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Transcript of Hearing - Day 1

Date: March 6, 2024

Case: Ramey Hearing, In Re:

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2 THE DIOCESE OF VIRGINIA HEARING :
3 PANEL TITLE IV MATTER OF THE :
4 REVEREND DR. CAYCE RAMEY, :
5 RESPONDENT, :
6 -----x

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HEARING
MARCH 6, 2024
10:20 AM

20 Job No.: 527970
21 Pages: 1 - 212
22 Transcribed by: Christian Naaden

1 PROCEEDINGS

2 MR. CARR: I believe we have a motion on
3 exhibits at the beginning.

4 MR. HAHN: Yes, I have move the admission of
5 the joint exhibits and the elements and mission on the
6 respondent's exhibits and the elements, with the
7 exception at this moment of the Respondent's Exhibit 9,
8 which was not done, but everything else is done
9 [inaudible].

10 MR. DAVENPORT: I have some additional ones
11 that have been agreed to that I'll hand out. And I have
12 a lot of copies. And one is an article about
13 reparations and the Diocese of Virginia. I'll just hand
14 those around.

15 MR. CARR: Those are the same things you
16 showed me, right?

17 MR. DAVENPORT: Yeah. The next is the May 26,
18 2023, notice of referral to hearing panel. This is from
19 the reference panel, and it -- it really should have --
20 should be in the joint exhibit binder. If it is, it
21 would be, I think, 39-A.

22 MR. CARR: That's correct. I have tabs for the

1 panel for tab 39-A.

2 MR. DAVENPORT: Brian, are you going to -- are
3 you going to mark these that they're agreed exhibits,
4 but they're not.

5 MR. CARR: I just passed out little tabs, so
6 if they go right in the -- if it goes right in the
7 joint exhibits, it'll all be together with the others.

8 MR. DAVENPORT: All right. Next is Bishop
9 Goff's resume. The next is Bishop Harris' resume. The
10 next is Bishop Gardner's resume. The next is Canon
11 Norman's resume. Canon Norman. Hold on, let me give you
12 the whole stack. Let me have one off the back.

13 MS. CHAFIN: You need one back?

14 MR. DAVENPORT: Yeah. Canon Norman was the
15 investigator, second investigator. Next is Ian
16 Marcham's resume. The next is the findings of Canon
17 Norman, which we had a -- we have an agreement -- are
18 admissible and they would be part -- could be part of
19 Joint Exhibit 39, but this is the redacted portion that
20 you'll see in your notebook.

21 But the -- now you have the complete report by
22 agreement. And I think the last is a February 25th,

1 2023, a memo to file from the very Reverend Fran
2 Gardner-Smith. The title for intake officer and
3 director at St. Thomas in the McLean. And in this, she
4 is commenting on the report of -- of Mr. Penrod.

5 That's the first investigative report. And
6 this one is by agreement also. The Penrod report is on
7 of Mr. Burtch's additional respondent's exhibits. And
8 the last is resume of Bishop Wendell Gibbs. I think
9 that's it, but is it square with you?

10 MR. CARR: Yes.

11 MR. HAHN: [Inaudible] exhibits?

12 MR. DAVENPORT: We'll be offering the exhibit
13 that was not agreed to, but later in the case. Thank
14 you. According to canon 13.6, I represent the diocese
15 in this case.

16 So, on behalf of the diocese, let me thank the
17 hearing panel and Mr. Hahn, Mr. Burtch and Father
18 Ramey. And I think Father Ramey's family is here today,
19 and so I welcome them too.

20 And then anybody else who's here, including
21 particularly Nancy Chafin, who's managed all of this
22 technology.

1 Under the canons, the respondent is presumed
2 innocent, and the burden is on me to prove he's
3 committed Title IV offenses by clear and convincing
4 evidence, which is defined in the canons as proof
5 sufficient to convince ordinarily prudent people that
6 there's a high probability that what is claimed
7 actually happens.

8 More than -- under the canons, more than a
9 mere preponderance of the evidence is required. but not
10 proof beyond a reasonable doubt. In addition, under
11 canon 3.3, the offenses complained of must violate
12 applicable provisions of canons 4.3 or 4.4, and must be
13 material and substantial or of clear and weighty
14 importance to the ministry of the church.

15 I don't think there's any issue that standard
16 is satisfied. On the presumption of innocence, I
17 believe and I submit that the respondent has forfeited
18 that presumption of innocence, because of his violation
19 of the communication canon, his conduct that has been
20 disruptive, dilatory, or otherwise contrary to the
21 purposes of Title IV and the integrity of these
22 proceedings, as repeatedly held by this hearing panel

1 and the disciplinary board.

2 Of particular note is footnote on in the
3 hearing panel's hearing witness order of February 29,
4 in which the panel says, "Respondent deliberately
5 refused to comply with a prior ordered directive
6 action." And then -- oh, it cites decision order on
7 page 2. And that's where the respondent said that he
8 chose not to comply with an order.

9 I can't remember what that was -- on this
10 panel. These prior findings I submit are also relevant
11 to his credibility, the respondent's credibility and
12 his reliability and the weight of his case, his
13 evidence, and that -- for that I cite canon 13.10.

14 Now, turning to the provisions of the order,
15 which -- hearing witness order, which governs the
16 proceedings today in large part, in addition to the
17 canons, of course, there's several provisions of it
18 that I need to want to emphasize.

19 On the second page at the bottom of a
20 paragraph that starts for this matter, the hearing
21 panel said, therefore, to be relevant and material,
22 witness testimony and other evidence to be considered

1 by the panel must be germane and to the point of
2 alleged offenses. And the alleged offenses are set out
3 in the statement of -- amended statement of offenses
4 from last summer.

5 And I think that's maybe out in the order. No,
6 I don't see that. But you know what they are. Turning
7 to the third page of the order on witnesses, the panel
8 said this.

9 "During the offense determination portion of
10 the hearing, respondent will be permitted to have fact
11 witnesses testify as to only facts personally known to
12 the witness or believed to be true by the witness,
13 including giving testimony as to actions or inactions
14 taken by the respondent that are material and relevant
15 to alleged Title IV violations set out in the alleged
16 offenses."

17 Again, the hearing panel is tying relevance to
18 the Title IV violations set out in the alleged
19 offenses. Then the panel went on to say, the panel has
20 already heard from the respondent that he has
21 undertaken his actions with sincerity and faithfulness.
22 And I don't doubt that.

1 And I take that to mean that any further
2 evidence about his sincerity and faithfulness will be
3 repetitious and should be excluded.

4 The panel went on to say in the order, "During
5 the offense determination portion of the hearing,
6 respondent, witness testimony, and other evidence
7 submitted for admission will be excluded if that
8 testimony or submitted evidence includes purported
9 justifications on any basis.

10 Other than material and relevant facts as to
11 respondent's actions or inactions that are subjects for
12 alleged Title IV violations, including exclusion of
13 justification testimony or submitted evidence directed
14 to assertions of any past or present injustices
15 attributed to having been or being conducted or
16 committed by or on behalf of the Episcopal Church
17 and/or the Diocese of Virginia."

18 And I think there is a lot of evidence --
19 proposed evidence in some of the respondent's exhibits
20 that should be excluded under that determination in
21 your order. The last portion of the order I want to
22 emphasize is at the very end where the panel says

1 respondent witnesses presenting repetitious testimony
2 as to their own testimony or other witness testimony
3 will be excluded.

4 Now, turning to the August 3 amended statement
5 of the church attorney, I'm not going to read it
6 because you've read it probably many times, but there
7 are five charges, violation of ordination vows,
8 habitual neglect, failure to conform to the
9 disciplinary canon on page 409 of the Book of Common
10 Prayer.

11 And in that connection, although I didn't cite
12 this in the statement of offenses, I've since then
13 found that there is a canon 1.17.6, which elaborates on
14 the disciplinary canon that is on page 409 of the Book
15 of Common Prayer.

16 The next charge has to do with doctrine and
17 that, if you look at the definition of doctrine in the
18 canons, it will send you back among other things, the
19 catechism. And if you go to the catechism, you will
20 find that the main duty of a priest, one of the main
21 duties of a priest is to celebrate Holy Communion.

22 So, that fits -- the Eucharistic fast issue

1 here fits squarely into the doctrine canon. And then
2 the last is the catch all conduct on becoming a member
3 of the clergy, which I think is actually worth taking a
4 look at. It's defined in Canon 4.2, which is on page
5 189 of the pamphlet version.

6 It looks everybody's working off of the same
7 pamphlet version of the Constitution of canons. Conduct
8 on becoming a member of the clergy shall mean any
9 disorder or neglect that prejudices the reputation,
10 good order, and discipline of the church, or any
11 conduct of a nature to bring material discredit upon
12 the church or the holy orders conferred by the church.

13 I think it's worth saying and referring to
14 page 13 of the Book of Common Prayer, which obviously
15 is right at the beginning of the Book of Common Prayer,
16 and a section entitled, Concerning the Service of the
17 Church.

18 And right there at the front, at the top, it
19 says, the Holy Eucharist, the principal act of
20 Christian worship on the Lord's Day and other major
21 feasts, and daily morning and evening prayer, as set
22 forth in this book, are the regular services appointed

1 for public worship in this church.

2 And then later in the fourth paragraph, it
3 says, in all services, the entire Christian assembly
4 participates in such a way that the members of each
5 order within the church, laypersons, bishops, priests,
6 and deacons, fulfill the functions proper to their
7 respective orders as set forth in the rubrical
8 directions of each church.

9 I don't know whether I pronounce it rubrical
10 or not, but that's what it says, pronounced it
11 correctly or not. I said before. I think repeatedly, I
12 think the respondent has proven my case, primarily in
13 statements he's made in this case to this hearing
14 panel.

15 And I refer, but I won't walk through at this
16 point Joint Exhibit 43, which is the prefatory
17 statement of the respondent's responses to the original
18 and amended statement of offenses in which he lays out
19 his Eucharistic fast position.

20 And also in -- it also set out his position in
21 his pretrial brief, which was filed on February 24th,
22 five days before the panel's February 29 order and

1 actually referred to in the February 29 order. So, the
2 panel obviously had this pretrial brief when it wrote
3 its order. But he says he wants to get into things that
4 I think are now prohibited at this phase of this case
5 by the pretrial order.

6 For example, on the first page, he says, in
7 light of the church's participation in the white
8 supremacy of the transatlantic slave trade and the
9 ongoing effects of the systems of chattel slavery,
10 which built the Episcopal Church and the Diocese of
11 Virginia, Jesus calls us to be an act in radical love.

12 All those references and all that evidence
13 about the slave trade and so forth, as I read your
14 order, is inadmissible. Similarly, on page 3 of the
15 pretrial brief, he says, the white church, the
16 Episcopal Church, and the Diocese of Virginia are not
17 in communion with their siblings. Nowhere is that
18 clearer than in the ongoing sin of white supremacy.

19 Not just white rope cross burning and
20 instantiations of white supremacy, though certainly
21 those still exist. But the beliefs and systems that
22 enshrine white bodies, white comfort, and white

1 history, knowledge and values as being of ultimate
2 worth.

3 The church incarnates these -- this through
4 the continued efforts of its participation in the
5 stolen land and stolen people of the colonial endeavor
6 and chattel slavery. Continuing, white supremacy, this
7 is on page 4 of the pretrial brief, white supremacy,
8 most evident in the ongoing effects of systems of
9 chattel slavery in the United States.

10 And the colonization of the church in Western
11 Europe, is currently present and powerful in a unique
12 way -- in a unique way in American culture, which the
13 House of Bishops calls the most silent and pressing
14 issue we face and a deeply entrenched and pervasive
15 obstacle in our common life.

16 Again he wants to get into issues of chattel
17 slavery and so forth, which I see as forbidden under
18 your order. Further on page 4, the Episcopal Church and
19 the Diocese of Virginia built their significant wealth,
20 as well as their social, cultural, and political power
21 on the foundations of the transatlantic slave trade.

22 Further references in that paragraph, the

1 white supremacy and chattel slavery. On page 5 of the
2 pretrial brief, the diocese's wealth, land, power, and
3 prestige are inextricably linked with its national and
4 ecclesial foundations on the economy of stolen land and
5 stolen bodies.

6 On page 6, convicted by the Holy Spirit in
7 faithful response to these realities, grounded in
8 diverse communities, and conducted in multiyear
9 engagement with ecclesial authorities, clergy
10 colleagues and baptized Christians across the church,
11 respondent has chosen to engage in a Eucharistic fast.

12 Throughout this fast, respondent has stayed in
13 relationship, broken as it is, with the church.

14 Respondent continues to want to stay in relationship
15 with the church. Like any fast, voluntary communication
16 is intended to draw Christians closer and help faithful
17 people experience the love, justice, and grace needed.

18 [Talking in background] Do I need to do something?

19 REPORTER: No. [Talking in background] I don't
20 need a name.

21 MR. CARR: Oh, I have a name, Scott Fred. It's
22 not somebody you can talk to.

1 REPORTER: All right. Hold on one second.
2 [Talking in background echoing] [Inaudible] not
3 identified on the witness list by name [inaudible] so I
4 do not know [inaudible].

5 MS. HARDIN: We need the court reporter to
6 identify themselves in the participant list. I'm not
7 seeing a name. I believe I heard the name Scott. I'm
8 not seeing that. If you identify yourself in the
9 participant list, we can unmute you.

10 MR. CARR: We're in recess for a bit while we
11 sort out some technical issues involving the court
12 reporters. Yeah, just so you know, we're in the process
13 of getting the court reporter issue straightened out.
14 There were some technical issues with the court
15 reporter being able to interact with us so we're
16 getting that sorted out.

17 Jordan, I believe the court reporter, would
18 you please unmute? And then we want to find out if you
19 have everything you need and access to everything that
20 you need so we can sort that out before proceeding.

21 REPORTER: Hi, good morning. I apologize. I
22 was on the phone with the office trying to get a few

1 things sorted out. I do have a list of the seating
2 chart. I think I may still struggle just a small bit
3 with getting everyone's name, so I may have to chime in
4 at times. It's just a little difficult to look at this
5 seating chart and take everything down.

6 MR. CARR: Yeah, Jordan, I think we -- we can
7 proceed to give you our names around the room perhaps.
8 Would that be the easiest way to go is to let each of
9 us give you our name and answer any spelling questions
10 before we proceed.

11 REPORTER: We can certainly do that. And then
12 again, I apologize, I will do my best not to interrupt
13 on the record, but if any point I don't know who was
14 speaking. I will have to interject.

15 MR. CARR: Oh, that's fine. That's why you
16 should stay unmuted, so if you need to interrupt that
17 would be fine. My name is Brian Carr, B-R-I-A-N, C-A-R-
18 R. I'm president of the hearing panel.

19 MS. HARDIN: My name is Crystal Harden, H-A-R-
20 D-I-N.

21 MR. JONES: My name is Herbert, H-E-R-B-E-R-T
22 Jones. I'm a member of the hearing panel.

1 MR. CARR: Yes, the three of us are the
2 hearing panel. And then let's see.

3 MR. HAHN: Thomas Hahn, H-A-H-N, hearing panel
4 advisor.

5 MR. DAVENPORT: Brad Davenport, church
6 attorney.

7 MR. BURTCHE: Jack W. Burtch, B-U-R-T-C-H, Jr.,
8 attorney for the respondent.

9 REV. RAMEY: Cayce Ramey, C-A-Y-C-E, Ramey R-
10 A-M-E-Y, respondent.

11 MR. CARR: Are there any other names you're
12 looking for right now? If not, we'll -- as witnesses
13 come in, we'll make sure that you have their name then.

14 REPORTER: Okay. Thank you.

15 MR. CARR: Also, have you been picking up the
16 transcript so far?

17 REPORTER: I haven't had anything so far. I
18 wasn't able to hear anyone until I just heard you all
19 ask for me. I was in the office trying to get that
20 sorted out.

21 MR. CARR: I'm not following because Mr.
22 Davenport was in the middle of his opening statement

1 when we stopped and I was trying to understand if -- if
2 the transcript so far has included everything that's
3 happened or if it has not.

4 REPORTER: I apologize, sir. No, I haven't had
5 anything thus far. Like I said, until recently,
6 whenever I came on and was able to get to speak with
7 you all.

8 MR. CARR: So, does that mean we need to start
9 over for the record? [Talking in background] Zoom --
10 Nancy, Zoom's been recording everything, right? Okay.
11 So -- so -- and I'm going to go ahead and put on the
12 record here that the Zoom recording is being done as a
13 backup to the written transcript that will be produced
14 at the end of the hearing.

15 And eventually we will eliminate the Zoom
16 recording once the transcript has been confirmed as
17 accurate. And so, the hearing panel wants to make sure
18 the diocese does not delete the Zoom recording until
19 the hearing panel approves that, because we want to
20 make sure that all the parties are good with the
21 written transcript.

22 So, I believe then that the recorded Zoom call

1 Jordan can use after the fact to transcript whatever's
2 happened up to now. Is that right? Nancy, we have it
3 recorded. Okay. Well in that case, I don't think we
4 need to start over.

5 All right. Any other technical issues before
6 we get [inaudible]. Then this hearing panel is
7 reconvening and Mr. Davenport is going to continue with
8 his opening statement.

9 MR. DAVENPORT: Just to make sure I understand
10 where we are on the technology. It's not clear to me
11 whether the court reporter has the proceedings so far
12 or doesn't have them.

13 MR. CARR: I believe the court reporter does
14 not have the proceedings so far. But we do have a
15 recorded Zoom call and the court reporter can use that
16 after the end of the day to go back and transcribe it.

17 MR. DAVENPORT: So, we don't need to repeat.

18 MR. CARR: We don't need -- I don't believe we
19 need to repeat.

20 MR. DAVENPORT: I'm happy to repeat my remarks
21 as often as you want to hear them, but I don't.

22 MR. CARR: As long as Nancy's confident that

1 we've got a good recording and the court reporter can
2 rely on that, then I believe we'll proceed forward.

3 REPORTER: Yes.

4 MR. CARR: Okay.

5 MR. DAVENPORT: There's one other agreed
6 exhibit, which Mr. Burtch has, and it's a poster of the
7 bishops at the most recent Lambeth conference. And I
8 don't have copies of that, but I move the admission of
9 that, in addition to the others.

10 MR. CARR: Okay.

11 MR. DAVENPORT: Our witnesses are Bishop
12 Gibbs, who is going to be on zoom this morning. Bishop
13 Goff, who will be live. Ian Marcham, who will be live
14 tomorrow afternoon. And maybe Father Cateray, and then
15 Bishop Harris.

16 So, we have winnowed down the list of
17 witnesses, and so has the respondent. Those are my --
18 those are my anticipated witnesses. And that concludes
19 my opening.

20 MR. BURTCHE: Thank you. I, too, would like to
21 thank the panel and thank the Diocese of Virginia for
22 setting this up and thank everyone who has taken the

1 time to be here and participate in what I believe is a
2 very important matter. This is a very straightforward
3 case. The facts of this case, excuse me, are largely
4 uncontested.

5 Since about June of 2021, the Reverend Dr. B.
6 Cayce Ramey, the respondent, has engaged in a
7 Eucharistic fast in which he has neither received nor
8 celebrated Holy Communion. The only exceptions have
9 been that he celebrated and received at the Easter
10 Vigil at All Saint Sharon Chapel in 2022, and he
11 received Holy Communion at Easter 2023, after he had
12 left his cure at Sharon Chapel.

13 The issue before the hearing panel is whether
14 Father Ramey's engaging in this Eucharistic fast
15 constitutes a violation of his ordination vows, the
16 rubrics of the Book of Common Prayer, or the canons of
17 the church, as alleged in the statement of offenses
18 presented by the church attorney.

19 To the contrary, we will show and the evidence
20 will show at this hearing that father Ramey has at all
21 times and faithful to his vows, faithful to the
22 rubrics, and faithful to the canons of the church. He

1 has not engaged in any conduct on becoming a member of
2 the clergy.

3 To the contrary, Father Ramey's Eucharistic
4 fast has been a faithful response to his call to
5 priesthood and to his obligations as a priest of this
6 church. Now, the church attorney suggested that we're
7 not -- we are no longer entitled to presumption on the
8 burden of proof, a presumption of innocence.

9 There's nothing in the canons or in the
10 hearing panel's order that removes that presumption.
11 And I assert to the panel that the presumption remains.
12 The church attorney has suggested that we can't put
13 evidence of sincerity and faithfulness into the record.
14 I think that the respondent's sincerity and
15 faithfulness is an essential part of this case.

16 And there's nothing in the order or the canons
17 that prohibits us from putting in that type of
18 evidence. And so, we're going to move forward
19 respecting the panelist's previously entered order. All
20 we ask is that the hearing panel hear all the evidence
21 presented, both by us and by the church attorney, with
22 an open mind and an open heart.

1 We believe that you will conclude, as we do,
2 that Father Ramey deserves not the discipline of the
3 church, but rather its' encouragement and support.
4 Thank you.

5 MR. CARR: Your first witness?

6 MR. DAVENPORT: My first witness is Bishop
7 Gibbs, who is going to zoom in. He has the link.
8 [Talking in background]

9 REPORTER: We'd like to note [inaudible] I'm
10 inviting him in to turn on his camera and [inaudible].

11 MR. CARR: Bishop Gibbs, please unmute and
12 turn on your camera and then you'll be invited to join.

13 BP. GIBBS: I have unmuted, but I'm not able
14 to start the video.

15 MS. HARDIN: I'm sorry, is there a way that we
16 can see him larger [inaudible]?

17 MR. CARR: That looks better. Yes, now we need
18 the witness to be sworn in, correct? Jordan, as court
19 reporter, I think you're swearing in witnesses. That's
20 my understanding.

21 REPORTER: Yes, sir. Please stand by. Okay.
22 Mr. Gibbs, can you please raise your right hand to be

1 sworn. Do you solemnly swear or affirm under the
2 penalties of perjury that the testimony you shall give
3 in this matter will be the truth, the whole truth and
4 nothing but the truth.

5 BP. GIBBS: I do.

6 REPORTER: Thank you.

7 BP. GIBBS: Thank you.

8 MR. DAVENPORT: Bishop Gibbs, this is Brad
9 Davenport. Thank you for agreeing to do this today and
10 to do it by Zoom. Where are you this morning?

11 BP. GIBBS: I am in Ohio, just north of
12 Columbus.

13 MR. DAVENPORT: Okay. And could you state your
14 -- state your full name for the record.

15 BP. GIBBS: Wendell Nathaniel Gibbs, Jr.

16 MR. DAVENPORT: And you are a retired bishop
17 in the Episcopal Church, is that right?

18 BP. GIBBS: That's correct.

19 MR. DAVENPORT: And could you -- for the
20 panel, could you tell -- tell the panel briefly your
21 history as a member of the clergy?

22 BP. GIBBS: I was ordained in 1987 as a deacon

1 and also as a priest. I have served congregations in
2 several diocese. I was elected bishop of Michigan in
3 1999 and became -- and was ordained a bishop in
4 February of 2000, became the diocesan of Michigan in
5 November of 2000, served for 20 years and retired
6 officially June 1 -- I'm sorry, January 1, 2020.

7 MR. DAVENPORT: The panel has your CV, so
8 thank you for that. Now, in preparation for today's
9 testimony, have you reviewed some documents that I sent
10 you?

11 BP. GIBBS: Yes, I have. I've reviewed the
12 investigators report. I reviewed the statement --
13 response to statement of offenses. I've also reviewed
14 the same statement with the removal of the final
15 paragraph and the respondent's pretrial brief.

16 MR. DAVENPORT: Okay. As a result of that --
17 strike that. As a result of your service as a priest
18 and as a bishop, are you familiar with the provisions
19 of Title IV?

20 BP. GIBBS: I most certainly am.

21 MR. DAVENPORT: All right. And as a result of
22 reviewing the documents that you just mentioned, have

1 you reached any conclusions about whether the
2 respondent in this case has committed Title IV
3 offenses?

4 BP. GIBBS: I believe he certainly has,
5 reading both the canons and the rubrics in the prayer
6 book, and also the promises that he has made twice in
7 being ordained a priest -- a deacon and a priest, but
8 most especially as a priest to uphold the doctrine,
9 discipline, and worship of the church.

10 And I believe in his actions and nonactions,
11 he has violated all of those.

12 MR. DAVENPORT: And is all that tied into his
13 so called Eucharistic fast?

14 BP. GIBBS: Absolutely.

15 MR. DAVENPORT: Are there any other canons
16 that you have included that he is in violation of?

17 BP. GIBBS: I'm pretty certain the refusal of
18 Holy Communion, which is in canon 117.6 is an absolute
19 violation, refusal of communion.

20 And also, the fact that I -- I don't see the
21 purpose of a refusal, especially since I don't believe
22 that there is any serious matter that -- that would

1 require a refusal of communion, as it's stated in the
2 prayer book.

3 MR. DAVENPORT: As a result of the -- you
4 know, that the respondent went to Ghana and to Cape
5 Coast Castle, correct?

6 BP. GIBBS: Correct.

7 MR. DAVENPORT: Have you been there?

8 BP. GIBBS: I most certainly have. It was
9 several years ago. I was on a pilgrimage to Africa. And
10 we went to Cape Coast Castle, as well as others. And I
11 think the most amazing and soul bearing part of that
12 tour was to stand and look out of the door of no
13 return. At that moment, I could feel the presence of my
14 ancestors and felt the deep sorrow that view provided.

15 But I also felt a deep presence of God's Holy
16 Spirit encouraging me and others to move forward
17 towards reconciliation and the reception of the
18 sacraments of the church as part of that
19 reconciliation.

20 MR. DAVENPORT: Did you engage in any sort of
21 Eucharistic fast as a result of being there?

22 BP. GIBBS: Absolutely not. In fact, we -- the

1 group I was with left that space, and after our tour
2 immediately went to a celebration of the Eucharist, not
3 only as a Thanksgiving for what we had been a part of,
4 but also in -- in a sense of seeking reconciliation
5 with God and our ancestors for such horrible events.

