amen.  
 3 Let us pray. Father, we pray for your  
 4 holy Catholic Church.  
 5 CONGREGATION: That we all may be one.  
 6 MS. BRYANT: Grant that every member of  
 7 the Church may truly and humbly serve you, that  
 8 your name may be glorified by all people. We  
 9 pray for all bishops, priests, and deacons.  
 10 CONGREGATION: That they may be faithful  
 11 ministers of your word and sacraments.  
 12 MS. BRYANT: We pray for all who govern  
 13 and hold authority in the nations of the world.  
 14 CONGREGATION: That there may be justice  
 15 and peace on earth.  
 16 MS. BRYANT: Grant us grace to do your  
 17 will in all that we undertake.  
 18 CONGREGATION: That our works may find  
 19 favor in your sight.  
 20 MS. BRYANT: Have compassion on those who  
 21 suffer from any grief or trouble.  
 22 CONGREGATION: That they may be delivered  
 23 from their distress.  
 24 MS. BRYANT: Give to the departed eternal  
 25 rest.

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1 CONGREGATION: Let light perpetual shine  
 2 upon them.  
 3 MS. BRYANT: We praise you for your saints  
 4 who have entered into joy.  
 5 CONGREGATION: May we also come to share  
 6 in your heavenly kingdom.  
 7 MS. BRYANT: Let us pray for our own needs  
 8 and those of others. Let us confess our sins  
 9 against God and our neighbor.  
 10 Most merciful God, we confess that we have  
 11 sinned against you in thought, word, and deed  
 12 by what we have done and by what we have left  
 13 undone. We have not loved you with our whole  
 14 heart. We have not loved our neighbors as  
 15 ourselves. We are truly sorry and we humbly  
 16 repent. For the sake of your son, Jesus  
 17 Christ, have mercy on us and forgive us that we  
 18 may delight in your will.  
 19 CONGREGATION: And walk in your ways to  
 20 the glory of your Name.  
 21 BP. LAMBERT: Almighty God, have mercy on  
 22 you. Forgive you all your sins through our  
 23 Lord Jesus Christ. Strengthen you and all  
 24 goodness and by the power of the Holy Spirit,  
 25 keep you in eternal life. Amen.

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1 CONGREGATION: Amen.  
 2 BP. LAMBERT: The peace Lord be always  
 3 with you.  
 4 CONGREGATION: And also you.  
 5 BP. LAMBERT: As we move towards the  
 6 Eucharist, we have Deacon Marcia here and two  
 7 others with -- with -- with wine. And so  
 8 simply come up the middle and then split off  
 9 and go back, so.  
 10 Please stand. Walk in love as Christ  
 11 loved us, gave himself for us in offering and  
 12 sacrifice to God. The Lord be with you.  
 13 CONGREGATION: And also with you.  
 14 BP. LAMBERT: Lift up your hearts.  
 15 CONGREGATION: We lift them to the Lord.  
 16 BP. LAMBERT: Let us give thanks to the  
 17 Lord our God.  
 18 CONGREGATION: It is right to give him  
 19 thanks and praise.  
 20 BP. LAMBERT: It is right and a good and  
 21 joyful thing always and everywhere to give  
 22 thanks to you, Father Almighty, Creator of  
 23 Heaven and Earth. Therefore, we praise you,  
 24 joining our voices with angels and ark angels,  
 25 with all the company of heaven who forever sing

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1 this hymn to proclaim the glory of your name.  
 2 ALL: Holy, holy, holy Lord. God of power  
 3 and might. Heaven and earth are full of your  
 4 glory. Hosanna in the highest. Blessed is he  
 5 who comes in the name of the Lord. Hosanna in  
 6 the highest.  
 7 BP. LAMBERT: Holy and gracious Father, in  
 8 your infinite love, you have made us for  
 9 yourself. When we had fallen into sin and  
 10 become subject to evil and death, you, in your  
 11 mercy, sent Jesus Christ, your only and eternal  
 12 Son to share our human nature, to live and die  
 13 as one of us, to reconcile us to you, the God  
 14 and Father of all. He stretched out his arms  
 15 upon the cross and offered himself, in  
 16 obedience to your will, a perfect sacrifice for  
 17 the whole world.  
 18 On the night he was handed over to  
 19 suffering and death, our Lord Jesus Christ took  
 20 the bread, and when He had given thanks to you,  
 21 he broke it, gave it to his disciples and said,  
 22 take, eat; this is my body which is given for  
 23 you. Do this for the remembrance of me.  
 24 After supper, he took the cup of wine, and  
 25 when he had given thanks, he gave it to them

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1 and said, drink this, all of you; this is my  
 2 blood of the New Covenant, which is shed for  
 3 you and for many for the forgiveness of sins.  
 4 Whenever you drink it, do this for the  
 5 remembrance of me.  
 6 Therefore, we proclaim the mystery of  
 7 faith.  
 8 ALL: Christ has died. Christ is risen.  
 9 Christ will Come again. We celebrate the  
 10 memorial of our redemption, oh Father, In this  
 11 sacrifice of praise and thanksgiving.  
 12 Recalling his death, resurrection, and  
 13 ascension, we offer you these gifts.  
 14 Sanctify them by your Holy Spirit to be  
 15 for your people, the Body and Blood of your  
 16 son, the holy food and drink of new and  
 17 unending life in him. Sanctify us all so that  
 18 we may faithfully receive this holy Sacrament  
 19 and serve you in unity, constancy, and peace;  
 20 and at the last day bring us with all your  
 21 saints into the joy of your eternal kingdom.  
 22 All this we ask through your son, Jesus  
 23 Christ, by him and with him and in him, in the  
 24 unity of the Holy Spirit all honor and glory is  
 25 yours, Almighty Father, now and forever. Amen.

