



WHY THE CONTINUING COMMUNION?

A detailed explanation and timeline for those who wish to know



An Introduction ...

The **Continuing Evangelical Episcopal Communion** is a continuing tradition born out of some internal changes within the Communion of Evangelical Episcopal Churches based in Hutchinson, KS.

Its genesis derives from the decision of the two main Provinces of the CEEC/Kansas – the Province of India and the Province of Reconciliation) – to **continue** along the two-decade path the Communion embraced shortly after its inception – specifically to operate under an overarching organizational Canon Law that applied to everyone.

This is the timeline of events that formed the Continuing Communion.



How Data Will Be Presented

Title — Slide Title (Document, Image, Meeting, etc)

Date — Important Date Here

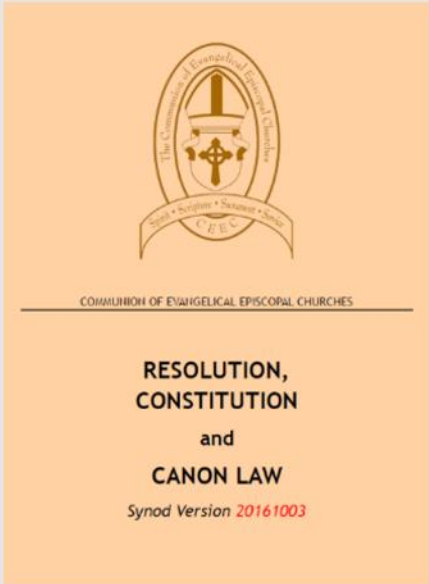
Key Event Info — Bullet points describing the important elements of the document, image, etc to the right.

- First point
- Second point
- Third point

Links — [HYPERKINKS](#) to key documents will also be included. If you **click** a hyperlink, it will open a copy of the document in your Internet browser.

NOTE:
The hyperlink above is a non-functional sample, to demonstrate what a hyperlink will look like.

Document, Images, etc will appear here



Images of documents or related items



Original Provisional Canons Adopted

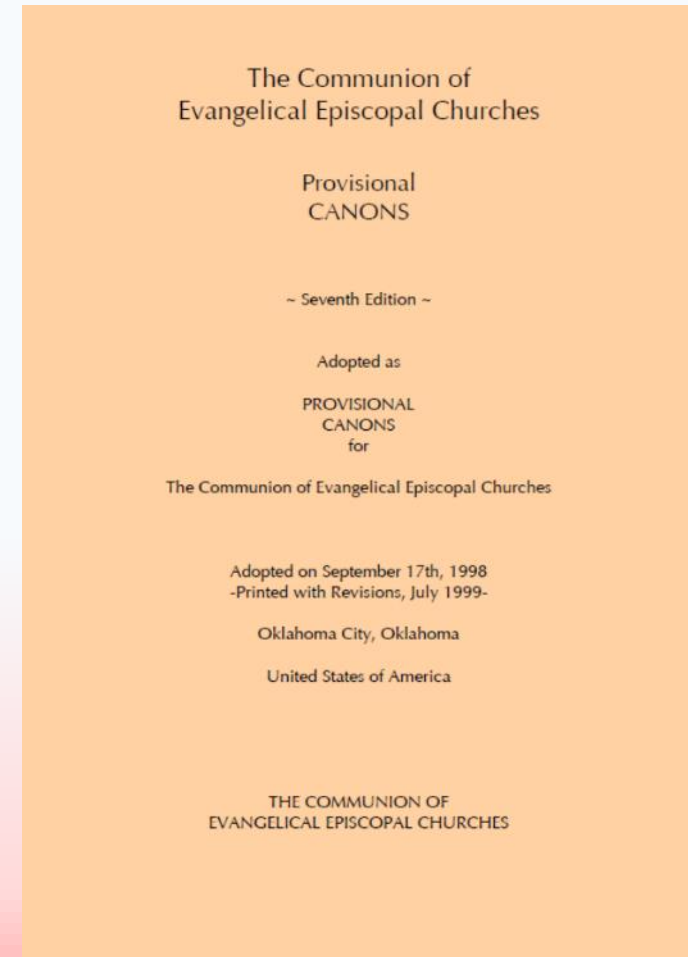
Sept 17, 1998

These original Canons remained as the overarching canonical foundation for the Communion until 2016.

- Change Provision:
“These Canons may be amended by a two-third vote of a special meeting of the International House of Bishops or any regularly scheduled meeting thereof.”
- Between 1998 and 2016, there were a total of seven revisions in these provisional canons

[1998 Version](#)

Provisional Canons of the Communion of Evangelical Episcopal Churches



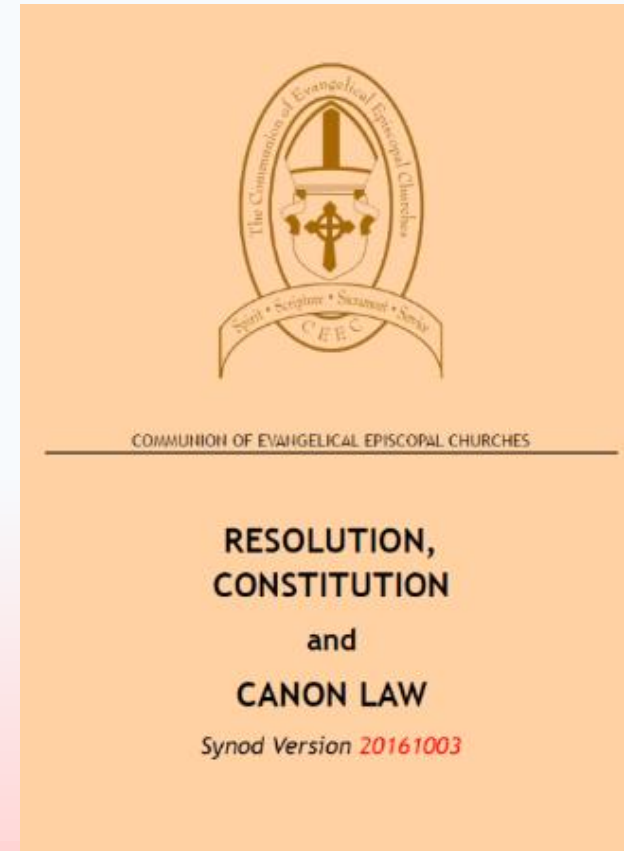
New Provisional Canons Unanimously Adopted

Oct 3, 2016

After 12 months of work by the Commission on Canon Law, an updated version of the Canons was presented in Synod, discussed and unanimously adopted.

- Provisional title to remain for one year, until 2017 synod.
- Two additional members added to Commission on Canon Law
- All jurisdictions to send questions/comments to Commission on Canon Law for compilation and review.

[2016 Synod Version](#) –
CEEC Resolution, Constitution and Canons



Some Key Provisions of the 2016 Canons

Adopted Oct 3, 2016

CANONS: Title VIII, Canon 2.C

Full documented commitment to the Resolution, and the Constitution and Canons of the CEEC by the applying entity and all of it's constituent parts (Congregations, ministries, etc.) and all Clergy is a requirement.

CANONS: Title IX, Canon 6.A.1

The Resolution, Constitution, and Canons of the CEEC are the ruling documents of the Communion and are fully authoritative in all jurisdictions of the CEEC.