6 MR. DAVENPORT: In addition to the conclusions
7 that you've already testified to, based on the
8 documents you've read, have you reached any other
9 conclusions about the respondent's conduct and
10 Eucharistic fast.

11 BP. GIBBS: Frankly, I am in total disbelief
12 and outrage. I believe that this man is stealing from
13 me and other descendants of slaves. I don't see his
14 indignation as righteous indignation, but quite typical
15 of white elitism. He dares to suppose what my ancestors
16 felt when they went through the door of no return.

17 And all his theological verbosity to me is
18 covering one thing, his own racism and guilt about it.
19 It has nothing to do with the theology of the church.
20 He has no idea, in my opinion, on how to forgive
21 himself or to seek repentance.

22 And I see this only as self-aggrandizement. I

1 -- I -- I'm livid with this whole nonsense.

2 And -- and I do not believe he should continue
3 as a priest of this church.

4 MR. DAVENPORT: Any other remarks or
5 conclusions you'd like the hearing panel to note?

6 BP. GIBBS: It is amazing to me that there
7 would be any thought whatsoever that there would be an
8 assumption that finding theological witnesses or
9 theological presence from anyone of color could come to
10 the same conclusion that the best way to find
11 repentance to -- to right the wrongs that I certainly
12 agree have been a part of the history of the church
13 would be to ignore or push away from the sacrament of
14 repentance in the church, the Holy Eucharist.

15 In my opinion, there is no such theological
16 basis, and I'm disappointed that we have even come to
17 this place.

18 MR. DAVENPORT: I have no further questions.

19 MR. BURTCH: Thank you. Good morning, Bishop
20 Gibbs.

21 BP. GIBBS: Good morning.

22 MR. BURTCH: Can you tell the panel what you

1 believe the source of white supremacy to be?

2 BP. GIBBS: the opinion that you can do
3 anything you wish because you are white and -- and that
4 you -- you have the right answers. It's -- it's just
5 this overall sense of -- of elitism and -- and ability
6 to do whatever you want simply because of the color of
7 your skin.

8 MR. BURTCH: I think that's a good description
9 of what it is, but do you have an idea of where that
10 came from?

11 BP. GIBBS: From years and years of folks
12 considering themselves better than superior to any
13 people of color.

14 MR. BURTCH: And who's -- who's affected by
15 white supremacy today?

16 BP. GIBBS: I think any person of color, but
17 also any person of European heritage who believes that
18 the things that have been done are wrong. White
19 supremacy is an elitism that -- that leads to fascism,
20 and -- and I don't think anyone benefits from that.

21 MR. BURTCH: And do you believe that white
22 supremacy is the problem in the Episcopal Church today?

1 BP. GIBBS: Sure. It's a problem all
2 throughout the country and the world.

3 MR. BURTCH: Do you believe that a white
4 person has the right to take a stand against white
5 supremacy?

6 BP. GIBBS: Sure, anyone can take a stand
7 against white supremacy as long as they understand
8 where they are in that stand and that the -- the true
9 and -- and important meaning of standing against white
10 supremacy is understanding that people of color have
11 had to deal with this sort of supremacy since the time
12 of slave trade.

13 MR. BURTCH: Do you know Father Ramey? The
14 respondent?

15 BP. GIBBS: No, I do not. I do not. No, I have
16 not.

17 MR. BURTCH: And you've never talked to him.
18 Is that correct?

19 BP. GIBBS: No, I have not.

20 MR. BURTCH: Okay. I have no further
21 questions.

22 MR. CARR: Mr. Davenport?

1 MR. DAVENPORT: Bishop, you answered a series
2 of questions from Mr. Burtch about white supremacy
3 throughout the world and throughout the church. I take
4 it from your direct testimony, you do not believe that
5 any aspect of white supremacy permits a priest of the
6 Episcopal Church, including the respondent here, to
7 engage in a Eucharistic fast.

8 BP. GIBBS: Rephrase the question please.

9 MR. DAVENPORT: Huh?

10 BP. GIBBS: Can you rephrase the question?

11 MR. DAVENPORT: Do you believe that pervasive
12 white supremacy, as suggested by Mr. Burtch's
13 questions, entitles the respondent or any other priest
14 in the Episcopal Church to engage in the Eucharistic
15 fast that he is engaging in?

16 BP. GIBBS: No, I do not. I believe that the -
17 - I believe that the Eucharist is a life-giving
18 sacrament, a repent -- a sacrament of reconciliation
19 and repentance, and that all should partake of it, even
20 in the midst of what I believe is a problem of sin and
21 racism in America.

22 MR. DAVENPORT: No further questions.

1 MR. CARR: Mr. Burtch?

2 MR. BURTCH: No recross.

3 MR. CARR: Thank you, then the -- thank you,
4 Bishop.

5 BP. GIBBS: Thank you.

6 MR. CARR: And we can move to your next
7 witness. So, Nancy, yes, Bishop Gibbs can be
8 [inaudible]. Yes, Bishop, this is the witness chair and
9 that microphone -- is that microphone turned on? I see
10 a little green light.

11 MS. CHAFIN: Let me get my reading glasses.

12 MR. CARR: Watch out for the wires. All right.
13 Please state your name for the record and let's make
14 sure the court reporter can hear you.

15 BP. GOFF: Thank you. My name is Susan Ellyn
16 Goff.

17 MR. CARR: And if you could please swear in
18 the witness.

19 REPORTER: Please raise your right hand to be
20 sworn. Do you solemnly swear or affirm under the
21 penalties of perjury that the testimony you shall give
22 in this matter will be the truth, the whole truth and

1 nothing but the truth?

2 BP. GOFF: I do.

3 REPORTER: Thank you.

4 MR. DAVENPORT: Good morning, Bishop Goff.

5 BP. GOFF: Good morning.

6 MR. DAVENPORT: The panel has your CV, but I'd
7 like you to summarize briefly your ministry in the
8 Episcopal Church and in the Diocese of Virginia.

9 BP. GOFF: I was ordained deacon in the
10 Diocese of Newark in 1980 and ordained priest in this
11 diocese in 1981. I served as a school chaplain at St.
12 Margaret's and then at St. Catherine's here in
13 Richmond. Then became rector of Emanuel Old Church,
14 then rector of St. Christopher's in Springfield.

15 At that time then in 2010, I was called as
16 canon to the ordinary and was elected bishop suffragan
17 in 2012. And then from 2018 through 2022, I was
18 ecclesiastical authority of the diocese.

19 MR. DAVENPORT: And you're now, so --

20 BP. GOFF: I am now retired.

21 MR. DAVENPORT: Which canonically is called
22 resigned. Is that right?

1 BP. GOFF: Canonically, it's called resigned,
2 right.

3 MR. DAVENPORT: But you're retired. Okay.

4 BP. GOFF: Yeah.

5 MR. DAVENPORT: Kind of [inaudible]. In your
6 term as ecclesiastical authority of the Diocese of
7 Virginia, did you become familiar with Father Ramey and
8 the events that lead up to this proceeding?

9 BP. GOFF: Yes.

10 MR. DAVENPORT: How did that happen initially?

11 BP. GOFF: During the time that I was
12 ecclesiastical authority, my best recollection is that
13 in early 2021, so after the worst of the pandemic, and
14 as we were coming back to public events and public
15 worship, I received a letter from Father Ramey sharing
16 some concerns and some issues and some realities about
17 the life of All Saints Sharon Chapel.

18 And also that he was discerning a Eucharistic
19 theology and how he would live that in light of his
20 experiences at Cape Coast and other experiences and
21 observations about -- about racism and white supremacy.
22 So, it was a letter in early 2021, where I first became

1 aware of this.

2 MR. DAVENPORT: Get the big binder of
3 exhibits, if you don't mind, and turn to tab 3. And for
4 the panel's benefit, I'll be asking her a number of
5 questions about a number of exhibits. There is
6 something called a Potomac, sometimes abbreviated PEC,
7 during this story. What was that?

8 BP. GOFF: Potomac Episcopal Church is a
9 Potomac Episcopal community, four congregations in
10 northern Virginia, each of which was facing its' own
11 struggles, challenges. They were talking with each
12 other about what common worship might look like, about
13 some way of coming together for -- for mission and
14 ministry of the church.

15 MR. DAVENPORT: Did those conversations
16 precede COVID, if you know?

17 BP. GOFF: Yes. And they were happening, at
18 least initial conversations before and some during as -
19 - as I best recollect.

20 MR. DAVENPORT: And what were the four
21 congregations doing in terms of worship, when they were
22 having these discussions during COVID and after COVID?

1 BP. GOFF: So, during COVID, of course, we
2 were all worshipping online for the most part. These
3 four congregations after that time, it's complicated,
4 let me just say that. It -- it was complicated. But
5 they did come together and worship as one community.
6 And as I best recall, it was sometimes in different
7 places.

8 Mostly it ended up being at St. Mark's in --
9 in Alexandria, because that was the biggest of the --
10 of the places. And the clergy of each of those
11 congregations shared in leadership and in rotation. My
12 best recollection is that the four congregations
13 maintained their separate vestries and their separate
14 governance structures, but that they did do some
15 worship together.

16 MR. DAVENPORT: Okay. Now, looking at Joint
17 Exhibit 3, that's a February 28, 2011 email from the
18 respondent to you, correct?

19 BP. GOFF: Correct.

20 MR. DAVENPORT: And in the front line, it says
21 rector, and I think throughout these exhibits, that
22 means that's the respondent.

1 BP. GOFF: Yes.

2 MR. DAVENPORT: And I think you testified a
3 few minutes ago that you became aware of this matter
4 early in 2021. And is this the first documentation of
5 that, that you know of?

6 BP. GOFF: Yes, the first that I know of.

7 MR. DAVENPORT: All right. And then the third
8 bullet there the respondent says through my DMin, I'm
9 wrestling with advocating for voluntary
10 excommunication, correct?

11 BP. GOFF: Correct.

12 MR. DAVENPORT: And so was that the first time
13 you knew that he was advocating for something called
14 voluntary excommunication?

15 BP. GOFF: Yes.

16 MR. DAVENPORT: All right. And then turning to
17 the -- to page R-049 of that Exhibit 3, he elaborates
18 on his DMin and excommunication, correct?

19 BP. GOFF: Yes.

20 MR. DAVENPORT: And on the next page, which is
21 R-050, at the very bottom, he says, I welcome your
22 guidance and insights. See that?

1 BP. GOFF: Yes.

2 MR. DAVENPORT: Did you -- strike that. Turn
3 to tab 4. I think this is an email from the respondent
4 to now Bishop Gardner. And look at the paragraph at the
5 bottom. See that where it says I've spoken with the
6 bishop briefly.

7 BP. GOFF: Yes.

8 MR. DAVENPORT: And I think that's, the bishop
9 referred to there is you.

10 BP. GOFF: Yes.

11 MR. DAVENPORT: And he says, and have her
12 permission to continue my discernment. She does not
13 explicitly support my path at this point, but nor will
14 she seek to block me from pursuing it in prayerful
15 reflection and conversation. Is that an accurate
16 version of what you told the respondent?

17 BP. GOFF: Yes. But what I said to him was
18 that I don't know what the Holy Spirit is doing, if the
19 Holy Spirit is doing something here. I'm not going to
20 stand in the way of that right now. I would support not
21 a decision that moves toward voluntary excommunication,
22 but for him to prayerfully discern about that and to

1 stay in touch with me about that.

2 MR. DAVENPORT: And did he stay in touch with
3 you?

4 BP. GOFF: Not immediately after this, it was
5 in -- it was in the fall after this time, so this
6 letter was in March.

7 It was in the fall when I began to hear and
8 Abbott Bailey, who is kind of to the ordinary, began to
9 hear concerns from particularly members of All Saints
10 Sharon -- Sharon Chapel about they're being excluded
11 from communion because of Cayce's choice, knowing until
12 then, that it had moved from his discerning about this
13 to actually practicing it.

14 MR. DAVENPORT: Elaborate on the position of
15 canon to the ordinary and Abbott Bailey's occupying
16 that position if you would.

17 BP. GOFF: Yeah, so canon to the ordinary is a
18 member of a bishop's staff who works closely with the
19 bishop. In this diocese, the canon to the ordinary's
20 work at that point included tracking and -- and working
21 with -- with some oversight in terms of being aware of
22 the different pieces of Title IV.

1 So, complaints from a congregation that would
2 come to me would also go to her. Some came to me
3 directly and I shared them with her, and vice versa.

4 MR. DAVENPORT: Okay. Turn to Exhibit -- Joint
5 Exhibit 6, please. This appears to be a January 6, 2022
6 document that has your signature at the bottom. Can you
7 tell the panel what this is?

8 BP. GOFF: In the late fall of 2021, as I was
9 hearing concerns and some complaints from the
10 congregation, I reached out through my administrative
11 assistant, Anita Lisk to set up a time to meet with
12 Cayce in person to talk about where things were.

13 So, this exhibit, this page are my notes ahead
14 of the meeting that I wrote up either that morning or
15 the day before. And these are the things that I shared
16 with Cayce at the beginning of our meeting together.

17 MR. DAVENPORT: Okay. So, starting at the top,
18 you say when you talked last year, I wondered if the
19 Holy Spirit was up to something and said, I didn't want
20 to get in the way. That's what you just testified to a
21 few minutes ago, right?

22 BP. GOFF: Yes.

1 MR. DAVENPORT: But then you say, now I'm
2 concerned that it's a different spirit at work, and not
3 that of the Holy Spirit. Your decision not to receive
4 the sacrament is one thing, your decision not to
5 provide the sacrament for other is another. Did I read
6 that correctly?

7 BP. GOFF: For other people is another,
8 correct.

9 MR. DAVENPORT: Yeah. And then you go on to
10 say that decision requires other people's [inaudible]
11 for the sake of your conscience, while you make little
12 sacrifice at all. Correct?

13 BP. GOFF: Yes.

14 MR. DAVENPORT: Then you said other priests
15 must celebrate for your people or they are denied the
16 sacrament. Correct?

17 BP. GOFF: Correct.

18 MR. DAVENPORT: Then read aloud that next
19 paragraph.

20 BP. GOFF: The sacrament is not your gift, it
21 is Jesus' gift and it is your bound and duty and
22 service to -- to use the language of right one.

1 MR. DAVENPORT: And then you go on throughout
2 this exhibit to -- to elaborate on these themes and you
3 say next to the last paragraph, you said, I can support
4 you in your choice not to receive the sacrament, that's
5 between you and God, your decision not to fulfill your
6 ordination vow and provide the sacrament for others
7 causes me concern.

8 BP. GOFF: Correct.

9 MR. DAVENPORT: Then you ask him, how do you
10 square the vows you made when you were ordained with
11 this decision? What are the appropriate consequences of
12 this decision? What sacrifices must you make to
13 continue on this path? Correct?

14 BP. GOFF: Yes.

15 MR. DAVENPORT: So, you squarely confronted
16 him with your view that there was a violation of the
17 ordination vows going on here.

18 BP. GOFF: Yes.

19 MR. DAVENPORT: As of that day, January 6,
20 2022.

21 BP. GOFF: Yes.

22 MR. DAVENPORT: What is the next -- look at

1 the next page of Exhibit 6, what is that?

2 BP. GOFF: Those are handwritten notes. So,
3 the previous page was my written sort of script that I
4 shared with Cayce at the beginning of that meeting. And
5 these were some notes that I took during the meeting as
6 Cayce was speaking.

7 MR. DAVENPORT: Go back to the typewritten
8 page, which were your notes that you prepared before
9 the meeting. Do they accurately reflect the
10 conversation that you had with him on that -- whenever
11 you met with him?

12 BP. GOFF: They accurately reflect how I began
13 that conversation and what I presented to Cayce.

14 MR. DAVENPORT: Okay. You remember what he
15 said at that meeting?

16 BP. GOFF: A few things. And -- and the notes
17 are, of course, not at all complete, these notes that
18 you all have here. But Cayce talked about how he
19 believed that he was being more faithful to his
20 priestly vows by not celebrating Eucharist than he was
21 by celebrating. Much of our conversation was about
22 white supremacy and about the sin of racism in the

1 church.

2 And I agree. I agreed then and agree now with
3 -- with the majority of what Cayce was saying about
4 that, that we are in many ways, a broken church because
5 of that and -- and in other ways to. But that excluding
6 people from the sacrament of reconciliation is not an
7 appropriate response to brokenness.

8 That was part of my response to his saying
9 that he felt that he was being a more faithful priest
10 than ever before by not doing this.

11 MR. DAVENPORT: And have you been consistent
12 in that? Were you consistent in that?

13 BP. GOFF: I believe so, yes.

14 MR. DAVENPORT: Okay. All right, turn to
15 Exhibit 8. And this is an email from the respondent to
16 you dated March 13, 2022, a few months after the
17 previous exhibit. And in this, the respondent says to
18 you, parishioners have noted my absence on the altar
19 and my receiving a blessing at communion. See that?

20 BP. GOFF: Yes.

21 MR. DAVENPORT: Had -- had he -- at that
22 point, had he told his congregation what he was doing?

1 Do you remember?

2 BP. GOFF: My understanding and in -- in
3 reading this email is that he had not told them what he
4 was up to and why.

5 MR. DAVENPORT: Had you had conversations with
6 him about whether and when he should do that?

7 BP. GOFF: I had. He -- I discouraged him
8 directly and also through Abbott Bailey from doing
9 programs and presentations about this, because the
10 Potomac Episcopal community that -- that work to come
11 together as four churches was tender. And I feared that
12 bringing this issue right into the heart of it would
13 make difficult work even more difficult.

14 MR. DAVENPORT: And did he abide by your --

15 BP. GOFF: As far as I know, yes.

16 MR. DAVENPORT: All right. Now, were the
17 members of All Saints Sharon Chapel, his -- his parish
18 having communion?

19 BP. GOFF: As far as I know, they were getting
20 communion, or they could have gotten communion from one
21 of the priests of the other churches of that community
22 of four.

1 MR. DAVENPORT: Is that because the four
2 churches were worshiping together?

3 BP. GOFF: At least some. My understanding is
4 that at least in part of this time All Saints Sharon
5 Chapel was having their own 8:00 service. And as we'll
6 see in a few tabs down, in the fall of that year, if
7 I'm remembering correctly, that kind of came to a head
8 when -- when Cayce did not celebrate the Eucharist at
9 an 8:00 service.

10 MR. DAVENPORT: So, All Saints Sharon Chapel
11 had a rector who was not celebrating communion for his
12 congregation.

13 BP. GOFF: Correct. Or for the other
14 congregations of that -- of that community.

15 MR. DAVENPORT: All right, turn to Exhibit 8 -
16 - 8, please. This is an email to the respondent from
17 you dated March 19, 2022.

18 And in the first paragraph, or top -- towards
19 the top, you say my concern in the past and still today
20 is to ensure that your DM -- , your DMN work and your
21 decision about the Eucharist do not make the complex
22 work of Potomac partnership even more complex. And is

1 what you say there basically the same sentiment that
2 you just testified?

3 BP. GOFF: Yes.

4 MR. DAVENPORT: Okay. What was his DMin work
5 at that point?

6 BP. GOFF: It had -- it had to do with Doctor
7 of Ministry, is what a DMin is. And it had to do with
8 this whole realm of -- of white supremacy and of racism
9 in the church, and some deep dive that Cayce did in the
10 Eucharistic theology in relationship to white supremacy
11 and racism. I've not read his DMin, so I can't tell you
12 any more specific.

13 MR. DAVENPORT: Okay. Who was he -- what
14 educational institution?

15 BP. GOFF: Virginia Union.

16 MR. DAVENPORT: Okay. And do they have a
17 seminary as far as you know, Virginia Union?

18 BP. GOFF: They have their department. I don't
19 know if that -- I don't think they have a seminary per
20 se.

21 MR. DAVENPORT: Okay. It's not an Episcopal
22 institution?

1 BP. GOFF: No. No.

2 MR. DAVENPORT: He wasn't doing this work with
3 Virginia Theological Seminary?

4 BP. GOFF: Correct.

5 MR. DAVENPORT: Or any other Episcopal?

6 BP. GOFF: Correct.

7 MR. DAVENPORT: The next exhibit is 9, yeah,
8 nine, which is the reaffirmation of ordination of vows
9 and blessing of oil of Chrism for Tuesday, April 12,
10 2022. You were still ecclesiastical authority at that
11 point, correct?

12 BP. GOFF: Yes.

13 MR. DAVENPORT: And is this an annual event
14 that is had for the clergy?

15 BP. GOFF: Yeah, it's a service that takes
16 place during Holy Week, and in the diocese of Virginia,
17 since we're so large, we do a number of them in
18 different places around the diocese and an opportunity
19 for all clergy to renew their vows.

20 MR. DAVENPORT: Turn to the second page of the
21 exhibit. Are these the vows that are taken at this
22 service?

1 BP. GOFF: These -- these are the vows that
2 are the renewal, yes.

3 MR. DAVENPORT: And one of them says, do you
4 here in the presence of Christ and his church, renew
5 your commitment to your ministry under the pastoral
6 direction of your bishop? And the answer is I do,
7 correct?

8 BP. GOFF: Correct.

9 MR. DAVENPORT: Okay. And do you know whether
10 Father Ramey was at that service?

11 BP. GOFF: I don't know.

12 MR. DAVENPORT: Okay. A couple of lines down
13 it says, do you affirm your promise so to minister the
14 word of God and the sacraments of the New Covenant that
15 the reconciling love of Christ may be known and
16 received? And the answer is I do.

17 BP. GOFF: Correct.

18 MR. DAVENPORT: And if he was at that service,
19 and if he answered as this document puts the questions,
20 those would have been his answers. Correct?

21 BP. GOFF: Yes.

22 MR. DAVENPORT: Okay. All right, turn, if you

1 would, to Exhibit 10. This is a -- an April 28th, 2022
2 email to the respondent that shows a copy to a bunch of
3 people, and it's from somebody named Jeff U. Do you
4 remember who Jeff U. was or is?

5 BP. GOFF: Yeah, Jeff Underwood. We received
6 this communication from -- we being Abbott Bailey and
7 I, had received this with concerns about the
8 congregation, and my understanding is that Jeff was or
9 is a member of one of those churches in the Potomac
10 Episcopal community.

11 MR. DAVENPORT: Do you know whether he -- Jeff
12 Underwood, is a member of All Saints Sharon Chapel?

13 BP. GOFF: I thought that he was, but I see
14 that this email is about all of that, so I am not sure.

15 MR. DAVENPORT: Do you conclude that he's
16 probably a member of Olivet?

17 BP. GOFF: From a quick look at this, yes. And
18 does he say?

19 MR. DAVENPORT: And -- and Olivet was one of
20 the four [inaudible]?

21 BP. GOFF: Correct.

22 MR. DAVENPORT: And look at the first

1 paragraph where Underwood refers to the wounds between
2 us. See that?

3 BP. GOFF: Yes.

4 MR. DAVENPORT: And then in the next
5 paragraph, our concerns in the attachment and repeated
6 in the long passage after my signature at the end of
7 this email are not related in any way to your stride
8 and advocacy of social justice. We share your concerns.
9 You see that?

10 BP. GOFF: Yes.

11 MR. DAVENPORT: Okay. Turn to page CA027 in
12 this exhibit. And I direct your attention to the second
13 complete paragraph that starts off: "It is possible" --

14 BP. GOFF: Yes.

15 MR. DAVENPORT: You with -- you with me? And
16 then it says -- a couple of lines below that -- "I have
17 to two years of collaboration." We do not have that
18 kind of relationship with the Reverend Cayce Ramey. "He
19 seems to us either foot soldiers to be commanded or as
20 opponents to be overcome" -- no, I -- I misread that --
21 "he seems to see us as either foot soldiers to be
22 commanded or as opponents to be overcome.

1 He refuses to share the Eucharist with us,
2 despite what he himself called: its essential role in
3 bringing people together. He doesn't seem to feel the
4 need to explain his refusal to participate in
5 communion, which none of us can understand.

6 Even though he represents the PE collaboration
7 to the diocese, he has made no effort to get to know
8 any of us who didn't attend All Saints as individuals
9 and doesn't seem to care about us as people."

10 Did I read that correctly?

11 BP. GOFF: Yes.

12 MR. DAVENPORT: And did that concern of Mr.
13 Underwood come to your attention?

14 BP. GOFF: Yes.

15 MR. DAVENPORT: At or about the time of this
16 document?

17 BP. GOFF: It did.

18 MR. DAVENPORT: Okay. Turn to tab 11, please.
19 This is -- do you know what this is?

20 BP. GOFF: Well, it seems to be a screenshot
21 from the -- the website of All Saints: my journey to
22 voluntary excommunication. Where Cayce was inviting

1 people to come and hear him talk about that.

2 MR. DAVENPORT: And it's dated May 10, I
3 think.

4 BP. GOFF: May 10.

5 MR. DAVENPORT: Right. Had he used the term
6 "excommunication" with you in your conversations before
7 this date? I know he used the word "fast", but did he
8 use the word "excommunication"?

9 BP. GOFF: I don't recall actually the word
10 "fast" until later on. And "excommunication", that word
11 does appear in one of the previous documents. I don't
12 recall specifically when it came up in our
13 conversations. But the documentation suggests that it
14 was there [inaudible].

15 MR. DAVENPORT: Is the second thing; is
16 excommunication in the Episcopal Church.

17 BP. GOFF: There is -- there is a -- a
18 disciplinary rubric in The Book of Common Prayer. It's
19 in the notes following the Eucharist service, page 4- -
20 -

21 MR. DAVENPORT: About 409, is that --

22 BP. GOFF: -- 409 -- 409. Right.

1 MR. DAVENPORT: Okay. Since we're talking
2 about that, there's -- do you have a prayer book there?
3 I've got an extra one here.