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1 CONGREGATION: Amen.  
 2 BP. LAMBERT: And now, as our Savior  
 3 Christ has taught us, we are bold to say --  
 4 ALL: Our Father who art in heaven,  
 5 hallowed be thy name, thy kingdom come, thy  
 6 will be done on earth as it is in heaven. Give  
 7 us this day our daily bread and forgive us our  
 8 trespasses as we forgive those who trespass  
 9 against us and lead us not into temptation, but  
 10 deliver us from evil. For thine is the kingdom  
 11 and the power and the glory forever and ever.  
 12 Amen.  
 13 BP. LAMBERT: Alleluia. Christ our  
 14 Passover is sacrificed for us.  
 15 CONGREGATION: Therefore, let us keep the  
 16 feast. Alleluia.  
 17 BP. LAMBERT: The gifts of God for the  
 18 people of God. Take them in remembrance that  
 19 Christ died for you and feed on him in your  
 20 hearts by faith with thanksgiving.  
 21 (giving and receiving communion?)  
 22 ALL: Almighty and everliving God, we  
 23 thank you for feeding us with the spiritual  
 24 food of the most precious Body and Blood of  
 25 your son, our Savior Jesus Christ; and for

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1 assuring us in these holy mysteries that we are  
 2 living members of the Body of your Son and  
 3 heirs of your eternal kingdom. And now,  
 4 Father, send us out to do the work you have  
 5 given us to do, to love and serve you as  
 6 faithful witnesses of Christ, our Lord. To  
 7 Him, to You, and to the Holy Spirit, be honor  
 8 and glory, now and forever. Amen.  
 9 BP. LAMBERT: The peace of God, which  
 10 passeth all understanding, keep your hearts and  
 11 minds in the knowledge and love of God and of  
 12 His Son, Jesus Christ, our Lord. The Blessing  
 13 of God Almighty, the Father, the Son, and the  
 14 Holy Spirit be upon you and remain with you  
 15 always.  
 16 UNKNOWN SPEAKER: Amen. (More music).  
 17 MS. BRYANT: Go in peace to love and serve  
 18 the Lord.  
 19 ALL: Thanks be to God. Hallelujah.  
 20 Hallelujah. Hallelujah.  
 21 THE CHAIR: At this time, I would ask that  
 22 we all be at ease for 10 minutes. If you need  
 23 to excuse yourself and return to the room, you  
 24 may. In 10 minutes, which will be at  
 25 approximately 12:15 p.m., I'll be calling on

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1 the president of the Standing Committee to  
 2 review the elections rules.  
 3 UNIDENTIFIED MALE SPEAKER: And those  
 4 guests who are to go to Deering, Heather  
 5 Johnston is over here and she will be able to  
 6 drive you down to that if you are a -- not a  
 7 delegate of this convention or an authorized  
 8 contractor or a volunteer and you know that you  
 9 are to go with Heather Johnson, she is right  
 10 over here by the door.  
 11 Just a reminder, when we do begin business  
 12 in 10 minutes, all clergy are on this side.  
 13 All laity are on this side. Clergy. Laity  
 14 only.  
 15 (Thereupon, a break was taken, and the proceedings  
 16 continued as follows:)  
 17 (MORE MUSIC)  
 18 UNIDENTIFIED MALE SPEAKER: The folks can  
 19 begin to make their way towards their seats.  
 20 Let's kind of begin to make your way and you'll  
 21 see them in a minute, make your way, toward  
 22 your seats. We'll be getting going in just one  
 23 minute.  
 24 (MORE MUSIC)  
 25 THE CHAIR: Let's regather. If you would

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1 resume your seats. Clergy seated on your left;  
 2 laity seated on your right. And I would ask,  
 3 have all the non-voting guests left? Are there  
 4 any non-voting individuals in the room? Seeing  
 5 none, we are back in order and I will call on  
 6 the president of our Standing Committee, the  
 7 Reverend Joe Gibbes.  
 8 RV. GIBBES: Thank you very much. That --  
 9 should mention that includes alternatives. If  
 10 you're here as an alternate, but you are not a  
 11 voting delegate, please outside of the voting  
 12 floor. And also, if you are a voting delegate  
 13 but you have not picked up your packet, if you  
 14 just happened to have skated on through, then  
 15 make sure, because you need a ballot.  
 16 We're going start by introducing  
 17 officially, although we've already put them to  
 18 good work, our independent auditors from the  
 19 firm of Ralston and Company Certified Public  
 20 Accountants in Jacksonville. We have Mr. Mike  
 21 Rich and Mr. Greg Lucina right back here in  
 22 the back; wave, gentlemen. Thank you so much  
 23 for being here, certified public accountants.  
 24 Clergy and lay delegates, you were given a  
 25 pad of ballots when you signed in this morning.

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1 Looks like this. Each ballot page is a  
 2 different color and is clearly labeled which  
 3 ballot it is to be used for ballot number one  
 4 or ballot number two. The clergy color is blue  
 5 like your nametags. The laity color is pink  
 6 like your name tags. So that -- now number  
 7 two, of course, that changes up. You don't get  
 8 different name tags, but that's a -- that's  
 9 where we are for ballot one. For each ballot,  
 10 each delegate will vote for one candidate.  
 11 Ballots will be voided if more than one  
 12 candidate is voted for, less than one candidate  
 13 is voted for, or if the wrong color ballot is  
 14 turned in.  
 15 Now as a matter of procedure -- oh, let me  
 16 say before I get there, the way that you will  
 17 turn in your ballots -- and this may take just  
 18 a little bit more of a parliamentarian tells me  
 19 this is proper procedure -- you will fold your  
 20 ballot, the auditors will come down the line  
 21 with their basket, you will stand up in your  
 22 row, come around, place your own ballot in the  
 23 basket and move around the front. Same thing  
 24 for the second row, the third row. Just come  
 25 around the front and move back in. These on

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1 the sides, just come straight down the row, one  
 2 -- obviously, one ballot per delegate.  
 3 Now, as a matter of procedure, the  
 4 candidates themselves are the only ones who can  
 5 withdraw their name from the slate. If any  
 6 candidate chooses to do so, the bishop will  
 7 inform the delegates prior to the voting on the  
 8 next ballot. Once the chair of credentials  
 9 reports that we have a quorum present in both  
 10 orders, we can begin a round of balloting.  
 11 The independent auditors from the Ralston  
 12 Firm will serve as both paiges and tellers,  
 13 collecting the ballots and counting them;  
 14 collecting the ballots in the manner that I've  
 15 just described.  
 16 The Standing Committee will not be  
 17 touching these ballots. Though the Reverend  
 18 Teresa Siegel and Ms. Jackie Jones will be with  
 19 the auditors to assist them in any way they  
 20 need. Parliament -- parliamentarian Tim Wynn  
 21 and Professor Kimbrough have both said that  
 22 they would like to be there as well and you are  
 23 certainly welcome to do so.  
 24 In order to achieve an election, we need a  
 25 majority of votes cast in both orders on the



