

INTO ALL THE WORLD: A HISTORY OF REFORMED EPISCOPAL FOREIGN MISSIONS

FOUNDATION

At the foundation of the Reformed Episcopal Church in 1873 the leadership of the fledgling church focused on issues as The Declaration of Principles, The Articles of Religion, the nature of the episcopacy, liturgy, and church polity. The young church responded to the Lord's Great Commission initially by endorsing the foreign missionary efforts of an interdenominational group already established by women of the church. Women, especially wealthy women, of this era became involved in religious and social causes. For example, schools for children with disabilities, the deaconess movement in the cities in England and later in the United States, and missionary societies were founded during this time by women. In 1877 the Reverend Mason Gallagher offered a resolution "That the work of the Woman's Union Missionary Society (WUMS), in which our honored and beloved sister, Miss Harriet Brittan has been a prominent and successful laborer, is commended to the hearty and liberal support of this church." He also urged the "ladies of our communion the formation in their parishes, as far as practicable, of 'Mission Bands'". These resolutions were adopted.

The Woman's Union Missionary Society was founded in 1861 in New York City. Several prominent women from the new Reformed Episcopal Church were involved in its mission to "send out and maintain women as Bible readers and teachers, and to raise up native female laborers in foreign lands." In 1863, Miss Brittan went to Calcutta, India under this group and she continued to be supported by a number of Reformed Episcopal women after their churches withdrew from the Protestant Episcopal Church.

In 1885 a Foreign Missionary Committee was proposed by the General Council. This committee made its first report in 1887 in which it endorsed the work in Cawnpore, India headed by Miss Sarah F. Gardner, a missionary of the Women's Union Missionary Society. The Presiding Bishop, Nicholson, cautioned that the "infant" church should not commit to sending a set sum to any foreign missionary society but pay only what is raised in the churches and report the amount given in the State of the Church report. During these early years, the Foreign Mission Committee and the Woman's Union Missionary Society of the Reformed Episcopal Church (WUMS) functioned as parallel organizations with both groups submitting reports to the General Council. In 1889 the name of the Foreign Missionary Committee was changed to the Committee of Foreign Missions "with power to act, consisting of ten

members, to be appointed by the Presiding Bishop, after consultation with the Women's Foreign Missionary Society of this Church."

It wasn't until the General Council of 1891 that the newly empowered Committee of Foreign Missions proposed any projects not initiated and run by the WUMS. In their report to the Thirteenth General Council, the committee reported they had considered joining with the Countess of Huntingdon's Society for the Spread of the Gospel (a British missionary society) work in Sierra Leone. The committee decided against joining in with that work although they made a donation of \$500. The committee explored the idea of establishing a mission station in Alaska and went so far as to build a station on St. Lawrence Island in that territory. At this same General Council, a missionary supported by the WUMS, **Elizabeth Bacon**, was introduced at a missions meeting held during this council by the WUMS of the Reformed Episcopal Church. Mrs. Elizabeth Mercy Bacon went to India, on her own, and purchased a property in Lalitpur to establish a mission. Under the auspices of the WUMS, she established an orphanage and trained "Bible women" to evangelize women in the Lalitpur area. This was the beginning of a work that would expand to include medical, educational, and evangelistic efforts.

At the Fourteenth General Council, the Committee of Foreign Missions reported they had abandoned the Alaska mission and had instead selected Lalitpur India as "our" mission field and accepted the offer of Mrs. Elizabeth Bacon to lead the work in 1891. Around the same time, the Women's Foreign Mission Society of the Reformed Episcopal Church (WFMS) was organized and that organization was charged with "the care and management of the mission, with the understanding that they report from time to time to your Board." In 1892 **Mrs. Hedrick**, recommended by the WUMS, was appointed to assist Mrs. Bacon and in 1893 **Miss Eberle**, another nominee by the WUMS, was sent to India. In 1893 the Committee sold the school house they had built on St. Lawrence Island to purchase a home for Mrs. Hedrick in Banda, near Lalitpur, where she established a library. Mrs. Hedrick had to leave India due to lack of funding and the library was transferred to Lalitpur. Also, during this triennium, the committee considered assisting a work in Newfoundland, endorsed by Bishop Campbell of Canada, and appropriated some funds to explore the idea. The work was never started as suitable persons to staff the mission were not found. The Fourteenth General Council decided to discontinue the Committee of Foreign Missions and stated, "All Foreign Missionary work done in the name of the Reformed Episcopal Church shall be under the direct control of the Board of Foreign Missions (BFM) of said church." Members of the WFMS were included in those appointed to the Board and the WFMS no

longer made separate reports to the General Council. Rather, the WFMS served as an auxiliary to the BFM.

INDIA ALONE

From 1893 until post World War II, the sole foreign missionary effort of the Reformed Episcopal Church was India. By 1900, the Sixteenth General Council, the BFM reported that the work in Lalitpur had been in trouble. In 1898 they had considered turning the entire work over to another denomination or the American Board of Commissioners for Foreign Missions. At the point of following through on taking such steps, a seminarian, **David T. Van Horn** volunteered himself as a missionary for India. Bishop Nicholson said, "This is of the Holy Ghost. I came to vote for the disbanding of the work. I had letters to read on the transference of it to other hands. God certainly means that we shall not do what we purported doing." Mr. Van Horn's offer was accepted and the needed funds were raised. He was ordained in 1899 and he and his wife immediately left to join Mrs. Bacon in India. The work continued with the addition of **Miss Lizzie Graydon** of Christ Church in Ontario, Canada (funded by Atonement Church in Philadelphia, Pennsylvania) and **Miss Martha Bartley** from and funded by Emmanuel Church also in Philadelphia. The Reverend Hoffman purchased a property in Bansi, near Lalitpur which was named the Mrs. H.S. Hoffman Mission. With the Reverend Van Horn's help the work in India expanded to include Sunday Schools and relief work as well as evangelistic tours of surrounding villages despite the challenges of plague and famine.

Shortly after the 1900 Council, Christ Memorial Church pledged to pay the salary of the **Rev. Charles Cook, MD** as a medical missionary to Lalitpur where Mrs. Bacon wanted to establish a hospital. Before the Rev. Dr. Cook arrived in India, Mrs. Bacon died of Typhoid. Rev. Van Horn was appointed Superintendent of the mission at Lalitpur with Miss Bartley in charge of the orphanage. It was decided that Dr. Cook would relocate to Lucknow, India to establish a medical missionary work. Mrs. Harriet S. Benson, of Christ Memorial Church in Philadelphia, funded the initial support for Dr. Cook and the establishment of a hospital in Lucknow.

In 1903 Bishop Hoffman made a visit to India. From his own funds he reimbursed Rev. Van Horn the \$500 he had borrowed to feed the orphans the mission cared for in Lalitpur during the famine. His positive report of the orphanages and vocational schools for the orphans at Lalitpur and the development of the hospital at Lucknow greatly increased giving to the support of the India missions. Special offerings, publicized by The Episcopal Recorder, helped the missions support people through the

plague and famine years that afflicted India. Miss Margaret Bartley was stricken with the plague and had to return to the United States to recover. She, unlike Mrs. Bacon, recovered and was able to return to India. The property at Banda was sold and the proceeds used to renovate the bungalow on the mission compound in Lalitpur for the Van Horns and to help support Mrs. Hedrick in retirement.