4 BP. GOFF: Thank you.

5 MR. DAVENPORT: Turn to page 409, please.

6 BP. GOFF: Yes. Got it.

7 MR. DAVENPORT: All right. That -- is that
8 what you're talking about that [ph]?

9 BP. GOFF: Yes.

10 MR. DAVENPORT: What you see there? Okay.
11 We'll come back to that. That doesn't use the word
12 "excommunication", does it?

13 BP. GOFF: It does not.

14 MR. DAVENPORT: All right. Directing your
15 attention to Joint Exhibit 12: this is August 22, 2022;
16 and this is from Abbot Bailey to Doug Smith with a copy
17 to you. Do you know who Doug Smith is or was?

18 BP. GOFF: The context of this e-mail itself
19 suggests that he's either a member of All Saints Sharon
20 Chapel or was at that point. But that he was there at
21 an eight o'clock service at -- at all of that.

22 MR. DAVENPORT: Sorry?

1 BP. GOFF: So I take that back. He's a member
2 of one of the -- the four congregations.

3 MR. DAVENPORT: The PEC -- four PEC
4 congregations.

5 BP. GOFF: Right.

6 MR. DAVENPORT: That were sharing clergy,
7 correct?

8 BP. GOFF: Yes.

9 MR. DAVENPORT: All right. Look at the --
10 towards the bottom of the exhibit. And there's an
11 August 22, 2022 e-mail from Doug Smith to Abbott Bailey
12 shows a copy to you. You with me?

13 BP. GOFF: Yes.

14 MR. DAVENPORT: And Mr. Smith is referring to
15 an article in the Washington Post, and he quotes from
16 that article. Do you remember that article?

17 BP. GOFF: I do.

18 MR. DAVENPORT: Tell us -- tell the panel what
19 you remember about that.

20 BP. GOFF: That article by the Washington Post
21 happened after Diocese of Esan convention of -- was it
22 2020? So convention was in November of 2021 in which

1 the diocese passed a resolution to set up a fund of \$10
2 million for reparations.

3 MR. DAVENPORT: So --

4 BP. GOFF: So the article in the Washington
5 Post followed that decision of the diocese.

6 MR. DAVENPORT: All right. Tell us what you
7 remember about that resolution to set up that fund, and
8 particularly the respondent's involvement in that.

9 BP. GOFF: My best recollection that -- that
10 Cayce was one of the presenters of that, and he spoke
11 quite passionately about it in -- during the debate
12 about this -- about the resolution. And the resolution
13 was approved and, as I said, it was to establish a
14 fund. It also had some specific stipulations in it that
15 were -- that we -- diocese and leadership and I did not
16 follow exactly.

17 Because the convention didn't have the
18 authority to -- to determine how and when the committee
19 would be set up. We did set up a committee, but not by
20 the end of the year; not within six weeks of the
21 passing of the resolution.

22 MR. DAVENPORT: Because you felt the

1 convention didn't have the authority to dictate that to
2 you?

3 BP. GOFF: That's right. And because we needed
4 to do this right. And we needed to do it well; it's a
5 [ph] very important work. And to do it right and well,
6 we needed some more time.

7 MR. DAVENPORT: But was there a convention
8 that actually did not adopt a budget because of this
9 matter?

10 BP. GOFF: Yes.

11 MR. DAVENPORT: Tell us -- tell the panel
12 about that.

13 BP. GOFF: That was the convention of 2020. So
14 it was our first time doing a convention online because
15 during COVID we were not in person. And the budget was
16 presented as usual.

17 And the respondent and some others -- but the
18 respondent spoke against the budget saying that the
19 budget perpetuated white supremacy and that there was
20 nothing in our Diocese of Esan [ph] budget to counter
21 that narrative and -- and to -- to -- to change our --
22 our behavior as a diocese. And when we did vote for the

1 budget, it was not approved by the diocese. So there
2 was no budget adopted, which meant we went into the
3 next calendar year without a budget.

4 And we called a special convention for April
5 2022, in which we -- I mean, 2021 following the 2020
6 convention where we didn't pass a budget. April 2021,
7 we had a special convention to adopt a budget.

8 MR. DAVENPORT: Okay. And since you were the
9 ecclesiastical authority, you were the presiding
10 officer in all of these conventions?

11 BP. GOFF: Correct. Yes.

12 MR. DAVENPORT: Okay, okay. Look at the bottom
13 of this Exhibit twe- -- 12, which is the e-mail from
14 Doug Smith to Abbott Bailey and others, including you,
15 in which he says, "I was shocked by both the writing
16 and the picture that is in the Washington Post; both
17 portraying an image we all know is untrue." Without
18 informing his congregation until recently, Cayce has
19 been effectively boycotting the church, unresponsive to
20 all forms of communication, and is on, "Sabbatical."

21 Which most took to be a euphemism for a
22 transition period during which he would try to find his

1 true call. If he was ever leading All Saints, he
2 certainly has not been doing so for the past few years.
3 That is the reason that parishioners with 100s of years
4 of combined attendance at All Saints no longer attend,
5 unrelated to COVID.

6 At a recent coffee hour, the 8:00 a.m. service
7 at Olivet [ph], the following comments were made by
8 members of other congregations about Cayce: "He
9 abandoned you." "Systematically dismantled your
10 church." "Negligent ." "Not a parish priest." "If he
11 could be involved in any way after a merger, there is
12 no point. It is over."

13 And then Mr. Smith says to you and the other
14 people to whom this e-mail is addressed, "I share this
15 with you only because I'm not sure what information
16 actually percolates up to you." And he goes on to say,
17 "In Cayce's tenure, All Saints -- All Saints has -- has
18 begun" -- I think it -- it probably means, 'has gone' -
19 - "from me -- being a historic Episcopal church to a
20 music venue and the congregation has withered."

21 And then a little bit beyond that refers to
22 the decision of where to hold services was a function

1 of Cayce being psychologically uncomfortable holding
2 services at a place where people had once been enslaved
3 -- he said so himself on a Zoom call -- and his
4 unwillingness to perform a fundamental duty for his
5 congregation -- communion. Did I read that correctly?

6 BP. GOFF: Yes.

7 MR. DAVENPORT: All right. Turn to Exhibit 13,
8 please; 13, 14, and 15 all appear to be in the same
9 handwriting and all dated October 17, 2022. The first
10 one, that is 16 -- no, I guess, all of them are
11 addressed to you. Can you tell the panel what these
12 documents are?

13 BP. GOFF: So this is a letter from Timothy
14 Baker and a mem- -- a member of All Saints Sharon
15 Chapel; dated October 17, 2022.

16 MR. DAVENPORT: And in about -- a little bit
17 more than halfway down the page on the first page of
18 Exhibit 13 he says, "The current 'rector', Cayce Ramey
19 has ruined ASSC." Correct?

20 BP. GOFF: Yes.

21 MR. DAVENPORT: And -- and ASSC would be All
22 Saints --

1 BP. GOFF: Sharon Chapel [inaudible].

2 MR. DAVENPORT: -- Sharon Chapel. Then turn to
3 next exhibit. Do you think this is one letter, or two
4 letters, or three letters? Can you tell?

5 BP. GOFF: Oh, I believe it's -- it's one
6 letter.

7 MR. DAVENPORT: Okay.

8 BP. GOFF: Three-page, handwritten, one
9 letter.

10 MR. DAVENPORT: All right. At the top of the
11 page on joint Exhibit 14, he says, "He" -- referring to
12 the respondent -- "refuses to participate in Eucharist
13 services; rather" -- referring to do Sunday prayer --
14 "only when he chooses." Did I read that correctly?

15 BP. GOFF: Yes.

16 MR. DAVENPORT: Right. Then about two-thirds
17 of the way down, he says, "Cayce Ramey called here --
18 my home -- after six days. He doesn't know or follow
19 any of his parishioners or LEMs." I guess that's
20 Licensed --

21 BP. GOFF: [Inaudible] Eucharistic Ministers.

22 MR. DAVENPORT: Thank you. "I told him never

1 to call here again and I never speak -- never speak to
2 me or Jeanette." Do you know who Jeanette is?

3 BP. GOFF: The wife of -- of this man who's
4 written a letter.

5 MR. DAVENPORT: All right. Then the next
6 paragraph, he says, "He is harassing Jeanette,
7 threatening to come to the hospital where he knows she
8 would not see him as she is -- as he is the problem of
9 her stress." Correct?

10 BP. GOFF: Correct. That's what the letter
11 says.

12 MR. DAVENPORT: And then at the last of the --
13 of -- on that page, "I want this unwanted attention and
14 harassment to stop. You are his boss. You must stop
15 this." And then the last page of the letter, which is
16 Exhibits 15, about two-thirds of the way down, he says,
17 "Cayce's harassment and unwanted contact must stop;
18 make him stop now."

19 And then it's signed by Timothy Baker?

20 BP. GOFF: Yes.

21 MR. DAVENPORT: Do you remember getting this
22 letter?

1 BP. GOFF: I do.

2 MR. DAVENPORT: What do you remember, you did
3 or anybody did as a result of getting it?

4 BP. GOFF: I called Mr. Baker and spoke to him
5 and listened. And then I called the respondent and
6 asked him to tell me what his experience was and told
7 him he needed -- that he could not have any contact
8 with these people.

9 MR. DAVENPORT: And what did he say?

10 BP. GOFF: He said he would not.

11 MR. DAVENPORT: As [ph] far as you know, did
12 he stop having contact with?

13 BP. GOFF: I never heard anything from him
14 again, so I assume so.

15 MR. DAVENPORT: All right. Turn to Exhibit 16,
16 please, and direct your attention to the bottom of the
17 page, which is an e-mail from Jeff Underwood to Abbott
18 Bailey. And the bottom, he says, "Abbott, I've been
19 working with a group of Potomac Episcopal parishioners
20 on how we might convey to the diocese our concerns
21 about the pending curtailment of celebration of the
22 Eucharist within the Potomac Episcopal community."

1 What -- what -- do you know what he was
2 talking about on the "pending celebr- -- curtailment of
3 celebration of Eucharist"?

4 BP. GOFF: I did not speak with Mr. Underwood
5 about this directly; Abbott did. But my best
6 understanding was that he understood that the -- that
7 there would be a curtailment of celebration of
8 Eucharist, not just at all Saint Sharon Chapel, but
9 across the board; that that was his understanding.

10 MR. DAVENPORT: Was the respondent on
11 sabbatical at some point during this time?

12 BP. GOFF: Yes. He was on sabbatical in -- in
13 the summer and into the fall of 2022.

14 MR. DAVENPORT: So had he come back by the
15 time of this [inaudible]?

16 BP. GOFF: So November 11 would've been right
17 after he -- soon after he came back in October 2022.

18 MR. DAVENPORT: I see. That's the date of the
19 e-mail at the top.

20 BP. GOFF: November 11, 2022 --

21 MR. DAVENPORT: Yeah.

22 BP. GOFF: -- is the date of this e-mail

1 MR. DAVENPORT: Right at the bottom. The one I
2 had you read or I read? It's dated October --

3 BP. GOFF: Oh, that's October 20.

4 MR. DAVENPORT: -- October 20.

5 BP. GOFF: Yeah. Right.

6 BP. GOFF: So was he still on sabbatical on
7 October 20, do you think?

8 BP. GOFF: I think he was back at that point.

9 MR. DAVENPORT: Okay.

10 BP. GOFF: But just -- just back.

11 MR. DAVENPORT: All right. Then direct your
12 attention to Exhibit 17, which is an e-mail from
13 Underwood to Abbott Bailey. And in the second complete
14 paragraph, he refers to Cayce's self-excommunication on
15 the larger body. Did I read that correctly?

16 BP. GOFF: Correct.

17 MR. DAVENPORT: And do you interpret that to
18 mean the -- the larger body being the -- all the
19 members of PEC?

20 BP. GOFF: I certainly understand it to mean
21 all of the members of All Saint Sharon Chapel; I'm not
22 sure what Mr. Underwood intended.

1 MR. DAVENPORT: Okay. Turn to Exhibit 18,
2 please. This looks like a -- your handwritten note.

3 BP. GOFF: Yes.

4 MR. DAVENPORT: Date- -- dated October 24,
5 2022.

6 BP. GOFF: Right.

7 MR. DAVENPORT: And --

8 BP. GOFF: That's in relationship to the e-
9 mails in my phone conversation with Mr. Baker, followed
10 up by my phone conversation with -- with the
11 respondent.

12 MR. DAVENPORT: That you just testified about
13 few minutes --

14 BP. GOFF: Correct.

15 MR. DAVENPORT: -- okay. Turn to Exhibit 20,
16 please. And tell the panel what this is.

17 BP. GOFF: I asked Cayce to meet with me as
18 soon as we could make it happen after his return from
19 sabbatical.

20 So that I could get an update of [ph] where he
21 was and what he was thinking about -- about Eucharist
22 and -- and his -- his fast and his decision about the

1 community and communion. So the -- we did meet by phone
2 on October 22, 2022. These are notes from that meeting.
3 Since we were on the phone, I was able to have my
4 laptop open and be talking with him. And these are the
5 questions -- in italics -- that I asked.

6 And the portion that's not in italics was his
7 response as I was transcribing as I was listening to
8 him.

9 MR. DAVENPORT: You said October 22, did you
10 mean October 27?

11 BP. GOFF: October 27, yes. Thank you.

12 MR. DAVENPORT: Okay. Go to that two-thirds of
13 the way down. It says, "I don't know when the end of
14 this fast will be." Is that something he said to you in
15 this conversation?

16 BP. GOFF: Yes.

17 MR. DAVENPORT: Did you ask him when it would
18 end?

19 BP. GOFF: The question that I asked him was:
20 what do you plan to do after leaving All Saints?

21 MR. DAVENPORT: Okay.

22 BP. GOFF: Because he had told me that -- that

1 he would be leaving later in the year of 2022 or by the
2 end of the year.

3 MR. DAVENPORT: All right. Then going down it
4 says, in italics -- and that means that's what he said,
5 right?

6 BP. GOFF: No. The italics is what I said.

7 MR. DAVENPORT: No, that's you. Okay. You say,
8 "I have received complaints from members of All Saints
9 that you do not celebrate the Eucharist and therefore
10 do not afford them the opportunity to receive the
11 sacrament.

12 This is a violation of your ordination vows
13 and of Canon 4.4.1H78 [ph]; other canons could be cited
14 as well. I must determine how I will respond in light
15 of these complaints." Did I read that correctly?

16 BP. GOFF: Correct.

17 MR. DAVENPORT: And here you're actually
18 citing to Canons in Title IV.

19 BP. GOFF: Correct.

20 MR. DAVENPORT: And then in the next
21 paragraph, you lay out three choices that you have,
22 correct?

1 BP. GOFF: Correct.

2 MR. DAVENPORT: And what are they at that
3 time?

4 BP. GOFF: As -- as I saw them at that moment:
5 to advise those who have complained to bring a Title IV
6 process, one; two, to give you a pastoral direction to
7 provide the sacrament to your congregation every Sunday
8 and on all Holy Days when public worship occurs; three,
9 to ask you to renounce your priesthood and live out
10 your ministry as a vocational deacon, which is to a
11 great extent, the way you're living your vows now.

12 Your passion for justice issues is certainly
13 diaconal mis- -- ministry as we understand it in this
14 diocese.

15 MR. DAVENPORT: All right. So you laid out
16 three choices you had, which if any of those choices
17 did you choose?

18 BP. GOFF: None of those. Cayce and I met
19 again and he told me at that point that he would not
20 renounce his vows. And I at that point made the
21 decision to bring Title IV charges myself to be -- to
22 be the complainant.

1 MR. DAVENPORT: Option two was to give him a
2 pastoral direction. And you didn't do that, correct?

3 BP. GOFF: I did not.

4 MR. DAVENPORT: Why not?

5 BP. GOFF: I felt fairly certain that he would
6 not obey it.

7 MR. DAVENPORT: When you had your conversation
8 with him and you laid out your three choices, did he
9 dispute that?

10 BP. GOFF: I -- no, I don't recall that he
11 disputed those choices. And the way I couched it is
12 that I, as a bishop, have taken vows to uphold the
13 doctrine, discipline, and worship of the church. And I
14 have to obey my vows and take action.

15 MR. DAVENPORT: And -- and in fact, there's a
16 canon that says members of the clergy who become aware
17 of possible violations of the canon have a duty to
18 report it, correct?

19 BP. GOFF: Correct. Yes.

20 MR. DAVENPORT: And that canon applies to you?

21 BP. GOFF: Exactly. To all of us who are
22 ordained.

1 MR. DAVENPORT: Okay. Look at Exhibit 21. What
2 is that?

3 BP. GOFF: These are my notes from bef- --
4 that I wrote for myself before the meeting with him on
5 the 22nd -- on the 27th rather.

6 MR. DAVENPORT: All right. And at the bottom -
7 - towards the bottom you say, circumstances have
8 changed. You say, "I did not give you permission to
9 cease celebrating the Eucharist. I do not have the
10 authority to give you permission to violate your
11 ordination vows, or the ca-" -- excuse me, "Or the
12 canons. But I did tell you that I would allow room to
13 see what the Holy Spirit might be up to in and through
14 you. Circumstances are different now that there is not
15 a team of clergy serving the four congregations."

16 What had happened to the team of clergy
17 serving the four congregations?

18 BP. GOFF: Different ones left for different
19 reasons. Elizabeth Gardner [ph] was elected as Bishop
20 of Nevada. One was -- was retiring, Cory Weierbach was
21 retiring as -- as -- as rector of Holy Spirit. So for
22 different reasons.

1 MR. DAVENPORT: What about Michael Cadaret?

2 BP. GOFF: Michael Cadaret took a position
3 here in Richmond.

4 MR. DAVENPORT: Got it. You say here, "I did
5 not give you permission to cease celebrating
6 Eucharist."

7 BP. GOFF: Correct.

8 MR. DAVENPORT: Did he contend that you had
9 given him permission?

10 BP. GOFF: No.

11 MR. DAVENPORT: Did he ever contend that?

12 BP. GOFF: No. Not -- not to me.

13 MR. DAVENPORT: Right. All right. Turn to
14 Exhibit 23, please. This is November 10, 2022. And this
15 looks like it's probably -- well, can you tell whose
16 document this is?

17 BP. GOFF: This is my document and it is my
18 notes after I met with Cayce on November 10, 2022. He
19 came here to Mayo House; we met in my office. And this
20 was -- as we saw in my previous meeting -- I said, here
21 are the options that are before me.

22 Please go and pray about these --

1 specifically, the question of renouncing his vows. And
2 we were to meet the next week; that got delayed because
3 Cayce asked for more times so that he could meet with
4 his spiritual director and I supported that. And so we
5 met on November 10 in person here.

6 MR. DAVENPORT: And in this document you refer
7 in the first paragraph, the complaints that you'd
8 received that Cayce was -- had abandoned the sacrament
9 of Eucharist, and you've already testified about that?

10 BP. GOFF: Correct.

11 MR. DAVENPORT: And then in the next paragraph
12 you say he will not voluntarily renou- -- voluntarily
13 renounce his priestly orders and he will not, again,
14 celebrate the Eucharist until he feels called to do so
15 by the Holy Spirit. Is that what he told you?

16 BP. GOFF: Yes.

17 MR. DAVENPORT: Okay. And then you record a
18 re- -- your response; that by taking this position, you
19 put yourself outside the doctrine, discipline, and
20 worship of the church. Either way, by neglecting the
21 sacrament, you are neglecting your priestly vows.

22 BP. GOFF: Yes.

1 MR. DAVENPORT: And you told -- that you told
2 him that?

3 BP. GOFF: Yes.

4 MR. DAVENPORT: Then at the bottom it says,
5 "He also cited the disciplinary rubrics about
6 excommunication using that word." He said that because
7 the church is living a notoriously evil life, "We must
8 fast from the Eucharist until there is clear proof of
9 repentance and amendment of life [ph]."

10 BP. GOFF: Yes.

11 MR. DAVENPORT: And was he -- was he quoting
12 from the disciplinary rubric that we -- on page 409?

13 BP. GOFF: Yes.

14 MR. DAVENPORT: Which refers to -- says, if a
15 priest knows that a person who's living a notoriously
16 evil life, so forth the -- the priest shall speak to
17 that person. And that's where that term "notoriously
18 evil life" comes from, correct?

19 BP. GOFF: Yes.

20 MR. DAVENPORT: And was that the first time
21 he'd invoked the disciplinary rubric?

22 BP. GOFF: The word excommunication had come

1 up before; this was the first time, as I best recall,
2 that it was specifically connected with this rubric.

3 MR. DAVENPORT: All right. Did you bring up
4 the disciplinary rubric initially or did he?

5 BP. GOFF: He did.

6 MR. DAVENPORT: All right. And as -- as I
7 understand, the way the disciplinary rubric works: if a
8 priest is aware of these things, then the priest can
9 take action, which results in the denial of communion
10 to the person --

11 BP. GOFF: Correct.

12 MR. DAVENPORT: -- for some period of time.

13 BP. GOFF: Right.

14 MR. DAVENPORT: And the priest has to report
15 that to the bishop.

16 BP. GOFF: Right

17 MR. DAVENPORT: Now, in this situation, he was
18 denying the entire congregation, correct?

19 BP. GOFF: Correct.

20 MR. DAVENPORT: And does this -- in your view,
21 does the disciplinary rubric work in a situation like
22 that?

1 BP. GOFF: No. In my view, this -- this rubric
2 doesn't apply at all. Because it says very clearly if
3 the priest -- if a priest knows that "a person" who is
4 living a notoriously evil life intends to come to
5 communion, the priest shall. And then lists all of the
6 things; including the priest is required to notify the
7 bishop within 14 days at the most, given the reason for
8 refusing communion.

9 So it's very specific, but the context is "a
10 person".

11 MR. DAVENPORT: Well, the effect of what he
12 was doing was to deny the entire world communion,
13 correct? [inaudible]. Can you answer that question?

14 BP. GOFF: That's my understanding. Yes.

15 MR. DAVENPORT: Okay. And in any event, even
16 assuming for the sake of argument that the disciplinary
17 rubric applies, he had never informed you -- the
18 bishop?

19 BP. GOFF: Not in -- in -- in -- in --
20 correct.

21 MR. DAVENPORT: Okay.

22 BP. GOFF: And not in any way that this rubric

1 requires.

2 MR. DAVENPORT: Thank you. In fact, you say
3 that at the next page: page BA2223 [ph], correct?

4 BP. GOFF: Mm-Hmm. Yeah.

5 MR. DAVENPORT: All right. Then two paragraphs
6 below it -- it says -- or you say -- "Cayce implied he
7 would welcome a Title IV proceeding since he'd be able
8 to make his Cayce and explain his decision. I reminded
9 him that the Title IV process focuses on the canons of
10 the church and -- and not on his theology."

11 BP. GOFF: Correct.

12 MR. DAVENPORT: Do you remember telling him
13 that?

14 BP. GOFF: Yes.

15 MR. DAVENPORT: Do -- did he have any reaction
16 to it?

17 BP. GOFF: I don't recall specifically what
18 that was.

19 MR. DAVENPORT: All right. Go down to about 10
20 lines from the bottom. You say, under reflections. "I
21 intuit -- I intuit that Cayce would very much like to
22 be a martyr around this issue. It is clear to me that

1 if I give him a pastoral direction, he will not obey
2 it."

3 Did you -- you say that you intuited that, did
4 you tell him ever that you thought he was trying to be
5 a martyr around this issue?

6 BP. GOFF: I don't recall if I used that word.

7 MR. DAVENPORT: Okay.

8 BP. GOFF: I very well might have because that
9 sense was so strong as I met with him.

10 MR. DAVENPORT: Turn to Exhibit 24, please. Is
11 this your formal complaint to Fran Gardner-Smith, the
12 intake officer a -- a -- about the matters that bring
13 us here today?

14 BP. GOFF: Twenty-five.

15 MR. DAVENPORT: Thank you, 25?

16 BP. GOFF: Yes, yes.

17 MR. DAVENPORT: Okay.

18 BP. GOFF: So this was the day after meeting
19 with Cayce. We met on November 10, November 11; I wrote
20 to the intake officer.

21 MR. DAVENPORT: And that's the co- -- that's
22 the Title IV procedure, right?

1 BP. GOFF: Correct.

2 MR. DAVENPORT: Okay.

3 BP. GOFF: To -- to initiate a Title IV
4 proceeding.

5 MR. DAVENPORT: All right. [Silence] you got
6 the canons handy?

7 BP. GOFF: Right here.

8 MR. DAVENPORT: Good. Could you look at Canon
9 1.17.6? Are you with me?

10 BP. GOFF: Yep. There, 1.17.6. Okay.

11 MR. DAVENPORT: That appears to be an
12 elaboration on the disciplinary rubric. Is that -- is
13 that the way you feedback?

14 BP. GOFF: It's connected to it, yeah.

15 MR. DAVENPORT: Okay. Look at Canon 4.1F on
16 page 193. You with me?

17 BP. GOFF: Getting there?

18 MR. DAVENPORT: I'm not sure I'm there.

19 BP. GOFF: 4.1- --

20 MR. DAVENPORT: Well, I'm not sure I'm right.

21 BP. GOFF: You mean 4.4F?

22 MR. DAVENPORT: On page 193?

1 BP. GOFF: Yeah, 4.4 --

2 MR. DAVENPORT: Does that relate?

3 BP. GOFF: -- standard of conduct.

4 MR. DAVENPORT: Does that -- does that relate
5 to the duty to report to the intake officer?

6 BP. GOFF: Yes.

7 MR. DAVENPORT: Okay. And is that -- is that
8 the candidate you were referring to earlier that
9 required you to take the action, you gave and report
10 this to the [inaudible]?