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1 same ballot. If we have a majority in one  
 2 order, but not the other, everybody votes again  
 3 on the next ballot. Now, according to both our  
 4 Canons and Robert's Rules of Order, a quorum is  
 5 needed to conduct the business of convention.  
 6 But according to our canons and Robert's Rules,  
 7 a successful election is the majority vote of  
 8 the number of ballots cast. What this means is  
 9 that if you abstain in any way, if you do not  
 10 turn in a ballot, if you turn in a blank  
 11 ballot, if you write on your ballot, none of  
 12 the above, it does not count against the number  
 13 needed for an election. The absence of a vote  
 14 actually lowers the threshold required for an  
 15 election.  
 16 Mr. Parliamentarian, would you like -- do  
 17 you need to clarify? Is that well-stated or do  
 18 you need -- would you like to speak to that?  
 19 MR. WYNN: Thank you. I'd just like to  
 20 add one point here about when you are balloting  
 21 -- and this is an enlarged version to show  
 22 texture. Your ballot will be smaller than  
 23 this, but you will fold it in half after you  
 24 voted from top to bottom like this, and then  
 25 fold it in half again from side to side like

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1 this. So there are two reasons for this. It's  
 2 for consistency so all the ballots are the  
 3 same. For example, if you are in origami and  
 4 folded yours into a star, we could then  
 5 determine your vote when we unfold that star.  
 6 However, if they're all folded the same, then  
 7 that won't be the case. The second reason is  
 8 that it ensures that someone didn't  
 9 accidentally cast more than one vote because  
 10 when they are unfolded and they're folded this  
 11 way, it is obvious and self-evident, and it  
 12 will be to the tellers if a -- if a ballot was  
 13 folded together with another ballot, which  
 14 don't do that because that will render it  
 15 illegal as well.  
 16 So one ballot folded twice. And then when  
 17 the -- when you bring your vote up, then it  
 18 will be the tellers who will be determining  
 19 that you're only putting one vote in there in  
 20 that process. So -- and I believe the -- the  
 21 vote requirement was explained very well,  
 22 simply a majority of those votes that were  
 23 cast. Thank you very much.  
 24 RV. GIBBES: Yes. Yes, ma'am. Can you  
 25 please approach the microphone?

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1 UNIDENTIFIED FEMALE SPEAKER: (Unintelligi  
 2 ble).  
 3 RV. GIBBES: But there's folks online that  
 4 would love to hear you. About a million. So  
 5 don't -- but you don't need to get nervous.  
 6 Yes, ma'am.  
 7 SCHOOL TEACHER: It's the old school  
 8 teacher again. My understanding was in the May  
 9 election, it had to be 50 percent plus one to  
 10 elect a new bishop; 50 percent plus one clergy,  
 11 50 percent plus one laity. But you just said  
 12 majority.  
 13 RV. GIBBES: Yes, ma'am. I -- perhaps Tim  
 14 can speak to that. We went over that and and  
 15 and he'll explain that. But that's the reason  
 16 that was not the same. But thank you, that is  
 17 correct.  
 18 MR. WYNN: Thank you very much. So this  
 19 is a -- a common theme in Parliamentary Law  
 20 because there are several misinterpretations.  
 21 They're very common of a majority vote. One is  
 22 half plus one and one is 51 percent. Both of  
 23 these are inaccurate statements of a majority  
 24 vote. Majority means three words, more than  
 25 half. So anything more than half would be a

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1 majority.  
 2 So if we look at an example of where this  
 3 makes a difference, if there are 101 votes  
 4 cast, then a majority would be anything over 50  
 5 and a half. So if 51 votes were received, that  
 6 would be a majority because it's over 50 and a  
 7 half. Now, if you use the 50 plus -- 50  
 8 percent plus one model, you come up with 50 and  
 9 a half as half, and then you have to add one to  
 10 it and you get 51 and a half. So now 51 votes  
 11 would not elect. So some assemblies,  
 12 unfortunately, write this, unknowingly, as 50  
 13 -- 50 percent plus one, and sometimes it can  
 14 change the outcome of the election.  
 15 Fortunately, your governing documents are  
 16 very clear. They say majority, which is the  
 17 proper parliamentary term for clarity, and that  
 18 means more than half. Anything over half is  
 19 the election. So that's -- because it's a  
 20 common misstatement of the majority, that's  
 21 probably why it has shown up before. But under  
 22 your rules, it is majority. Thank you.  
 23 RV. GIBBES: I have skipped that class in  
 24 seminary. So we've said, let's see, fold your  
 25 ballot in two. We're going to stand up towards

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1 the middle aisle. We've talked about that.  
2 Once the ballots have been fully counted and  
3 verified, the Standing Committee will gather  
4 with the candidates and the bishop and review  
5 the results.  
6 Now, Father Charlie Holt is not here today  
7 at my request because he is not canonically  
8 resident in this diocese and therefore not  
9 eligible to vote or be on the floor. We will  
10 get him on the phone. I've already tested it  
11 this morning. They will hear the results  
12 together. Once they have heard the results,  
13 the candidates will have the time they need to  
14 pray and to make any decision that they need to  
15 make. And once they've decided what they want  
16 to do and have informed Sarah Minton, the  
17 Secretary of Convention, the bishop will then,  
18 and only then, inform the convention of the  
19 results.  
20 At that time, we will put the results up  
21 on the screen and you'll be able to see how  
22 many votes each candidate has received in both  
23 orders. Unless there's an election.  
24 When there is an election, Bishop Howard  
25 will speak to each of the candidates and will