By 1909 the church building purchased previously by Mrs. Bacon began to be used to hold worship services. The Van Horns tried to develop settlements for orphans who had grown to adulthood and for new converts. Both groups faced persecution for their faith by Hindus and Moslems, the predominant religions in northern India. These settlements were short-lived but a growing number of former orphans and other converts became faithful workers in the mission staffing the orphanages, the schools, the Sunday Schools and the evangelistic work. In Lucknow, evangelistic as well as medical work was undertaken by Dr. Cook, along with native workers, but converts were turned over to churches already established in Lucknow for discipleship. By the Twentieth General Council in 1912, the North India Mission of the Presbyterian Church came alongside the Van Horns, and native workers, who were carrying on the mission at Lalitpur during tough times. The number of orphans cared for and children taught in the day schools was reduced due to the ongoing plague although village evangelism and Sunday schools carried on. In Lucknow, Dr. Cook added Bible women to evangelize the patients who came to the hospital and built the "Dean Memorial Gospel Hall" in order to hold worship services for patients who wouldn't go to a church. He also opened an infectious disease isolation ward in the hospital, much needed because of the ongoing plague.

In 1914 the Rev. David T. Van Horn died of small pox. The work in India was carried on by a Presbyterian missionary supervised by the North India Presbyterian Mission until a new man, recommended by the Presbyterian Board of Foreign Missions, **Mr. Hastings**, was called to go to India by the BFM. He was ordained a Reformed Episcopal minister and he and his wife were sent to Lalitpur in 1915. Mrs. Van Horn remained in India to orient the new missionaries. By 1915 the first day school for girls was opened in Lalitpur, and four mission stations within a twenty-mile radius of Lalitpur were manned by native workers.

Leslie L. Lease, a recruit from the Presbyterian Board of Foreign Missions, joined the mission staff in 1915. Mrs. Hastings began the Bible work with women program, called Zenana. By 1921, under the leadership of Hastings and Lease, the orphanage was limited to housing girls. Day schools for both girls and boys increased, Twelve Sunday Schools, using the International Sunday School lessons, were established and the Zenana, carried on by native "Bible Women" and village evangelistic efforts

continued. In Lucknow many surgeries were performed, notably for the removal of cataracts, and the hospital focused on care for people afflicted with tuberculosis and other respiratory diseases.

At the 1924 General Council a detailed description of the India missions was presented. Mrs. Hastings supervised the orphanage and Zenana. As women typically did not attend the Sunday Schools and evangelistic meetings, the Zenana program met this need by sending native Bible women, two by two, into the homes of women to present the Gospel. Under the supervision of Hastings and Lease, supported by native workers, there were eight Sunday Schools, six government approved day schools in and around Lalitpur and extensive evangelistic work. Hastings and Lease divided the surrounding area into two districts and each winter conducted evangelistic tours with “magic lantern” shows and musical instruments in the villages. These events drew large numbers of people to hear the Gospel. Meanwhile, the medical mission, still under the supervision of Dr. Cook, was beginning to struggle due to competition from Muslim and Hindu groups and decreased financial support. The report to the next General Council, in 1927, reflected little change with the exception of the addition of **Miss Jane Parker** to aid the orphanage work.

By 1930 the Rev. Dr. Charles R. Cook had retired and returned to the United States. The work at Lucknow was closed. In Lalitpur the orphanage, educational and evangelistic works continued. Increasingly, the work was carried out by “graduates” of the orphanage, day schools and other converts. Interestingly, a number of these “graduates” were named after prominent Reformed Episcopalians and some were given opportunity for advanced training. For example, James Crozier was sent to a seminary in Bareilly and Henry Bacon to medical school. During the triennium ending in 1930, Calvary Church was built on the mission property in Lalitpur. Rev. and Mrs. Lease retired from their work in India.

In 1933 it was reported to the Council that a medical dispensary was opened in the old boys’ school building on mission property. The property at Lucknow was sold and the money was to be used to build a hospital in Lalitpur. In the Fall of 1933 **Dr. Carrie Hearn** went to Lalitpur to begin a full-fledged medical mission. She was a graduate of Trinity College (now Duke University), obtained her medical doctorate at London University and completed a surgical course at Graduate Hospital, the hospital of the University of Pennsylvania. By 1936 the Harriet Benson Memorial Hospital was completed, native nurses and a laboratory worker recruited and serving the people of the Lalitpur area. The Hastings, along with Miss Parker and native workers carried on with the orphanage, day schools, Sunday Schools, Zenana and evangelistic work. The nurses in the hospital and teachers in the day schools were largely graduates of the orphanage and day schools.

Increasingly, nationalism in India affected the day schools. By 1939 students of religious institutions were unable to obtain government scholarships and the day schools could no longer receive government grants. The day schools, somewhat diminished, continued but the medical mission work flourished. The hospital provided women's medical services, eye surgeries, and general medical services to women, girls and boys to age 14. Sunday School and evangelism continued. At the 1939 Council, the 50th Anniversary of the Women's Foreign Mission Society was celebrated and two mission candidates were announced, **Albert Fifer and Miss Anna Foyle**.

The Reverend H.G. Hastings and Mrs. Hastings retired and left India in 1942. In 1940 Rev. Albert M. Fifer, a graduate of Reformed Episcopal Seminary, went to India. After graduating from nursing school in 1941 Miss Foyle married the Reverend Fifer upon arrival in India. Rev. Fifer became the Superintendent of the India mission with Dr. Hearn leading the medical work. When the United States entered into World War II, and the Japanese were threatening India, the Fifers and Dr. Hearn left India. The hospital was left in the care of Dr. Ninan, a native physician. Temporary supervision of the work, carried on by native workers, was lent by the Canadian Presbyterian Board of Foreign Missions. At some time during the war, the orphanage was closed although the day school and hospital on the mission compound continued. In 1945 **Bartholomew and Catherine James** offered themselves as candidates for India. They made the perilous journey, despite the threat of German submarines, from the United States to Portugal and from there, around Africa to India. The same year, Joseph Watson, a student at Reformed Episcopal Seminary, offered to go to India when he graduated in 1946.

THE GREATEST GENERATION MISSIONARIES

Despite the horrors of World War II, a positive outcome of the war was an explosion of interest in spreading the Gospel to all areas of the world. Many parachurch mission societies were formed post war and several Reformed Episcopalians joined the movement. In India, the Rev. James became the Superintendent of the Lalitpur mission. He was joined by **Joseph Watson and his wife Ethelyn** in 1946. Two years later, in 1948, **Miss Virginia Flue**, a nurse, left for India. In 1949 **Dr. Elizabeth Thurrott** came to head up the medical work.

In addition to reinforcements arriving in India, others offered themselves as candidates for foreign missions in other areas of the world. The **Reverend William Beatty, his wife Dorothy and Miss Betty Wilson**, a nursing student, proposed a mission to the Sudan in Africa. A mission, established originally in Anglo-Egyptian Sudan by the Churchmen's Missionary Society of the Church of England,

needed help to maintain this work. The Beattys and Miss Wilson arrived in the Sudan in 1949. The Beattys to work in the boys' school and Miss Wilson the girls' school. In the early 1950's the Women's Auxiliary of the BFM raised funds to build a dormitory for the girls' school. In 1952 **Daniel and Jean Olsen** were accepted to join the work in the Sudan. The Olsens were sent out jointly by Africa Inland Mission and the Reformed Episcopal Board of Foreign Missions. They were the first of many who would serve under the supervision of two boards. A new field opened up in 1952 when **Lillian Brodish** was accepted as a missionary by the European Evangelistic Crusade in Germany. In 1953 she and her husband, **Herman**, began their youth work in Germany.