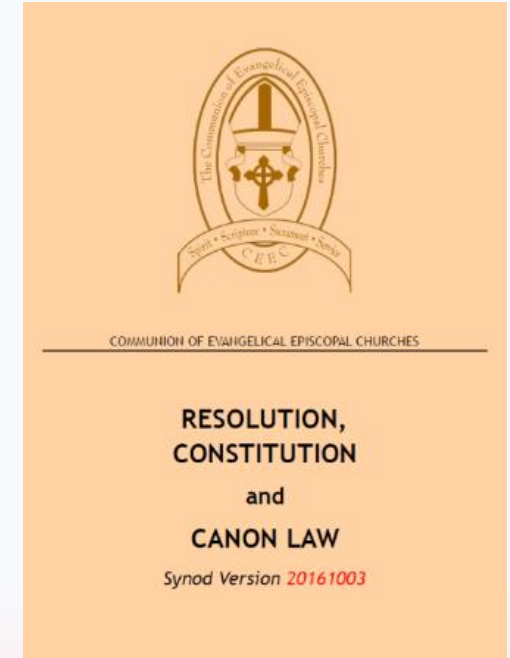
*These ruling documents have **precedence** over all governing documents of all jurisdictions, commissions, and ministries of the Communion: By-Laws/subsidiary Canons, documents of incorporation and registration, policy and procedure manuals, and any and all official, jurisdictional governing documents.*

CANONS: Title X, Canon 1.A

A. Concerning New Canons

No new canon shall be enacted or existing canon amended or repealed without:

- 1. The deliberation and recommendation of the Commission on Canon Law;*
- 2. Presentation of the proposal by the Commission on Canon Law to the International College;*
- 3. The deliberation and determination of the International College.*



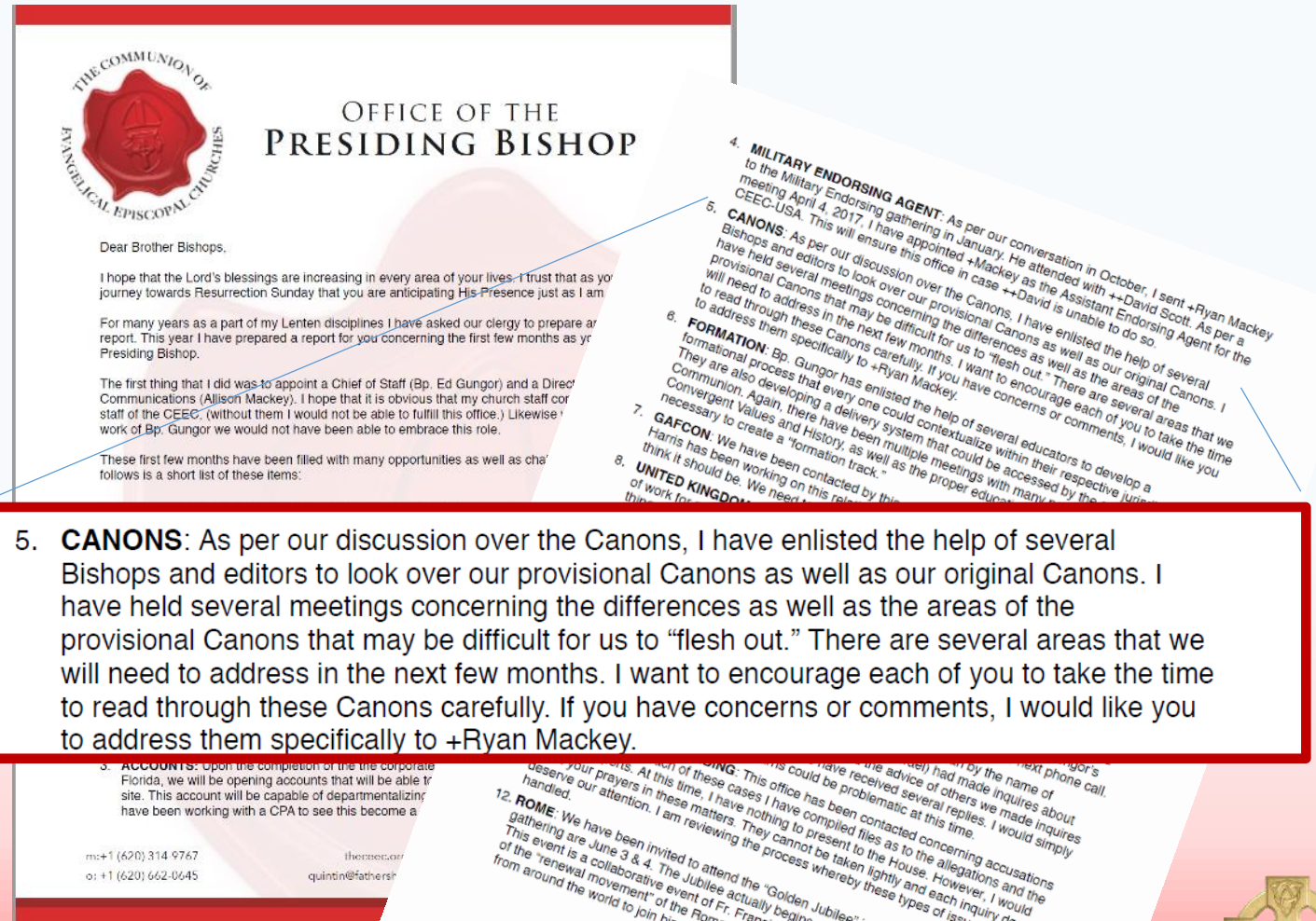
Presiding Bishop Disbands the Commission on Canon Law

April 10, 2017

Despite the fact that the IHOB had set a specific protocol in place to review questions regarding the CEEC 2016 Canons, the Presiding Bishop:

- Took unilateral authority over the entire process, in contravention to the Canons
- Enlisted the help of several Bishops and editors to “look over” the 2016 Provisional Canons as well as the 1998 Provisional Canons
- Circumvented the Commission on Canon Law and directed all questions be addressed to Bishop Ryan Mackey alone.

[Presiding Bishop Moore's undated letter to the House of Bishops sent on April 10, 2017](#)



Province USA Renounces Canons

Oct 23, 2017

Letter from Abp Quintin Moore announced:

- The House of Bishops of the CEEC Province USA has unanimously elected to decline ratifying the 2016 Synod Version of the Canons.
- Signatures of all bishops were provided
- ProvUSA said they had “chosen to function canonically under a revised version of the 1999 Provisional Canons, Seventh Edition” without any indication of what those revisions might be.

[Province USA Canonical Final Report](#)

October 2017 Synod of the CEEC Province USA Canonical Response

In consideration of ratifying and accepting of the Provisional Canons of the Communion of Evangelical Episcopal Churches, Synod Version 20161003, the House of Bishops of the CEEC Province USA has unanimously elected to decline ratifying the Synod Version 20161003.

October 2017 Synod of the CEEC Province USA Canonical Response

In consideration of ratifying and accepting of the Provisional Canons of the Communion of Evangelical Episcopal Churches, Synod Version 20161003, the House of Bishops of the CEEC Province USA has unanimously elected to decline ratifying the Synod Version 20161003.

Here are the reasons:

Whereas International Canons should advocate for best practices within the communion without directly controlling ministry within each respective Province (or new Territory), the Synod Version 20161003 pushes past the principle of subsidiarity by which the most basic authority should rest at the most immediate (or local) level consistent with their solutions.