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1 also receive the acceptance of the elected  
2 candidate. While he's doing that, I will be  
3 reporting the result to the General Convention  
4 Office. We will be drawing up our verification  
5 forms.  
6 Finally, Bishop Howard will come back in  
7 and announce to you the results of the  
8 election.  
9 We will all greet the Bishop Coadjutor  
10 Elect, whether that is in person or on the  
11 phone, and we will heartily thank the other  
12 candidates who have faithfully and courageously  
13 given so much of their heart and soul and time,  
14 and emotional energy to this process.  
15 And just so that you don't all run away,  
16 once we have an election, we will give you a  
17 link up on the screen. You may have to type it  
18 into your phone's web browser. The link will  
19 take you to the verification form of the  
20 General Convention Office, which will have just  
21 been prepared for us. As a delegate, whether  
22 clergy or lay, your responsibility is to sign  
23 that the winner has, in fact, won.  
24 Do not leave, please, without signing the  
25 verification form, if you have service. You

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1 might not have service. And I let the General  
2 Convention office know that our LTE access was  
3 from the 1980s. I can't wait. Spotty at best.  
4 So if you don't get the email then, or you  
5 can't link get the link to download, then just  
6 set yourself a reminder. Please pull off at a  
7 gas station as soon as you get home. And I've  
8 told them that they might have to wait a little  
9 bit, but please sign the form.  
10 That is the explanation of the voting  
11 procedures. Are there any questions? Okay.  
12 Think now I'm -- yes, sir. (Unintelligible).  
13 Now it's time for the nomination of the  
14 candidates.  
15 Each of our three candidates was properly  
16 vetted by the nominating committee, including  
17 extensive interviews, reference checks, and  
18 background checks. Each of these three  
19 candidates was approved by the Standing  
20 Committee in the spring. Therefore, it is my  
21 privilege to nominate for election, in  
22 alphabetical order, the Reverend Charley Holt,  
23 formerly -- formerly the Associate Rector at  
24 Saint John the Divine in Houston, Texas, where  
25 he oversaw evangelism and education ministries.

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1 Reverend Holt has, since August, been serving  
2 as priest on the Diocesan Staff, serving Camp  
3 Weed and helping parishes come out of COVID.  
4 The Reverend Canon Dr. Miguel Rosada.  
5 Canon Rosada is by day a family physician in  
6 the University of Florida medical system. But  
7 by night and weekend, Father Miguel is the  
8 Rector of St Luke's San Lucas Episcopal Church  
9 in Jacksonville, and the Canon for his Hispanic  
10 ministries in the Diocese of Florida.  
11 The Reverend Canon Beth Tjoflat. Cannon  
12 Tjoflat is the Cannon for Urban Ministries and  
13 is the Vicar of both the Church Without Walls  
14 and of St Mary's congregation in the  
15 Springfield neighborhood of Jacksonville.  
16 On behalf of the Standing Committee, I  
17 nominate these three wonderful candidates for  
18 your prayerful consideration. Now, the  
19 Articles of Re-incorporation, Article 7,  
20 Section 4 requires in the election of a bishop  
21 that nominations be made in open convention,  
22 and therefore I am required to ask, are there  
23 any nominations for Bishop Coadjutor from the  
24 floor? The requirements for any presbyter  
25 wishing to accept a nomination are outlined in

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1 the Adopted Special Rules of Order. Questions  
 2 will be taken through the Chair.  
 3 THE CHAIR: Yes. Thank you.  
 4 UNIDENTIFIED FEMALE SPEAKER: I have a  
 5 nomination. I have a nomination from the  
 6 floor.  
 7 THE CHAIR: Yes, thank you.  
 8 UNIDENTIFIED FEMALE SPEAKER: Okay. I  
 9 nominate Dean Kate Moorhead.  
 10 UNIDENTIFIED MALE SPEAKER: I nominate Tom  
 11 Reeder from Ponte Vedra.  
 12 UNIDENTIFIED FEMALE SPEAKER: I nominate  
 13 the Reverend David Killian.  
 14 THE CHAIR: I'm sorry. Can you -- can you  
 15 help me with that name?  
 16 UNIDENTIFIED MALE SPEAKER: Dave Killeen.  
 17 UNIDENTIFIED FEMALE SPEAKER: I'm sorry.  
 18 Dave Killian.  
 19 THE CHAIR: Dave Colleen?  
 20 UNIDENTIFIED FEMALE SPEAKER: Killeen, I'm  
 21 sorry. Yes.  
 22 THE CHAIR: Thank you.  
 23 RV. GIBBES: Are there any further  
 24 nominations from the floor? Okay.  
 25 UNIDENTIFIED MALE SPEAKER: One more.

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1 RV. GIBBES: One more?  
 2 UNIDENTIFIED MALE SPEAKER: Folks, we have  
 3 a full slate.  
 4 FR. AARON: I nominate the Reverend Joe  
 5 Gibbes.  
 6 RV. GIBBES: Dean Kate Moorhead, do you  
 7 accept this nomination?  
 8 DEAN MOREHEAD: Father Joe, thank you; I'm  
 9 honored. But I believe it's in the best  
 10 interest of the diocese to have a time of  
 11 healing and a provisional bishop. So I would  
 12 decline that nomination. Thank you.  
 13 RV. GIBBES: Thank you. Father Tom  
 14 Reeder, do you accept this nomination?  
 15 FR. REEDER: Thank you, Joe. While I am  
 16 duly vetted and qualified and honored, sadly, I  
 17 cannot -- I do not believe that this process  
 18 has been fair and just and so I will not stand.  
 19 RV. GIBBES: Thank you. Father Dave  
 20 Killeen, do you accept this nomination?  
 21 FR. KILLEEN: Thanks, Joe. With great  
 22 love and affection for this diocese, which  
 23 continues to give my family and I so much love,  
 24 I have to respectfully decline the nomination  
 25 as I believe that this convention is

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1 spiritually null and void.  
 2 RV. GIBBES: Thank you, sir. I want to  
 3 assure everyone I had no idea that Father Aaron  
 4 would do that. We had not discussed that. And  
 5 I to decline this nomination in gratitude and  
 6 thanksgiving for the three candidates who have  
 7 endured so much. And I believe each of them is  
 8 duly qualified and will make a great bishop.  
 9 So we've had four nominations from the  
 10 floor. Each one has been declined. Therefore,  
 11 I, seeing no further nominations, the  
 12 nominations are closed.  
 13 THE CHAIR: Thank you. The nominations  
 14 are closed at this time, and I would call on  
 15 our chaplain to lead us in prayer.  
 16 BP. LAMBERT: The Lord be with you.  
 17 CONGREGATION: And also with you.  
 18 BP. LAMBERT: Let us pray. Almighty God,  
 19 you created us in your image. Because of that,  
 20 we know that we are marvelously made. Help us  
 21 to see the beauty that you provided in one  
 22 another. As we cast this first ballot, care  
 23 for our diocese and its future. Pour out your  
 24 Holy Spirit upon us and bless us as we cast  
 25 this first vote. Amen.