Meanwhile, there was trouble in India. In 1944, the Reverend Joseph Watson sent a letter of resignation to the Board because he and Miss Flue had become uncomfortable with the management style of B.A. James. A member of the BFM, Dr. Edwin Bustard, went to India to investigate and he became concerned about a lack of reporting, some financial mismanagement and personnel difficulties under the superintendency of the Rev. James. When the Rev. and Mrs. James returned to the United States for furlough, the BFM voted to not return them to India. At the General Council of 1951 there was a great deal of discussion, pro and con, about this decision. The Rev. James decided to resign rather than to be the center of controversy. Despite these issues, the work in India continued. The Watsons remained in Lalitpur with the Rev. Watson as Superintendent. In 1952 Miss Flue left the hospital to conduct clinics in the villages. **Miss Janice Peterson** went to Lalitpur in 1953 as a missionary nurse.

The 35th General Council report (1957) featured both positive and negative events in foreign missions. **Phyllis Spahr**, under the South Africa General Mission and the BFM, went to South Africa in 1957. The **Rev. Robert Booth and his wife Jean** were preparing to go to the Sudan to join the Beattys, Olsens and Miss Wilson. In 1955 there was an uprising in the Sudan during which the women and children were evacuated for a time. William Beatty was injured during the conflict and returned to the United States. His injury resulted in a life-long weakness in one arm. In India, Janice Peterson and Dr. Elizabeth Thurrott resigned in 1954. It had been proposed at the 34th Council of the New York and Philadelphia Synod to consecrate Joseph Watson a Missionary Bishop, but the General Committee chose not to follow through for reasons that were not clear. In 1956 Calvary Church was organized as a Reformed Episcopal Church and Lucas Hackett was called to be its pastor and he was ordained a Deacon by a Free Church of England bishop, D.A. Thompson. The church was not recognized at that time. The Rev. Watson also completed a translation of the Book of Common Prayer into Hindi but it was not recognized. The Women's Auxiliary funded a jeep and a truck for India and a boys' school in the Sudan.

In 1960, **Georgiana Beckwith**, a nurse, joined the Lalitpur mission staff. After some legal wrangling, the ownership of the Bansi property by the Lalitpur mission was reestablished. The Booths (1958) had arrived in the Sudan to join the Beattys, Betty Wilson and the Olsens, who were all now under the joint supervision of Africa Inland Mission and the BFM. The Beattys suffered the tragic death of their 23-month-old son Richard in 1958. Phyllis Spahr, who was training nurses, moved from the supervision of the South Africa General Mission to the N. Rhodesia Mission due to political changes in the region. The Brodishes continued their youth work in Germany. The Board of Foreign Missions established pension plans for missionaries in 1960 following the lead of the independent mission boards.

Another change, prompted by the Board's partnership with the independent mission boards, reported to the 37th General Council in 1963, was the recognition of spouses as missionaries. Ethelyn Watson, Jean Booth, Jean Olsen, Dorothy Beatty and Herman Brodish were granted full status as "missionary" although they had been serving as such for years. During this triennium the Brodishes and Miss Spahr engaged in their mission work in Germany and Rhodesia respectively without incident. In the Sudan, the major focus of Reformed Episcopal missions in Africa, our missionaries had to leave because of governmental restrictions. The Booths and the Beattys relocated to Uganda, and the Olsens and Betty Wilson went to the Congo. The Women of the Church helped the situation by dedicating the Women's Day offering to missionary transportation. Although Miss Beckwith was able to help staff the hospital in Lalitpur, the hospital lacked a physician. The mission tried to send Susan Lall, daughter of a native worker, to medical school to prepare her to fill the position but that plan did not work out. Alfred Cox had been accepted as a missionary physician candidate for India but he was still in medical school. Mabel Lall became headmistress of the day school in Lalitpur but Lucas Hackett resigned from Calvary RE Church to pursue further studies. **Joseph and Mrs. Caron** applied to be missionaries to New Guinea under the Unevangelized Fields Mission and the BFM but, by the time of the council, they had not been accepted by the independent board. All the personnel changes led Bishop Howard D. Higgins to comment that a full-time secretary was needed for the BFM.

Probably due to previous management issues in Lalitpur, a Field Council was formed in India. Their minutes had to be submitted to the BFM for approval before actions were taken. Despite this micro-managing, the work in India continued. The Rev. Joseph Watson was Superintendent with Mabel Lall Headmistress of the day school. Child education work was now limited to the school on the mission compound as the mission was losing pupils to government schools. Mrs. Watson distributed literature

and assisted her husband in evangelism. Miss Flue continued to conduct village clinics and Mrs. Beckwith supervised the hospital medical work. Dr. Cox had not been able to go to India as a physician by the 1966 Council. Calvary Church was again pastored by Lucas Hackett. By 1966 many changes had occurred in Africa. There was revolutionary violence in the Congo in 1964. The Olsens moved to Kenya where Daniel became the business manager of Rift Valley Academy and Jean taught music. Elizabeth Wilson also had to leave the Congo but by the 1966 General Council she had not been reassigned. The Beattys were now at a Bible School in Kenya doing evangelism. The Booths were still in Uganda working with the Boys' Brigade. The Carons, who had been missionary candidates, had been unable to obtain visas and withdrew their candidacy. In 1963 Bishop Higgins proposed the construction of missionary furlough homes on the grounds of the Four Brooks Bible Conference in Pipersville, Pennsylvania. In 1964 two homes were dedicated with one being named the Bishop Robert Livingstone Randolph Memorial Cottage. Both homes were furnished and equipped by The Women of the Church.

The Norrish Report, commissioned by the RE Board of Foreign Missions, was presented to the 39th General Council. This report examined the viability of the mission in India. Since the death of Nehru, there had been an increase in nationalism in India and a decrease in respect for mission works which were viewed as colonialism. This report, prepared by the Rev. Alan Norrish of Bible and Medical Missions Fellowship, recommended uniting their agency, the BFM and the Women's Union Missionary Society efforts in India to operate hospitals jointly, sharing personnel and other resources, with emphasis on recruiting native medical personnel. The report indicated that it would soon be impossible to obtain visas for American physicians to work in India. In fact, **Dr. and Mrs. Richard Feeck** had applied to the BFM to meet the need of a physician for the Lalitpur hospital but their visa application was denied. The government would not recognize his Osteopathic medical degree. **Dr. Alfred Cox and his wife Jerri** were still waiting to go to India at that time. The report also recommended having the properties held in trust by the Evangelical Trust Association of Northern India (ETANI) or Medical Administrative Services to avoid having properties confiscated by the government. By the time of this council in 1970, no actions had been taken by the BFM. In 1970 the India mission staff consisted of the Watsons, Virginia Flue and Georgiana Beckwith aided by native workers.

In Africa, William Beatty continued to serve in Kenya and suffered the death of his wife, Dorothy, in 1969. Betty Wilson, now relocated in the Congo, supervised a school that taught domestic skills to women. The Booths continued their work in Uganda and the Olsens their mission in Kenya. Phyllis Spahr continued as director of nurses' education in Zambia. New to the Africa missions were Dr.

and Mrs. Richard Feeck who, in 1968, began medical missionary service in Tanzania. The **Rev. Thomas Wilson**, who had been a missionary to Muslims in Morocco, Africa for 16 years, applied to be accepted by the BFM. He **and his wife Fern** were accepted and began to serve in a Radio-correspondence ministry based in Marseilles, France under joint supervision of the BFM and North Africa Mission.