11 BP. GOFF: Right.

12 MR. DAVENPORT: And then look at Canon 6.3 on
13 page 199 to 200. This specifically refers to the duty
14 of the Bishop diocesan.

15 BP. GOFF: Mm-Hmm.

16 MR. DAVENPORT: And that was you, correct?

17 BP. GOFF: Correct. Not in title, but in
18 function.

19 MR. DAVENPORT: Right. I don't have any
20 further questions.

21 MR. CARR: Let's check the time. I don't -- I
22 don't have a watch on me.

1 MR. DAVENPORT: Four minutes past noon.

2 MR. CARR: We certainly are going to take a
3 break before questioning. Do you want a break for lunch
4 or do you want to take a 10-minute break and to go? But
5 do the council have [inaudible]?

6 MR. DAVENPORT: I don't think it's going to be
7 beyond 12:15, 12:20.

8 MR. CARR: Well, let's -- I'd like -- I think
9 we should take a 10-minute break and then come back.
10 And then you can -- you can -- we'll finish up with
11 Bishop Goff.

12 MR. DAVENPORT: You can cut me off later
13 [laugh].

14 MR. CARR: We'll -- we should be able to then
15 finish with Bishop Goff, and then we'll take a break
16 for lunch. But let's come back in 10 minutes. What time
17 is that?

18 MALE 1: 10:00 a.m.

19 MR. CARR: 10:00 a.m.

20 MR. DAVENPORT: 10:00 a.m.

21 MR. CARR: All right. Thank you. We're in rec-
22 -- we're in recess until then [silence] [inaudible].

1 [break]

2 MR. DAVENPORT: Nancy, are we ready?

3 MS. CHAFIN: Yes.

4 MR. CARR: All right. We are reconvening here
5 for Cross-examination. Bishop Goff, you understand
6 you're still under oath?

7 BP. GOFF: Yes. Thank you.

8 MR. BURTCH: Thank you. Bishop Goff; I'm JP
9 Burtch. I'm going to ask you a few questions about your
10 testimony. I want to you -- you testified a minute ago
11 that you do not believe that the disciplinary -- that
12 the disciplinary rubric on page 409 of The Book of
13 Common Prayer applies in this case. Isn't that correct?

14 BP. GOFF: Correct.

15 MR. BURTCH: Okay. And you have no actual
16 knowledge that Father Ramey ever invoked the
17 disciplinary rubric. Do you?

18 BP. GOFF: The documents that refer to that
19 are the only --

20 MR. BURTCH: I'm sorry, I didn't hear you.

21 BP. GOFF: -- the -- the doc- -- I'm sorry,
22 hold on. All right.

1 MR. BURTCH: Mm-Hmm.

2 BP. GOFF: The documents that we walked
3 through that referred to the discipline and the
4 disciplinary canon led me to believe that, yes, he was
5 looking at this.

6 MR. BURTCH: Well, it -- it -- it led you to
7 believe that he was looking at it. But did it lead you
8 to believe that he had invoked the disciplinary rubrics
9 on page 409?

10 BP. GOFF: I didn't understand that he
11 formally did because there was not communication with
12 me about that.

13 MR. BURTCH: And that would be required to
14 formally [inaudible] --

15 BP. GOFF: That would be required to formally
16 invoke.

17 MR. BURTCH: The disciplinary rubric. Okay.

18 BP. GOFF: So I didn't know if he was invoking
19 it, part of it but not the whole thing, or not invoking
20 at all.

21 MR. BURTCH: When you say it -- it -- invoking
22 it, wasn't it just part of a conversation you had? You

1 -- believe you testified in your deposition that he
2 raised -- he was the one that raised the subject --

3 BP. GOFF: Correct.

4 MR. BURTCH: -- of disciplinary rubrics. Do
5 you remember anything other than that about that
6 conversation?

7 BP. GOFF: So, yes, he raised that issue and
8 we discussed it.

9 MR. BURTCH: Okay. Did you discuss whether he
10 was invoking or not invoking the disciplinary rubric?

11 BP. GOFF: I did not ask a question whether he
12 was formally proposing that or not.

13 MR. BURTCH: Okay. And did he suggest to you
14 that he was formally proposing it?

15 BP. GOFF: That would've been a judgment call
16 on my part and I didn't have enough evidence to know
17 for sure.

18 MR. BURTCH: Okay. So it could have been just
19 part of a conversation about what he was doing, right?

20 BP. GOFF: It was a part of a conversation --

21 MR. BURTCH: Yeah.

22 BP. GOFF: -- about what he was doing and of

1 my understanding what he was doing.

2 MR. BURTCH: And it might be natural to bring
3 up if you were -- if someone had used the word
4 "excommunication", it might be natural to bring up that
5 ru- -- rubric. Correct?

6 BP. GOFF: It -- it ought to be.

7 MR. BURTCH: Okay.

8 BP. GOFF: Though the rubric doesn't ever use
9 the word "excommunication".

10 MR. BURTCH: Okay. To your knowledge, was any
11 parishioner at All Saint's Sharon -- Sharon Chapel
12 denied holy communion at any time at a principal
13 service on Sunday?

14 BP. GOFF: There was the Sunday in the fall of
15 2022 that we received some letters about where the
16 respondent was leading that worship and there wasn't
17 another priest from the group who was there, and he did
18 not celebrate Eucharist. And people experienced that
19 they were denied communion.

20 MR. BURTCH: And at -- at that time, was it --
21 was it brought to your attention that there had been a
22 scheduled glitch? That was the problem?

1 BP. GOFF: That was not brought to my
2 attention.

3 MR. BURTCH: Okay. So there -- there was one
4 time at which there was not a priest available to
5 celebrate holy communion. Do you know if that was at an
6 eight o'clock service or was that there -- at the PEC's
7 10:00 -- 10:00 or 10:30 service?

8 BP. GOFF: The letters said that it was at an
9 -- eight o'clock.

10 MR. BURTCH: It was an eight o'clock service.
11 Okay.

12 BP. GOFF: Correct.

13 MR. BURTCH: And did you hear that holy
14 communion was not celebrated at 10:00 -- at the 10:30
15 service that day?

16 BP. GOFF: I did not. Okay.

17 MR. BURTCH: So it was one eight o'clock
18 incident?

19 BP. GOFF: And it was in October 2022 after
20 this had been going on for, well, over a year and a
21 half. So that the frustration level of having
22 experienced this kind of thing -- and of -- of a

1 congregation having a rector who wasn't celebrating the
2 Eucharist -- had risen to a fairly high level.

3 MR. BURTCH: Well, at that time -- and I -- it
4 was October 2022, correct?

5 BP. GOFF: Correct.

6 MR. BURTCH: At that time, the Potomac
7 Episcopal community was worshiping together, wasn't it?

8 BP. GOFF: That's my understanding.

9 MR. BURTCH: Yeah. And these --

10 BP. GOFF: Though at some point a -- a along
11 then, Cayce told me -- the respondent told me that all
12 St. Sharon Chapel was withdrawing from the group.

13 MR. BURTCH: Mm-Hmm.

14 BP. GOFF: And would be discussing that or had
15 discussed that at a vestry meeting.

16 MR. BURTCH: And you recall that sometime
17 toward the end of his tenure there?

18 BP. GOFF: Correct.

19 MR. BURTCH: Sharon Chapel had voted to
20 withdraw from the PEC, correct?

21 BP. GOFF: Correct. That's my best under- --
22 understanding of that.

1 MR. BURTCH: Now in your testimony about
2 Father Ramey's violation of ordination vows, violation
3 of the canons, violation of the rubrics of The Book of
4 Common Prayer; as I recall at your deposition, you told
5 me that every one of these charges that you -- that you
6 brought against Father Ramey was grounded on and only
7 on his refusal to celebrate holy communion. Is that
8 correct?

9 BP. GOFF: That is correct. The -- the letters
10 from -- from members of the congregations who were
11 unhappy with Father Ramey could have led to other Title
12 IV. But I did not include any of that. It was only
13 about communion.

14 MR. BURTCH: But Bishop Goff, you're an
15 experienced bishop. Have you gotten other letters about
16 other clergy from [inaudible] parishioners?

17 BP. GOFF: Of course I have [laugh]

18 MR. BURTCH: And have some of them even been
19 about you?

20 BP. GOFF: And so that is part of the reason
21 of not bringing those other issues into it, but
22 focusing only on the one issue. And the one issue

1 wasn't just knowledge that we had from disgruntled
2 parishioners, it was from the respondent's own
3 communications; saying that he would not celebrate
4 Eucharist anymore.

5 MR. BURTCH: And -- and -- and that's never
6 been disputed, has it?

7 BP. GOFF: Correct.

8 MR. BURTCH: Yes. Now there was a time when no
9 Eucharist was celebrated because of the pandemic. Isn't
10 that correct?

11 BP. GOFF: There was a time when we were not
12 worshiping in person because of the pandemic.

13 MR. BURTCH: Mm-Hmm.

14 BP. GOFF: And we as a diocese put out
15 guidelines of many kinds that got revised from time to
16 time. And those did include for -- the -- the
17 possibility for a small group of people, fewer than 10,
18 to meet in the church and to celebrate the Eucharist
19 and to have that live streamed. And then include the
20 prayer of spiritual communion for the people who were
21 at home.

22 So there was not an absolute withdrawal or --

1 or denial of communion during -- during COVID.

2 MR. BURTCH: But there were some parishes that
3 didn't do that, right?

4 BP. GOFF: There were some parishes that
5 didn't do that.

6 MR. BURTCH: And there were --

7 BP. GOFF: [Talking over each other].

8 MR. BURTCH: -- some parishes that only did
9 so-called spiritual communion, correct?

10 BP. GOFF: Those who did communion did
11 included what we call: of -- of -- the prayer of
12 spiritual communion, which is a prayer that can be said
13 by people who are not present. You say, because I
14 cannot receive Albanian [ph] blood come my heart
15 spiritually.

16 MR. BURTCH: Okay. But was there a time when
17 even though the communion was celebrated, it was not
18 received, but only received by spiritual communion?

19 BP. GOFF: It was received in many churches
20 and in our diocesan services we did this; that it was
21 received by the celebrant and by the other very small
22 number of people who were -- who were present in the

1 room. But it was -- it could not be received by -- by
2 those who were distant and those who were watching
3 online.

4 MR. BURTCH: Are you aware of any time that
5 the celebrant did not receive -- wanting to not be, in
6 a sense, out of communion with the people who could not
7 receive --

8 BP. GOFF: I'm -- I'm certain that that
9 happened.

10 MR. BURTCH: Okay.

11 BP. GOFF: Yeah.

12 MR. BURTCH: So -- and that wasn't improper?

13 BP. GOFF: That was a choice that -- that a
14 priest, or in some cases a bishop, made in that
15 circumstance for that particular time. And of course
16 that was to protect lives. It was for the health and
17 safety of the community. It was not in reaction against
18 something or in protest against something.

19 MR. BURTCH: But -- but the -- the individual
20 priest had the discretion to make that decision,
21 correct?

22 BP. GOFF: Yes. And I imagine that some did;

1 to say, since my people can't receive, I'm not going to
2 receive either, but I am going to celebrate and we will
3 share together that way. I don't have specific evidence
4 or numbers about that. What I'm saying is I imagined
5 that -- that would happen as a pastoral response.

6 MR. BURTCH: There are a large number of
7 retired priests in the Diocese of -- Resident in the
8 Diocese of Virginia, correct?

9 BP. GOFF: Correct.

10 MR. BURTCH: And there are a large number of
11 clergy bishops and priests -- not including deacons --
12 resident in the -- in the Diocese of Virginia who did
13 not regularly celebrate Holy Communion, is that
14 correct?

15 BP. GOFF: Correct.

16 MR. BURTCH: Okay. And I believe there is a
17 report as to how often a priest celebrates, is that
18 correct?

19 BP. GOFF: There is a report that clergy who
20 are non-parochial, send to the bishop about their
21 actions.

22 MR. BURTCH: And -- and -- and does "non-

1 parochial" mean they are -- they are resident, but not
2 holding a cure [ph]?

3 BP. GOFF: E- -- exactly; non-parochial means
4 non-parish.

5 MR. BURTCH: Non-parish.

6 BP. GOFF: But not a position in any
7 organization [inaudible] --

8 MR. BURTCH: But resident in Virginia?

9 BP. GOFF: But resident. Yeah.

10 MR. BURTCH: Yes. Okay. And have you reviewed
11 those reports?

12 BP. GOFF: Yeah.

13 MR. BURTCH: And are there priests who do not
14 celebrate at all?

15 BP. GOFF: I can't, again, say specifically,
16 but sure, there are priests who don't celebrate at all
17 because of age, because they can't stand at the altar.
18 But they don't have a cure so they're not denying
19 communion to anyone.

20 MR. BURTCH: Right. And isn't it correct that
21 Father Ramey left his cure at [ph] All Saints Chapel in
22 December 2002?

1 BP. GOFF: That's my understanding. Yes.

2 MR. BURTCH: And so since that time, he is a
3 non-parochial member of the clergy as you previously
4 defined it, correct?

5 BP. GOFF: Correct.

6 MR. BURTCH: Thank you. Now, Father Ramey
7 never refused to perform any baptisms, did he?

8 BP. GOFF: Not that I'm aware of.

9 MR. BURTCH: And he was -- to your knowledge --
10 -- he was present every time there was public worship at
11 the Potomac Episcopal community?

12 BP. GOFF: I -- I don't have any knowledge
13 about that. Didn't get any complaints about that.

14 MR. BURTCH: So there were no complaints about
15 his absence from worship, correct?

16 BP. GOFF: As best I recall, correct.

17 MR. BURTCH: Mm-Hmm. Now you fi- -- you filed
18 the complaint that -- that's been identified as -- I
19 think it's Exhibit 25 -- yeah, Joint Exhibit 20 -- 25.
20 You filed that, it was shortly after your last
21 conversation with Cayce Ramey.

22 BP. GOFF: Correct.

1 MR. BURTCH: Were you were in conversation
2 with Bishop Stevenson about filing this complaint,
3 weren't you?

4 BP. GOFF: I was.

5 MR. BURTCH: Okay. And what were the nature of
6 your conversations with Bishop Stevenson in connection
7 with filing this complaint?

8 BP. GOFF: He had been elected as Bishop
9 Diocesan, and he was -- at that point, he was to be
10 consecrated bishop on December 4. So that I would no
11 longer be ecclesiastical authority; he would. So our
12 conversations were first, about conveying the
13 information because he would then be the bishop who was
14 overseeing this process; and conversations about how
15 best to proceed given the transition that we as a
16 diocese were in.

17 MR. BURTCH: And -- and you talked with him
18 before you wrote this November 11 charge?

19 BP. GOFF: Yes.

20 MR. BURTCH: Didn't you? Yeah. And did you
21 tell him that you were going to do this, or?

22 BP. GOFF: Yes.

1 MR. BURTCH: Okay. Did he encourage you to do
2 it?

3 BP. GOFF: I can't say that he encouraged me.
4 I can say that we had consensus, we had agreement on --

5 MR. BURTCH: So there was agreement between --

6 BP. GOFF: -- on the need to do it and then
7 how to do it.

8 MR. BURTCH: Right. So there was agreement
9 between you and the bishop --

10 BP. GOFF: Yes.

11 MR. BURTCH: -- at that time, the Bishop-
12 elect.

13 BP. GOFF: Elect? Correct.

14 MR. BURTCH: That you filed this charge?
15 [Silence] no, the -- the day before. I'm looking now at
16 Joint Exhibit 23 --

17 MALE 1: Be sure it's right.

18 MR. BURTCH: -- 23. Which is your November 10
19 notes on your conversation with Father Ramey. Did you
20 discuss in your -- your upcoming conversation with
21 Father Ramey, with the -- with Bishop Stevenson -- or
22 then Bishop-elect, Stevenson?

1 BP. GOFF: Do you mean before this meeting?

2 MR. BURTCH: Before -- before this meeting.

3 Before the November 10 meeting? Yes.

4 BP. GOFF: Without looking at calendar, I
5 can't say precisely. I imagine that I did.

6 MR. BURTCH: Okay. Well, have two minutes to
7 see if I'm done or not.

8 MR. CARR: Yes. We'll pause -- pause for two
9 minutes. We'll just [silence].

10 MR. BURTCH: Bishop Goff, have you followed
11 the fortunes at All of Sharon -- All Saints Sharon
12 Chapel since Father Ramey left as rector?

13 BP. GOFF: No.

14 MR. BURTCH: Okay. So you don't -- if I asked
15 you how they were doing -- and how things were going,
16 you couldn't say anything about that.

17 BP. GOFF: Correct. I retired at the end of
18 December 2022 and have not followed [inaudible] --

19 MR. BURTCH: That was kind of deliberate then,
20 wasn't it?

21 BP. GOFF: The not following? Yeah.

22 MR. BURTCH: Yes. Okay. Thank you. We have --

1 I have no further questions.

2 BP. GOFF: It was in someone else's hands at
3 that point.

4 MR. DAVENPORT: Just to -- just to clarify on
5 the disciplinary rubric -- and I may have created some
6 of the confusion when I use the word "invoke". He
7 brought the subject up of the disciplinary rubric,
8 correct?

9 BP. GOFF: Correct.

10 MR. DAVENPORT: You didn't?

11 BP. GOFF: Correct.

12 MR. DAVENPORT: And he brought it up. Would it
13 be fair to say that in your mind, he brought it up?
14 Because he thought it had something to do with the
15 fast.

16 BP. GOFF: That was my understanding. Yes.

17 MR. DAVENPORT: And you told him it had
18 nothing to do with the fast, correct?

19 BP. GOFF: Correct.

20 MR. DAVENPORT: But even if it did have
21 something to do with the fast, he was supposed to have
22 reported it to the bishop.

1 BP. GOFF: Right.

2 MR. DAVENPORT: And he agreed he hadn't done
3 that? Or you knew he hadn't done that because you were
4 the bishop, right?

5 BP. GOFF: I experienced that he hadn't done
6 that. I can't say what he understood or thought.

7 MR. DAVENPORT: No. But you knew as Bishop
8 that he hadn't reported anything under -- under the
9 eucharistic of the disciplinary counter to you?

10 BP. GOFF: Right. Correct. Yes.

11 MR. DAVENPORT: No further questions.

12 MR. CARR: Okay. Well, I believe we're done;
13 we are done with Bishop Goff. We're going to break for
14 lunch. It's 12:17, so we will reconvene at 1:20. So we
15 are in recess.

16 MS. JORDAN: Hi, pardon me, this is the court
17 reporter. Before everyone leaves for lunch, can I
18 please get the spelling of Ms. Goff's middle name that
19 she stated on the record?

20 BP. GOFF: Thank you. It is E-l-l-y-n.

21 MS. JORDAN: Thank you so much.

22 BP. GOFF: Thank you.

1 MR. CARR: Joyce, any other questions --
2 Jordan -- oh, Jordan, I'm sorry. Jordan, any other
3 questions? Hearing none. We are in recess.

4 MS. JORDAN: I'm so sorry. I --

5 MR. CARR: Oh, go ahead.

6 MS. JORDAN: -- I do have spellings -- would
7 you like for me to save those until the end of the day?

8 MR. CARR: Let's do them right now. Let's go
9 ahead and do that now before we break.

10 MS. JORDAN: Okay, great. Ian Markham, common
11 spelling.

12 MR. CARR: You want to have that? Yeah.

13 MS. JORDAN: Yeah [inaudible]

14 MR. BURTCH: I-a-n, M-a-r-k-h-a-m; Ian
15 Markham.

16 MS. JORDAN: Right. Thank you. Michael
17 Cadaret.

18 MR. DAVENPORT: D-a-d-e-r-e-t [ph].

19 MS. JORDAN: All right. Abbott Bailey; A-b-b-
20 o-t-t.

21 BP. GOFF: Correct. B-a-i-l-e-y.

22 MS. JORDAN: Thank you. Jeff Underwood. Common

1 spelling; U-n-d-e-r-w-o-o-d?

2 MR. UNDERWOOD: U-n-d-e-r-w-o-o-d.

3 MR. CARR: Yes, the common spelling.

4 MS. JORDAN: Thank you. And I apologize if I
5 have this one wrong. It sounded like -- I don't know if
6 it's a name, Olivet -- Olivet, something like that.

7 MR. CARR: That -- that is Olivet, O-l-i-v-e-
8 t. And it's the name of a church.

9 MS. JORDAN: My apologies. Thank you so much.
10 Doug Smith, common spelling?

11 MR. DAVENPORT: Yes.

12 MS. JORDAN: Timothy Baker, common spelling?

13 MR. DAVENPORT: Yes.

14 MS. JORDAN: Jeanette, common spelling.

15 MR. DAVENPORT: What was that?

16 MS. JORDAN: Jeanette?

17 MR. CARR: One A; two T's.

18 MR. DAVENPORT: I think it's one N and two
19 T's, I think.

20 MS. JORDAN: Okay. Cory Weierbach; C-o- --
21 this is from the chat -- I had C-o-r-y.

22 MR. BURTCH: Yeah. Let me spell the last name;

1 W-e-i-e-r-b-a-c-h.

2 MS. JORDAN: Thank you. Fran Gardner-Smith.

3 Just --

4 MR. DAVENPORT: Is there -- I think there's a
5 hyphen in there between Gardner and Smith.

6 MS. JORDAN: All right. And the last one?
7 Bishop Stevenson.

8 MR. DAVENPORT: Common spelling. By the --
9 well, it's S-t-e-v-e-n-s-o-n.

10 MS. JORDAN: Perfect. Thank you all so much.
11 And that's all I have.

12 MR. CARR: All right. What time is it now?

13 MR. DAVENPORT: [Talking over each other] it's
14 12:00 [ph].

15 MR. CARR: All right. So we are at -- we are
16 in recess until 1:20 [silence]. Good afternoon. This
17 hearing is reconvened and I believe Mr. Davenport will
18 have his next witness.

19 MS. JORDAN: I apologize, I didn't hear that.
20 This is the reporter.

21 MR. CARR: I'll let the record show; he called
22 the respondent as the witness.

1 MS. JORDAN: Thank you [silence].

2 MR. CARR: Jordan, please swear in the
3 witness.

4 MS. JORDAN: Sir, please raise your right
5 hand. Do you solemnly swear or affirm under the
6 penalties of perjury that the testimony you shall give
7 in this matter will be the truth, the whole truth, and
8 nothing but the truth?

9 REV. RAMEY: Yes.

10 MS. JORDAN: Thank you.

11 MR. DAVENPORT: Father Ramey, could you turn
12 to tab 42 in the joint exhibits [silence]? And what --
13 this is -- is the transcript of the deposition that you
14 gave last October. And I want to ask you to turn to
15 page 7 of the transcript. You with me?

16 REV. RAMEY: The page that has four smaller
17 pages on it?

18 MR. DAVENPORT: Correct.

19 REV. RAMEY: Okay. Correct. Yes.

20 MR. DAVENPORT: And in the top right-hand
21 corner, it says page seven.

22 REV. RAMEY: Yes.

1 MR. DAVENPORT: Okay. And this is your
2 deposition. And what I'm going to do is I'm going to
3 read my questions and then you read your answers, okay?

4 That's all you got to do. All right. Starting
5 in line 14. Well, you've been very clear and eloquent
6 in lots of your writings, and we'll get into those --
7 into some of those in a while -- about your views on
8 slavery and white supremacy; and that how they form or
9 help form your decision not to give or receive
10 communion. So what would have to happen for you to
11 change your mind and say you are ready to give and
12 receive communion?

13 Now you read the -- your answer.

14 REV. RAMEY: I mean, it sounds like the same
15 question that I've answered.

16 MR. DAVENPORT: Well, then [inaudible] --

17 REV. RAMEY: Like, what would -- what would
18 have to happen? Isn't that the same as what would
19 reconciliation look like?

20 MR. DAVENPORT: Well, is that your answer?

21 REV. RAMEY: No. I'm trying to clarify the --
22 the question you're asking because it sounds like a

1 repeat to me.

2 MR. DAVENPORT: Well, maybe it is a repeat to
3 you. So is your answer the same as your answer on
4 reconciliation?

5 REV. RAMEY: Tell you what, would you repeat
6 the question, please?

7 MR. DAVENPORT: Sure, sure. You've been
8 articulate, and in my mind lucid, in your vision about
9 slavery and white supremacy and related topics. And how
10 they have helped form your decision not to receive or
11 administer Holy Communion with me so far.

12 REV. RAMEY: The part you read says -- I
13 think, says views, not vision?

14 MR. DAVENPORT: Your decision not to receive
15 or administer Holy Communion

16 REV. RAMEY: Lucid in your views about slavery
17 and white supremacy?

18 MR. DAVENPORT: Yeah.

19 REV. RAMEY: Okay.

20 MR. DAVENPORT: Wi- -- with me so far?

21 REV. RAMEY: Not exactly. So my decision as a
22 public witness to right now fast from celebrating and

1 receiving.

2 MR. DAVENPORT: Okay. Let me focus then on the
3 right, now, part of your answer. What -- what are you
4 waiting for? Or -- or are you waiting for anything to
5 change your mind?

6 REV. RAMEY: So I'm not waiting for anything
7 to change my mind. The -- the point of a fast and a
8 public witness is that this would -- that this would
9 help bring change in the movement of the spirit in some
10 new way. So it's not changing my mind in that respect.

11 MR. DAVENPORT: All right. Is there anything
12 specific in the -- that you could -- that you would
13 hope, let's say, the Diocese of Virginia to do to cause
14 you to stop fasting?

15 REV. RAMEY: I haven't -- I haven't
16 articulated anything specific. I haven't really come up
17 with -- with any sort of specific set of steps or
18 actions. No.

19 MR. DAVENPORT: Okay. But as you've said, I
20 think the Holy -- the Holy Spirit, are you waiting for
21 the Holy Spirit to help here?