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1 CONGREGATION: Amen.  
 2 UNIDENTIFIED MALE SPEAKER: We need verify  
 3 the quorum. We got to verify the quorum.  
 4 THE CHAIR: At this time I recognize Mr.  
 5 Robert Yerkes, Chairman of the Credentials  
 6 Committee.  
 7 MR. YERKES: Right Reverend, sir, pursuant  
 8 to our rules of order, I think we need to  
 9 confirm the quorum. So if the tellers can  
 10 again do that, we need a quorum count for both  
 11 the lay delegates and the clergy.  
 12 RV. GIBBES: So we need for you to count  
 13 the laity, making sure there have pink  
 14 nametags, each one sitting here, and count the  
 15 clergy, that they have blue nametags sitting on  
 16 this side over here. And we -- so we need no  
 17 volunteers, no anybody. I think I see some  
 18 volunteers leaving the clergy. So Mr. Lacina  
 19 and Mr. Rich, if you can count the delegates.  
 20 If you need for them to stand up in order to be  
 21 counted, I'm happy to do that. One row at a  
 22 time, please. Okay.  
 23 CPAs COUNTING  
 24 RV. GIBBES: Sarah Minton, the Bishop,  
 25 Alison, and myself are also clergy delegates.

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1 RV. GIBBES: One hundred and thirteen  
 2 clergy. Now the laity.  
 3 MR. DUNKLE: Point of order. Point of  
 4 order.  
 5 THE CHAIR: Yes, sir.  
 6 MR. DUNKLE: Kurt Dunkel. After the call  
 7 to order happened and therefore registrations  
 8 were closed, the attendance was given as 113.  
 9 I do not believe Father Fletcher Montgomery is  
 10 still in the room; is that correct?  
 11 UNIDENTIFIED FEMALE SPEAKER: He's not.  
 12 MR. DUNKLE: He has left. So it cannot be  
 13 that we have 113 clergy here.  
 14 RV. GIBBES: Theresa Siegel, please --  
 15 FR. MONTGOMERY: I'm behind you.  
 16 MS. SIEGLE: A clergyperson came in after  
 17 that was reported.  
 18 UNIDENTIFIED MALE SPEAKER: Point of  
 19 order. Registration was closed when the bishop  
 20 gaveled in the call to order as stated in the  
 21 rules. If the clergyperson arrived after the  
 22 call to order, that registration was not valid.  
 23 I'm sorry. That -- yes, that registration or  
 24 attendance was not valid.  
 25 THE CHAIR: I'm going to ask our

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1 parliamentarian to address this point of order.  
 2 MR. WYNN: All right. Thank you very  
 3 much. So Robert's Rules of Order specifically  
 4 addresses in conventions the -- the adoption of  
 5 the credentials report and specifically states  
 6 that it is understood in Parliamentary Law that  
 7 delegates may come and go and that may affect  
 8 the actual number of who is in the room. But  
 9 the purpose of the initial report is to give  
 10 the assembly the numbers at that time, as of  
 11 that time. But a member does not lose that  
 12 right. A delegate does not lose that right to  
 13 either attend the meeting or leave the meeting  
 14 after the adoption of that report.  
 15 So it is understood in Parliamentary Law  
 16 that that report may change, but it can -- but  
 17 it should be maintained accurately, which I  
 18 believe is the case here. And that's why I  
 19 would recommend that the Chair rule the point  
 20 not well taken, that it is within the rules for  
 21 members to be allowed to come and go.  
 22 THE CHAIR: Thank you, Mr. Wynn. The  
 23 point is not well taken.  
 24 RV. GIBBES: Sirs, please count the laity.  
 25 THE CHAIR: Please, we're still in order.

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1 It is reported that we have 132 lay delegates  
 2 present.  
 3 That is a quorum in both orders. Are we  
 4 ready to proceed with prayer? Bishop Lambert.  
 5 RV. GIBBES: He prayed. Yeah, he prayed.  
 6 Okay.  
 7 THE CHAIR: We've already said a prayer  
 8 before the count. My goodness.  
 9 RV. GIBBES: And it was a fantastic  
 10 prayer.  
 11 THE CHAIR: Thank you. Bishop Lambert,  
 12 would -- would you say another brief prayer for  
 13 us, please?  
 14 BP. LAMBERT: Are you serious, sir?  
 15 THE CHAIR: I am.  
 16 BP. LAMBERT: Almighty God, be with our  
 17 counters, help them to count correctly and as  
 18 accurately as we know how. Bless us in this  
 19 endeavor. Amen.  
 20 THE CHAIR: Amen. Thank you very much.  
 21 At this time, we will proceed with the  
 22 balloting.  
 23 Ballot, number one.  
 24 RV. GIBBES: You'll have to -- you'll have  
 25 to close it because then you take it out here.

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1 So if you just read from there. Are you ready  
 2 to close it, sir?  
 3 THE CHAIR: Have all voted who wish to do  
 4 so?  
 5 RV. GIBBES: Not yet. We want to start  
 6 from up here, first. Yeah.  
 7 THE CHAIR: One -- one -- one moment. One  
 8 moment, please. Please. The question is now  
 9 on the election of a Bishop Coadjutor. The  
 10 polls have been opened. Delegates may cast  
 11 their votes.  
 12 RV. GIBBES: That's it. That's it. Right  
 13 there and let them vote.  
 14 (VOTING TOOK PLACE)  
 15 RV. GIBBES: Have all laity and clergy  
 16 placed their own ballots? One more. Thank you  
 17 very much. Any laity or clergy that need to  
 18 place their ballot in the basket? All right.  
 19 I would ask Theresa Siegel and Jackie  
 20 Jones go with Mr. Rich and Mr. Lacina to count  
 21 the ballots.  
 22 (Thereupon, a discussion was held off the record and  
 23 the proceedings continued as follows:)  
 24 RV. GIBBES: I have it at 12:57 right now  
 25 on my watch. So we will not -- if there's a