THE BABY BOOMER MISSIONARIES

The 1973 General Council report of the BFM indicated there was still trouble in India. The Rev. Joseph Watson resigned to answer a call to serve St. Luke's RE Church in Murray Hill, New Jersey as Rector. The Rev. Lucas Hackett resigned as Rector of Calvary Church in Lalitpur to teach at a seminary. As the two nurses, Virginia Flue and Georgiana Beckwith had been left as the only Americans in Lalitpur, various lay people travelled to India to be company for one woman as the other returned to the United States for furlough. Dr. and Mrs. Alfred Cox, unable to obtain visas, resigned as missionary candidates leaving the hospital still without a doctor. To address this crisis, the BFM adopted most of the recommendations of the Norrish Report. The hospital was put under the supervision and direction of Emmanuel Hospital Association, a native Christian organization. The Field Council was directed to create "a committee of nationals to continue the work of Reformed Episcopal Missions in India for a period of five years." The BFM would continue to financially support the work. The two women missionaries were given the option to stay or return to the United States. The BFM also began to research legacies given for the India work to see if they could be redirected to other mission works and to draw up an instrument of trust with ETANI to protect the properties in India. The mission works in Africa continued as before with the exception of the Feecks. Dr. Feeck requested a three year leave of absence from the work in Tanzania to do a residency in Ophthalmology. Miss Phyllis Spahr married William Beatty and relocated to Kisumu Kenya to work with him there. **William and Diane Jerdan** became candidates, under joint supervision of the BFM and Global Outreach, to France and arrived there in 1972. The ministries of the Wilsons in France and the Brodishes in Germany continued with the Brodishes now under the umbrella of Global Outreach.

By 1976 the BFM had turned the hospital over to be administrated by the Emmanuel Hospital Association and Dr. and Mrs. Buchan who were both physicians committed themselves to work in the hospital. Both Virginia Flue and Georgiana Beckwith continued to work in Lalitpur. William and Phyllis Beatty left Africa for William to serve as the S.E. United States representative for the Africa Inland Mission. The Olsens, Booths and Betty Wilson continued to serve in Africa as before although the Feecks decided to stay in the United States and resigned as missionaries. In Europe, the Jerdans and

Wilson continued to serve in France. Herman and Lillian Brodish began to focus their efforts to reach young people through a camping ministry. The Brodishes' older daughter, **Grace Meyer**, was received as a missionary to engage in youth evangelism in Germany **along with her husband Gerhard**. The Meyers were also under Global Outreach. A new field for the Reformed Episcopal Church opened up in Brazil when **Miss Judy King**, a graduate of Reformed Episcopal Seminary, was received as a missionary under the BFM and Wycliffe Bible Translators.

Although Virginia Flue and Georgiana Beckwith continued to serve in Lalitpur, India, the work there became largely indigenous by 1979. Dr. Thirumalai had become the superintendent of the mission. The properties in India had been transferred to ETANI. The day school was doing well under the supervision of Mabel Lall. Village evangelism work and the public health program continued with success. Calvary Church was struggling. The BFM committed funds to improve the Harriet Benson Memorial Hospital which was highly regarded in the Lalitpur area. The Olsens continued to serve in Kenya. Daniel Olsen was then the financial comptroller for the international office of Africa Inland Mission while Jean continued to help in the office and teach piano. Robert and Jean Booth were on furlough and their return to Uganda was doubtless due to political unrest. Also due to local problems, Betty Wilson had to close her school in Zaire in 1976 and returned home where she began working with the Haven of Hope, the women's branch of the Atlantic City Rescue Mission in New Jersey. William Beatty continued to work for Africa Inland Mission in the southeastern region of the United States. The Brodishes rented the Knull Camp located north of Frankfort, Germany, from the government. They undertook extensive renovations of the property assisted by two short-term missionaries from the church in the United States: Nancy Ellinger and Mark Specht. The Meyers, who were in the United States on furlough at the time of this Council, planned to return to Germany and work with the Brodishes at the Knull. The younger **Brodish daughter, Susan**, was accepted by Global Outreach and the BFM as a missionary. She planned to establish a Christian Kindergarten in Germany. The Jerdans ministered in France where Bill pastored a small church in Massy and Diane conducted women's' Bible studies. Also in France, the Wilsons continued their radio ministry to the Arabic-speaking world. Judy King, along with her Scottish partner Cathy Abedour, was making progress in learning Apurina with the goal of translating the New Testament into that language. The BFM formed a committee to explore the possibilities of a wider mission presence in Brazil.

The report of the BFM to the 43rd General Council reflected medical and financial challenges to many of the missionaries. Inflation, a weakened dollar and falling support from individuals and churches

raised financial concerns. To increase support for missionaries, the BFM set up a deputation committee to assist missionaries on furlough to speak to congregations and a video was prepared to acquaint congregants with the missionaries and their ministries. William Beatty, Virginia Flue, Georgiana Beckwith, and a worker on the Knull project underwent surgeries and others, Diane Jerdan, Herman and Lillian Brodish, Susan Brodish and Judy King, were ill for a time. Thankfully all recovered and were able to resume their ministries. The Booths did not return to Africa in 1978 and their support was redirected to the Olsens. The Rev. Booth was called to be the Rector of Trinity RE Church in Philadelphia. The Olsens reported that they were considering a change in ministry. In India, the renovations to the hospital were completed, the roof to the bungalow replaced and an autoclave purchased. Betty Wilson was able to go to Zaire to work with the wives of seminarians. Progress was being made on the development of the Knull camp and the Christian kindergarten was established in Germany. The works in France, the United States and Brazil continued to progress.

In 1963 Bishop Howard Higgins observed that the BFM needed a general secretary to help the board support the missionaries. Twenty years later, in 1983, the BFM employed the Rev. Robert Booth as General Secretary. "His duties include update correspondence with our missionaries, details concerning furlough and deputation engagement, keeping our churches informed, planning Missionary Conventions, arranging for the missionary calendars each year, etc." Due to continuing support short-falls, the BFM found it necessary to inform all concerned that, other than the India station missionaries, RE missionaries were not salaried and only the monies received by the BFM from supporters designated for specific missionaries would be passed on to the independent mission boards to be used toward salaries. The independent mission boards had been determining salaries and the BFM did not have adequate funds to meet those salary requirements. Despite these financial struggles, the works continued to progress. Miss Judy King, with a loan from First Church New York and the BFM, was able to purchase a home in Manaus. Gifts from RE churches enabled her to also purchase a word processor that greatly helped her translation work. Judy King had completed the Gospel of Mark in Apurina and was working on the Book of Acts. The **Rev. Loren Thomas**, a part-time professor at Reformed Episcopal Seminary, was received as a missionary under the BFM and the National Association of Evangelicals as he was working with international students attending universities in Philadelphia. **Dr. and Mrs. David Morton (Rebecca)** from Atonement Church in Philadelphia, became candidates for medical mission in Africa under Africa Inland Mission. Virginia Flue and Georgiana Beckwith urged the BFM to make plans for their future retirement from India. The Rev. Dr. Milton Fischer travelled to India to assess the needs of the Lalitpur mission, school and hospital. He found that the school was self-supporting, the hospital

about 80% self-funded under the Emmanuel Hospital Association but the mission was 100% dependent on funding from the United States. William and Diane Jerdan in France continued their ministry with the Evangelical Reformed Church. Thomas and Fern Wilson continued their outreach to the Arab world through the Radio School of the Bible. The Herman Brodish and the Meyers were in the United States raising funds to complete the renovation of the largest structure at the Knull campsite. Susan Brodish reported that the kindergarten was growing. In 1981 Dan Olsen became the project manager for the Africa Inland Church in Kenya. Jean Olsen had successful surgery on a growth on her arm. Betty Wilson, after a brief stint at Rethi Academy, returned to her work in Zaire. In addition to updates on the full-time missionaries, the report noted that Miss Melody McIntyre spent a sabbatical year in Ghana, Africa under Wycliffe Bible Translators to work in their Educational Research Center supporting home-schooling missionaries.