22 REV. RAMEY: Well, as in all things in my

1 life, right? Like, that's the prayer of every faithful
2 person to be guided by.

3 MR. DAVENPORT: Okay. But you don't have
4 anything specific you're waiting to see happen?

5 REV. RAMEY: No.

6 MR. DAVENPORT: Okay.

7 REV. RAMEY: Not that I know of.

8 MR. DAVENPORT: All right. That concludes my
9 examination. I reserve the right to cross him when he's
10 called by Mr. Burtch or -- for rebuttal. Okay.

11 MR. BURTCH: I have no questions for Father
12 Ramey at this time, I'll ask my questions in our case.

13 MR. CARR: All right. You can sit down.

14 MR. DAVENPORT: And that is -- that's all I
15 have for today. As I mentioned before, tomorrow Ian
16 Markham will come on in the afternoon and I may call
17 Michael Cadaret in the morning and Bishop Harris at the
18 end. And Mr. Burtch and I have agreed we could take
19 witnesses out of sequence.

20 MR. BURTCH: Well, we've -- we've agreed that
21 some witnesses would be taken out of sequence because
22 they were otherwise unavailable, such as Ian Markham

1 this afternoon. But I think that it's only fair that he
2 put his whole case on until we start ours, with the
3 exception of witnesses that are not available. And
4 Bishop Harris is here now.

5 So I think he ought to put his witnesses on
6 that are available.

7 MR. DAVENPORT: Well, Bishop Harris is going
8 to be a rebuttal witness, so she would come up after
9 you're finished. And I can -- I'll say right now that --
10 --

11 MR. BURTCH: We -- we haven't put our case on
12 so you wouldn't know what the rebut.

13 MR. DAVENPORT: Okay. I'll take that risk.

14 MR. BURTCH: [Laugh] I -- I object to --
15 [cough] to that order.

16 MR. CARR: We're going to recess briefly to
17 confer [silence]. Mr. Davenport, a point of
18 clarification, your witnesses Markham and Cadaret are
19 both not available tomorrow, is that -- until tomorrow,
20 is that correct?

21 MR. DAVENPORT: Correct -- correct.

22 MR. CARR: Right. And --

1 MR. DAVENPORT: And I -- I -- let me be -- no.

2 MR. CARR: Right. That -- I just -- I mean, I
3 just want to understand. They're -- they're available,
4 not today but tomorrow.

5 MR. DAVENPORT: Well, that's for sure with
6 Markham.

7 MR. CARR: Okay.

8 MR. DAVENPORT: Cadaret, I haven't explored
9 the subject.

10 MR. CARR: Okay. And Bishop Harris is a
11 witness in rebuttal, so that will come afterwards.

12 MR. DAVENPORT: Correct.

13 MR. CARR: So I think the question is -- is
14 Cadaret available to testify for the -- for the offense
15 section of the hearing now?

16 MR. DAVENPORT: I -- I don't know and I
17 haven't asked, but if --

18 MR. CARR: But your expectation was to bring
19 that witness tomorrow?

20 MR. DAVENPORT: Yes.

21 MR. CARR: Okay. Mr. Burtch, are you prepared
22 to proceed with your --

1 MR. BURTCH: We're prepared to proceed, but we
2 don't want to be in a position where the church
3 attorney gets to put his case on. We then put our case
4 on and the church attorney puts the rest of his case
5 on, and then there's rebuttal after that. I think that
6 -- I think that confuses the issue and -- and frankly
7 weighs the scales.

8 MR. CARR: And the -- the available option is
9 we recess until your next witnesses are available
10 tomorrow and we pick up with the offense [inaudible].

11 MR. DAVENPORT: Well, I -- I don't want to
12 delay things. I will -- I'll tell you what I'll do.
13 I'll subject [ph] to Markham and we have the d- -- we
14 have an arrangement on that; that I can do that
15 tomorrow as part of my case in chief [ph] [inaudible].

16 MR. BURTCH: Yes. I -- I -- I agreed to that.

17 MR. DAVENPORT: Okay. All right. Then I will
18 rest my case in chief on phase one right now sub- --
19 with subject to that.

20 MR. BURTCH: Okay.

21 MR. CARR: Okay. Very good then. Okay. Then
22 you're resting; then we're now onto your case.

1 MR. BURTCH: Okay. Thank you.

2 MR. DAVENPORT: And very --

3 MR. BURTCH: And I'm going to call the
4 respondent Father Ramey.

5 MR. CARR: Father Ramey, you understand you're
6 still under oath?

7 REV. RAMEY: Yes.

8 MR. BURTCH: Father Ramey, will you tell the
9 hearing panel your education and employment background?

10 REV. RAMEY: Sure. So my undergraduate degree
11 is a -- a BS in electrical engineering and computer
12 science from the Massachusetts Institute of Technology;
13 with a focus in artificial intelligence.

14 My master's degree, MDiv, with honors from the
15 Virginia Theological Seminary. And then a Doctor of
16 Ministry from the Samuel DeWitt Proctor School of
17 Theology at Virginia Union University. As far as
18 employment?

19 MR. BURTCH: Employment, yes.

20 REV. RAMEY: So following college, I was the
21 commissioner as a second lieutenant in the United
22 States Marine Corps. I served as a communication

1 officer on active duty for six years, including a six-
2 month tour in Iraq under Operation Iraqi Freedom.

3 MR. BURTCH: Mm-Hmm.

4 REV. RAMEY: I left the Marine Corps and
5 became a defense contractor first for Northrop Grumman,
6 and then with a defense startup doing satellite
7 tactical -- satellite telecommunications for the
8 Department of Defense.

9 And then I went to seminary after doing my
10 field education at seminary at Holy Comforter Episcopal
11 Church in Washington DC; Graduated and served as the
12 associate at St. Alban's Episcopal Church in Annandale,
13 Virginia. And then called to be with All Saint Sharon
14 Chapel in Alexandria as rector.

15 MR. BURTCH: When you were at Virginia
16 Seminary, did you do an honors thesis as part of your
17 MDiv?

18 REV. RAMEY: I did, yes.

19 MR. BURTCH: And what was that thesis about?

20 REV. RAMEY: That thesis was about how the
21 intergenerational memories -- family intergenerational
22 memories of slavery influenced contemporary Christian

1 faith. I got a chance to -- so Holy Comforter is a
2 historically black congregation in Washington, DC.

3 The Reverend Dr. Canon, Kortright Davis, and
4 the reverend Dr. Kelly Brown Douglas -- I'm sorry,
5 she's also a canon at the National Cathedral -- but
6 connected me -- and through that time, connected me
7 with five families -- five members who I was able to
8 interview about their -- their family legacy.

9 The -- the -- the -- I don't want to call them
10 stories because that -- stories are often not right --
11 like their -- their histories that have been passed
12 down about their family's encounter with enslavement.

13 And -- and then also interviewed them and
14 talked with them about their current faith and just
15 sort of held them up next to each other to see what --
16 what was engaging, and compelling, and interesting.

17 MR. BURTCH: And that was a subject to your
18 master's thesis, correct?

19 REV. RAMEY: Yes.

20 MR. BURTCH: Okay. I want to go back a minute.
21 And would you tell the panel your current employment,
22 and tell them what diocesan committees and conferences

1 you've served on?

2 REV. RAMEY: Right. So I currently serve as
3 the principal and founder of Racial Heresy, LLC and
4 Anti-White Supremacy Consultancy, Coaching, and
5 Ministry in -- with the church writ large. And then as
6 far as diocesan committees and -- and task force, I've
7 served as chair of the Pay Equity Task Force.

8 I've served on executive board as well as on
9 the standing committee. I was -- excuse me -- I was the
10 diocesan representative to the Triangle of Hope
11 International Ministry and served on the committee on
12 priesthood.

13 MR. BURTCH: I -- I may not -- did you serve
14 on the pay equity task force?

15 REV. RAMEY: Yes, the Pay Equity Task Force.
16 Yes.

17 MR. BURTCH: Okay. And were you part of Good
18 Trouble?

19 REV. RAMEY: Yes, I was part of Good Trouble
20 Diocese of Virginia. This is not an official committee
21 of appointed by the -- the bishop or the hierarchy;
22 it's a collection of lay-ordained sort of a grassroots

1 movement that organized for re- -- to begin the work of
2 reparations in the Diocese of Virginia.

3 MR. BURTCH: And did Good Trouble have a role
4 in the reparation's resolutions of our convention?

5 REV. RAMEY: Yes, it -- it did. First, Good
6 Trouble organized the -- the resolution from the floor
7 to try and get \$1 million set aside for the beginning
8 of preparations work in the Diocese of Virginia.

9 And then was responsible for drafting,
10 organizing, arguing, advocating for and presenting the
11 R10, which became R10A, I think, as adopted for that
12 \$10 million to be set aside for the -- \$10 million to
13 be set aside controlled and -- and under the authority
14 of black leadership and BIPOC leadership, largely
15 outside the Diocese of Virginia, is what we presented.
16 But that -- that \$10 million for the -- to begin the
17 work of reparations.

18 MR. BURTCH: Going back to your honors thesis
19 at the VTS, what did you personally learn from doing
20 that?

21 REV. RAMEY: It -- it was incredible. I was
22 humbling and amazing to see -- first, to be welcomed

1 and even to be allowed at -- to have these sorts of
2 treasures to be shared with me after only knowing them
3 for, you know, maybe two short years.

4 And I learned that something carries over,
5 which is what one of the participants kept saying to me
6 that something carries over -- that something has to
7 carry over from -- from these stories, this experience,
8 this theology that -- that they have.

9 This -- this woman who -- who shared about
10 something carrying over, she -- she brought, and showed
11 me, and let me hold a gold coin that her family had
12 passed down generation to generation.

13 And -- and that gold coin was placed in the
14 crib of her great-great -- I don't -- great-grandmother
15 when she was born by the man who raped and enslaved her
16 family. And he wouldn't ad- -- admit that this was his
17 child, but something apparently got to him that maybe
18 he would see this child cared for in some way.

19 And so they -- they -- he placed that coin in
20 her crib; and that family has passed on that coin. And
21 -- and that -- I mean, that -- I learned that something
22 has to carry over; that something does and it does

1 carry over.

2 And -- and the beginning -- these -- these
3 beginning ideas that I learned about, it -- it doesn't
4 carry over; not the way it could, or should, or might.

5 MR. BURTCH: Can you tell the panel about your
6 journey to deciding to get a doctor of ministry at the
7 DeWitt school?

8 REV. RAMEY: Yeah. So I had -- I had felt
9 stirred, I was in parish ministry, and, -- well,
10 [laugh] it goes back a little bit further actually,
11 sorry -- in 2016-ish, around there, I had been asked by
12 the dean of our -- our region -- he couldn't go to a --
13 a dean's meeting with -- with Bishop Johnston and he
14 wanted to know if -- if somebody could cover for him.
15 And I was the only one in Clericus who could. So I did.

16 And -- and it was at that meeting that Bishop
17 Johnston said that there was this Triangle of Hope that
18 they were looking at an -- organizing and -- and it was
19 with the Diocese of Kumasi in Ghana. And so I -- I
20 mentioned to him afterwards that there were Ghanaian
21 American -- Ghanaian immigrant families in our parish.

22 And so if there was something that -- that we

1 could do as a parish to help support -- to -- let us
2 know, and I would -- I would talk to these families and
3 -- and see what we could do. And shortly thereafter, I
4 was asked by the bishop to -- to go as a diocesan
5 representative to the International Planning Conference
6 that -- that began these -- or relaunch the -- the
7 Triangle of Hope.

8 And ultimately led to my full participation in
9 the Triangle of Hope Ministry here in the diocese, and
10 -- and then in 2016, to a trip to Ghana and to Kumasi.
11 And we -- we flew into Accra and spent sort of a day in
12 Accra.

13 And then traveled up the coast to Cape Coast
14 Castle and toured Cape Coast Castle. The -- the tour
15 began in the -- the male slave dungeon where we stood
16 on 18 inches of compacted excrement and human remains.

17 And we proceeded from Cape Coast -- from the
18 dungeon up to the courtyard where Philip Quaake -- the
19 -- is buried -- the Reverend Philip Quaake is buried;
20 to the female slave dungeon. To the room where the
21 women were brought and then the -- the members of the
22 Garrison -- the soldiers and -- and folks, men -- would

1 come and they would choose who they wanted to rape that
2 night.

3 MR. BURTCH: Mm-Hmm.

4 REV. RAMEY: Of those who had been brought in
5 with -- through the door of no-return out into the sea
6 where captives were -- people were canoed out to the --
7 to the boats. And -- and then the -- the tour spiraled
8 up to the -- to the garrison hoarders and where the
9 officers lived. And -- and it ended in what was the
10 chapel of Cape Coast Castle.

11 The chapel is built directly above the male
12 slave dungeon. And I was touring in my in -- in my
13 collar -- in my clericals that -- just one more thing
14 that reminded me. But this is powerful experience of --
15 of wondering, of asking, of questioning; like, where
16 was Jesus in this eucharistic moment -- these
17 eucharistic moments?

18 The -- the celebration of Holy Eucharist
19 directly above the -- the male slave dungeon. And --
20 and outside of the chapel, there's a -- a three-foot --
21 around three-foot by three-foot square shaft dug in the
22 -- in the earth. We had seen a -- a one beam of light:

1 it was the only outside light that comes into the
2 dungeon.

3 And -- and it's from the shaft that was built
4 -- outside of the door to the chapel -- so that even
5 the guards could attend services and still monitor the
6 -- the people below. It's also apparently that -- that
7 the priest if he was -- well, that he would sometimes
8 throw scraps of food down the -- the shaft on his way
9 into celebrate Holy Eucharist, or on -- and on his way
10 into worship.

11 And I had only stood in that dungeon for a few
12 minutes, and in all of -- of my privilege and power of
13 [inaudible] straight [ph], white priests, clergy -- all
14 of the up- -- I mean everything.

15 And -- and it just seemed to me that -- that
16 the answers that I had been given, and the answers I
17 had learned, and the answers I had thought about myself
18 to that question of -- of where was Jesus in that
19 moment seemed insufficient, incomplete. Like -- yeah.
20 And so while Liturgically it's a -- a little out of
21 order, it -- it was how we -- how we physically toured
22 the country.

1 We started in Accra and then Cape Coast, and
2 then we drove from the castle to the site: it's called
3 The Last Slave Bath. And this was before people got to
4 the castle. They had been taken, captured, marched
5 overland sometimes for weeks, and they were brought to
6 this site, called The Last Slave Bath.

7 And it was a -- a -- a creek, a river -- and
8 they were brought to one side, and stripped, and washed
9 in the river. And then came out on the other side and
10 were given a new set of clothes, oftentimes branded --
11 sometimes given a new name -- and -- and then sold to
12 some sort of middle trader -- some middleman. Or -- and
13 in whatever manner brought, finished their journey: the
14 final leg of the journey to -- to Cape Coast Castle and
15 to the other slave trading castles along the -- the
16 coast.

17 And -- and here too, it -- in -- in this
18 experience of, like, all of this baptismal imagery,
19 like, I mean, you know, in the river -- I mean, you
20 know, new sets of clothes, new names, new -- I mean,
21 all of this imagery of -- of -- was it an -- like, an
22 anti-baptism? Was it -- was it Christ present in this

1 moment? Was it anti-Christ driving?

2 What -- is an abomination of -- of a twist of
3 our eucharistic or of our -- of our baptismal theology?
4 And -- and what -- what would our theology, my theology
5 be like if we encountered and engaged these moments,
6 this history? And -- and our theology had to answer
7 those experiences in addition to --

8 MR. DAVENPORT: I'm -- I'm going to object to
9 this long narrative answer. I don't even remember what
10 the question was, but this is a -- we're in a -- a
11 hearing here.

12 MR. BURTCH: You know what [ph], the question
13 was to ask [talking over each other] the fellow's
14 experience?

15 MR. DAVENPORT: I haven't finished -- I
16 haven't finished my objection.

17 MR. BURTCH: Sorry.

18 MR. DAVENPORT: Thank you. There needs to be a
19 question, and then that's going to be followed by an
20 answer, not by a sermon. And that's why I'm objecting.

21 MR. BURTCH: And the question was to ask him
22 to describe his experience, and he is answering the

1 question.

2 REV. RAMEY: So --

3 MR. BURTCH: I'm happy to ask another
4 question.

5 MR. DAVENPORT: Okay.

6 MR. CARR: Proceed.

7 MR. BURTCH: Thank you. Father Ramey, what --

8 REV. RAMEY: I haven't gotten to Virginia
9 Union yet.

10 MR. BURTCH: I'm going to get you there.

11 REV. RAMEY: Okay.

12 MR. BURTCH: Okay. Father Ramey, what effect
13 did this experience have on your -- when you came back
14 to the United States and the decisions you made about
15 what you would do next?

16 REV. RAMEY: No -- profound. I mean, life-
17 changing, transformative effects. I returned to the
18 people of Sharon Chapel where I started doing more
19 digging and some research and rediscovered a book I had
20 been given on my very first Sunday as rector there. It
21 was The Civil War Diary of Anne S. Frobel.

22 MR. BURTCH: Is that F-r-o-b-e-l?

1 REV. RAMEY: F-r-o-b-e-l; yes.

2 MR. BURTCH: Okay. Thank you.

3 REV. RAMEY: And I had been presented this in
4 -- you know, in our parish hall as part of the
5 celebration. And when I had also been told that -- that
6 the land, that the chapel, that the buildings rested on
7 was donated farmland from a family, the Frobel family.

8 And I looked -- and in -- in this book that I
9 had had on my bookshelf -- now for a couple of years,
10 and -- and the parish had had for decades since it was
11 published in the '70s -- was a list of 19 names, ages,
12 and in many cases, genders of people held enslaved on
13 that property when -- when it went through probate:
14 when -- when John Frobel died and as part of the -- the
15 settling of his estate.

16 And this -- it had been there the -- the whole
17 time. And so this -- this digging linked so clearly in
18 my mind. The altar of the people of Sharon Chapel was
19 built not on a farm -- on a farmland, but on a
20 plantation where at -- at least these 19 -- discovered
21 one more after I went to the Fairfax County Historic
22 Records Department and pulled up wills, and -- and

1 court proceedings, and -- and -- and probably far more
2 had lived and bled and sweat and tears and possibly
3 died on this land that that the -- the altar of the
4 Lord, at Sharon Chapel, was situated in the same way
5 that the altar at Cape Coast Castle was; directly on
6 top of the bodies and blood of people held enslaved.

7 MR. BURTCH: And -- and what decisions did you
8 make after this about your own educational progress?

9 REV. RAMEY: These questions -- the questions
10 from Cape Coast Castle; the questions from The Last
11 Slave Bath -- would not leave me. And so I -- I needed
12 -- wanted -- felt compelled to -- to do something with
13 them and was encouraged. And so I -- I had lunch with a
14 friend of mine from seminary who had just finished his
15 PhD and said, you know, I -- I feel churn. I feel
16 compelled.

17 I like -- I -- I want to do -- I have these
18 questions; I want to do something. And should I --
19 should I go get a PhD? You just finished a -- a PhD.
20 And he said, well, do you want to be a professor? And I
21 said, no -- no. He said, well, then definitely don't
22 get a PhD.

1 MR. BURTCH: [Laugh].

2 REV. RAMEY: And I said, well, what do I do?
3 And he says, well, have you heard of a DMin? I said,
4 yeah, but the only DMin I've heard of is the
5 congregational development at -- at Virginia Seminary.

6 He is like, no -- no -- no. There's -- there's
7 DMin programs all over the church, and in lots of
8 different areas. And so I was like, okay. So that was
9 Friday; Sunday -- that same Sunday after services --
10 was in my office and I started searching up DMin
11 programs and stumbled through Google across the
12 Virginia Union University and the Samuel DeWitt Proctor
13 School of Theology.

14 And it -- it turns out as I -- as I read
15 through some of their material that -- that STVU: the
16 Samuel School of Theology at Virginia University and
17 the Samuel DeWitt Proctor School of Theology at
18 Virginia Union University.

19 The -- the seminary was founded first, and it
20 was founded on the site -- the physical site of
21 Lumpkin's Slave Jail here in Richmond: the most
22 notorious slave-breaking prison here. And -- and it is

1 founded and continues to very publicly prioritize,
2 enlist that its -- its single -- its sort of -- its
3 lens -- primary lens for theological reflection was
4 liberation from transatlantic slavery.

5 And I thought, well, this would be an
6 incredible place: an incredible community with which to
7 engage these very questions that won't go away. And --
8 and I called it -- or I -- I looked on their website;
9 it turned out that -- so this was Sunday -- and the
10 next night, Monday evening, they had a -- an
11 information session for prospective students. And I --
12 and I -- so I called my wife and I was like, could we --
13 - could you take care of the kids?

14 Can I drive down to Richmond [laugh] tomorrow?
15 And she was 100 percent supportive: absolutely; go. I
16 drove down to Richmond to attend -- on Monday -- to
17 attend the -- the information session.

18 And I was a little bit sad at first because
19 the information session -- I knew, you know, it was
20 still going to be like -- or more, this was, I guess,
21 around July, June, July -- July-ish, you know, that I'd
22 be applying, you know, six months down the road for

1 something that would start like 15 months from now,
2 right? Like it could all -- oh, I got to the -- the
3 information session and partway through they said,
4 well, who here is -- is here for the DMin program? And
5 I raised my hand.

6 And they said, well, if you can get your
7 application in -- in the next like two, maybe three
8 weeks, we have just a couple of slots in the fall
9 class, and you could be considered for a --admission.
10 And I went home and prayed and talked.

11 And -- and in three weeks pulled together the
12 application, sent it in, and was admitted to the
13 transformational leadership -- institutional
14 leadership, transformational leadership cohort for
15 Samuel DeWitt Proctor School of Theology for this DMin.

16 MR. BURTCH: Who did you talk with back at
17 Sharon Chapel in Northern Virginia about this decision
18 to pursue a DMin? You were working with the Potomac
19 Episcopal community at that time, weren't you?

20 REV. RAMEY: This was the decision to start
21 the DMin; was before the Potomac Episcopal community.
22 So I talked with my senior warden because of -- yeah, I

1 talked about my senior warden because of the -- the
2 possible impact. And, you know, to assure him how I had
3 planned and wanted to juggle the schedule and make sure
4 that -- and he was incredibly supportive -- yeah, he
5 was incredibly supportive and encouraged me to attend.

6 MR. BURTCH: Did you do a thesis as part of
7 your DMin at Virginia Union?

8 REV. RAMEY: I did, yes.

9 MR. BURTCH: I'd like you to look at an
10 exhibit in -- excuse me, did I get the right book?
11 [Inaudible] look in respondent's exhibits --

12 MR. CARR: The number? Here.

13 MR. BURTCH: Respondent Exhibit 9 -- excuse
14 me, my binder has opened [inaudible] -- and if you look
15 at Respondent's Exhibit 9, can you identify what that
16 document is?

17 REV. RAMEY: Yeah. This is my -- this is my
18 DMin thesis.

19 MR. BURTCH: And did -- who did you -- who
20 were your advisors on this thesis?

21 REV. RAMEY: My primary advisor was the --
22 Reverend Dr. John Kinney. He's --

1 MR. BURTCH: And who's Dr. Kinney?

2 REV. RAMEY: -- [laugh]? He is affectionately
3 referred to by the current dean of the -- the seminary
4 as "The forever Dean". He was dean at STVU for 30 years
5 or more. He is -- is just an incredible presence --
6 pastor he's also the pastor of a -- of a church here in
7 the Richmond area. And it's an incredible theologian
8 renowned nationally, if not internationally.

9 MR. BURTCH: And who were your other advisors
10 on this thesis?

11 REV. RAMEY: I -- a number of professors: Anne
12 -- particularly Paula Parker -- I believe, Dr. Paula
13 Parker; she has done a DMin; I remember correctly. She
14 is a -- an associate or -- just recently retired -- she
15 was one of the leaders of the Katie Geneva Cannon
16 Center for Womanist Leadership at Union Presbyterian
17 here in -- in Richmond; and a student of Dr. Cannons
18 [ph]: an expert in womanist theology and womanist
19 pedagogy.

20 It turned out as I was looking through this
21 that -- and working through my DMin and all of the
22 reading and research that -- Dr. Kinney had said, you

1 know, if you're going to engage Womanist pedagogy and
2 the -- and the work of -- of Dr. Cannon; that you need
3 an expert in womanist theology because clearly, you are
4 not one.

5 And so I talked with her. And then they also
6 required -- and I had been speaking with already -- but
7 required that I have an Anglican Episcopal theologian
8 as part of my advising work, and who would also be a
9 second reader -- an outside reader on the thesis. And
10 so --

11 MR. BURTCH: And who was your Episcopal or
12 Anglican theologian in this work?

13 REV. RAMEY: The Reverend Dr. Kate
14 Sonderegger.

15 MR. BURTCH: And what was the topic of your
16 thesis? That's exhibit -- Respondent's Exhibit 9.

17 REV. RAMEY: The -- the topic was the Diocese
18 of Virginia's participation in trans-Atlantic slavery
19 at our Eucharistic theology. Particularly an engagement
20 with a community -- my community -- Dr. Kinney was
21 really big on that: who are your people? He's told
22 everyone that you don't get a DMin for you; you -- this

1 has to be of meaning to your community.

2 And so it was just seeing if we could gather a
3 community of people together. And was there a way that
4 -- that in community we could engage our history, our
5 theology; engage the -- the experiences, the writings,
6 the theology of -- of black leadership, of black
7 theologians.

8 And -- and all sorts of -- of resources in
9 conversation with our own experience and the own
10 history of our parishes; that maybe could a community
11 come together.

12 And be formed -- and form itself in a way that
13 it could authorize itself to undo white supremacy
14 theology that undergirds even our eucharistic theology.