Whereas International Canons should be only as robust as necessary where compliance is practical and immediate, the Synod Version 20161003 is impractical, is imagined well beyond the current strength of the CEEC Province USA, and, thus, cannot be adhered to and implemented with integrity.

Whereas International Canons should have consistent policies for noncompliance, the Synod Version 20161003 does not accomplish this, thus allowing an arbitrariness concerning which canons to comply with or simply to ignore.

Whereas International Canons should situate the International House of Bishops (IHOB) as a place:
to imagine, plan for and model John 17
to foster cooperation between Provinces
to encourage catholicity and spiritual formation while not controlling missional connections in regions.

the Synod Version 20161003 positions the IHOB as the “supreme council” which “sets the international direction and agenda for the CEEC,” and calls the IHOB the “magisterium,” which minimizes the voices of the rest of the Bishops within the CEEC and while elevating the office of an Archbishop beyond the original vision of the CEEC.

Therefore, it seemed good to us and to the Holy Spirit to refrain from ratifying the Provisional Canons of the Communion of Evangelical Episcopal Churches, Synod Version 20161003 until they are reworked to address the concerns given herein, and we have chosen to function canonically under a revised version of the 1999 Provisional Canons, Seventh Edition until said International revisions are completed, reviewed and ratified by the House of Bishops of the CEEC Province USA.

CEEC

October 23, 2017
Dear Reverend Brothers,

The following document is the result of prayerful deliberations by the House of Bishops of CEEC Province USA concerning the Provisional Canons of the Communion of Evangelical Episcopal Churches, Synod Version 20161003.

Please direct any questions regarding this matter to the Office of the Provincial Bishop for CEEC Province USA.

Respectfully,

The House of Bishops, CEEC Province USA

QUINTIN D. MOORE

MICHAEL WARKE

THOM LONG

DANIEL WILLIAMS

ED GUNGOR

RYAN MACKEY

DENNIS SEAN YOST

PAUL WANYE BOOSHADA

CHARLES ERSKINE




Province of Reconciliation Canonical Affirmations Letter

Nov 11, 2017

In response to Province USA's renunciation of the Canons, Province of Reconciliation sent letter to all CEEC bishops clarifying that:

- "Provisional" title was to be addressed by the existing Commission on Canon Law
- A number of overseas jurisdictions require overarching organizational canons
- The Provisional Canons of 2016 are valid and that the Commission on Canon Law should continue to operate as commissioned at the 2016 Synod.



Province of Reconciliation
Communion of Evangelical Episcopal Churches

Office
902 Spring Valley Road
Altamonte Springs, Florida 32714

Telephone
407.389.0314

e-mail
dds@theccec.org

Skype / ooVoo
davidscott902

Web
<http://www.ccecweb.org>

Archbishop
David D. Scott

November 13, 2017
Dear fellow Bishops

At the end of October, we all received a letter outlining the deliberations of Province USA regarding the current Canons of our Communion. Their letter withdrew their affirmation of those same Canons unanimously adopted as our Communion's Provisional Canon at our 2016 Synod.

While not perfect, the New Provisional Canons, Synod Version 20161003, provide for a greater pathway to future growth and development of our Communion.

It was agreed to in October of 2016, that the "provisional" title was to be addressed by the existing Commission on Canon Law. The Commission was to continue to function and tasked with receiving and comments for consideration, examination, revision and final determination of the Commission on Canon Law was to be received, and presented to the 2017 Synod of the Communion.

To my knowledge nothing was done regarding the Commission's e-mail, received on October 26th of this year, from Province USA withdrawing themselves from the Communion's Provisional Canon, declining to ratify the Synod Version 20161003. This was a unilateral deliberation of the whole International House.

It became important to me as the Provincial Archbishop of the Province of Reconciliation to communicate with all the Bishops of the Province if there was a desire to abandon the Provisional Synod Version 20161003. I was advised by Bishop Tamayo that the Archbishop would suffer great harm should we, as a Communion, abandon the Synod Version 20161003 Canon. The reason being that we would have given us recognition to exist based upon the text of the Provisional Canon.

Therefore to provide for a greater pathway to future growth and development for our Communion we assert, with all our bishops of the Province, that the Provisional Synod Version 20161003 Canon Commission on Canon Law should continue to operate as commissioned at the 2016 Synod as stated above.

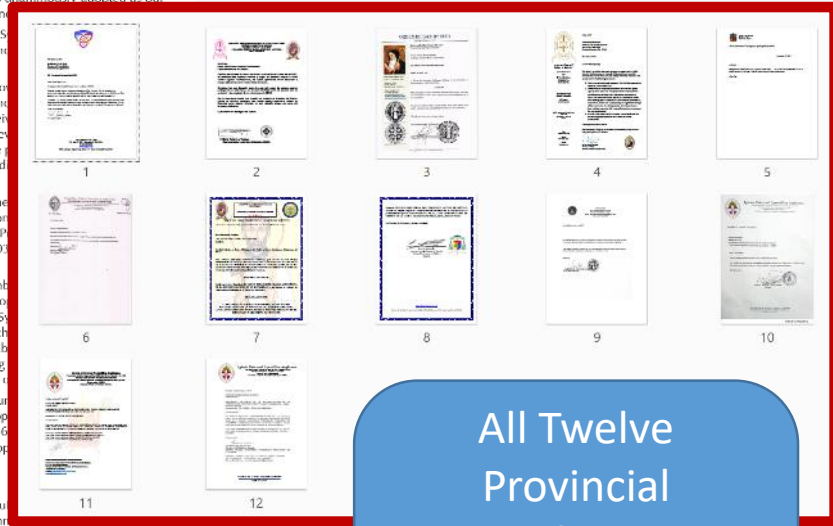

In summation, it is recommended that:

- 1) the provisional authority of the Resolution of the 2016 Synod on Canon Law continue at least until the next annual Synod;
- 2) that the Commission on Canon Law, chaired by Bp. Charles Travis carry out the task assigned by the 2016 Synod;
- 3) that the 2018 Synod receive the report of the Commission on Canon Law and render a final determination.

Respectfully submitted with all the bishops of the Province.

Bishop David Scott
Bishop Mario Tamayo y Tamayo
Bishop Robert Gosselin
Bishop Josiah Pah
Bishop Jose Manuel Gonzalez
Bishop Rosendo Usuga Ifigila
Bishop Fabiano Camelo Nascimento

Bishop Charles Travis
Bishop Misael Carmentales
Bishop Ron Rae
Bishop Jorge Hernán Sanguino García
Bishop Rodolfo Castañeda Bedoya
Bishop Isidoro Rojas Rojas



All Twelve Provincial jurisdictions confirmed the validity of the 2016 Canons




ProvUSA's Decision Is Canonically Challenged

Nov 11, 2017

Two Members of the International House of Bishops (Abp Charles Travis & Abp David Scott) challenged Province USA's move as clearly unconstitutional and uncanonical, asserting:

- The action by the House of Bishops, CEEC, Province USA was out of order
- The House of Bishops of a single province of the Communion cannot overturn the decision of the International College of Provincial Archbishops
- This action of Province USA usurps the authority of the International College

[Response to Province USA abandonment of the CEEC canons](#)



Province of Reconciliation
Communion of Evangelical Episcopal Churches

Office
902 Spring Valley Road
Altamonte Springs, Florida
32714

Telephone
407.389.0314

e-mail
dds@theccec.org

Skype / ooVoo
davidscott902

Web
<http://www.ccecweb.org>

Archbishop
David D. Scott

November 11, 2017

To: The House of Bishops, CEEC, Province USA

The communication from the House of Bishops, CEEC, Province USA concerning the Provisional Constitution and Canons of the CEEC was received with interest and deep concern. The action of the House of Bishops, CEEC, Province USA regarding said Constitution and Canons was, ironically, a violation of Constitutional Order. Also, the rationale given for this action was deeply flawed, betraying a fundamental misunderstanding of the actual documents. Granted, the two documents are lengthy and comprehensive, but have any of the undersigned seriously read and studied them?