The report to the 45th General Council indicated that the BFM adopted a new policy statement on which work began the previous triennium. A Women's Day project replaced the roofs of both missionary cottages and the REAPERS held "showers" to replace needed items in the homes. After these improvements, one building was named the Elizabeth M. Bacon Memorial House. During this triennium several of the "Greatest Generation" missionaries left the mission field. In 1985 Georgiana Beckwith retired from service in India followed by Virginia Flue in 1986. Thomas and Fern Wilson returned to the United States to retire after more than 30 years ministering to Muslims. After 32 years of service in Africa, Dan and Jean Olsen nationalized their work and retired. Betty Wilson, who had returned to Africa in 1985 to continue her work, had to return to the United States for cancer treatment in 1987.

The "Baby Boomer" missionaries, and a few "Greatest Generation" folks carried on the work. The missions of Herman and Lillian Brodish, Gerhard and Grace Meyer and Susan Brodish continued as before in Germany. In France, William Jerdan served on the planning committee for a Billy Graham Crusade and Diane published a book Miraculous Healing and Resurrections. They moved from Massy to a suburb of Marseille. In Brazil, Judy King and her partner Cathie Abedour, completed the translation of all four Gospels and the Book of Acts into Apurina. In 1986 the board terminated the missionary status of Loren Thomas as he was no longer engaged in work with international students.

New missionaries answered the call to serve. In 1986 **Oommen Samuel**, a Christian native of India, was ordained to the diaconate and was preparing himself to move his wife, Mary, and children to Lalitpur. In 1984 Dr. David Morton and his wife Rebecca and children moved to England to attend the

Liverpool School of Tropical Medicine. The following year they left for Africa where David was engaged in work with a Community Health Program and became Superintendent of a hospital in Uganda. In 1985 **Charles and Caren Prah** were accepted as missionaries by the BFM and Global Outreach. In 1986 they left for Germany to attend language school in preparation for working at the Knull Camp.

TRANSITIONS

At the end of the 20th Century foreign missions in general turned away from the “colonial model” of sending missionaries from one country to another to establish mission stations. The emphasis became to “come alongside” indigenous churches and leaders in their efforts to spread the Gospel of Jesus Christ. The BFM took some steps to adopt this relatively new approach to missional endeavors. Contacts were initiated by Liberians going to seminary in the United States to the board to consider working with the church in Liberia. Another contact was made by churches in New Zealand. The board was also interested in trying to more closely follow the New Testament model of church planting under the leadership of bishops. In 1990 a proposed constitutions and canons amendment was sent to the General Committee to establish a Missionary Jurisdiction for overseas and to elect a missionary bishop. Efforts were made to stir up more interest in missions among the RE churches beyond the NY and Philadelphia Synod. Bulletin inserts, The Resound, were sent out quarterly to all churches, including new works out West. Annually, missionary prayer calendars were distributed. A “Foreign Missions Coordinator” for the CAC Synod was funded by the BFM. To stir up interest in young people, a “Young People’s Mission Fair” was held and a scholarship fund to assist young people who wished to attend Urbana or go on a short term mission trip was established. In 1989, short term mission teams policies and procedures and a training manual were developed and a team of ten young people and adults went to support Judy King in Brazil by helping to build an airstrip and fellowshiping with the Apurina Indians in the rainforest of Brazil. While these new efforts were being made, more traditional missional activity continued. The Rev. Oommen Samuel went to India in 1987 to head the mission and to pastor Calvary RE Church. His wife, Mary, joined him in 1988 and was very active in the ministry. Although she was a registered nurse, she was unable to work in the hospital due to government restrictions. The Rev. William Jerdan and his wife, Diane, continued their work in France. Herman Brodish was the Field Secretary for Global Outreach in Germany and his wife, Lillian, served in women’s ministry. Grace and Gerhard Meyer were very involved in the camping and refugee programs. Gerhard Meyer spend some time in the United States attending RE Seminary. With the reunification of Germany, the Knull Camp had become a refugee center as well as a Christian camp, widening the scope of

evangelism to former East Germans. The Prahls returned to the United States from Germany and resigned as missionaries. Susan Brodish continued with the kindergarten and needed to raise additional funds to hire an assistant as required by German law. Dr. and Mrs. David Morton continued in medical work in Kulava, Uganda. The Rev. William Beatty retired as SE Representative for Africa Inland Mission. Miss Judy King continued in her translation and literacy work with the Apurina Indians in Brazil. New to the BFM were **Gregory and Helena Wright**. Greg served in the home office of Arab World Ministries as Computer Systems Manager. Finally, Miss Betty Wilson died in May of 1989.

For the first time a foreign missionary bishop made a report to the General Council in 1993. Robert H. Booth was consecrated Missionary Bishop of the Special Jurisdiction for World Outreach of the Reformed Episcopal Church in 1991. In that capacity, acting with the Standing Committee of the new jurisdiction, he received Calvary Church in Lalitpur, India into the Special Jurisdiction in 1993 and ordained Oommen Samuel to the Presbyterate. He also dedicated an addition to the day school on the mission compound. In 1991 he travelled to Liberia, along with Bishop Sanco K. Rembert of the CAC Synod and the Rev. Jeffrey Hubler where he ordained three men to the office of Deacon and performed baptisms and confirmations. The Rev. Chester Matadi was named Coordinator of **the RE Churches in Liberia**. Despite a civil war in Liberia, Bishop Booth also received eight Liberian churches into the Reformed Episcopal Church and officially registered them with the Liberian government. He continued to fulfill his responsibilities as General Secretary of the BFM in addition to his Episcopal duties.

During this triennium the Lalitpur Mission celebrated its 100th Anniversary. The Rev. Oommen Samuel was mission Superintendent and Rector of Calvary Church, the day school was prospering under the leadership of Mrs. Lall and the hospital was functioning well under the Doctors Bachan. An additional indigenous physician, Ashok Chako, headed up the community health program. In Germany, Susan Brodish opened a new Kindergarten facility. Herman and Lillian Brodish and the Meyers continued with the camp ministry at the Knull. In addition, the Rev. Gerhard Meyer established a **Reformed Episcopal Church in Germany**. Two short-term mission teams were sent to the Knull to participate in German-American camp programs. The Jerdans in France, Dr. and Mrs. Morton in Uganda, Judy King in Brazil and the Wrights in the United States continued on with their missions during this triennium. The Rev. William Beatty died in 1993. The BFM also presented a detailed report prepared by the Long-Range Planning Committee laying out the vision for each of the Reformed Episcopal missions. For India the goals included further development of the Bansi compound, the consecration of a Bishop for India, to send short-term specialized medical personnel to expand and improve the services provided by the

hospital, and to increase financial support for all the Lalitpur works. For Germany goals were set to engage in church planting, to establish a seminary, to send a missionary couple from the United States to assist the German efforts and to consecrate a bishop for Germany. For Brazil goals were set to prepare for Judy King's eventual retirement, to encourage an indigenous Apurina church and to send a missionary couple to Brazil to work with the Apurina in establishing a church. The vision for Africa included the building up of the churches in Liberia and working with the Anglican Bishop in the area where the Mortons were serving, possibly in the area of theological education.