15 MR. BURTCH: I'd move that the admission of R9
16 into evidence.

17 MR. DAVENPORT: I object. I've read about a
18 third of R9 and this is my copy here; you'll see these:
19 yellow and other colored postage. And those are
20 references in there to the slave trade and injustices
21 attributed to having been -- or being condoned or
22 committed by -- on behalf of the Episcopal Church in

1 the Diocese of Virginia, which runs flat up against the
2 hearing panels, order of February 29.

3 And that evidence ought to be excluded.

4 MR. BURTCH: And -- and my response to that is
5 that -- that R9 is an essential part of Father Ramey's
6 education journey. It's -- it says what it says, but it
7 is his thesis that he's testified how he wrote it and
8 who he wrote it with. And it's very germane to his
9 decision of why we're here.

10 MR. CARR: We're going to recess to discuss.
11 But before that, any further comments from you to
12 review [ph] on the top --

13 MR. BURTCH: No [inaudible]. Thank you.

14 [break]

15 MR. CARR: The panel will admit R9 into
16 evidence, but Mr. Burtch, please direct your questions
17 to the aspects of it that get at the facts before us in
18 the case.

19 MR. BURTCH: Your Honor, I'll repeat. Thank
20 you. What was the -- the -- the process of community
21 engagement with writing your thesis? How did you engage
22 community in doing this?

1 REV. RAMEY: So, um, I had been working with
2 the racial justice, um, ministry of the Potomac
3 Episcopal Community that started after the murder of
4 George Floyd and had been working with them.

5 And -- and so I invited, as -- as part of the
6 project work, um, I invited members of the racial
7 justice ministry any member and members at large of
8 Potomac Episcopal Community by then, which had
9 relationships with about six parishes all total four
10 were worshipping together, but there was a few more
11 that were part of the racial justice, uh, committee.

12 And so invited any of the members of those
13 parishes that were in relationship to be -- to come and
14 -- and be part of this and had the very, you know, much
15 the standard this is what will -- it'll be about and
16 all voluntary, etc., all the rules and regulations. So
17 that was -- that was that piece. And then just I talked
18 with the clergy of Potomac Episcopal Community.

19 We were meeting at least weekly at that point
20 and talked with my vestry about it, talked with clergy
21 colleagues in the -- in the -- in the region at our --
22 at our lunches and things like that.

1 MR. BURTCH: And did the input become part of
2 your thesis?

3 REV. RAMEY: Oh, absolutely. The --
4 particularly with the -- the group of folks who
5 volunteered and -- and participated in the -- it was a
6 12 -- covered 12 weeks, it was 6 sessions. So it was
7 heavy work. And so we had every other week that we met.
8 And so the -- the work involved giving them a -- a
9 survey of attitudes and at -- before the sessions, in
10 the middle of the sessions and then after the sessions
11 in addition to our, you know, six meetings.

12 MR. BURTCH: And was this thesis finally
13 accepted by Virginia Union and were you awarded a
14 D.Min?

15 REV. RAMEY: Yes. I was.

16 MR. BURTCH: Okay.

17 REV. RAMEY: Yes. It was. Yes. I was.

18 MR. BURTCH: I'd like to turn your attention
19 toward what we've been calling a -- a Eucharistic fast
20 and how did you come to discern this call with -- with
21 -- with what you have termed as a Eu- -- Eucharistic
22 fast?

1 REV. RAMEY: Years of prayer and reflection in
2 conversation with colleagues and -- and friends and
3 family and spiritual director and priests and -- and
4 this engagement with Virginia Union University and my
5 D.Min cohort family there.

6 I mean, the -- the D.Min process to -- first
7 of all, like day one they told us, you -- you will not
8 graduate, you will not get out of here, you won't even
9 finish your project if you don't do your work first, if
10 -- if you don't -- or if you're not willing to engage
11 deeply with what is going on in -- in you and what God
12 is doing with you.

13 So that -- that was a big part of it and my
14 conversations with Dr. Sonderegger who was, you know,
15 an advisor and who I had known for a number of years
16 and reading theology broadly, Episcopal theology,
17 Anglican theology, post-colonial theology, women's
18 theology, liberation theology all over as much as I
19 could and of course, scripture and biblical commentary
20 and things like that.

21 The program at Virginia Union requires that
22 you have at least one, but, you know, have a -- a broad

1 biblical grounding and one particular touchstone verse
2 that you can really talk to and this, for me, became
3 Matthew 5:23, although -- 23, 2IV, although, the
4 passages around it, but -- as -- as well, but just this
5 -- this teaching that if -- if your sibling -- if your
6 brother or sister has something against you, then --
7 then first go and be reconciled; right?

8 Like leave your gift at the altar and first go
9 and be reconciled that -- that this biblical
10 comparative tradition engagement, that like you
11 could've walked for days or weeks through abandoned
12 infested violence land to -- to -- for the central act
13 of worship of -- of the Jewish faith and -- and still,
14 Jesus is like, actually, what's most important in this
15 moment, right, is that you go be reconciled.

16 Not if you think you need to be reconciled,
17 but if your -- if your brother or sister has something
18 against you, like -- that -- that there's this -- this
19 power of the -- of the other and this was incredibly
20 convicting. And so -- yeah.

21 MR. BURTCH: How did you make the connection
22 between that touchstone passage in the way you've

1 described it and your role -- your role as a priest in
2 the Episcopal church?

3 REV. RAMEY: I mean, we -- we talk about --
4 well, we don't even talk about it, we -- we enact, we
5 embody, right, like the presentation of the gifts,
6 right, like from among the people, bread and wine that
7 come and -- and are placed on the altar. We -- we read
8 in our prayer book and I said many times myself the
9 offertory sentence that is from that passage, if your
10 brother or sister has something against you, leave your
11 gifts at the altar and first go and be reconciled.

12 And -- and the -- the connections to the body
13 and blood of the people held enslaved on the land of
14 shared chapel and at Cape Coast Castle, it -- it was --
15 it was incredible, transformative, convicting,
16 powerful.

17 MR. BURTCH: Who were you in conversation with
18 about your decision to not celebrate or receive?

19 REV. RAMEY: I've -- I mean, I've been in
20 conversation with a ton of people all along. I've --
21 I've -- with my vestry and with my clergy colleagues,
22 with my family, with my spiritual advisor, with my

1 thesis advisors, with Bishop Goff, with Ken and Abbott
2 Bailey, with Bishop Mark Stevenson.

3 Once he came in this, I mean, we were already
4 in Title IV at that point, but yeah, I mean, just an
5 inordinate number of people, my colleagues in the
6 Triangle of Hope. I mean it was incredible. I had
7 another trip with them to London and -- and engaged
8 with this with them. Yeah. Maybe missed somebody.

9 MR. BURTCH: I think you got enough for now.
10 What did you tell the Vestry -- the -- the Vestry of
11 All Saints Sharon Chapel about your decision?

12 REV. RAMEY: I -- I shared with them
13 everything I've -- I've shared here really with the --
14 the -- the journey and -- and my experience. They had
15 been a part of the Triangle of Hope journey with me
16 even when I went the first time to Liverpool and they
17 knew and had been supported as I -- as I went to -- to
18 Ghana.

19 We talked about -- you know, at first I
20 volunteered, I -- I told them that I would -- I would
21 pay for supply clergy if there was a time when -- when
22 I would not celebrate and they needed someone and the

1 Potomac Episcopal clergy partnership wasn't going to be
2 able to support.

3 MR. BURTCH: Could you help us a little bit
4 with the timeline between your decision to see
5 celebrating and the formation and where the Potomac
6 Episcopal partnership was at this time?

7 REV. RAMEY: The partnership had been active
8 well before my decision. So it was the very first
9 Sunday of Covid, I was patient zero in the city of
10 Falls Church. I had Covid and we all had been in
11 conversation already, the clergy, although, it was a
12 slightly different mix at that point, but about how we
13 could mutually support each other and this seemed like
14 the perfect opportunity to -- to support our
15 communities in -- in an even better way when we could
16 do it together in the -- in such a time.

17 And so yeah, we had been, for -- I guess, over
18 a year at that point, had been worshipping together.

19 MR. BURTCH: Yeah. And when -- when Covid
20 came, there came a time when you -- you could not
21 celebrate Eucharist; is that right?

22 REV. RAMEY: Yeah. So the -- our -- our, as a

1 clergy, community, a -- a community -- worshipping
2 community, engagement with the guidelines about being
3 safe and for -- for health and safety -- public health
4 and safety reasons, not just of our people but very
5 clearly about our -- our neighbors -- our -- our
6 siblings -- our brothers and sisters and siblings, that
7 the clergy -- the Potomac Episcopal clergy group
8 decided that we would do morning prayer and initially,
9 that we would not do spiritual communion and we were --

10 You know, a lot of people, at first, morning
11 prayer was just going to be a couple of weeks, so
12 that's fine and then -- and then decided slowly -- we
13 initially together wanted that -- that incarnational
14 embodied theology of the Holy Eucharist was -- was
15 principle on our minds and that we -- we would not
16 receive until everybody in our congregation could
17 receive safely.

18 And then that continued and -- and changed and
19 then updated guidance and all sorts of things and then
20 we began to add the prayer of spiritual communion,
21 although, as I understand it, we didn't -- none of the
22 clergy who were celebrating would partake, it was --

1 everybody was online. And so we were all doing a prayer
2 for spiritual communion.

3 MR. BURTCH: So if I understand that, there
4 was a time when you were -- the clergy of PEC was
5 celebrating communion, but no one, including the
6 celebrating clergy, were receiving; is that correct?

7 REV. RAMEY: Yes.

8 MR. BURTCH: Okay. And then that changed; is
9 that right?

10 REV. RAMEY: Yes.

11 MR. BURTCH: And how did that change?

12 REV. RAMEY: As time progressed and -- and
13 attitudes changed and -- and guidance changed and we
14 were able to and continued in conversation and then
15 ultimately, the clergy decided that we would go ahead -
16 - I remember most clearly the move where we -- we came
17 back with Potomac Episcopal to having an in -- an
18 onsite component.

19 MR. BURTCH: Mm-hmm.

20 REV. RAMEY: And so around Thanksgiving -- or
21 November, 2022, we had -- we developed a -- a fully
22 hybrid worship model, an -- an ex- -- an environment

1 where Saint Mark's Chapel -- Saint Mark's building was
2 the largest, and so was safest, had fans and we could
3 get ventilation and -- and we would be able to see and
4 hear online everything that was going on in the worship
5 space and the worship space -- everyone in the worship
6 space would be able to see and hear everything that was
7 going on online as well.

8 MR. BURTCH: Okay. And if I recall, you began
9 your Eucharistic fast in June, '21; is that correct?

10 REV. RAMEY: Oh, yeah. I'm sorry. Yeah. I said
11 '22. This -- yeah, but I began in June, '21.

12 MR. BURTCH: Okay.

13 REV. RAMEY: Mm-hmm.

14 MR. BURTCH: Will you tell the panel about
15 your participation in the services where you were
16 present at Saint Mark's Chapel where the PEC had
17 gathered on Sundays?

18 REV. RAMEY: Right. So I preached, I
19 proclaimed the gospel, I gave the di- -- dismissal, I
20 baptized, I went up and received a blessing during the
21 reception of communion and I helped run the -- the --
22 sort of the tech and the -- and the -- and the tech

1 volunteers.

2 MR. BURTCH: You were the main technological
3 person, weren't you?

4 REV. RAMEY: Yes.

5 MR. BURTCH: There was some testimony this
6 morning about an 8:00 o'clock service at All Saints
7 that wasn't covered for communion. Do -- do you re- --
8 recall anything about that?

9 REV. RAMEY: There were no services at the
10 shared chapel and I think we also mentioned all of
11 that. So I -- I believe what is being referred to as an
12 8:00 o'clock service that was added as part of the
13 Potomac Episcopal Community worship --

14 MR. BURTCH: Mm-hmm.

15 REV. RAMEY: -- pattern and the particular one
16 where we did not celebrate Holy Eucharist, I was not
17 yet back from sabbatical but met with the two clergy
18 people, Cory Weierbach and -- so sorry, her name is
19 escaping me, she passed away a few months later and a -
20 - and a priest -- another priest. We met before I was
21 supposed to -- the Sunday -- or we met the week before
22 the Sunday I was returning from sabbatical.

1 MR. BURTCH: Right.

2 REV. RAMEY: And we talked about this and they
3 were exhausted. They had both been hired as temporary -
4 - or as part-time clergy and my vestry had offered to
5 have supply clergy brought in here in my sabbatical and
6 the Potomac Episcopal said, no, that wasn't necessary.
7 And so by the time we got to this point, they were --
8 originally had been hired and pulled as part of their
9 part-time status that they would only celebrate once.

10 And so we had this conversation and together
11 decided that we would offer morning prayer at the
12 Sunday service that I would officiate at and that they
13 would then -- one of -- then Cory, I believe, would
14 then celebrate at the principle service at 10:30, I
15 think it was -- 10:00 or 10:30.

16 MR. BURTCH: In the same place -- at the same
17 --

18 REV. RAMEY: No. The -- the 8:00 o'clock was
19 at the Olivet -- on the Olivet Campus at the Olivet
20 Chapel.

21 MR. BURTCH: Okay.

22 REV. RAMEY: And then -- I am very sorry, I

1 cannot remember her name, I'm looking at her face,
2 Marlee.

3 MR. BURTCH: Thank you.

4 REV. RAMEY: Marlee said that she would get
5 the word out and put that in the -- you know, the --
6 the weekly announcements that we sent out and -- and
7 things like that that would communicate to everyone
8 that there would be morning prayer at the 8:00 o'clock
9 service and Holy Eucharist at the 10:30.

10 MR. BURTCH: Again, so we're clear on
11 timeline, can you say when you began your sabbatical
12 and when you returned?

13 REV. RAMEY: So June to -- beginning of June
14 to beginning of October.

15 MR. BURTCH: Beginning June of 2022?

16 REV. RAMEY: Yes.

17 MR. BURTCH: To beginning of October of 2022?

18 REV. RAMEY: Yes. Right.

19 MR. BURTCH: Okay. What decisions have you
20 made when you came back from sabbatical about your
21 Eucharistic fast?

22 REV. RAMEY: Again, talking -- continuing in

1 conversation with all those folks, I discerned --
2 decided the continued call to this -- for this fast. I
3 talked with my vestry about it and it was clear that
4 our -- our -- my ministry and ministry with -- with and
5 as part of Sharon Chapel were diverging and we were
6 being called to different places.

7 And so talked with them and we made the
8 decision that I would leave -- I would resign as rector
9 of the parish. I had said effective -- initially, we
10 had said effective as -- as soon as -- or in time so
11 that Sharon Chapel could get supply clergy back for
12 when they moved back to their buildings and the vestry
13 asked that I stay on a couple more weeks so that we
14 could not have two massive transitions, at least on the
15 same Sunday --

16 MR. BURTCH: Mm-hmm.

17 REV. RAMEY: -- that we could have a couple of
18 weeks apart.

19 MR. BURTCH: And when was your last Sunday at
20 Sharon Chapel?

21 REV. RAMEY: The first Sunday of December in
22 2022.

1 MR. BURTCH: Okay.

2 REV. RAMEY: Was that the 4th? I think it was
3 the 4th, somewhere around there.

4 MR. BURTCH: You heard -- you were in
5 conversation -- during this time of your deciding about
6 a Eucharistic fast and entering it, you were in
7 conversation with Bishop Goff; is that correct?

8 REV. RAMEY: Yes.

9 MR. BURTCH: And you heard Bishop Goff testify
10 this morning about those conversations and --

11 REV. RAMEY: Yes.

12 MR. BURTCH: -- her reference to the various
13 joint exhibits that have correspondence.

14 REV. RAMEY: Mm-hmm.

15 MR. BURTCH: Is her recollection congruent
16 with your recollection of those conversations?

17 REV. RAMEY: I mean, largely. Yeah.

18 MR. BURTCH: Anything different about it?

19 REV. RAMEY: I mean, the -- the whole like
20 disciplinary rubrics is -- is kind of muddied to me
21 right now about what -- where we, as a Title IV
22 process, are on what that was. So that's -- that's

1 [inaudible].

2 MR. BURTCH: Well, was it your understanding
3 that you -- that you invoked the disciplinary rubric on
4 -- on Page IV09 on the Book of Common Prayer?

5 REV. RAMEY: No.

6 MR. BURTCH: Did you ever repulse anyone from
7 communion?

8 REV. RAMEY: No.

9 MR. BURTCH: Did you ever tell anybody they
10 couldn't take communion?

11 REV. RAMEY: No.

12 MR. BURTCH: Did you ever tell any group they
13 couldn't take communion?

14 REV. RAMEY: No.

15 MR. BURTCH: Does the -- in your view of -- of
16 the behavior that -- that you engaged in, which is
17 admitted, have anything to do with the disciplinary
18 rubric on Page IV09 of the Book of Common Prayer?

19 REV. RAMEY: No.

20 MR. BURTCH: How did that come up in your
21 conversation with Bishop Goff, do you remember?

22 REV. RAMEY: Generally. So I mention it in my

1 thesis. The -- I -- I mentioned it as kind of a
2 tertiary -- like it's -- it's sort of a supporting
3 concept; right? This idea that, you know, voluntary
4 excommunication of Eucharistic fast, right, like the
5 whole idea of -- of how we engage communion, that are
6 even -- that are even this concept already exists
7 within our -- our polity, our Eucharistic theology.

8 And kind of for example, the -- the
9 disciplinary rubric, which, in IV09, that I think very
10 few priests -- or very few people even sort of read
11 through, there's powerful language about like if -- if
12 -- if the priest knows that -- that you are in right
13 relationship with someone or that you haven't even --
14 like you haven't made restitution, right, like all of
15 these echoes of just like -- of -- of the -- the boar-
16 -- the systemic situation with our community are -- are
17 there.

18 And so that was -- I always engage that in my
19 thesis and in conversation with people as -- not as
20 something that I was invoking, because I never denied
21 anyone communion ever and something that was an example
22 of how this theology is -- is present and could be

1 engaged.

2 MR. BURTCH: So it was a theological
3 discussion rather than something you were going to do;
4 is that right?

5 REV. RAMEY: Correct.

6 MR. BURTCH: Did Bishop Goff ever tell you
7 that you were not authorized to enter into a
8 Eucharistic fast?

9 REV. RAMEY: No. Not that I recall.

10 MR. BURTCH: You -- you asked her if you could
11 share more with your community about why you were doing
12 this; is that right?

13 REV. RAMEY: Yes.

14 MR. BURTCH: Did she put you off about that?

15 REV. RAMEY: Yes.

16 MR. BURTCH: And what did she say?

17 REV. RAMEY: My memory from -- I think, from
18 one of the emails was that the only thing she was
19 worried about was the -- was the merger. And so the --
20 the focus on the merger and not to take that energy
21 away.

22 MR. BURTCH: The -- the merger being the

1 coming together of the Potomac Episcopal Community?

2 REV. RAMEY: Yes.

3 MR. BURTCH: Okay. Did she later give you
4 permission to talk about that --

5 REV. RAMEY: Yes.

6 MR. BURTCH: -- to the community? And did you?

7 REV. RAMEY: Yes.

8 MR. BURTCH: And how did you do that?

9 REV. RAMEY: I -- we had a Sunday forum and
10 invited everybody from the Potomac Episcopal Community
11 who wanted to -- to come online as well as onsite.

12 MR. BURTCH: And during this -- the period of
13 this fast, you were in -- and -- and before the fast
14 began, were you in conversation with the other clergy
15 and the community?

16 REV. RAMEY: Yes. Yes.

17 MR. BURTCH: And what did they tell you about
18 what -- what their attitude was toward what you were
19 going to do?

20 REV. RAMEY: The -- the three other clergy --
21 the -- from the Potomac Episcopal Community and -- and
22 actually, four -- again, there was kind of a -- an ebb

1 and flow, they were amazing. They were incredibly
2 supportive. They were very clear that they didn't
3 agree, didn't really understand fully, didn't know
4 exactly were going to do this themselves, didn't
5 understand it as -- as a call that they themselves had
6 and would very gladly support me and support the
7 community in celebrating.

8 I -- I mean, they were -- there was a little
9 bit of happiness that they would be able to celebrate
10 more often --

11 MR. BURTCH: Yeah.

12 REV. RAMEY: -- and that it would be clear
13 that I would -- I would contribute and sort of -- and
14 lift other burdens as part of our worship, but they
15 were -- they were really incredible.

16 MR. BURTCH: And since you began the fast in
17 June of '21, have you received or celebrated communion
18 since that time?

19 REV. RAMEY: Yes. I have.

20 MR. BURTCH: When was that?

21 REV. RAMEY: So Easter Vigil of 2022 I
22 celebrated and received and then Easter of 2023 I

1 received.

2 MR. BURTCH: There was an exhibit discussed
3 this morning that -- communication from a Jeff
4 Underwood. Is Jeff Underwood a parishioner at All
5 Saints?

6 REV. RAMEY: No.

7 MR. BURTCH: Where -- where is he a
8 parishioner?

9 REV. RAMEY: He is a long-time parishioner and
10 treasurer and vestry member of Olivet or what is --
11 what was Olivet.

12 MR. BURTCH: And there was some correspondence
13 referred to, I believe it's joint Exhibits, I think
14 it's 1IV, 15 and 16 from Timothy Baker.

15 REV. RAMEY: Right.

16 MR. BURTCH: Is Timothy Baker a member of All
17 Saints?

18 REV. RAMEY: No. He is the husband of Jeanette
19 Baker who is -- at the time, long-time member and very
20 dedicated and I met Tim at the pancake supper when I
21 first got there and I think that's it. He may have come
22 to a -- a -- a service, you know, at Christmastime.

1 MR. BURTCH: Do you know if he was angry at
2 you for things other than you're not celebrating
3 communion?

4 REV. RAMEY: I mean, from the letter, yeah, he
5 was very angry with me about my interactions with
6 Jeanette --

7 MR. BURTCH: Mm-hmm.

8 REV. RAMEY: -- you know, calling her at the
9 hospital, which our conversation was clear to me that
10 she really appreciated that I had reached out.

11 MR. BURTCH: You've been charged in this case
12 with failing to abide by the promises made when you
13 were ordained. How -- how do you respond to that
14 charge?

15 REV. RAMEY: May I get my prayer book and --

16 MR. BURTCH: Yeah. Sure.

17 REV. RAMEY: Okay. Repeat the question,
18 please.

19 MR. BURTCH: You've been accused or charged
20 with the offense of failing to abide by the promises
21 and vows made when you were ordained. How do you
22 respond to that charge?

1 REV. RAMEY: I feel like I have never been
2 more deeply fulfilling in my ordination of vows than --
3 than -- and my sacramental leadership than in this
4 moment and in the -- in these actions. The -- I mean,
5 the -- the promises to pattern your entire life, right,
6 to -- to be in study and -- and -- and really deeply
7 engage and reflect and -- and to lead in this, I've --
8 I've never felt more deeply connected with and
9 committed to my vows than I do now.

10 MR. BURTCH: And you've been charged with
11 habitual neglect of public worship and of the Holy
12 Communion accor- -- according to the order and use of
13 the church. How do you respond to that charge/offense?

14 REV. RAMEY: I was at every service that I was
15 not on vacation or sabbatical where I've been. I mean,
16 worship with my community has been integral and as best
17 I could, given that I -- I was not allowed to engage
18 sort of verbally formationally with people, I -- I came
19 and -- and came up for a blessing so that I could be a
20 part and be present and -- and show that commitment --
21 demonstrate that commitment to -- to communal worship.

22 MR. BURTCH: And you've been charged with the

1 offense of failing in your duty to conform to the
2 rubrics of the Book of Common Prayer.

3 REV. RAMEY: Right.

4 MR. BURTCH: How do you respond to that?

5 REV. RAMEY: The -- well, I'm -- I'm -- I'm
6 not sure which rubrics, per se.

7 MR. BURTCH: I think that refers to the
8 disciplinary rubric, but I haven't seen anything other
9 than that.

10 REV. RAMEY: Okay. So I'm not sure which
11 rubric. And I've -- I've not -- I have completely
12 followed the disciplinary rubrics, having never denied
13 anyone communion and I, like every other priest that
14 I've met, have fallen short as a sinner and broken
15 other rubrics on many occasions with the knowledge of -
16 - often with the knowledge of my bishops, changing
17 language.

18 Bishop Ted was particularly clear about I
19 needed to claim that when I had our seminary and set
20 the table when he was there as part of his -- his
21 ecclesial visits; you know? So what you're telling me
22 is you are breaking this rubric, you were having this

1 pr- --

2 Yes. Yes, Bishop, that is what I'm telling
3 you.

4 He said, okay. Then we proceeded on. I -- I
5 mean, open table and then the -- the broad adoption of
6 -- of that rubric -- or the breaking of that rubric
7 across the diocese, not something I practiced
8 necessarily at my calls, but -- so yeah, I -- does that
9 answer the question?

10 MR. BURTCH: I think it does. Thank you. And
11 the other charge is the -- the holding and teaching
12 publicly or privately and advisedly any doctrine
13 contrary to that held by the church. How do you respond
14 to that charge?

15 REV. RAMEY: I mean, embodied justice is right
16 on our -- our new website right there. You know, the --
17 the living into the radical love of Jesus, incarnating
18 that love, making it -- it present and real, I mean,
19 that -- that is what I believe I'm called to do, what
20 I'm trying to do, what I am doing imperfectly and --
21 and I -- I -- I don't under- -- I don't see, I don't
22 know a doctrine that I'm -- I'm violating in that

1 respect.

2 I mean, St. Augustine participated in the
3 Eucharistic fast towards the end of his life. I don't
4 know, that's such a -- it's such a big question, I'm
5 sorry, I -- I struggle a little bit.