The following response intends to detail three areas of serious concern, namely, that the action by the House of Bishops, CEEC, Province USA was out of order, that a directive of the 2016 Synod regarding the Constitution and Canons was not carried out, and that the rationale given for the action under discussion has no basis in fact.

First of all, the action of the House of Bishops, CEEC, Province USA violates Constitutional Order. The House of Bishops of a single province of the Communion cannot overturn the decision of the International College of Provincial Archbishops.

In October, the International College of Provincial Archbishops unanimously adopted the Provisional Constitution and Canons of the CEEC for a period of time. The House of Bishops of a single province of the Communion cannot overturn the decision of the International College of Provincial Archbishops.

This action of the House of Bishops, CEEC, Province USA has no basis in fact.

Second, the action of the House of Bishops, CEEC, Province USA violates Constitutional Order. The House of Bishops of a single province of the Communion cannot overturn the decision of the International College of Provincial Archbishops.

Province USA, herein considered, is null and void.

This canonical issue was to be addressed at the 2018 Synod of the CEEC



Abp Quintin Moore Declares War Against Abp David Scott

Nov 14, 2017

Abp David Scott reported to his Bishops Council that Abp Moore had made a very angry phone call to him and:

- Accused him of breaking protocol
- Declared **war** against Abp Scott
- Threatened to bring charges against Abp Scott in a canonical court

RECOLLECTIONS OF ABP. DAVID SCOTT REGARDING DISCUSSIONS WITH
ABP. QUINTIN MOORE IN OCT & NOV 2017

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24. On 14 November 2017, Bp. Quinton made a very angry and out of control phone call to me. In that call, he angrily stated his opinion that I had broken canonical protocol. He stated that he was going to bring charges against me in a Canonical Court, and that he declared "war" against me. I did my best to remain calm but he was determined to be exaggerated and sometimes out of control. I told him that I would be happy to stand in any court that he would like to call and defend myself. He wanted to know if I was willing to split this Communion apart. He argued that my actions were disruptive to the core of the Communion. He demanded that I send him a complete list of all those to whom I had sent our letter supporting the 2016 Cannons.

[Abp David Scott's Points of Remembrance](#)



Presiding Bishop Agenda for Oct 11 2018 IHOB Call

Oct 10, 2018

Call necessitated because only ProvUSA Bishops were willing to attend 2018 Synod, due to concern for schism.

- Abp Moore assured all archbishops that he did not intent to break communion
- Acknowledged *different perspectives* on the 2016 Canons
- Obfuscates the original ratification of the present Canons in 2016 claiming additional steps necessary for ratification

[MOORE-ARCHBISHOPS Letter of Oct 11, 2018, addressing concerns and giving agenda for call](#)

**THE COMMUNION OF
EVANGELICAL EPISCOPAL CHURCHES**

**OFFICE OF THE
PRESIDING BISHOP**

Emailed 181010

Dear Archbishops,

Grace and Peace in the name of our Savior Christ Jesus our Lord. I pray that you are well and that God's Grace is empowering you to fulfill His calling upon your life. I pray that your families are well and living in the fullness of His overwhelming Love. I pray that you are living in the vision that we were given "... that they also may be one in Us, that the world may believe You sent Me."

The last few years have been filled with great opportunities and great challenges. I believe that each one of us have experienced the joy of accomplishment and have endured moments of hardship. Through both we have received the "grace of His Presence." Throughout this time I have been reminded that we can not allow circumstances to change who we are. Our identity is anchored in Christ and his calling upon us as His Beloved.

I have continually read how Naomi (translated: My Joy) was tempted to change her name to Mara (bitterly sorrowful). Her loss in Moab brought her to a place of deep sorrow, and she was tempted to forget her identity.

It is obvious that each of us have suffered our own personal losses and tragedies, and yet in these moments of weakness He has been and is our strength. I am grateful that in every trial He releases more and more of His Favor in my life and I pray also in yours.

As the time of our Synod approached I was filled with excitement and hope in our coming together. I felt that this time would be a time of clarification and an opportunity to encourage one another in our respective ministries. I was looking forward to seeing all of you and hearing about how God is working in your lives.

I was saddened when I realized that several of you would not be able to be with us this year. I truly hope you know that you are in our hearts and prayers constantly. We have labored over how to proceed with our gathering and how to enter into the discussions that are before us.

I have been asked on behalf of the USA House of Bishops to clarify and assure the International House of Archbishops that we have not, nor will we ever, break communion or leave the Communion of Evangelical Episcopal Churches. We are deeply committed to the calling of the "unity of the body of Christ." We sincerely believe that we are in communion with each of you and long to see all of our relationships deepened and grow ever stronger in the Lord. We respect and honor each of you and the contributions and sacrifices that all have made.

mo: 1 (620) 314-9767
o: 1 (620) 662-0645

theceec.org
quintin@leadershouse.net

1505 East 20th Ave
Hutchinson, KS 67502 USA

We are so aware of and sympathetic to the different perspectives and narratives that each of us have concerning the last couple of years. I personally want to convey my apologies for any confusion or pain that I may have created during this season. It has never been nor will it ever be my desire to cause anyone harm.

Again I have labored over how to convene and facilitate the conversations that we are faced with this year. I have spoken with most of you personally and you have expressed your willingness to join in a Zoom call on Thursday Oct. 11, 2018 at 1:30pm central standard time. Because of recent situations, I have asked all those who currently are or have been Archbishops in the CEEC to be present in this call.

I thought it might be helpful to provide an agenda of the items that need our attention.

First, I thought we should consider the ratification or rejection of the provisional Canons. In 2016, we accepted the provisional canons, noting that changes needed to be made before ratification. These changes were to be completed before the 2017 Synod where ratification would take place. Because of scheduling conflicts, the 2017 International Synod did not convene and thus the Canons were never fully ratified by the International House. Since the USA Provincial House did conduct normal business sessions in 2017, we looked intently at the "provisional canons" and incorporated as much as possible within our canons and yet realized that we could not move any further until the CEEC International House addressed the changes that were needed within the document. I am aware that there has been disagreement and confusion but my sincere prayer is that we can find some common ground. I have been encouraged to trust that the Lord will help us all transcend and rise above any and all disagreements.

Second, in early 2017 my Chief of Staff contacted legal representatives to ensure that the State Charters and corporation papers were up to date. We have worked diligently to see this through. I need to give a report of this status.

Third, I would like to give an update on the process of the CEEC Website; where it has come from, where it is now, and where I think we should move forward. I would welcome any input that you have.