By 1996 some of the vision set at the previous General Council had been realized. A missionary couple, **the Rev. Mark and Lynn Rudolph**, were preparing to go to Germany to work with the Reformed Episcopal Church being planted there. A Reformed Episcopal Mission was incorporated in Germany to pave the way for future development of a church there. Necessary Reformed Episcopal literature was being translated into German and an Assistant Missionary Bishop for Germany was proposed. The Rev. Oommen Samuel had been recommended for consecration as Assistant Missionary Bishop to India. Mrs. Mabel Lall retired as Headmistress of the day school and Oommen Samuel was serving as temporary Headmaster of the school in addition to Mission Superintendent and Rector of Calvary RE Church. The hospital continued under the direction of the Doctors Bachan although Lydia Bachan retired during this triennium. The Bansi property in India had been greatly improved and an Indian evangelist installed there. Additional financial support for the India Mission was needed. In Liberia the eight churches struggled because of ongoing civil unrest and economic hardship. Bishop Booth was able to travel to Liberia to ordain additional clergy despite the challenges. In Brazil, Judy King and her partner Cathie Abedour had completed a first draft of the New Testament and portions of the Old Testament. Some of the Apurina men had been leading worship, discipling and engaging in evangelism. Using the airstrip the short-term team built in 1989, Bishop Booth was able to visit the village at Monkey River. In addition to an update of the "Vision for Foreign Missions", it was reported the Rev. William Jerdan had begun training pastors and other leaders for the French Evangelical Reformed Church in France. Jocelyn Wilson served as a short-term missionary with the Jerdans to help with a "Celebration of the Gospel" program. Dr. David Morton and his wife Becky continued their medical work in Uganda where David was Medical Director of the Kulava Hospital. Greg Wright continued his work with Arab World Ministries. He and his wife, Helena, suffered the loss of their newborn son. After forty-two years of service in Germany, Herman and Lillian Brodish, the last of the active Greatest Generation Missionaries, retired to The United States. Susan Brodish was planning a 20th Anniversary Celebration of the Christian Kindergarten in Germany. With the retirement of Herman and Lillian Brodish, more responsibility fell

onto the shoulders of Grace and Gerhard Meyer. Gerhard became the Field Director of Global Outreach for Germany in addition to his efforts to establish a Reformed Episcopal Church in Germany. Grace Meyer became the Director of the Knull Camp. Finally, progress had been made in broadening the scope of participation in the Board of Foreign Missions by incorporating members from the Diocese of Mid-America, the Missionary Diocese of the West and the Canadian Dioceses. The BFM encouraged the newer Dioceses to form missionary committees similar to those in the older Dioceses.

AT the end of the millennium, the report to the 49th General Council by the Board of Foreign Missions reflected efforts to transition the way the board operated in a changing church. The BFM now fully included members from all over the United States and Canada. The BFM supported the efforts of the Missionary Diocese of U.S. Protectorates and Territories (formally the Missionary Jurisdiction for World Outreach) and the Bishop Ordinary, Robert Booth in the development of Reformed Episcopal Churches around the world. In 1996 Oommen Samuel was consecrated Assistant Missionary Bishop for India. In 1997 the Rev. Mark Rudolph and his wife and family, solely under Reformed Episcopal BFM supervision and support, went to Germany to help grow the church there. The Rev. Chester Matadi attended Reformed Episcopal Seminary for a year and returned to Liberia to serve the churches there as Coordinator. Bishop Booth visited Germany to provide Episcopal oversight to those churches. Much progress was made in the development and sending of short-term mission teams and individuals. In 1996 one of the short-term mission participants, the **Rev. Gerald McLynn**, became a missionary candidate. Mark and Lynn Rudolph had also been short-term team members. Team participants came from all dioceses. In addition, the Diocese of the Southeast undertook to send relief supplies to the churches in Liberia. The REAPERS provided funds to build a church in White Lake, Brazil and the Women's Day project refurbished the missionary furlough homes. Despite these encouraging events there was trouble. Giving did not meet the needs and financial cuts had to be made to the India Mission budget and some monies had to be "taken back" from contributions to missionaries to help fund services as retirement, travel and health insurance. At the time of the 49th General Council, the missionaries serving on the field were the Rev. and Mrs. William Jerdan (France), Miss Susan Brodish, the Rev. and Mrs. Gerhard Meyer, the Rev. and Mrs. Mark Rudolph (Germany), the Rt. Rev. Oommen Samuel and Mary Oommen (India), Dr. and Mrs. David Morton (Uganda), Miss Judy King (Brazil) and Mr. Gregory Wright (United States).

Immediately following the foundation of the Reformed Episcopal Church in 1873, the focus of the church was primarily on developing the "home base" with less attention paid to foreign missions.

The Reformed Episcopal Church at the end of the 20th Century was being “refounded” as an Anglican Church. The initial focus was on forming alliances with other churches who had, more recently than the REC, left the Protestant Episcopal Church in America. Development of Constitutions and Canons, Prayer Books, and church polity was at the forefront. By the 1996 General Council, the church began to consider how to do missional work as part of the broader Anglican world. The BFM worked with the General Committee and the Task Force on Mission to redefine its mission. Bishop Royal U. Grote gave an informal report on this task force at the Council. In general, the goal of this group was to develop one mission statement for the church and to examine existing boards and committees to shape them to fulfill that mission. This was, at the time of the Council, a work in progress.

At the 50th General Council in 2002, the President of the BFM, Dr. Barbara West, noted that the challenge was to “establish and nurture Reformed Episcopal Churches worldwide without abandoning our missionaries who work through other mission boards and in partnership with other branches of Christ’s church”. Changes in personnel during the triennium were the deaths of the Rev. Bart James and his wife Katherine and Joseph Watson. Two missionary families had to leave the field due to issues in educating their children. Dr. and Mrs. David Morton left Uganda in 2000 and the Rev. Mark Rudolph left Germany in 2001. In India the property at Bansi was developed as a school. Challenges to the work in India were finances and the imminent retirement of Bishop Oommen Samuel. The infant church in Germany was struggling. The work of Susan Brodish with the Christian Kindergarten and Grace Meyer at the Knull Camp prospered. The work of Bill and Diane Jerdan continued to do well. In 2001 the New Bethel Male Choir from the Diocese of the Southeast conducted an evangelical concert tour in France. The churches in Liberia continued to be negatively affected by the off and on civil war there. Chester Matadi’s family fled to Ghana and he was shot at by rebels. Contributions were not sufficient to meet the needs there. In Brazil, Judy King was nearing the completion of the translation work. The goal of sending a missionary to help in the establishment of a church was not able to be realized and the Rev. Gerald McLynn’s candidacy was ended. In 2001 Judy King brought to the board’s attention a group of believers in **Sao Paulo, Brazil** that was interested in aligning with the Reformed Episcopal Church. With Judy serving as translator, Bishop Booth met with the Rev. Sebastio Mendes de Frietas. This leader was named the Bishop’s Canon for Brazil and he set to work developing a church in Sao Paulo including translation of the Book of Common Prayer into Portuguese, developing Constitutions and Canons for the church and planning to start a seminary. In the United States Gregory Wright continued to work with Arab World Ministries.