6 MR. BURTCH: Is there any doctrine that you're
7 aware of that you're violating?

8 REV. RAMEY: No.

9 MR. BURTCH: You've been accused of conduct
10 unbecoming a member of the clergy. How would you
11 respond to that?

12 REV. RAMEY: I certainly don't believe that
13 what I understand to be a responsive call to the
14 movement of the Holy Spirit for racial justice is
15 conduct unbecoming clergy. I think it's in line with --
16 with what all three of our bishops called for in
17 Charlottesville when they said, show up and -- and a
18 bunch of us went to Charlottesville to -- to be present
19 and to march against the violence and hatred of -- of
20 neo-Nazis armed and armored neo-Nazis.

21 Yeah. I mean, I'm -- I'm struck by the
22 language of -- of that that was read. I'm sorry. It

1 brings what was like irrepu- -- disrepute or -- or
2 something. I mean, that makes the church look bad.
3 We've -- we've made a lot of mistakes. We've made --
4 we've sinned deeply and I don't believe it's my
5 behavior that is contributing to the negative view of
6 the church or reputation of the church.

7 MR. BURTCH: Have you habitually neglected the
8 public worship and communion of the church?

9 REV. RAMEY: No.

10 MR. BURTCH: Why not? You're not celebrating
11 Holy Communion. Why is that not neglect?

12 REV. RAMEY: Well -- so the -- the service of
13 Holy Eucharist is the whole service; you know? That's -
14 - at -- at least in some Anglican theologies; right?
15 Like there's a big-time -- and some people understand
16 the -- the -- sometimes derisively referred to as the
17 magic hands moments of the Epiiclesis as the -- the only
18 time and that the -- we command the Holy Spirit to come
19 down and God responds and that's -- that's the one
20 moment.

21 But there's -- there's a lot of theological
22 understanding about how the service of Holy Eucharist

1 is -- is the entire service. And so being present and -
2 - and preaching and teaching and -- and -- and
3 baptizing and all of -- all of that engagement is -- is
4 vital and is part and -- and -- yeah.

5 MR. BURTCH: You -- you heard Bishop Gibbs
6 testify this morning by -- by Zoom. And how would you
7 respond to what -- how Bishop Gibbs testified about his
8 view of what you were doing?

9 REV. RAMEY: It is -- is powerful. I -- I
10 agree largely with what he says and -- and it's in- --
11 that's an incredibly -- one of many incredibly
12 important voices that I -- I want to engage in that
13 needs to be part of this conversation and much of what
14 he raised was raised by my professors and -- and
15 advisors and -- and people I spoke to and Paula Parker
16 and Dr. Kinney and -- and that -- that white
17 performative guilt does not get us anywhere.

18 It doesn't -- doesn't bring repentance or
19 reconciliation, that -- so that absolutely, I mean, I -
20 - so much of what he says -- and -- and that that's --
21 this is my call, this -- my people. The -- like go to
22 your people was what Kelly Brown Douglas told me after

1 -- when I finished at Holy Comforter.

2 What Dr. Kinney told me at the D.Min, like
3 where is your community, where are your people in this;
4 right? Like white people brought white supremacy into
5 being and we need to -- I mean, we heard talk -- we're
6 all affected by it and we need to engage with it. Like
7 I believe you cannot love your -- your -- you cannot
8 love God whom you do not see and hate your brother and
9 sister or your neighbor who you do see; right?

10 Like -- like this may actually have like
11 soteriological consequences. Like we -- I want to
12 engage in this. The -- the -- this is my work. This is
13 the work of my people to -- to undo white supremacy, to
14 undo the effects of white supremacy. And so I -- yes, I
15 guess, is my response to his -- to his testimony.

16 I -- it -- it's powerful in its -- his
17 experience and it's -- it's meaningful and it needs to
18 be engaged.

19 MR. BURTCH: I don't have any more questions
20 at this time. Can we take a break?

21 MR. CARR: Yes. Let's take a 15-minute break,
22 we'll be in recess until 5 -- let's say 10 minutes

1 after 3:00.

2 [break]

3 MR. CARR: This hearing is now con- --
4 reconvened. Mr. Da- -- Mr. Davenport.

5 MR. DAVENPORT: [inaudible]. Do you feel that
6 every priest of the Episcopal church [inaudible]?

7 REPORTER: I'm sorry to interrupt. I'm having
8 a really hard time hearing Mr. Davenport.

9 MR. DAVENPORT: [inaudible]. Father Ramey,
10 have you ever told anyone that you felt that every
11 priest of the Episcopal church should be deposed and
12 all church property sold for reparations?

13 REV. RAMEY: No. Not in the way that I think
14 you mean it, but I came out and said, this is what I
15 think should absolutely happen right now.

16 MR. DAVENPORT: All right. Well, you didn't
17 give me a qualified said or an unqualified yes or
18 unqualified no. So explain your answer to me, please.

19 REV. RAMEY: That I have said similar words in
20 theological engagement and conversations around racial
21 justice with my colleagues.

22 MR. DAVENPORT: Similar words to what?

1 REV. RAMEY: To the words that I think I just
2 heard you say.

3 MR. DAVENPORT: That is that what needs to
4 happen for reparations is that every priest of the
5 Episcopal church should be deposed and all church
6 property sold?

7 REV. RAMEY: Yes.

8 MR. DAVENPORT: You said that?

9 REV. RAMEY: Something similar. It -- it
10 echoes what Jesus taught about selling everything you
11 have and giving it to the poor and then coming and
12 following him.

13 MR. DAVENPORT: Did Jesus say something about
14 deposing every priest of the Episcopal Church?

15 REV. RAMEY: No.

16 MR. DAVENPORT: And did he say anything about
17 selling all church properties?

18 REV. RAMEY: He -- no.

19 MR. DAVENPORT: Okay. Who did you say those
20 things to?

21 REV. RAMEY: I don't recall exactly,
22 colleagues.

1 MR. DAVENPORT: Okay. All right. Now, as I
2 understand your direct testimony, you don't have any
3 significant disagreement with Bishop Goff's testimony
4 on what happened here; is that correct?

5 REV. RAMEY: No. I wouldn't put it quite that
6 way. I mean, significant difference around, you know,
7 her characterization that I've denied people communion
8 and then we tried to answer the Title IV stuff. So no,
9 I wouldn't say it the way you phrased it.

10 MR. DAVENPORT: Well, on -- on what you just
11 said about denying people communion, what did she say
12 that you disagree with?

13 REV. RAMEY: I don't remember exactly her
14 testimony, but the sense that at various points, she
15 said I've denied people communion, I believe, and I --
16 I do disagree with that, I have not denied anyone
17 communion.

18 MR. DAVENPORT: Well, who have you given
19 communion to since June of 19-- of 2021?

20 REV. RAMEY: So denying someone communion and
21 not physically handing them the -- the elements are
22 different.

1 MR. DAVENPORT: Well, what was encompassed in
2 your Eucharistic fast?

3 REV. RAMEY: That I did not celebrate nor
4 receive myself.

5 MR. DAVENPORT: And you didn't administer
6 communion to anybody else either, did you?

7 REV. RAMEY: No. I did not.

8 MR. DAVENPORT: Okay. And that's what she --
9 that's what she testified about; right?

10 REV. RAMEY: I don't know what she -- I don't
11 recall what she testified about exactly.

12 MR. DAVENPORT: Weren't you in the room all
13 morning when she testified?

14 REV. RAMEY: I was.

15 MR. DAVENPORT: Okay. And you don't recall
16 what she said?

17 REV. RAMEY: I don't recall exactly what she
18 said. No.

19 MR. DAVENPORT: Okay. Now, on this business of
20 the disciplinary rubric, is it your testimony that she
21 brought that up out of the clear blue?

22 REV. RAMEY: No. It is not.

1 MR. DAVENPORT: So is there something that had
2 ever crossed your mind before, the disciplinary rubric?

3 REV. RAMEY: Yes.

4 MR. DAVENPORT: Tell me about that.

5 REV. RAMEY: In the same way I answered
6 previously, it came up as part of my research with the
7 D.Min and in conversations with my colleagues.

8 MR. DAVENPORT: And how did it come up in the
9 D.Min context?

10 REV. RAMEY: As part of my broad engagement
11 with Anglican theology.

12 MR. DAVENPORT: And did you look at the
13 Eucharistic -- I mean, the disciplinary canon and see
14 and concluded that had some relevance to what your --
15 your D- -- D- -- D.Min project?

16 REV. RAMEY: I looked at the disciplinary
17 rubrics and -- and as I've described in my D.Min and
18 written about, that -- that it is germane to a
19 discussion of the theology that my D.Min topic was on.

20 MR. DAVENPORT: Okay. So you -- you had
21 thought of it and addressed it, is that what you're
22 saying, the disciplinary --

1 REV. RAMEY: No. I would say exactly what --
2 what I said, which is I -- I -- I engaged with it as
3 part of my D.Min work. Absolutely.

4 MR. DAVENPORT: Okay. You referred to St.
5 Augustine.

6 REV. RAMEY: Yes.

7 MR. DAVENPORT: I may have mispronounced that.
8 How do you pronounce that?

9 REV. RAMEY: I pronounce it Augustine, but --

10 MR. DAVENPORT: Okay.

11 REV. RAMEY: -- I've never asked it.

12 MR. DAVENPORT: Okay. Okay. Is there more than
13 one Augustine?

14 REV. RAMEY: I assume so.

15 MR. DAVENPORT: You don't know that?

16 REV. RAMEY: I -- I believe so and please
17 don't tell my church history professor that I can't
18 name more of them right now, but --

19 MR. DAVENPORT: Now, as I understand your
20 testimony -- well, strike that. Have you done baptisms
21 since you stopped doing communion?

22 REV. RAMEY: Yes.

1 MR. DAVENPORT: And you've preached?

2 REV. RAMEY: Yes.

3 MR. DAVENPORT: And you've done other priestly
4 things?

5 REV. RAMEY: Yes.

6 MR. DAVENPORT: But the one priestly thing you
7 have not done is administer communion to others; is
8 that correct?

9 REV. RAMEY: No.

10 MR. DAVENPORT: What is -- what is correct?

11 REV. RAMEY: I administered -- celebrated and
12 administered communion at the Easter Vigil.

13 MR. DAVENPORT: That one church?

14 REV. RAMEY: Yes.

15 MR. DAVENPORT: And when was that?

16 REV. RAMEY: That was Easter of 2023.

17 MR. DAVENPORT: So that's the sole time that
18 you have celebrated or administered communion since
19 June or so of '21?

20 REV. RAMEY: Yes.

21 MR. DAVENPORT: Three years -- almost three
22 years?

1 REV. RAMEY: Yes.

2 MR. DAVENPORT: Okay.

3 MR. BURTCH: Excuse me, Mr. Davenport, can I
4 correct the record on that? I believe it was Easter of
5 2022.

6 MR. DAVENPORT: I'll accept your testimony.

7 MR. BURTCH: I -- I'm not testifying --

8 REV. RAMEY: Yes. Oh, sorry.

9 MR. BURTCH: -- I just want to get the record
10 right, that's all.

11 REV. RAMEY: Oh, yes. Sorry.

12 MR. DAVENPORT: Do you agree with your
13 counsel's testimony?

14 REV. RAMEY: Yes. Thank you.

15 MR. DAVENPORT: I don't -- I don't have any
16 further questions.

17 MR. CARR: Thank you. Any redirect?

18 MR. BURTCH: I have no further redirect at
19 this time.

20 MR. CARR: Do you have another witness?

21 MR. BURTCH: Yes. Can we have two minutes to -
22 -

1 MR. CARR: Certainly.

2 MR. BURTCH: It's going to be Sonderegger.

3 REPORTER: What?

4 MR. BURTCH: It's going to be Sonderegger
5 testifying. Thank you. [inaudible] call [inaudible]
6 Professor Sonderegger and they're our second witness.
7 I'd like to [inaudible] -- or go and grab about three
8 copies of her CV. [inaudible]. Okay. I -- I move
9 [inaudible] Professor Sonderegger's CV being admitted
10 without objection.

11 MR. DAVENPORT: No objection.

12 MR. CARR: Yes. Please admit this. This was
13 admitted into the record.

14 MR. BURTCH: Thank you. Okay. Where'd my
15 [inaudible] go? Professor Sonderegger, [inaudible].

16 MR. CARR: Would you please state your name
17 for the record and perhaps spell it for our --

18 MS. SONDEREGGER: Katherine Sonderegger.

19 REPORTER: I'm -- I'm sorry, I can't hear.

20 MR. CARR: Oh, there's a microphone.

21 MR. BURTCH: Turn -- turn your mike -- push
22 the little button there. There we go.

1 MS. SONDEREGGER: Katherine Sonderegger,
2 Katherine with a K, e-r-i-n-e Sonderegger, S-o-n-d-e-r-
3 e-g-g-e-r.

4 MR. CARR: Jordan, would you please swear in
5 the witness?

6 REPORTER: Okay. Please raise your right hand
7 to be sworn. Do you solemnly swear or affirm under the
8 penalties of perjury that the testimony you shall give
9 in this matter will be the truth, the whole truth and
10 nothing but the truth?

11 MS. SONDEREGGER: I do.

12 REPORTER: Thank you.

13 MR. BURTCH: Thank you. Professor Sonderegger,
14 we've just handed your CV out and it's been admitted as
15 an exhibit, but could you -- you're a priest of the
16 Episcopal church and you're a resident in Virginia; is
17 that correct?

18 MS. SONDEREGGER: That's right.

19 MR. BURTCH: And would you give the -- the
20 panel a little overview of your academic background?

21 MS. SONDEREGGER: My AB degree is from Smith
22 College. I went from there to Yale Divinity School, did

1 a master of divinity and a master of sacred theology.
2 From there, I did some hospital chaplaincy and then
3 prepared for my PhD at Brown University.

4 I -- I then took a teaching physician at
5 Middlebury College in Vermont and I taught 15 years
6 there and did a -- a part-time adjunct period at Bangor
7 Theological Seminary, which had a satellite campus in
8 those years at Dartmouth and then accepted the call to
9 join the faculty at Virginia Seminary in 2002.

10 MR. BURTCH: And what are your areas of
11 academic study and teaching at Virginia?

12 MS. SONDEREGGER: Primarily, I teach courses
13 in systematic theology and doctrinal theology.

14 MR. BURTCH: And -- and that would include
15 Anglican theology; correct?

16 MS. SONDEREGGER: Yes. I also teach the course
17 in Anglican theology, a semester-long course.

18 MR. BURTCH: Okay. And can you tell the panel
19 how you know Cayce Ramey?

20 MS. SONDEREGGER: I know Cayce first as a
21 student. He was a student in my introductory
22 systematics class. I watched him develop his academic

1 and priestly formation over those years and then got to
2 work with him on his doctorate of ministry thesis as an
3 external examiner.

4 MR. BURTCH: Do you know about how long you
5 spent working on that doctorate of ministry degree?

6 MS. SONDEREGGER: I think it was probably
7 about a year and a half, maybe it was two.

8 MR. BURTCH: Did you have conversations during
9 that time about Father Ramey's process and decision
10 toward entering a Eucharistic fast?

11 MS. SONDEREGGER: Yes. That was one of the
12 principle conversations that we had right when he was
13 beginning his course of study for the D.Min.

14 MR. BURTCH: And can you tell us something
15 about those conversations?

16 MS. SONDEREGGER: Well, I -- I think, as -- as
17 Cayce just testified so powerfully, he -- he had a -- a
18 deep moment of what I can only call conversion that he,
19 in the Triangle of Hope Pilgrimage, brought him to a --
20 a point where he began to ask some profound questions
21 about ecclesiology, about sacramental theology,
22 particularly about the Eucharist in the midst of a

1 unrepentant, unreconciled church that questions about
2 holiness of life and of the -- the profound
3 contradiction between the celebration of the Festival
4 of Eucharist and the perduring sin brokenness and --
5 and racism of the church and of society.

6 MR. BURTCH: And did he discuss with you that
7 passage from Matthew 5 that he quoted in his testimony?
8 Was that part of your conversations?

9 MS. SONDEREGGER: Yes. I think early on as we
10 started looking at -- at just what the -- the
11 celebration of the Eucharist in the midst of a church
12 that has done these things and continues to promote the
13 centrality and -- and invincibility of whiteness, this
14 -- this dominical saying from the Sermon on the Mount
15 gained greater prominence and I -- I think Cayce is of
16 the conviction that not only the -- the call to
17 confession and the Cranmer right, but that scriptural
18 teaching to -- to leave the gift on the altar and go,
19 this -- this becomes central and I -- I think that his
20 view is not that -- that people of privilege or -- or
21 people in -- in charge of the sacraments get to say
22 what reconciliation is, what -- what encountering and

1 reckoning with an offense consists in, but the one who
2 is offended gets to determine whether reconciliation
3 has taken place and when that is, then we return and go
4 altar -- go offer the gift.

5 MR. BURTCH: Did you have conversations with
6 him about the difference between your view of your
7 willing to celebrate and his willing that he is not
8 willing to celebrate?

9 MS. SONDEREGGER: We did. That was one of the
10 -- the deep conversations I -- my -- my own view is
11 that -- that Cayce has made a witness of a prophetic
12 statement that I take with great seriousness and it may
13 be that -- that every priest in -- in my position or --
14 or that I should be following his example, I think it's
15 that strong.

16 I -- I have not done so, because I -- I still
17 hold to what I think of as a broad Augustinian view of
18 the sacrament, that it is the -- the holy gift of the
19 Holy God presided over by sinners and given to sinners
20 and as long as the church is this mixed body of wheat
21 and chaff, of -- of sinners and saints, that the
22 Eucharist can be honored as this eschatological gift in

1 the midst of sin and rebellion.

2 But I -- I think if I were persuaded that the
3 dominical saying outweighed the Augustinian account,
4 then I would have to follow Cayce's example.

5 MR. BURTCH: And the dominical saying would be
6 from the Sermon on the Mount; is that correct?

7 MS. SONDEREGGER: Yes. Yeah. I mean, this is
8 the central teaching of our Lord and it -- and it
9 convicts.

10 MR. BURTCH: Do you believe that Father
11 Ramey's fast is consistent with his being an Episcopal
12 priest?

13 MS. SONDEREGGER: I do. I -- I think he has,
14 of course, patterned his life on the teachings of
15 Christ. I -- I think this is clear in the dominical
16 saying in the Sermon on the Mount, but I -- I think
17 even more it -- in the -- in the vow that we take as
18 priests, our -- our first vow is recognizing the holy
19 scriptures of the Old and New Testament to be the Word
20 of God and to contain all things necessary for
21 salvation.

22 That's the first thing that we vow and I think

1 it -- it holds pride of place and Cayce is -- is
2 inwardly digesting that text. So he -- he upholds that
3 vow, I think, in an extraordinary way.

4 MR. BURTCH: He's described this as a
5 Eucharistic fast. Are there priests who don't celebrate
6 very often?

7 MS. SONDEREGGER: Certainly. I -- I would love
8 to preside more than I do, but I think probably
9 academic priests such as I am don't celebrate very
10 often and then of course, the examples that were cited
11 this morning and priests who are retired and priests
12 who are, for some reason, unable to celebrate, do not
13 have an altar in the language of high churchmanship.

14 MR. BURTCH: Are you familiar with any priests
15 who have refused to do other sacramental duties that
16 normally a priest would perform?

17 MS. SONDEREGGER: I am.

18 MR. BURTCH: And what would that be?

19 MS. SONDEREGGER: I -- I'm aware of a -- a
20 priest who determined that, I think for reasons of
21 conscience, much like Cayce's own call, he refused to
22 perform marriages, which I consider a sacramental act

1 in the church or elsewhere or any couples until gay and
2 lesbian couples could be married.

3 MR. BURTCH: And do you know who that priest
4 was?

5 MS. SONDEREGGER: Rob Hirshfeld.

6 MR. BURTCH: And what role in the church does
7 Rob Hirshfeld hold today?

8 MS. SONDEREGGER: He is diocesan of New
9 Hampshire.

10 MR. BURTCH: The diocesan Bishop of New
11 Hampshire; right?

12 MS. SONDEREGGER: Yeah. Yes.

13 MR. BURTCH: Turning your attention to the
14 ordination vows in the Book of Common Prayer, do you
15 believe that Father Ramey is upholding or is he
16 neglecting his ordination vows?

17 MS. SONDEREGGER: I -- I think not only is he
18 upholding, I -- I think he is exemplifying them.

19 I -- I think there is a -- a place in -- in
20 the church and in the vows for the radical claim of
21 Christ on us in -- in which everything that we expect,
22 everything that has been the custom, everything that

1 has been the tradition of the ancestors is overturned
2 and I think he has heard that word and -- and I -- I
3 think he is upholding it at cost to himself.

4 MR. BURTCH: Do you believe that our
5 Eucharistic theology experienced any changes during the
6 time of Covid?

7 MS. SONDEREGGER: I think there were a number
8 of changes that took place almost incrementally, almost
9 without our holding councils about it, but we had to
10 rethink the nature of Christ's natural body, his
11 presence in the supper, we had to rethink the nature of
12 communion, what it means to commune.

13 The -- the whole introduction of the prayer of
14 spiritual communion, the -- the debate about whether
15 you need to be physically present to receive, these go
16 to the heart of our Eucharistic theology.

17 Then we had a -- a whole discussion, there
18 have been some books and -- and essays written on the -
19 - the consecratory acts in the sacrament in what way
20 the verbal are central, the epiclesis and the manual
21 acts in -- in what way they consecrate and can they
22 consecrate virtually, can they consecrate over the

1 Internet in such a way that -- that I, as the
2 communicant that provide bread and wine, are those
3 actually consecrated in virtue of the verbal that have
4 been said at a distance?

5 All of those things suddenly became topics of
6 debate and I think they became topics of a different
7 practice because of the experiments, the changing
8 guidelines, the different convictions of -- of people
9 involved.

10 So I would say yes, there was a change in
11 sacramental theology. It was not held in council, it
12 was not codified in prayer book, but clearly, we were
13 living out this transformation of Eucharistic theology.

14 MR. BURTCH: So is it fair to say that what we
15 understood as Holy Communion of the Eucharist when the
16 prayer book was revised in 1979 is different than our
17 understanding today? Would that be fair?

18 MS. SONDEREGGER: Right. Well, we now have a -
19 - a whole complex way of thinking about what the
20 assembly is, of what draw near with faith means, of
21 what the manual acts amount to and I -- I think this is
22 something that, of course from my point of view, we

1 should continue to discuss, because it goes to the
2 heart of the sacramental act.

3 MR. BURTCH: In -- in your view, Professor
4 Sonderegger, is there room in the canons, in the vows,
5 in the rubrics for a priest who does not celebrate as a
6 matter of conscience?

7 MS. SONDEREGGER: I -- I do. I -- I think
8 there are -- there are prophets that get raised up
9 among us and I -- I think the apostle says, whoa to us
10 if we do not preach the gospel.

11 I -- I think whoa to us if we do not hear the
12 -- the voice of those who say, we must -- we must stop,
13 we must do something radically different, particularly
14 for a -- a -- a priest who is to be this -- this visi-
15 -- visible pattern of Christ who tells us we must take
16 up our cross daily to follow him.

17 MR. BURTCH: So if I heard you right, you do
18 not believe that Father Ramey is in violation of his
19 ordination vows? Is that your view?

20 MS. SONDEREGGER: That is my view. Yeah.

21 MR. BURTCH: Is it your view that he's in
22 violation to the canons of the church?

1 MS. SONDEREGGER: No. I just -- I don't see
2 that the canons stipulate the frequency of presiding
3 and I -- I do not hear Cayce say that he would refuse
4 entirely or absolutely to preside and indeed, his
5 practice shows that he will break the fast on occasion.

6 I -- I think this is an action that is
7 temporal, maybe eschatological, but temporal and is a
8 way of honoring the -- the call to be in love in
9 charity with our neighbors and intending to lead a new
10 life before we draw near and receive. So I -- I think
11 he -- he has fulfilled the canons as well as the vows.

12 MR. BURTCH: Do you -- do you believe he's
13 fulfilled the rubrics of the Book of Common Prayer?

14 MS. SONDEREGGER: Yes. I do. I -- I don't see
15 that there's anything in our rubrics that stipulate the
16 number of times that a priest must preside. The -- the
17 rubrics govern the -- the manual acts, the -- the
18 additional directions for celebration, but I -- I -- I
19 don't see in the rubrics or canons something that would
20 touch on the -- the vowed and sacramental character of
21 Cayce's priesthood.

22 MR. BURTCH: What's a -- could you tell the

1 panel a little bit about your understanding of what
2 priesthood is, whether it's a function or a calling or
3 something else? What is it?

4 MS. SONDEREGGER: Well, I -- I hold that
5 ordination is a sacrament. So I -- I think that a
6 priest is consecrated body and soul, it -- it is an
7 oblation of the whole person to God and that the priest
8 is to so inhabit scripture and to follow our -- our
9 Lord's teachings and commands that we become a visible
10 icon of this call.

11 I -- I think certainly there are functions
12 that often attend that, but I think principally,
13 priesthood is this special call of some members of
14 Christ's body to exemplify the radical and lifegiving
15 demands of Christ in a community and to the world.

16 MR. BURTCH: Do you believe -- you've been
17 present all day today, haven't you?

18 MS. SONDEREGGER: I have.

19 MR. BURTCH: And -- and you've heard
20 everybody's testimony so far?

21 MS. SONDEREGGER: So far.

22 MR. BURTCH: Do you believe that Cayce Ramey

1 is holding or teaching any doctrine contrary to that
2 held or taught by the church?