Fourth, I would like to schedule the Synod for 2019 as well as three (3) Zoom calls that can be held throughout the year of 2019 so that we can make the appropriate scheduling and accommodations well in advance. This will allow all of us to have four occasions to communicate together.

I greatly appreciate the work, the sacrifice, the willingness of each of you to be on the call on Thursday, October 11.

I love you. I love this Communion. And I love that fact that we are yoked together as brothers in The Faith to move forward in the call of the Lord that is on each of our lives. Please know that I am in constant prayer for all of you, and I thank you for your prayers for me.

May God bless us and grant us His Wisdom.

Archbishop Quintin Moore



Presiding Bishop Introduces “Instruments of Unity” Ver 1

Oct 12, 2018

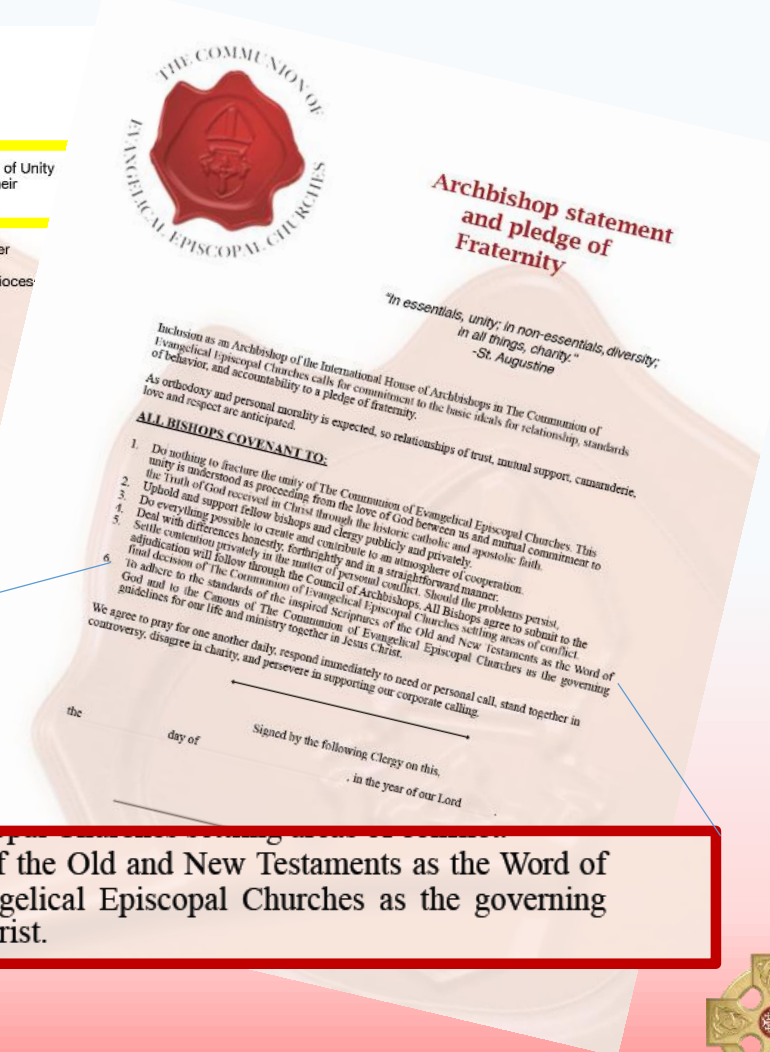
After the conference call of Oct 11, 2018, the Presiding Bishop introduces **IOU v1**, which makes reference to CEEC canons, promising to adhere to:

- The Old and New Testaments as the Word of God and to the Canons of The Communion of Evangelical Episcopal Churches as the governing guidelines for our life and ministry together in Jesus Christ.
- But also instructs each Province or Order to produce their own canons

CEEC Provincial Canonical Template

Each Province or Order should produce their Canons in the context of The Instruments of Unity while making the specific Canonical requirements that concerns or is appropriate for their Province or Order.

- I. **Structure** – Describe the organization of the province, diocese, congregation, order, and/or other work(s). Discuss how the province, diocese, congregation, order, and/or other work(s) is related to the CEEC. Discuss the governance structure of the province, diocese, congregation, order, and/or other work(s).
- II. **Organization and Administration** – The members and ministers of the Province (qualifications, requirements, recommendations, duties, reaffirmation of vows).
- III. **Worship** – The ways and means of corporate worship. This can include rites, approved texts, procedures.
- IV. **Records** – Financial (Tithing, Contributions, Support), Minutes
- V. **Correction and Grievance** – The process of discipline, correction, grievance, appeal, and/or restoration with province, diocese, congregation, order, and/or other work(s).
- VI. **Of Amendments** – Process of amending the canons
- VII. **Miscellaneous** – Any other area that might need to be addressed in the particular Province



6. To adhere to the standards of the inspired Scriptures of the Old and New Testaments as the Word of God and to the Canons of The Communion of Evangelical Episcopal Churches as the governing guidelines for our life and ministry together in Jesus Christ.



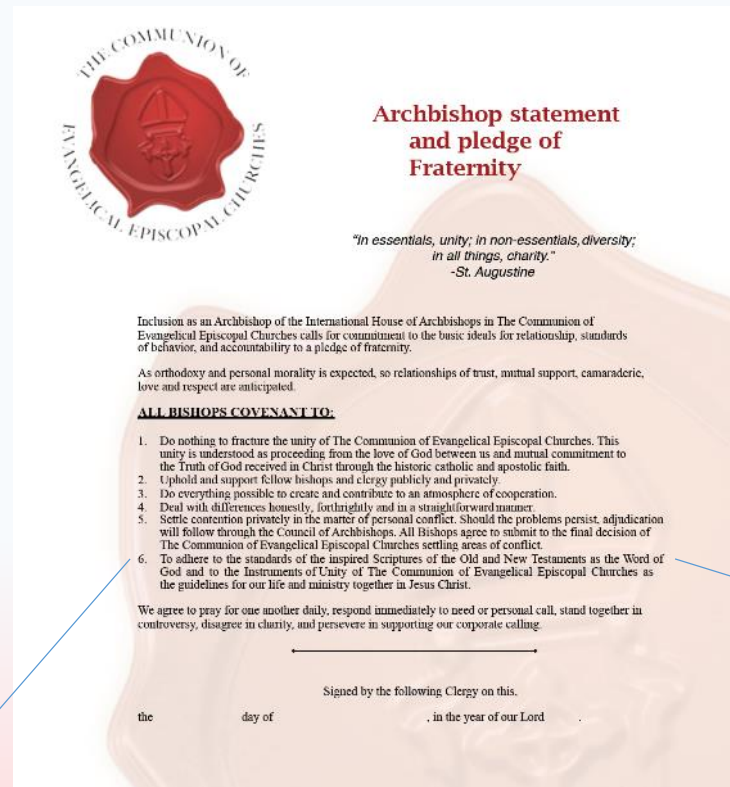
Presiding Bishop Introduces “Instruments of Unity” Ver 2

Oct 16, 2019 Synod

IOU v2 makes NO reference to CEEC canons, promising now to adhere to:

- The Old and New Testaments as the Word of God and to the **Instruments of Unity of the Communion of Evangelical Episcopal Churches** as the governing guidelines for our life and ministry together in Jesus Christ.
- NO NOTICE OF THE TEXTUAL CHANGE WAS PROVIDED, and Abp Moore insisted that the details of the initial synod meeting where the new IOU was to be signed were “secret” and refused to provide copies in advance.
- Introduced in the middle a private Archbishops Eucharist with no ability to review before being requested to sign the IOU in the middle of the service.