When the Presiding Bishop, Leonard Riches, addressed the 51st General Council in 2005, he laid out plans to do missions in the context of other Anglican churches and the agencies supporting their foreign mission endeavors. Plans were being made to develop relationships “between the primates of the Reformed Episcopal Church, the Anglican Province of America (APA) and the Anglican Primates of the Global South.” Discussions were ongoing with such leaders as the Most Rev. Drexel W. Gomez, Archbishop of the Province of the West Indies and the Most Rev. Gregory J. Venables, Archbishop of the Southern Cone and the Most Rev. Peter J. Akinola, Archbishop of the Church of Nigeria to see how Anglicans could work together globally. Bishop Riches also announced the formation of “Common Cause Partners” (the REC, the APA and the Diocese of Pittsburgh) that would eventually become the Anglican Church in North America (ACNA), less the APA, in 2009. Bishop Riches stated that the REC would, with Anglican agencies as Ekklesia, Global Mission Partners and the Anglican Relief Fund, “partner in evangelism and outreach with other Anglican Christians of like precious faith throughout the world.” A presentation was made of The Anglican Relief and Development Fund.

At the same Council in 2005, the Report of the BFM reflected ongoing struggles with finance and of “defining the role of foreign missions in a changing church.” A step toward this redefinition came when the Rt. Rev. Boyce of the APA joined with the BFM for a planning weekend during which possible steps toward unity with other Anglicans in doing the work of worldwide missions were discussed. Bishop Oommen Samuel retired from India in 2005. The BFM began to take steps to turn over full control of the India mission to the Reformed Episcopal Mission Society in Lalitpur. In Germany, the Book of Common Prayer in German was ready for publication. The Rev. Gerhard Meyer led the church in Germany and Grace Meyer the Knull Camp. Susan Brodish celebrated the 25th Anniversary of the Christian Kindergarten. The Jerdans continued their work in France and Gregory Wright in the United States. In Liberia, the Rev. Chester Matadi was removed as Coordinator of the Church and was replaced by the Rev. Barbor Barchue. The BFM was no longer supporting the church in Liberia and was seeking episcopal oversight for the churches from an African Anglican bishop. In Brazil, Judy King, in 2005, celebrated the dedication of the New Testament in Apurina, the culmination of long years of work by her and her translation partner Cathie Abedour. The Reformed Episcopal Church in Sao Paulo Brazil purchased a building financed by the BFM. In 2004 a short-term mission team went to Sao Paulo to help with the conversion of a portion of the building into a church. Another team, in 2004, went from the Diocese of Mid-America to Argentina to assist in building a Bible Institute facility. Bishop Charles Dorrington and his wife went to Moa, **Cuba** to meet with a group of churches there interested in joining

the Reformed Episcopal Church. The Diocese of Western Canada took the leadership of encouraging the work there.

ANGLICAN ERA

Bishop Riches, at the 52nd General Council, reported on his participation in the Global Anglican Future Conference (GAFCON) that was held in Jerusalem in 2008. The main outcomes of this gathering of Anglicans from around the world were the Jerusalem Declaration and the establishment of a Primate's Council. "The Jerusalem Declaration offers a clear and forthright articulation of our present-day commitment, mission and purpose as a fellowship of faithful Anglican Christians." The Primate's Council was to restore "the church to the ancient, conciliar form of order and government" by bishops to "promote the Gospel and defend the faith." At GAFCON there was voiced new resolve to "accept the Great Commission of the risen Lord to make disciples of all nations, to seek those who do not know Christ, and to baptize, teach and bring new believers to maturity." GAFCON set the tone for future endeavors in the area of foreign missions. For example, at the same council a "Covenant union of Anglican Churches among the Church of Nigeria (Anglican Communion), the Reformed Episcopal Church and the Anglican Province of America" was presented. Missions were to be a collective Anglican effort.

The Board of Foreign Missions in 2008 reported major efforts by the board in "refocusing our efforts in regard to the greater Anglican World, the whole face of Global Missions is changing. The movement away from a colonialistic approach to mission to an indigenous one is now the norm. Empowering local Christian in another country to preach the Gospel and plant churches in now a significant emphasis of the Board. Our involvement in the GAFCON movement and Common Cause Partners in the US and Canada has enabled us to develop significant relationships with other mission agencies that are involved in Global Anglican Missions." A concrete outcome of that "refocusing" was the commitment of the board to be a member of Anglican Global Mission Partners (AGMP). A representative of that group made a presentation to the Council.

Further, the BFM report to the 52nd Council, provided updates on the status of all mission works. Robert H. Booth retired as Missionary Bishop. Future episcopal oversight was to be provided by existing bishops of the REC or other Anglican jurisdictions until local bishops were consecrated. The hospital and school work in India was previously fully nationalized. Full control of the India properties and funds in Lalitpur and Bansi were turned over to the Mission Society in Lalitpur. The care of the mission and

church was given over to Bishop Sujah Masih, who was in relationship with the Anglican Province of America. The 8 churches in Liberia were no longer under the supervision of the BFM and were “advised to come under the oversight of the Presiding Bishop of Liberia” who was back in now peaceful Liberia. The church in Sao Paulo, Brazil was no longer part of the REC and the church property purchased by the BFM was lost. The Reverend Sebastio Mendes de Freitas had himself consecrated bishop and started his own denomination. Judy King continued to work with the Apurina Indians. In 2006 the Rev. Canon Gerhard Meyer was consecrated Bishop Co-Adjutor of the German Church under Bishop Grote. The German Church had five congregations. Grace Meyer continued as director of the Knull Camp and short-term mission teams continued to participate in the “English Camp” there. Susan Brodish continued with the kindergarten work. In France, William and Diane Jerdan had worked more than thirty years with the Evangelical Reformed Church there. Gregory Wright was still working with Arab World Ministries. Two churches with a combined membership of over 200 people had been established in Cuba. Financial support was funneled through the Diocese of Western Canada and episcopal oversight provided by the bishop of that diocese, Charles Dorrington. The missionary furlough homes underwent extensive repairs. These furlough homes were later sold as they were little used by RE missionaries. A website was created for the BFM to disseminate up-to-date information about missionaries and fields. Short-term mission trips were made to Germany, Paraguay and Nigeria.

The report of the Presiding Bishop, Leonard Riches, to the 53rd Council in 2011 included information about the church’s activities world-wide. He reported that the Reformed Episcopal Church in Germany was well established under the leadership of Bishop Meyer and the REC presence had extended to **Croatia and Serbia**. In addition to the ongoing relationship with the Church of Nigeria, the REC entered into partnership with the Anglican Diocese of **Singapore** and the Deanery of **Nepal**. His vision was that “the church will be led by increasing degrees to understand, embrace, and implement the vision of her mission, not as peripheral enterprise, but as *the core and essence of everything which the church is and does.*” Also at that Council, a new canon, Canon 14, was proposed for the consecration of bishops for foreign lands.

The report of the BFM emphasized the theme of the 53rd Council, “Reformed Episcopalians in Ministry and Service”. It was reported that Judy King continued her work with the Apurina in Brazil. In Germany, the Book of Common Prayer in German was being printed. A small evangelical church in Croatia was organized as a Deanery of the REC in Germany. The Women of the Church sent funds to the Knull Camp to purchase new kitchen equipment. In 2010, after 32 years, Susan Brodish closed the

kindergarten and moved to the United States to be with her widowed mother, Lillian. After 37 years, Bill and Diane Jerdan left France. Canon William Jerdan became the Executive Secretary of the BFM and a detailed job description was developed by the board. Diane Jerdan continued to work on projects in French-speaking countries. They travelled to Southeast Asia representing the REC. Gregory Wright's work with Arab World Ministries ended in 2010 when their headquarters relocated to Canada. The BFM adopted the work of Christian Formation Ministries, headed by lay Canon Carolyn C. Fouse of the REC. This group brought the methods and materials of this group to Anglican dioceses at the request of the incumbent bishop. During this triennium Congo participated in 2010 and Tanzania in 2009 and 2010. Short-term mission trips continued with trips to Germany and Brazil. In Brazil, the team built the walls of a church in Monkey River. Despite these encouraging developments, financial support for mission work continued to be a challenge necessitating supplemental monetary support from the General Committee.