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1 second ballot needed, we will not have the next  
 2 vote before 1:57.  
 3 THE CHAIR: Will we -- is the plan that we  
 4 re-adjourn to share the vote as soon as it's  
 5 available, though?  
 6 RV. GIBBES: Yes.  
 7 THE CHAIR: Okay. We will recommence.  
 8 RV. GIBBES: It'll take a little while to  
 9 unfold the ballots, etc.  
 10 THE CHAIR: Have all voted who want to?  
 11 Have we -- all right. The polls are closed and  
 12 the tellers are tabulating the ballots.  
 13 If there's no objection, we will be in  
 14 recess for the tabulation of the ballots. And  
 15 I will call you from the Chair as soon as we  
 16 have news on that tabulation to share with you.  
 17 Is there any objection? Since there is no  
 18 objection, the meeting stands in recess for the  
 19 tabulation of the ballots.  
 20 RV. GIBBES: Mr. Chair, I am told that  
 21 there is lunch available outside if anybody  
 22 would like it.  
 23 THE CHAIR: All right.  
 24 (Thereupon, a break was taken, and the proceedings  
 25 continued as follows:)

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1 RV. GIBBES: If everyone could move back  
 2 towards their seats. Yeah. As you are coming  
 3 to your seats I just want to encourage you to  
 4 try Camp Weed Guest wi-fi on your phone. It is  
 5 supposed to handle a very large crowd, and --  
 6 although that remains to be seen. So, but if  
 7 you can try that, Camp Weed Guest, that would  
 8 be great. Some folks are getting it. Some  
 9 folks are not getting it. And again, just set  
 10 yourself a reminder and do it as soon as you  
 11 can.  
 12 All right. We'll have the results in just  
 13 a moment.  
 14 (MORE MUSIC)  
 15 RV. GIBBES: The parliamentarian tells me  
 16 that the correct procedure to report the  
 17 results of the first ballot is that the  
 18 independent auditor would read to you the  
 19 results and that -- then that the Bishop would  
 20 read to you the results again.  
 21 MR. LACINA OR MR. RICH: Okay. As  
 22 reporting teller, the votes for the laity. The  
 23 number of votes that were cast were 132.  
 24 Necessary for election were 67. Holt received  
 25 79. Tjoflat received 44. Rosada received

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1 four. And deemed illegal votes were five.  
 2 For clergy, number of votes cast were 111.  
 3 Necessary for election were 56. Holt received  
 4 56. Tjoflat received 31. Rosada received ten.  
 5 And those deemed illegal votes were 14.  
 6 THE CHAIR: For the record -- for the  
 7 record.  
 8 RV. GIBBES: Your volume. Volume for  
 9 Bishop.  
 10 THE CHAIR: For the record, the tellers  
 11 report is as follows. One hundred thirty-two  
 12 lay votes cast. Necessary for election, 67.  
 13 Holt received 79. Tjoflat received 44. Rosado  
 14 received four. There were five illegal  
 15 ballots; too many names. In the -- in the  
 16 clergy -- in the clergy order, 111 votes cast.  
 17 Necessary for election, 56. Holt 56. Tjoflat  
 18 31. Rosada, ten. Too many names; illegal  
 19 votes, 14.  
 20 There is a concurrence of majorities in  
 21 the two orders and we have an election.  
 22 The Reverend Charlie Holt is elected as  
 23 Bishop Coadjutor Elect of Florida.  
 24 At this time I would like to call on our  
 25 parliamentarian; Mr. Wynn, if you would say a

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1 word about the calculation of these votes and  
 2 the and the disqualified ballots.  
 3 MR. WYNN: Thank you, Mr. Chairman. So  
 4 just for clarity on the -- how the votes are  
 5 Computed and tabulated, you'll see that  
 6 it's -- it's clear, obviously, when you see the  
 7 name and then the votes that individual  
 8 received where there may be some question is  
 9 about the illegal votes. So what makes a vote  
 10 illegal?  
 11 Well, an illegal vote in Parliamentary Law  
 12 is -- is defined as a vote by a member who has  
 13 the right to vote, so the member has the right  
 14 to vote, but the member made an invalid  
 15 selection. In all of these cases, all of these  
 16 illegal votes here, it was the same invalid  
 17 selection. It was that all three names were  
 18 selected as if the voter was selecting all  
 19 three. Now that is too many names. And so  
 20 when this happens, it counts as a vote cast.  
 21 So that means in the one -- on the one section,  
 22 there were 14 illegal votes. So that  
 23 considerably raised the number that would be  
 24 required to be elected, and it raised it to 56.  
 25 If those members certainly didn't vote at all,

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1 it would have lowered it. But since they did,  
 2 it raised it, but it raised it to 56 being the  
 3 necessary number and the individual who had --  
 4 who won the election reached that number. So  
 5 every vote was accounted for, every vote was  
 6 counted, every vote counted against the  
 7 majority, as it properly should. And in the --  
 8 in all of these, there were only two that  
 9 intentionally abstained, which is the right of  
 10 any member if they choose not to vote for any  
 11 candidate.  
 12 So all of the numbers from this align with  
 13 the numbers we had in -- in the quorum right  
 14 before we took everything into consideration.  
 15 So all of this has, from a mathematical  
 16 standards -- standpoint, worked out and from a  
 17 procedural standpoint. Thank you, Mr.  
 18 Chairman.  
 19 THE CHAIR: Father Gibbes?  
 20 RV. GIBBES: Mr. Chairman, you spoke with  
 21 Father Holt. Did he accept the election?  
 22 THE CHAIR: He has accepted the election  
 23 and agreed to move forward with necessary  
 24 steps.  
 25 RV. GIBBES: Would you like for me to call