[Abp Moore’s Instruments of Unity from 2019 Synod \(taken from CEEC.ORG www site\)](http://www.ceeconline.org)



As a result of this misuse of the Eucharist and duplicity he perceived, Abp Travis left the Synod

6. To adhere to the standards of the inspired Scriptures of the Old and New Testaments as the Word of God and to the Instruments of Unity of The Communion of Evangelical Episcopal Churches as the guidelines for our life and ministry together in Jesus Christ.



Abp Travis Meets PRT, Ask Questions Regarding the IOU

Oct 23, 2019

Abp Moore sent a Pastoral Response Team to meet with Abp Travis as a result of his abrupt departure from the 2019 Synod in Kansas.

- PRT insisted on a written apology from Abp Travis for offending the Bishops
- Asked if he would sign the IOU
- PRT was given a document with critical questions to be answered so that Abp Travis could refer the request to his Provincial Bishops Council

[Abp Travis – Letter of Apology](#)
[Abps Travis & Gosselin – IOU Questions](#)



Province Of
RECONCILIATION

Commission on
WORLD MISSIONS

COMMUNION OF
EVANGELICAL
EPISCOPAL
CHURCHES

The Most Reverend
Charles T. Travis

Provincial Archbishop

The Most Reverend
Robert J. Gosselin

Bishop Coadjutor

5353 Arlington Expy
Floor 2
Jacksonville FL
32211

Email:
info@ceec.church

Phone:
904-613-8469

23 October 2019

Abp Quintin Moore (via Abp Daniel Zapoula, Abp Russ McClanahan and Bp Sean Yost)

Prior to making a decision regarding when/whether to sign a version of the "Instruments of Unity", we find it necessary to know the answers to the following questions. Your written reply will be most appreciated.

1. Council of Archbishops:

- 1.1. Is the CEEC still led by the Council of Archbishops?
(Formerly known as the International House of Bishops.)
- 1.2. If so, what are the recognized qualifications for a person to be considered a member of the Council of Archbishops?
- 1.3. If so, what authority and responsibilities does the Council of Archbishops have, and where are these defined?
- 1.4. If there is no Council of Archbishops, is there a governing body beyond the President, Vice President, Secretary and Treasurer of the Kansas corporation?

2. Governing Body

Further to the issue of governance by a body other than the Council of Archbishops:

- 2.1. Which of the several Kansas corporations is considered to be the governing body for the CEEC?
- 2.2. By what authority was this corporation selected?
- 2.3. What is the role of the President, Vice President, Secretary and Treasurer of the Kansas corporation vis-à-vis governance of the CEEC?
- 2.4. How is that body chosen?
- 2.5. What authority, if any, do they have
 - 2.5.1. Over Provinces?
 - 2.5.2. Over other jurisdictions?
 - 2.5.3. Specifically, do they have the authority to depose? If so, is there any structure in place delineating and delimiting that process?
- 2.6. In what areas do the Provinces have autonomy?
- 2.7. Are there going to be any bylaws governing this entity. If so, how and by who will they be proposed and accepted? If not, who decides the rules and determines changes to the rules?
- 2.8. What are the responsibilities of jurisdictions to this body? How are they established, effected, or modified?

3. Canons

- 3.1. From your perspective, is there any version of the Canons that currently has universal applicability to all jurisdictions in the Communion?
- 3.2. If so, what version do you currently recognize?
- 3.3. If so, by what process was this version selected?
- 3.4. If the 2016 version of the Provisional Constitution, Resolutions and Canons of the Communion of Evangelical Episcopal Churches as ratified in Synod has been replaced, would you please identify the process and persons by which this was effected?

Upon receipt of your replies to these questions, the Province of Reconciliation will make a decision with respect to the IOU.

Blessings,


Abp Charles Travis, Provincial Archbishop
PROVINCE OF RECONCILIATION


Abp Robert Gosselin, Archbishop Coadjutor
PROVINCE OF RECONCILIATION

With no references to organizational structure or authority in the IOU, these were critical questions for the Provincial House of Bishops



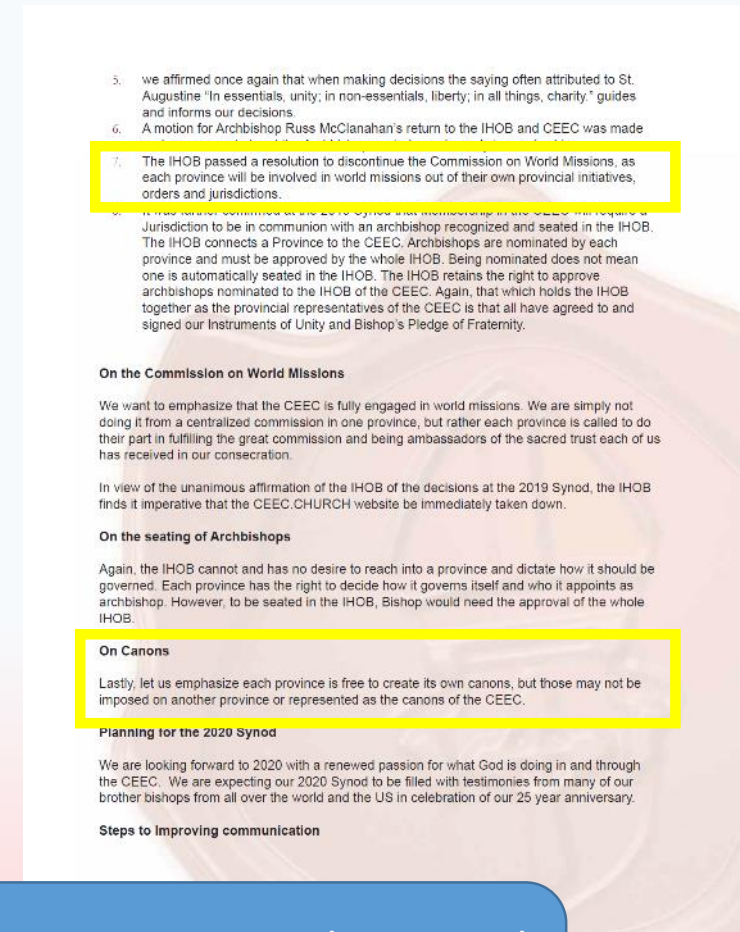
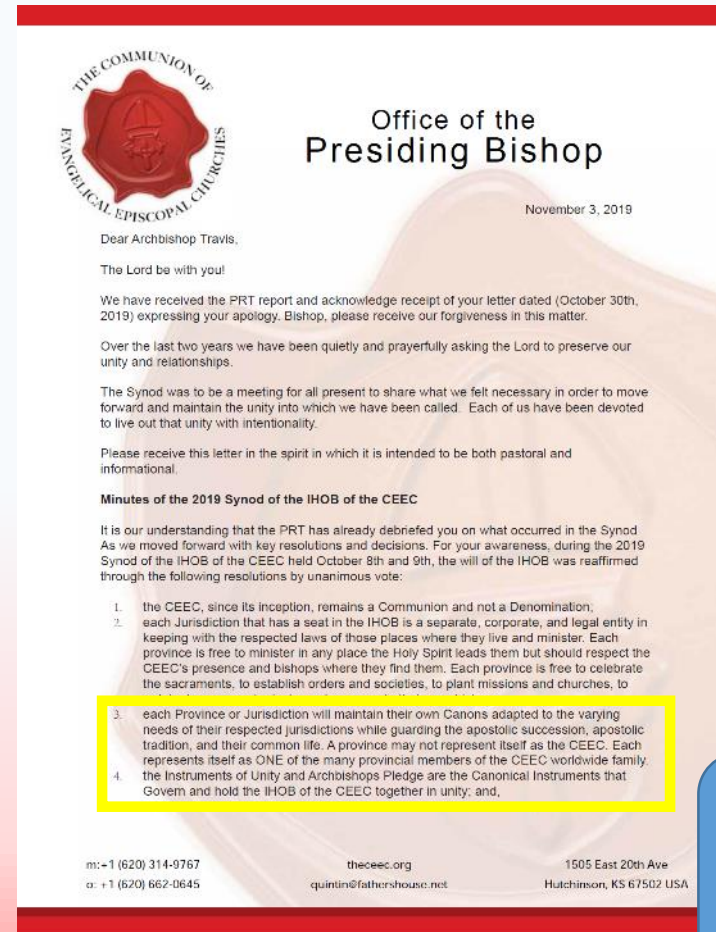
Presiding Bishop Responds with Synod Minutes, No Answers