The report of the BFM to the 54th General Council (2014) announced the retirement of Judy King and her translation partner Cathie Abedour in 2013. In Germany, Gerhard Meyer became Bishop Ordinary of the German Church that was comprised of 8 churches. Grace Meyer continued as director of the Knull Camp. In Croatia, the Ven. Jasmin Milic was consecrated bishop of that church. He also taught 39 Articles of Religion and Liturgy at Evangelical Theological Seminary, the largest evangelical seminary in Eastern Europe. A team from Texas went to Croatia in 2014 to participate in an evangelical outreach project through teaching English. The **Rev. Matt Colvin and his wife, Sora**, went to the Philippines under joint supervision of SAMS (Society of Anglican Missionaries and Senders) and the BFM, the first joint venture. Matt taught in the missionary school and Sora taught midwifery. In Cuba, the work had grown in 10 years to 20 churches and missions and an Assistant Bishop was consecrated. The Bishop of Singapore asked the REC to help in the development of the churches in the Deanery of Nepal and Canon Jerdan and the Rev. Jerry McLynn visited Nepal in 2012 to evaluate the situation. Participation in world-wide Anglicanism by the REC was encouraged by those who attended GAFCON 2013 in Nairobi, Kenya and representatives of SAMS and ARDF.

The Report of the Presiding Bishop, Raymond Sutton, in 2017 to the 55th General Council reflected increased episcopal leadership in missional work. He also called for new RE missionaries to take up the work overseas. In addition, he proposed a new plan, REC 100, to finance the work of extending the Kingdom both in the United States and overseas with denomination-wide offerings in Advent and Lent.

The report of the BFM indicated that the Colvin family explored the possibility of serving in the Deanery of Indonesia. After three years of service in the Philippines and a short time in Indonesia, the Colvin family had to withdraw from the field due to health and schooling challenges. The hope was that REC professors might visit Indonesia to teach intensive courses in their Bible school and that a missionary from the United States might come to lead the English language church that the Rev. Colvin had started. The German church was no longer under the episcopal care of the church in the United States but was independent under the leadership of Bishop Meyer. **Fr. David Ayers** began a bilingual ministry in the church in Berlin. He and his wife, **Patricia** were officially received as missionary candidates by the BFM and SAMS in 2019. The Knull became, in addition to the ongoing camp ministry, housing for refugees from the Middle East giving an opportunity for witness to Muslims. In Croatia, the Michael Starin Protestant Theological Seminary was opened with its first graduation in 2017. Contacts were made with Anglicans in Bosnia and Hungary as well as the Croatian Church's ongoing interest in Serbia. The church conducted relief efforts to aide refugees from the Middle East. A fund raising project was endorsed to build a chapel in the courtyard and a Reformation Heritage Museum on the property of Good Shepherd parish in Osijek. The plan was to prepare these facilities to coincide with the 500th Anniversary of the Protestant Reformation. The ministry in Cuba had grown to 46 churches and "preaching points" with their own bishop, Williams Mendez Suarez who attended this General Council. The Rev. Benjamin Bernier went from the United States to Cuba with a Canadian team in 2017. Bishop Charles Dorrington and his wife Claudia continued to spearhead efforts to assist the churches in Cuba. Parishes along with ACNA parishes in Canada that also supported the work in Cuba. The BFM had been asked to assist the Deanery of Nepal. Although the BFM was not able to send a missionary there, the ACNA Diocese of Mid-America and Anglican Frontier Mission were able to send a missionary. The BFM continued as a member of AGMP, a network of Anglican mission agencies and churches in North America. Bill Jerdan, the Executive Secretary of the BFM served on its steering committee. He and other Reformed Episcopalians interested in foreign missions periodically attended their "New Wineskin" gatherings. The report of the BFM listed more than twenty short-term teams and individuals who engaged in mission during the triennium in Croatia, Cuba, Germany, Singapore, Serbia, Cambodia and Brazil. Several retired missionaries "were promoted to the Church Triumphant" during the triennium: Virginia Fleu in 2014, the Rev. Thomas Wilson in 2014 and Ethelyn Watson in 2016. The passing of Bishop Royal U. Grote, who did so much to develop the Anglican Era of REC foreign missions, in 2016, was also noted.

There was no General Council in 2020 due to the COVID epidemic, but the work of the BFM carried on. In 2018 the Church in Cuba needed to supplement their finances as donations from the St. Athanasius Fund ended. They considered developing farms or a copy center. The REC 100 Fund for Advent was dedicated to aide the Cuban parishes, parishes in Croatia and Germany, and to set up a fund for new missionary candidates. **Fr. Robert Gresser and his wife Traci** were accepted as missionaries by the BFM although their approval by SAMS would not come until 2019. They served as missionaries to Malawi on a four-month teaching assignment beginning in February of 2019. Fr. Robert taught at the Leonard Kamunga Anglican School of Theology in Zomba, Malawi. Fr. John Boonzaaijer introduced the “Circle of Three” project to encourage friendship among parishes in the United States and overseas. In addition, a REC Missions Prayer Cycle was designed and distributed to the churches. A new publication, The Cry, supplemented the missionary information available on the website. A team comprised of representatives of Canada and the United States visited Cuba in 2019. They reported that the copy center was set up and running but the hog farm had been shut down by the government. A new project to raise money for electric scooters for clergy transportation was proposed. The Women of the Church made this their Women’s Day Project for 2020. Canon William Jerdan resigned as Executive Secretary in 2019 due to failing health. He died the following year. In 2020 Fr. John Boonzaaijer became the Canon for Foreign missions in his stead. **Mr. Jared Wensyel and his wife** were received as missionary candidates for Germany in 2019. In 2021 the Wensyels resigned. In 2020 the Rev. Enrique Melchor had to leave Cuba to avoid arrest by the Cuban authorities leaving his home and family behind. The BFM met the need to support him and his family. In 2021, **Fr. Enrique Melchor** was endorsed as missionary for Cuba and Hispanic Missions. The BFM created a sub-committee to consider how to best support the church in Cuba which in 2020 consisted of 16 clergy, 46 house churches with about 750 congregants, a bishop and a seminary. The COVID-19 epidemic greatly limited contact with the church that suffered deprivation during that period. A residence was purchased near the seminary building for Archdeacon Alexeito to facilitate his leadership of that ministry. Lillian Brodish, longtime missionary to Germany, joined the Church Triumphant in 2021. Robert Gresser returned from Malawi to complete his doctoral work in preparation for a return to the field, hopefully by 2023.

Reformed Episcopal missions, despite a slow start, financial limitations, changes in mission philosophies, plagues, wars, political unrest and other challenges accomplished much in its 150-year history. Reformed Episcopalians engaged in all kinds of missional activity as evangelism, adult and child education, medical work, Bible translation, church planting, construction, and radio ministry. Five

continents, more than twenty countries and countless lives were impacted by the Gospel of Jesus Christ. The Holy Spirit magnified the feeble efforts of this tiny church to do great things in the Kingdom of God.

Note: the minutes of the General Councils of the Reformed Episcopal were the primary sources for this history.