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1 him?  
 2 THE CHAIR: I think it would be good to do  
 3 that with the convention. Yeah. Thank you.  
 4 RV. GIBBES: Hello, Father Charlie.  
 5 FR. HOLT: Hi.  
 6 RV. GIBBES: I have some bad news. You  
 7 were elected Bishop Coadjutor.  
 8 Congratulations.  
 9 FR. HOLT: Thank you. I don't think  
 10 that's bad news. I'm very grateful for your  
 11 support and for the opportunity to be in this  
 12 role of Bishop Coadjutor Elect, again. I just  
 13 want to thank all of those who have been  
 14 participating in this process.  
 15 I was thinking about it this morning and  
 16 there was a call that came to my mind that all  
 17 of you know very well. It's Lord Jesus Christ,  
 18 you stretched out your arms of love on the  
 19 hardwood of the cross, that everyone might come  
 20 within the reach of your saving embrace. And I  
 21 was struck by the phrase hardwood. And I'm  
 22 mindful that we've all been through that a bit  
 23 over these last months. And I'm not saying or  
 24 trying to say that what we've been working  
 25 through compares in any way to what Jesus went

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1 through, but I'm mindful that the work that He  
 2 did on our behalf shows his care and sympathy  
 3 with the struggles that we've been through.  
 4 And so my prayer for us as we move forward into  
 5 these next weeks and months and I know we have  
 6 some more hard work to do, is that we can claim  
 7 this prayer of seeking the clothing of God's  
 8 spirit from the love that Jesus has for all of  
 9 us and reach out our hands of love towards one  
 10 another and seek to bring not only those who  
 11 don't know the love of Jesus, but especially  
 12 those of us who do.  
 13 I thank you, especially Beth and Miguel,  
 14 for your willingness to run again. And I'm  
 15 also very grateful for all of you who  
 16 participated in this process. And I promise  
 17 that I'll do my part to serve you as best I can  
 18 and do that with God's grace and ask for your  
 19 prayers and please be assured that I'm praying  
 20 for all of you.  
 21 RV. GIBBES: Thank you.  
 22 THE CHAIR: Father Holt, please know that  
 23 this comes to you with -- with warm  
 24 congratulations and best wishes and the -- and  
 25 the prayers of this convention and my prayers

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1 for you personally. God bless you.  
 2 FR. HOLT: Thank you.  
 3 THE CHAIR: Charlie will be in touch from  
 4 the Standing Committee and we'll look forward  
 5 to hearing from you as well. God bless you.  
 6 FR. HOLT: Thank you. God bless you all.  
 7 THE CHAIR: That concludes the business of  
 8 this special convention. If there is no  
 9 objection, the Chancellor will declare the  
 10 meeting adjourned, following which I will give  
 11 a blessing.  
 12 CHANCELLOR ISAAC: The Lord works in -- in  
 13 mysterious ways. His grace is upon all of us.  
 14 He's in all of our hearts. He sits here with  
 15 us today. I am -- I hereby adjourn the special  
 16 convention for the election of a Bishop  
 17 Coadjutor. Go forth in peace. God bless you  
 18 all.  
 19 THE CHAIR: Now may the God of peace who  
 20 brought again from the dead our Lord Jesus  
 21 Christ, the great shepherd of the sheep,  
 22 through the blood of the everlasting covenant  
 23 make you perfect in every good work to do His  
 24 will, working in you that which is well  
 25 pleasing in His sight. And may the blessing of

1 God Almighty, the Father, the Son and the Holy  
2 Spirit be amongst you and remain with you  
3 always.

4 RV. GIBBES: You should be getting that  
5 link very soon. I'm having trouble with the  
6 connectivity. The other person doesn't have  
7 the same kind of phone as I do for general  
8 convention office. But please -- okay. It  
9 says like the form is updated.

10 The quicker you -- that being said, the  
11 quicker you can leave, the better because  
12 there's a wedding coming in. You have about  
13 maybe 15 to 20 minutes.

14 (Thereupon, the proceedings were concluded.)  
15  
16  
17  
18  
19  
20  
21  
22  
23  
24  
25

1 CERTIFICATE OF TRANSCRIBER  
2

3 I, CHARITY RIVERA-GARCIA, do hereby  
4 Certify that this transcript was prepared from  
5 the digital audio recording of the foregoing  
6 proceeding, that said transcript is a true and  
7 accurate record of the proceedings to the best  
8 of my knowledge, skills, and ability; that I am  
9 neither counsel for, related to, nor employed  
10 by any of the parties to the action in which  
11 this was taken; and, further, that I am not a  
12 relative or employee of any counsel or attorney  
13 employed by the parties hereto, nor financially  
14 or otherwise interested in the outcome of this  
15 action.  
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CHARITY RIVERA-GARCIA

# Exhibit 22



12 October 2022

Dear Bishop Howard, President Gibbes, and the Standing Committee of the Diocese of Florida,

We write to you at this time to express grave concern about the upcoming second election for Bishop Coadjutor for the Diocese of Florida, scheduled for November 19, 2022. We believe that this election is being rushed forward without systematically and thoroughly addressing some key issues that have become evident in the Diocese of Florida. We are concerned that this election will not be valid canonically, nor are the candidates being fairly and impartially presented by the Diocesan office. It is out of love and concern for the Diocese of Florida, for its unity and its mission, that we write this letter asking for postponement of the scheduled election on Nov 19, 2022.

There are eight main reasons why we believe that this election is unwise at this time.

1. The search profile created for the first election is outdated, no longer valid for this election, and the original is no longer available. Yet, a current and relevant search profile is called for in this process.
2. The call for an election of a bishop coadjutor began at the 178th Convention of the Episcopal Diocese of Florida on Saturday, January 30, 2021. At that convention, Diocesan Resolution 2021-001 reads "that the ministry of the Bishop Coadjutor, as announced by Bishop Howard, will commence no later than November 5, 2022." This date will have passed by the time of the second election.
3. The election of a bishop must be 'orderly,' and yet plans and details about this election are still being determined and the website updated.
4. The list of canonical residency for clergy is under development and appears not to have been maintained. A member of the Standing Committee has done a lot of work to clarify and clean things up, but many questions remain unanswered. Priests are appealing to the Bishop for canonical residency who have been refused in the past, and we are just over a month from the election. This process of clearly defining and examining each priest and deacon cannot be done in a matter of months and must be given time and patience to be done correctly.
5. The process of discernment of lay delegates is also under scrutiny and is not clear to all parishes, nor evenly applied. Again, the Standing Committee is sending out eblasts and trying to clean this up now, but it is too little too late.
6. Trust has eroded in the diocese. Previously and long-scheduled opportunities for dialogue and communion among diocesan clergy and laity have been shut down by the Diocesan leadership.
7. Candidates approached for nomination have refused due to the lack of stability of the electoral base and lack of fidelity to rules and procedure.