Nov 3, 2019

PB acknowledges Abp Travis' apology letter, shares 2019 Synod minutes, but **does not reply to questions that were asked**

- Affirms that each jurisdiction that has a seat in the IHOB is a separate, corporate, and legal entity and **maintains their own canons**, which cannot be imposed on others
- Asserts that the IOU and Archbishops Pledge are the “canonical instruments” that govern and hold the IHOB of the CEEC together
- Established control of which duly seated Provincial Archbishops would be seated on the International House. Subject to their approval, but no criteria or basis given.
- Dissoved the Commission on World Mission

[PB Letter to Abp Travis on Nov 3, 2019](#)



IHOB unanimously stepped away from being a canonical communion




Abp Travis Asks IHOB to Respond & Clarify

Nov 5, 2019

Abpt Travis reasserts the questions on the IOU, because *“one must know to what one is agreeing BEFORE committing to it”*.

- “Please correct me if I am misreading the contents of the minutes”
- “It is my intention here to ‘Deal with differences honestly, forthrightly and in a straightforward manner.’” (as IOU says)

[Abp Travis' letter to Abp Moore and the IHOB](#)



5 November 2019

The Most Rev'd Quintin Moore
The Father's House
1505 E 20th Avenue
Hutchinson, KS 67502

Dear Archbishop Moore,

I have received your letter of 3 November 2019, and am offering this response.

You mentioned in the first paragraph related to the Synod minutes that it was your understanding that the PRT had already debriefed me on what occurred in the Synod; however, this was not the case. The PRT did not share the details of the Synod. They explained to me that their goal was to seek my willingness to apologize and ask forgiveness for my leaving the Synod, and to encourage me to sign the instruments of Unity (IOU). I immediately agreed to apologize and ask for forgiveness for any offense I have caused. Though I asked **repeated** questions about the new structure of the CEEC, no one on the PRT had any clear understanding of what had been announced. Therefore, since one must know to what one is agreeing BEFORE committing to it, I delivered to each of the PRT members a copy of questions I sent regarding that issue. (A copy of which is appended to the end of this letter.)

I have been able to extract some information from the minutes of the Synod regarding the new structure. Please correct me if I am misreading the contents of the minutes in my following remarks. It is my intention here to "Deal with differences honestly, forthrightly and in a straightforward manner."

MINUTES PAR 1.
Am I to understand that since the CEEC no longer has Canons, each Jurisdiction can have their own? Does that mean if a jurisdiction signs the IOU and their canons allow for same sex marriage, etc. it's permissible in that jurisdiction, since the IOU does not address that issue?

MINUTES PAR 2.
I understand that the CEEC is now a federation of autonomous entities, and that they are allowed operate totally autonomously from one another. Is that understanding correct?

MINUTES PAR 3.
Is this intended to be a restriction against identifying WITH the CEEC? For example, is the Province of Reconciliation still allowed to identify itself as a province of the CEEC?

Province Of RECONCILIATION
Commission on WORLD MISSIONS
COMMUNION OF EPISCOPAL CHURCHES

The Most Reverend **Charles T. Travis**
Provincial Archbishop

The Most Reverend **Robert J. Gosselin**
Bishop Coadjutor

PHYSICAL ADDRESS:
5353 Arlington Espy, Floor 2
Jacksonville FL 32211

MAILING ADDRESS:
PO BOX 351148
Jacksonville FL 32235-1148

Email:
info@ceec.church

Phone:
904-613-8469

MINUTES PAR 4.
I do not believe the IOU can be a "Canonical instrument" since they contain no Canons providing governance over the multiple separate jurisdictions. Can you please explain?

MINUTES PAR 5.
Totally agree.

MINUTES PAR 6.
A positive step, and one which the Province of Reconciliation had already taken.


MINUTES PAR 7.
It is difficult to understand why a communion would benefit from each jurisdiction operating a separate world missions program. However, the POR will continue its missionary outreach on its own.

MINUTES PAR 8.
This seems to be in complete contradiction to the rule established in MINUTES PAR 2. It removes the authority of a Province to select an appoint its own Provincial Archbishop, and provides no qualifying criteria by which the "whole IHOB" will or will not "approve" its lawfully selected Provincial Archbishop. All authority is placed in the hands of a few without any definition of roles, responsibility and accountability. It is an utterly top-down magisterium.

In addition to the original questions I submitted to the IHOB via the PRT, the elements you have written in your letter have given rise to five additional questions:

1. Who are the corporate officers of the OK CEEC corp?
2. Are they appointed or elected? By whom?
3. Are those corporate officers the final arbiters of all CEEC corp matters?
4. By what process, by what body, and for what term is the Presiding Bishop elected? From where does he derive his authority, since there is no provision
5. Is each province responsible for its own Chaplaincy Endorsements?

I assure you that, once I have received the answers to the questions I provided with the PRT and have included in this letter, I will consult with my Bishops Council regarding your directive that each Bishop agree to and sign the IOU.