3 MS. SONDEREGGER: I -- I have not heard any
4 heretical position being enunciated.

5 MR. BURTCH: Do you believe he's engaged in
6 conduct unbecoming a member of the clergy?

7 MS. SONDEREGGER: I -- I think on the
8 contrary. Everything I have known about Cayce since he
9 has been a student at the seminary is of someone of
10 profound and searching integrity and I -- I would wish
11 that -- that I could have the kind of conviction and
12 courage that I see in Cayce and -- and that, to me, is
13 the way in which he is priest to me, that he -- he
14 exemplifies what it means to hear scripture, not simply
15 as part of a parenetic teaching, but as a word to your
16 life that you cannot set aside. That's --

17 MR. BURTCH: Professor, could you tell the
18 panel about any reading or teaching you have done in
19 the area of the anti-white supremacy theology in the
20 Episcopal church?

21 MS. SONDEREGGER: Well, I've -- I have tried
22 as a -- a member of the seminary to engage as -- as

1 deeply as I could with the work we were doing in -- in
2 racial reckoning. We worked through Robin DiAngelo's
3 book on White Fragility and then Willie Jennings book
4 on After Whiteness. I -- I found that a particularly
5 powerful book.

6 I -- I have tried to continue to read broadly
7 in this area, read more things by Willie Jennings, I
8 just finished Jay Kameron Carter's work on theology of
9 race, I -- I regularly teach Professor Kelly Brown
10 Douglas's work, Toni Morrison, James Baldwin, the kind
11 of text that -- that I -- I hope could prepare me to
12 more seriously consider whiteness.

13 I've also had a chance to teach with Dr. Joe
14 Thompson [ph], we taught Barbara Holmes' work and this
15 was a course on the church and race.

16 MR. BURTCH: How has this affected your view
17 of racism in our church and our culture?

18 MS. SONDEREGGER: Well, it -- it certainly has
19 convicted me that it is a present and not simply a past
20 cataclysm. I -- I was raised in the Upper Peninsula of
21 Michigan and this is the home territory of the Ojibwe
22 people and I -- I saw there the way in which being a --

1 a member of that people meant that -- that their
2 schooling, their -- their housing, their livelihood was
3 somehow mysteriously, to me, short-circuited and
4 undermined and I have had that on my conscience since
5 then.

6 And I think that led me to a -- a study of
7 Christian attitudes toward Jews and Judaism, that --
8 that was my doctoral work and all of this has, I hope,
9 helped open my eyes more deeply to -- to what Professor
10 Jennings calls the -- the model of the master, of -- of
11 being the -- the white person who is in charge of
12 everything and that -- that's something I've tried to
13 lay to heart and -- and consider in the church, in the
14 academy, in society.

15 MR. BURTCH: Are you familiar with the House
16 of Bishops' report that said that white supremacy is
17 the more salient issue in the church today?

18 MS. SONDEREGGER: Yes. I -- I am a member of
19 that committee of House of Bishops and we worked on
20 that text together.

21 MR. BURTCH: Okay. So I -- I understand you
22 would take that problem seriously; is that correct?

1 MS. SONDEREGGER: Yes. I do.

2 MR. BURTCH: Do you believe that Cayce Ramey
3 is taking that problem seriously?

4 MS. SONDEREGGER: I think everything about his
5 life says that. Yes.

6 MR. BURTCH: Do you believe that Cayce Ramey's
7 witness, through his Eucharistic fast, directly
8 addresses that concern?

9 MS. SONDEREGGER: Clearly, I think this is the
10 -- the work he -- he has talked about, the work he has
11 to do and his people, I -- I think I am one of his
12 people. I -- I think that's the kind of work that I
13 should be doing. Yeah.

14 MR. BURTCH: Is there room for Cayce Ramey in
15 the Episcopal church as a priest?

16 MS. SONDEREGGER: I believe so and I -- I hope
17 and pray that this hearing will endorse that.

18 MR. BURTCH: I only have one [inaudible]. No
19 further questions of Professor Sonderegger.

20 MR. DAVENPORT: Professor, do you consider
21 yourself an expert in Title IV?

22 MS. SONDEREGGER: No.

1 MR. DAVENPORT: Okay. Now, you testified -- as
2 I understood your testimony, you have -- you -- you
3 think there's some rethinking about Holy Communion as a
4 result of Covid?

5 MS. SONDEREGGER: I think so. Yes.

6 MR. DAVENPORT: That was a -- a national
7 health emergency; right?

8 MS. SONDEREGGER: Yes. International. Mm-hmm.

9 MR. DAVENPORT: Yeah. And it came and
10 basically went?

11 MS. SONDEREGGER: Right. Yes.

12 MR. DAVENPORT: You said, I think, that your
13 beliefs on -- that re- -- would reflect your rethinking
14 of Holy Communion are not codified in the Book of
15 Common Prayer?

16 MS. SONDEREGGER: Right. They -- they might
17 show up in these revisions that we are talking about in
18 -- in future --

19 MR. DAVENPORT: But they're not there now;
20 right?

21 MS. SONDEREGGER: Right. Right.

22 MR. DAVENPORT: Or the canons; correct?

1 MS. SONDEREGGER: Right. I think. Yeah.

2 MR. DAVENPORT: All right. And I think you
3 said the canons don't stipulate the frequency of
4 presiding over Holy Communion?

5 MS. SONDEREGGER: Right.

6 MR. DAVENPORT: And you've been in the -- in
7 this room today and you've heard Dr. Ramey say that he
8 has, with one exception, not administered Holy
9 Communion in almost three years; correct?

10 MS. SONDEREGGER: Mm-hmm.

11 MR. DAVENPORT: Is that frequent enough in
12 your view?

13 MS. SONDEREGGER: Yes. I -- I mean, the -- the
14 question is whether -- in my mind, the question is
15 whether the canons and vows are concerned with
16 frequency in the way that Roman canons are concerned
17 with frequency. It's -- it's part of priestly vow for a
18 -- a Roman priest that he says mass daily.

19 So frequency is directly entailed and is
20 necessarily a part of the conception of priesthood and
21 of the vows that are taken and my view is that our
22 understanding of the vows and of the canons are that

1 frequency is not necessarily entailed. So presiding is
2 what I consider enabled by ordination, but not
3 stipulated by necessity by number.

4 MR. DAVENPORT: Just so I understand it, my --
5 my understanding is that what you're saying is that the
6 Book of Common Prayer and the canons haven't caught up
7 with your understanding that you have so articulately
8 testified to?

9 MS. SONDEREGGER: What I think is that one of
10 the questions in the English Reformation was whether
11 being a priest meant that you were a sacrificer and
12 that you did it daily and this is what being a hierose
13 [ph], being a priest meant and I think as the Church of
14 England went through the reformation, it determined
15 that to be a priest, we continued to use that word, did
16 not mean necessarily that we were daily sacrificers,
17 but instead, that our ordinals and our understanding of
18 the ordination vows meant that you were enabled to
19 preside.

20 It might be the case that someone presides
21 once in their life as a priest. The frequency of it is
22 not stipulated, because this conception of the

1 priesthood, I think, is not tied to daily sacrificing.

2 MR. DAVENPORT: Daily, is that what you said?

3 MS. SONDEREGGER: Right. This -- this is the -

4 -

5 MR. DAVENPORT: Okay.

6 MS. SONDEREGGER: -- Tridentine view, the

7 Roman view, of the priesthood --

8 MR. DAVENPORT: Okay.

9 MS. SONDEREGGER: -- and we see that in

10 Sacrosanctum Concilium.

11 MR. DAVENPORT: I have no further questions.

12 MR. BURTCH: I have no redirect.

13 MR. DAVENPORT: Thank you, Professor.

14 MR. CARR: Thank you very much, Professor.

15 MR. BURTCH: We have more witnesses, but
16 they're not going to be here until tomorrow morning.

17 MR. DAVENPORT: [inaudible]

18 MR. BURTCH: Sure does.

19 MR. CARR: This hear- -- this hearing is in
20 recess. Well, you know what --

21 MR. DAVENPORT: No objection. Are your
22 witnesses going to be available in the morning?

1 MR. BURTCH: Yes.

2 MR. DAVENPORT: What about -- but what about
3 timing? I see people [inaudible].

4 MR. BURTCH: Yeah. My understanding is our
5 witnesses are going to be in the morning.

6 MR. DAVENPORT: Okay. So we'll [inaudible].

7 MR. BURTCH: I will touch --

8 MR. CARR: -- tomorrow morning. Thanks,
9 everyone.

10 REPORTER: All right. Thank you, all. I'm not
11 sure if -- who I need to address this to. I do have
12 some questions regarding today.

13 MR. CARR: Yes, please.

14 MS. CHAFIN: [inaudible], let's all -- you can
15 stay on the call with us in this room and -- and we'll
16 circle up on these questions after all the other
17 participants have signed off the call.

18 REPORTER: Okay. Thank you.

19 MS. CHAFIN: Thank you. Erin [ph], can you
20 confirm that everybody is in the waiting room and it's
21 just [inaudible]?

22 FEMALE: That's correct.

1 MS. CHAFIN: Okay. All right. Jordan [ph], let
2 me just corral everybody in the room here and then
3 we'll get right with you; okay?

4 REPORTER: Okay. Thank you.

5 MS. CHAFIN: Well, I don't know. Okay. Jordan,
6 can you hear us?

7 REPORTER: Yeah. I can hear you.

8 MS. CHAFIN: Okay. Okay. All right. What are
9 the -- yeah. What are the questions that you have for
10 us? Like what -- what is the subject matter? We're
11 trying to figure out who all needs to stay on the call.

12 REPORTER: I have some questions about
13 spellings, about the ordering of the transcript and
14 about some exhibits.

15 MS. CHAFIN: Oh, sorry. Hang on, I can't --

16 MR. CARR: All right. Well, sit -- sit tight
17 just a second, we're going to get the attorneys back in
18 here and -- and we'll be back.

19 MS. CHAFIN: I'm sorry, we're just going to
20 have to hold on. Is there -- how else can I do this
21 without like where -- like get the rest of -- because
22 they're just going to talk and we're not going to be

1 able to hear Jordan. Well, I -- I think what I want to
2 tell these folks -- I'm just going to tell -- okay.

3 Jordan, we'll have to just keep waiting until
4 we can get the folks in the room, because I'd like to
5 be able to answer your questions myself, but like I
6 can't hear you over everybody else in the room.

7 REPORTER: I understand.

8 MR. CARR: Okay. Jordan, I think we've got
9 people back now. We've got our two attorneys here and I
10 think we've got a relatively quiet room. So if you
11 would -- let's knock out your questions and then we'll
12 all be done.

13 REPORTER: Okay. Thank you so much.

14 MR. CARR: Oh, you're on video. There you are.

15 REPORTER: Yes. Thank you. So the -- does it
16 matter which order we go in or it may be easier to get
17 the spellings first?

18 MR. CARR: Whatever -- whatever order you've
19 got them in. I bet there's some fancy Epis- -- \$10
20 Episcopal words in there that need spelling.

21 REPORTER: Yeah. I -- I typically try to stick
22 to the names and -- and things that I know I'm not

1 going to be able to research later and find out.

2 MR. CARR: Okay.

3 REPORTER: All right. Bishop Johnston, J-o-h-
4 n-s-t-o-n?

5 MR. CARR: That's right.

6 REPORTER: Thank you. Paula Parker, just
7 common spelling?

8 MR. CARR: That's right. Oh, make sure your
9 mike's on up here. Yeah.

10 REPORTER: Marlee, common spelling, M-a-r-l-e-
11 y?

12 MS. CHAFIN: Yes. [inaudible].

13 FEMALE 2: Marlee [inaudible]?

14 MS. CHAFIN: Yes.

15 FEMALE 2: Isn't it l-e-e?

16 MS. CHAFIN: [inaudible]

17 MR. CARR: Does anyone know? Yeah. Cry- --

18 FEMALE 2: [inaudible]

19 MR. CARR: M-a-r-l-e-e. Okay. Thank you.

20 REPORTER: L-e-e. Okay. Bishop Ted, T-e-d,
21 common spelling?

22 MR. CARR: Yes.

1 REPORTER: Rob Hirshfeld?

2 FEMALE 2: H-i-r-s-h-f-i-e-l- -- no, f-e-l-d,
3 no L, no I.

4 MR. CARR: Did you hear that?

5 REPORTER: Okay. H-i-r- --

6 FEMALE 2: S-h- --

7 MR. CARR: S-h- --

8 REPORTER: Mm-hmm.

9 FEMALE 2: -- f-e-l-d.

10 MR. CARR: -- -f-e-l-d.

11 REPORTER: Great. Thank you. One second here.

12 All right. I'm just triple-checking. I think that's all
13 the spellings, give me just five seconds. All right. So
14 that is all of the spellings.

15 All right. The next thing would be the
16 exhibits. I have a -- a log here of all the exhibits
17 that were mentioned today, but from my understanding,
18 only two of them were actually entered into the record
19 and that was Respondent's Exhibit 9 and a CV of
20 Sonderegger, but that one didn't have a number.

21 MR. CARR: What you'll find before -- we -- we
22 did a mutually agreed upon exhibit entry -- that was

1 before you came on, before we had our initial problems.
2 So I think when you review the recorded Zoom thing, the
3 very beginning of the proceeding will be Mr. Davenport
4 submitting a se- -- series.

5 REPORTER: Yes.

6 MR. CARR: You know, they're not numbered
7 verbally, they're all numbered in this book, but there
8 was no recitation of all that detail. There are --
9 there are two large books that were mutually agreed
10 upon that are like sitting on everybody's tables. And
11 so I don't think that -- I'm not sure exactly how that
12 gets referenced in the transcript, but all the numbers
13 would not.

14 MR. BURTCH: Well, my idea would be since we
15 don't have a clerk and since you admitted my Exhibit 9,
16 every other exhibit was agreed to --

17 MR. CARR: Yes.

18 MR. BURTCH: -- including the CVs. So my
19 suggestion is that after the -- this hearing is over a
20 couple of days or whatever, Mr. Davenport and I get
21 together and produce two books --

22 MR. CARR: Right.

1 MR. BURTCH: -- that have everything we agree
2 is an exhibit and I think that we --

3 MR. CARR: Right. So that will make sense. So
4 -- so -- so Jordan -- Jordan, for your purposes --
5 yeah.

6 MR. DAVENPORT: Excuse me, we can [inaudible]
7 the numbers.

8 MR. CARR: Yeah.

9 MR. BURTCH: We can check the numbers.

10 MR. CARR: So Jor- -- basically, Jordan, this
11 was not a situation where we had a whole bunch of
12 exhibits being put in one at a time throughout the
13 proceeding where you would've picked up numbers and all
14 that.

15 So the books are going to -- so you sh- -- you
16 will, when you re-read -- when you re-watch the Zoom
17 recording, you will hear about large numbers of
18 exhibits being put in in mass and we all understand
19 that that's to be filled in with the books later. And
20 so you won't have numbers and details about that.

21 REPORTER: Okay. Thank you. And then that
22 leads me to the next thing about the Zoom recording.

1 Can -- I don't know who I need to give the email to,
2 but can I give someone an email so that that recording
3 can [inaudible]?

4 MR. CARR: Nan- -- Nancy's your contact for
5 all things Zoom.

6 MS. CHAFIN: Yes. If -- let's see, do you want
7 to send me your email, Jordan, or --

8 REPORTER: Can I send -- so the transcript
9 department is going to -- will be handling all of that.
10 Can I put their email in the chat? Will you be able to
11 see that?

12 MS. CHAFIN: Yes. Thank you.

13 MR. CARR: Yes. She said, yes, if you put it
14 in the -- details in the chat, it'll show up.

15 REPORTER: Okay. Here, I will include my email
16 as well just in case. So transcripts department is the
17 first email and then --

18 MR. CARR: Okay.

19 REPORTER: -- if I see anything, I will
20 forward it on to the office.

21 MR. CARR: [inaudible]

22 MS. CHAFIN: Okay. Bear with me one sec.

1 MR. CARR: Anything else?

2 REPORTER: All right. I got two last things.
3 The only thing I have regarding this is -- so there's
4 typically like a caption and things like that for the
5 transcript. The only thing that I have is just the In
6 Re: Cayce Ramey Hearing Title IV Matter. Is there any
7 additional information that needs to be included for
8 the transcript? Is -- I don't know if there's like
9 anything associated with this or any further
10 information that needs to be listed.

11 MR. CARR: Yeah. You could just read the top
12 of this. So let me read you this -- the -- that's the
13 caption at the top of -- of the -- so it says, The
14 Diocese of Virginia Hearing Panel in the Title IV, and
15 that's Roman numeral IV -- Title IV Matter of the
16 Reverend Dr. Cayce Ramey, Respondent.

17 MR. DAVENPORT: Title IV Hearing Panel?

18 MR. CARR: Yes. Diocese of Virginia Hearing
19 Panel and Title IV. I think that's the appropriate
20 caption.

21 REPORTER: Okay. And so that's all the
22 information that needs to be included; is that correct?

1 MR. CARR: Yeah. Yeah. We don't have case
2 numbers and styling like a legal case and all that kind
3 of stuff.

4 REPORTER: Okay. All right.

5 MS. CHAFIN: I do have a question. Is -- what
6 is my deadline? By when do you need the recording --
7 today's recording?

8 REPORTER: Well, I -- so I think that kind of
9 depends on -- on my next question. So I -- I saw a note
10 that there needs to be a rough produce of this.

11 So I would need to get -- if the rough is
12 needed, then I'll need to get the date that you need
13 the rough and then a date for the final and then
14 that'll determine maybe when you want to send over the
15 Zoom video just because that would have to be completed
16 in order for the rough and the final transcript to be
17 concluded. Does that make sense?

18 MS. CHAFIN: Yes.

19 REPORTER: Okay. So -- so when do you -- when
20 will you need the -- the rough?

21 MS. CHAFIN: Well, I -- I think that's a
22 question for you all.

1 REPORTER: Okay. I'm sorry, that was just
2 notated on my paperwork, that you all had requested a
3 rough. So I just -- I wanted to ask the date. Yeah.

4 MR. CARR: Was there a discussion about when -
5 - how quickly the -- we think we need it?

6 MR. BURTCH: I believe Mr. Davenport has asked
7 for overnight insurance.

8 MS. CHAFIN: Okay.

9 REPORTER: All right. So you all want it
10 overnight for the final or for the rough?

11 MS. CHAFIN: Okay. Is there --

12 MR. CARR: That's a good question. By ov- --
13 by overnight, do you mean each days would be
14 overnighed as a rough and then at the very end,
15 there'll be a final?

16 MR. BURTCH: I -- I really can't answer that.
17 I -- I just spoke to Daven- -- unfortunately, he's not
18 here and I think he really needs the final [inaudible].

19 MR. CARR: Yeah.

20 MALE: Yeah. Yeah. He needs to clarify this.

21 MR. CARR: [inaudible]

22 MALE: [inaudible] was asking [inaudible].

1 MR. BURTCH: We -- we don't need it overnight.

2 MR. CARR: We're -- we're not going to ref- --
3 is any- -- [inaudible]?

4 MR. BURTCH: I'm not.

5 MR. CARR: [inaudible]

6 MR. BURTCH: And I'm going to ask -- what did
7 you say? While we're waiting for him, are you going to
8 be with us tomorrow?

9 REPORTER: I'm sorry, is that a question for
10 me?

11 MR. CARR: Are you with us tomorrow? Oh, okay.
12 We've got Mr. Davenport back.

13 REPORTER: I apologize, I -- I haven't
14 received my job sheet yet. So I can't say with certain
15 if I will be here or I will not be. My understanding is
16 they do have it on -- they do have it on the calendar
17 for tomorrow.

18 MR. CARR: All right. We have Mr. Davenport
19 back up with respect to how quickly does the rough
20 draft need to be turned -- what does overnight service
21 mean, each night that we're here or at the end of --

22 MR. DAVENPORT: No. Tonight.

1 MR. CARR: Tonight for what happened today.

2 Okay.

3 MS. CHAFIN: Okay. So each night?

4 MR. DAVENPORT: Yeah. Yeah.

5 MS. CHAFIN: Okay. All right. That's -- that's
6 basically what we do.

7 MR. DAVENPORT: And that's just for me unless
8 you want to share it.

9 MR. BURTCH: Don't want to share it.

10 MR. DAVENPORT: Okay. All right. Is that it?

11 May I be --

12 REPORTER: So -- so then when -- when do you
13 need the final if you need the rough tonight?

14 MR. DAVENPORT: The final we're going to have
15 to -- we're -- we're going to have to get together in a
16 few days to figure out the final, but don't worry about
17 that. Yeah.

18 REPORTER: All right. We'll contact you about
19 the rough. And is there a way that -- like I don't know
20 if -- if -- Nancy, if you'd be able to handle this, I
21 don't have any contact information for counsel.

22 MS. CHAFIN: Yes. I -- if it's okay with

1 counsel, I can get -- I mean, do you want me to give
2 contact information for both of you to --

3 MR. DAVENPORT: Yeah.

4 MS. CHAFIN: Okay. And anyone else, Bri- --
5 Brian [ph] --

6 MR. DAVENPORT: Well, give -- [inaudible]

7 MS. CHAFIN: -- Tom? Okay. All right.

8 MR. DAVENPORT: Okay.

9 MS. CHAFIN: So I'll just -- okay. So I'll --
10 and -- and I can just send that information to the
11 email address you gave in here?

12 REPORTER: For the jordan.collins, mine.
13 Correct. So the vi- -- the Zoom video would go to
14 transcripts and since the rough is requested tonight,
15 it'll need to be as soon as possible in order for the
16 rough to be completed.

17 MS. CHAFIN: All right. Okay.

18 REPORTER: For the [inaudible] info, you can
19 send to me directly if you don't mind.

20 MS. CHAFIN: All right. Send it to you
21 directly at -- did you put your -- not -- oh, here it
22 is, jordan.coll- -- okay. Got it. And you want the

1 contact information for --

2 REPORTER: Just for counsel, if you don't
3 mind. That way we know who to send the tran- -- the
4 transcript to.

5 MS. CHAFIN: Got it.

6 MR. DAVENPORT: [inaudible] who's going to
7 send me the rough transcript of today and when?

8 MS. CHAFIN: I believe Jordan is saying she's
9 going to send it to you this evening, but first, I have
10 to send Jordan the -- the recording. And then Jordan,
11 what happens?

12 REPORTER: So I -- so you -- so the recording
13 will go to the transcripts at planetdepos.com email.
14 They will most likely reach out to Mr. Davenport since
15 he requested the rough and that's just why I would like
16 to get hi- -- at least I need their information and
17 have his information so that the office can contact him
18 regarding the rough.

19 MR. DAVENPORT: I'll tell you what, let me --
20 let's make this simpler, I know we're going to have to
21 use the recording to sort of create a transcript at the
22 beginning, but we're not going to do that tonight. Send

1 me --

2 MR. CARR: [inaudible]

3 MR. DAVENPORT: What?

4 MR. CARR: I think [inaudible]. I think that
5 recording is getting sent to their transcript
6 department.

7 MR. DAVENPORT: All right. Well, that's good,
8 but I -- but I'm still not clear when I'm going to get
9 it tonight.

10 REPORTER: Okay. Mr. Davenport, do you want to
11 just go ahead and -- and just give me your contact
12 information so I can send it to the office immediately
13 as soon as we're done from -- with here?

14 MR. DAVENPORT: Yeah. The em- -- email address
15 is davenportbw@gmail.com.

16 REPORTER: All right. Give me just one second.
17 You said davenport- --

18 MR. DAVENPORT: Davenport, D-a-v-e-n-p-o-r-
19 tbw@gmail.com.

20 REPORTER: All right. Davenportbw@gmail.com?

21 MR. DAVENPORT: Yeah.

22 REPORTER: All right. And then do you have a

1 phone number you'd like to provide?

2 MR. DAVENPORT: What'd you say, phone number?
3 Is that what you said?

4 MR. CARR: Yes.

5 REPORTER: Yes. [inaudible]

6 MR. DAVENPORT: 804-690-3136.

7 REPORTER: All right. Thank you very much.

8 MR. CARR: Anything else?

9 REPORTER: I believe I've covered everything
10 that I need. Nancy, was there anything that I needed to
11 clarify?

12 MS. CHAFIN: I don't think that I will get
13 this recording -- do I -- it's going to -- the file is
14 going to be big. Do I -- is there a special way I
15 upload it, send it through WeTransfer or what -- what
16 do I do?

17 MR. CARR: All right. I'm signing off. Thank
18 you, Jordan.

19 REPORTER: All right. Thank you. And I can --
20 I can have the office follow up with you, Nancy. I
21 think the contact information I have is for Ms. Hazel
22 [ph]. So do you want to give me yours, if you don't

1 mind?

2 MS. CHAFIN: Sure. It's N, as in Nancy,
3 Chafin, that's C-h-a-f, as in Franklin, i-n, as in
4 Nancy, @episcopalvirginia spelled out, V-i-r, so on,
5 episcopalvirginia.org.

6 REPORTER: Episcopalvirginia.org?

7 MS. CHAFIN: Right.

8 REPORTER: All right. All right. Thank you so
9 much. And someone from the office will most likely be
10 contacting you soon.

11 MS. CHAFIN: Okay. Thank you so much.

12 REPORTER: Okay. Thank you.

13 MS. CHAFIN: Okay. Bye.

14 (Off the record at 3:54 PM)

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CERTIFICATE OF TRANSCRIBER

I, Chris Naaden, a transcriber, hereby declare under penalty of perjury that to the best of my ability from the audio recordings and supporting information; and that I am neither counsel for, related to, nor employed by any of the parties to this case and have no interest, financial or otherwise, in its outcome, the above 211 pages contain a full, true and correct transcription of the tape-recording that I received regarding the event listed on the caption on page 1.

I further declare that I have no interest in the event of the action.



March 13, 2024

Chris Naaden

(527970, The Diocese of Virginia Hearing Panel Title IV
Matter of the Reverend Dr. Cayce Ramey, 3-6-24)

Transcript of Hearing - Day 1
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