8. The diocese has now hired one of the candidates, and endorsed said candidate by placing that person on their payroll, and having that person systematically visit parishes, effectively campaigning.

We ask that you reconsider the timing of this election.

May God bless you.

Faithfully,

The Rev. Gee Alexander (Assoc. Priest, St. John's Cathedral)  
Clergy Delegate

The Rev. Wiley Ammons (Rector, Church of the Redeemer, Jacksonville)  
Clergy Delegate

Pam Jordan Anderson (St. John's, Tallahassee)  
Lay Delegate

Paul Arrington (Good Shepherd, Jacksonville)

Tom Bateman (St. John's, Tallahassee)  
Lay Delegate

David Beal (St. Peter's, Fernandina Beach)

David Lee Beal (St. Peter's, Fernandina Beach)

Leigh Coulter Beal (St. Peter's, Fernandina Beach)

Joan Bearden (Holy Trinity, Gainesville)

The Rev. Wendy Billingslea (Chaplain, Christ Church Ponte Vedra)  
Clergy Delegate

Kristen Bryant (Holy Trinity, Gainesville)  
Lay Delegate

Felicia Bullock (St. John's Cathedral)

Susan Callender (Good Shepherd, Jacksonville)

The Very Rev. Kate Moorehead Carroll (Dean, St. John's Cathedral)  
Clergy Delegate

Margaret Cauthon (Holy Trinity, Gainesville)

Dr. Carole Clifford (St. John's Cathedral)  
Lay Delegate

Jenny Cocanougher (Good Shepherd, Jacksonville)

Rosie Connolly (Holy Trinity, Gainesville)  
Lay Delegate

Martha Cox (St. John's Cathedral)

The Rev. Irene Crocker (St. George, Jacksonville)  
Clergy Delegate

Phillip W. Cushman, M.D. (Holy Trinity, Gainesville)

Gwen Willis Dickson (St. Peter's, Fernandina Beach)

Rachel DiSesa (Holy Trinity, Gainesville)

Dee Dugger (Holy Trinity, Gainesville)  
Lay Delegate

Leo Dugger (Holy Trinity, Gainesville)

Cathleen Dunkle (St. John's Cathedral)

The Very Rev. Kurt Dunkle (Retired Dean, General Seminary)  
Clergy Delegate

Peggy Ezell (Good Shepherd, Jacksonville)

Linda Ferrigno (St. John's Cathedral)

Gregory Gafford (Church of the Redeemer)

Kathaleen Gallagher (Holy Trinity, Gainesville)

Denise Watson Gilbreath (Good Shepherd, Jacksonville)

Anne Graham (Jr. Warden, Good Shepherd, Jacksonville)

Lenora Gregory (Church of Our Savior; Diocesan Council; General Convention Delegate)

The Rev. Robert S. Griffiths (Retired Clergy)  
Clergy Delegate

The Rev. Elyse M. Gustafson (Assisting Priest, Good Shepherd, Jacksonville)

Deborah Hardman (Christ Church, Ponte Vedra)  
Lay Delegate

Jack Hardman (Christ Church, Ponte Vedra)

The Rev. George Raymond Henderson, Jr. (Retired Clergy, Diocese of Florida)  
Clergy Delegate

Anthe Hoffman (Holy Trinity, Gainesville)

The Rev. Marsha Evans Holmes (Deacon, Christ Church, Ponte Vedra)  
Clergy Delegate

Carolyn Horter (Holy Trinity, Gainesville)

Brooke S. Kennerly (St. John's, Tallahassee)  
Lay Delegate

The Rev. David C. Killeen  
Clergy Delegate

Patrick Kimball (Vestry, St. John's Cathedral)

The Rev. Allen LaMontagne (Former SubDean, St. John's Cathedral)

Katie LeMaster (Christ Church, Ponte Vedra)

Lloyd Lewis, Sr. (Vestry member, St. John's Cathedral)

The Rev. Christopher S. Martin (Retired Clergy; St. George, Jacksonville)  
Clergy Delegate

Melody Marshall (Holy Trinity, Gainesville)

The Rev. Nancee Martin  
Clergy Delegate

Sandy Martin (St. George, Jacksonville)

Virginia Maurer (Holy Trinity, Gainesville)

Lisa Mckenna (Jr. Warden, St. John's Cathedral)

Rich Mckenna (St. John's Cathedral)

The Rev. Bob Morris (Retired Associate Rector, Christ Church Ponte Vedra)  
Clergy Delegate

Robert T. Mounts (Vestry member, Holy Trinity, Gainesville)

Janet D. Owen (St. John's Cathedral)

The Rev. Ronald M. Owen (Retired Clergy)  
Clergy Delegate

The Rev. Brent Owens (Rector, Good Shepherd, Jacksonville)  
Clergy Delegate

Kathleen Pagan (Holy Trinity, Gainesville)

The Rev. Penny Pfab  
Clergy Delegate

James Pierce (St. Philip's, Jacksonville)  
General Convention Lay Deputy

Ann Pierson (Holy Trinity, Gainesville)  
Lay Delegate

Joe Porter (Good Shepherd, Jacksonville)  
Lay Delegate

Ann Powell (Holy Trinity, Gainesville)

Janeal Quinnell

The Rev. Thomas Reeder, (Rector, Christ Church, Ponte Vedra Beach)  
Clergy Delegate

Jean Reid (Holy Trinity, Gainesville)

Robert Rout (Holy Trinity, Gainesville)

Susan Schantz (Christ Church Ponte Vedra)  
Lay Delegate

Anne E. Seraphine (Holy Trinity, Gainesville)

Art Shults (St. Mary's, Jacksonville)  
Lay Delegate

Heather Stiles (Church of the Mediator)

Paul Van Brunt (Christ Church, Ponte Vedra)

Harvey Ward, Jr. (Holy Trinity, Gainesville)

Courtenay Wilson (Good Shepherd, Jacksonville)  
Lay Delegate

Matthew Wolfe (Good Shepherd, Jacksonville)

The Rev. Joe Woodfin (Rector, St. Peter's Fernandina Beach)  
Clergy Delegate

Shannon Zinn (Holy Trinity, Gainesville)