Blessings,


Abp Charles Travis, Provincial Archbishop
PROVINCE OF RECONCILIATION

cc:
Abp Robert Gosselin, Provincial Coadjutor
Original PRT members
IHOB



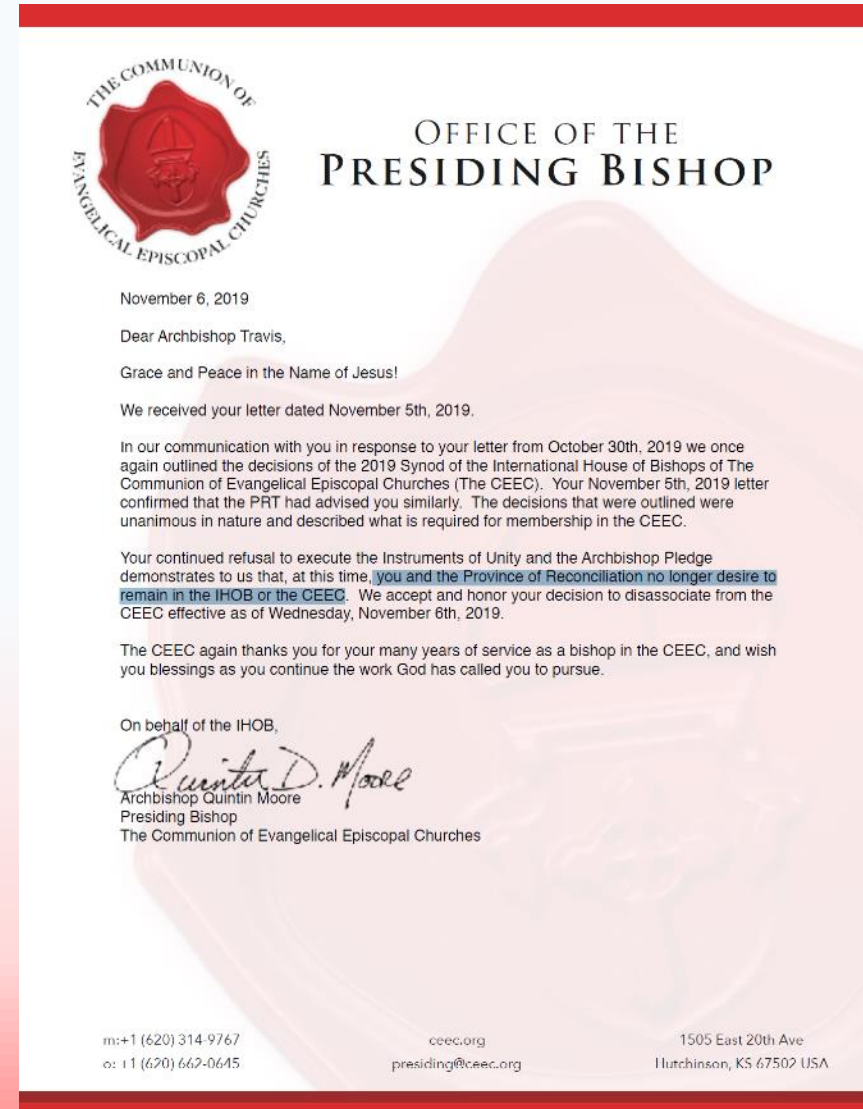
Presiding Bishop Dismisses Province of Reconciliation


Nov 6, 2019

Though Abp Travis never refused to sign the IOU, and was asking for information that would allow him to sign the IOU:

- PB alleges “continued refusal” to sign IOU
- PB states this supposed refusal demonstrates that “you and the Province of Reconciliation no longer desire to remain in the IHOB or the CEEC”

[Letter of Dismissal from PB to Abp Travis](#)



 OFFICE OF THE
PRESIDING BISHOP

November 6, 2019

Dear Archbishop Travis,

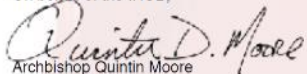
Grace and Peace in the Name of Jesus!

We received your letter dated November 5th, 2019.

In our communication with you in response to your letter from October 30th, 2019 we once again outlined the decisions of the 2019 Synod of the International House of Bishops of The Communion of Evangelical Episcopal Churches (The CEEC). Your November 5th, 2019 letter confirmed that the PRT had advised you similarly. The decisions that were outlined were unanimous in nature and described what is required for membership in the CEEC.

Your continued refusal to execute the Instruments of Unity and the Archbishop Pledge demonstrates to us that, at this time, you and the Province of Reconciliation no longer desire to remain in the IHOB or the CEEC. We accept and honor your decision to disassociate from the CEEC effective as of Wednesday, November 6th, 2019.

The CEEC again thanks you for your many years of service as a bishop in the CEEC, and wish you blessings as you continue the work God has called you to pursue.

On behalf of the IHOB,

Archbishop Quintin Moore
Presiding Bishop
The Communion of Evangelical Episcopal Churches

m: +1 (620) 314-9767
o: +1 (620) 662-0645

ceec.org
presiding@ceec.org

1505 East 20th Ave
Hutchinson, KS 67502 USA



Abp Travis Responds to Dismissal

Nov 8, 2019

Bullet points describing the important elements of the document, image, etc to the right.

- Never refused, never resigned; only asked questions about structure for clarity
- Asserts critical role of canons
- Announces Province of Reconciliation's intent to **continue**, along with Province of India and whoever will
- Offers CEEC/KS **any level of communion** they will accept

[Abp Travis' Response to CEEC's Dismissal](#)



Province Of
RECONCILIATION
Commission on
WORLD MISSIONS
**CONTINUING
EVANGELICAL
EPISCOPAL
COMMUNION**

The Most Reverend
Charles T. Travis
Provincial Archbishop

The Most Reverend
Robert J. Gosselin
Bishop Coadjutor

PHYSICAL ADDRESS:
11152 Oak Ridge Dr S
Jacksonville FL 32225

MAILING ADDRESS:
PO BOX 351148
Jacksonville FL 32235-1148

Email:
info@ceec.church

Phone:
904-613-8469

8 November 2019

The Most Rev'd Quintin Moore, Presiding Bishop
THE COMMUNION OF EVANGELICAL EPISCOPAL CHURCHES
1505 E 20th Avenue
Hutchinson, KS 67502

Dear Archbishop Moore,

I am in receipt of your letter of 8 November 2019. I am both surprised and dismayed by your dismissal of Reconciliation from the CEEC. We will answer the questions we pose to you in an attempt to understand the reasons for your decision. We are re-establishing. Moreover, your actions affect all for all involved as they consider their jurisdictions.

It has never been our desire to introduce any schism, division or dissension among our sisters in the current CEEC, and we will continue our effort to keep yourselves united together" and to do our best to maintain the means of the bond of peace." We are committed to RECONCILIATION. Our name is not to be a practice.

Both the Province of Reconciliation and the Province of India are convinced by the Lord that to abandon the Canons that were adopted in 2016 would be to introduce major issues into our jurisdictions. Moreover, we have grave concerns with the lack of structure and protection that the *Instruments of Unity* (IOU) the Communion has promulgated will afford to both of our provinces. A concern, I might add, that has been exacerbated by your staunch refusal to reply to our questions of structure and leadership.

I do wish to offer some personal observations before proposing a solution on behalf of the Provinces of India and Reconciliation that we know to have been effective at re-establishing and maintaining

The Most Rev'd Quintin Moore
8 November, 2019
Page Four

To summarize, we **have** not, **did** not and **will** not break the unity of the Spirit, for surely one cannot do that simply by asking honest questions for clarification of our roles and responsibilities in an attempt to "deal with differences honestly, forthrightly and in a straightforward manner," as anticipated by the IOU. We have changed nothing but the name by which we are called, not even the Canons adopted and endorsed by our several jurisdictions.

We desire a continued relationship **even without any specific agreements** (if that be necessary) that would preserve the witness of all of our past years of service together without besmirching the Name of Jesus Christ. I implore you to consider **as a minimum** an agreement of Partnership between us, as that would neither infringe on your IOU in any manner nor even require a reciprocity of ministry and Holy Orders; but only suggests compatibility of mission, common cause, and the pursuit of unified effort toward a common goal.

Blessings,


Abp Charles Travis, Provincial Archbishop
PROVINCE OF RECONCILIATION





WHY THE CONTINUING COMMUNION?

*For more information, please email us at
info@CEEC.church*

