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Transcript of Hearing - Day 2

Date: March 7, 2024

Case: Ramey Hearing, In Re:

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IN THE DIOCESE OF VIRGINIA
BEFORE A HEARING PANEL

- - - - -x

In the Title IV Matter :
of: :
REVEREND DR. B. CAYCE :
RAMEY, :
Respondent. :

- - - - -x

HEARING - DAY 2
Partially Conducted Virtually
Thursday, March 7, 2024
9:38 a.m. ET

Job No.: 527971
Pages: 1 - 182
Reported By: Victoria Lynn Wilson, RMR, CRR

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HEARING DAY 2, partially conducted virtually.

Pursuant to scheduling, before Victoria Lynn
Wilson, Registered Merit Reporter, Certified
Realtime Reporter, Notary Public in and for the
State of Maryland.

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A P P E A R A N C E S

PANEL MEMBERS:

PRESIDENT BRIAN CARR

REV. CRYSTAL HARDIN

REV. HERBERT JONES

ON BEHALF OF THE DIOCESE:

BRADFUTE W. DAVENPORT, JR., ESQUIRE

Richmond, VA

ON BEHALF OF RESPONDENT:

JACK W. BURTCH, JR., ESQUIRE

BURTCH LAW, PLLC

1802 Bayberry Ct.

Suite 302

Richmond, VA 23226

(804) 593-4001

ALSO PRESENT:

REV. DR. CAYCE RAMEY

BISHOP GAYLE HARRIS

MR. TOM HAHN, ADVISOR

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P R O C E E D I N G S

PRESIDENT CARR: This hearing is reconvened.

Yesterday we were in the middle of the Respondent's witnesses.

Mr. Burtch.

MR. BURTCHE: I understand that the Church Attorney has witnesses that the Church Attorney wants to present, and it would be our position that the Church Attorney go forward and finish his case before we proceed with the Respondent's case.

We have agreed that Dean Markham, who's one of the Church Attorney's witnesses, will not be available until 3:00 this afternoon, but outside of that, I believe the Church Attorney should finish his case.

MR. DAVENPORT: As you said, Mr. President, when we finished yesterday, Mr. Burtch was putting on his case. So, I think he should continue to put on his case, and I'll put my witnesses on after he's finished.

PRESIDENT CARR: All right. Well, this

1 panel will rule after we back up and open with a
2 prayer.

3 REV. HARDIN: The Lord be with you.

4 AUDIENCE: Also with you.

5 REV. HARDIN: Let us pray.

6 Gracious Father, we pray for Thy Holy
7 Catholic Church. Fill it with all truth and all
8 truths with all peace. Where it is corrupt,
9 purify it. Where it is in error, direct it.
10 Where in anything it is amiss, reform it. Where
11 it is right, strengthen it. Where it is in want,
12 provide for it. Where it is divided, reunite it.
13 For the sake of Jesus Christ, Thy Son, our Savior.
14 Amen.

15 MR. BURTCH: Mr. President, it's my memory
16 that the Church Attorney rested yesterday. So,
17 I'm now confused.

18 PRESIDENT CARR: Well, our understanding
19 was that he had additional witnesses to be put on
20 when they were available. That was initially
21 understood yesterday. And the panel rules that
22 the Church Attorney should pick up his case with

1 the available witnesses and proceed before the
2 Respondent continues.

3 MR. DAVENPORT: For the record, the Church
4 Attorney objects to the ruling of the court.

5 PRESIDENT CARR: Your objection is noted.

6 MR. DAVENPORT: All right. I call Michael
7 Cadaret.

8 PRESIDENT CARR: Would you please state
9 your name for the record and spelling of your last
10 name.

11 REV. CADARET: The Reverend Michael
12 Cadaret. The last name is spelled C-a-d-a-r-e-t.

13 PRESIDENT CARR: Vicky, would you please
14 swear in the witness.

15 REVEREND MICHAEL CADARET,
16 having been duly sworn, testified as follows:

17 DIRECT EXAMINATION BY COUNSEL ON BEHALF OF THE
18 DIOCESE

19 BY MR. DAVENPORT:

20 Q Morning, Mr. Cadaret. Let me start by
21 apologizing to you because I think I misspelled
22 your last name to the court reporter yesterday.

1 A It happens often.

2 Q Thank you. If you have a print sheet,
3 same sort of issue.

4 A I do.

5 Q It happens.

6 All right. You were a rector at Olivette?

7 A I was.

8 Q When were you rector of Olivette?

9 A From September of 2017 until the end of
10 calendar year 2021.

11 Q And where did you go at the end of
12 calendar year 2021?

13 A To my current cure, which is as Priest in
14 Charge at St. Bartholomew's Church here in
15 Richmond.

16 Q And when you were at Olivette, were you
17 part of this PEC?

18 A I was.

19 Q And what was PEC?

20 A The Potomac Episcopal Community was a
21 collaboration of several churches. The most
22 consistent iteration was of four congregations,

1 St. Mark's on Kingshighway, All Saints Sharon
2 Chapel, Church of the Spirit, which at the time
3 was in residence at Olivette Church, and Olivette
4 Church.

5 Q Did you have -- did you have interactions
6 with the Respondent, Dr. Ramey?

7 A Often, yes.

8 Q Tell me about what those were about.

9 A Much of our -- many -- most of our
10 conversations were held in collaboration with
11 Elizabeth Bonforte Gardner, who, at the time, was
12 Rector of St. Mark's, and Corry Weierbach, who was
13 the Interim Rector at Church of the Spirit.

14 We worked together closely to develop a
15 unified program of worship, fellowship, and
16 formation. We were -- many of the conver -- there
17 were many conversations prior to COVID about these
18 congregations working in closer collaboration and
19 sharing ministry employment, other, but the
20 pandemic did throw us together in -- well, yeah,
21 the pandemic threw us together in a concentrated
22 form.

1 Q And in the course of your interactions
2 with Father Ramey, did you become aware of what is
3 called his "Eucharistic Fast" in this case?

4 A Yes, and, actually, I had heard of some of
5 his thinking about his Eucharistic Fast before the
6 collaboration formed and before -- before we were
7 thrown together by the pandemic.

8 Q Did there come a time or times when you
9 had any conversations with Dr. Ramey about what it
10 would take for his Eucharistic Fast to end?

11 A There were -- I mean I can't remember a
12 specific one, but there were several conversations
13 that swirled around both Dr. Ramey's convictions,
14 theological ideals, and the practical consequences
15 of his choices, and in those conversations, the
16 question of what would satisfy his interpretation
17 of the present situation that would satisfy his
18 needs such that he would see the Church as being
19 appropriately or needfully repentant and working
20 towards amendment of life.

21 Q And that would end his Eucharistic Fast?

22 A Yes.

1 Q Is that the gist of the conversation?

2 A Yes, that was -- that was part of our
3 conversations, yes.

4 Q And what did he say in response to that?

5 A Most of the time, he was nonspecific.
6 Most of the time his -- most of the time he was
7 fairly direct in saying that he didn't know and --
8 and that he was waiting and hoping to see
9 something that would -- would stir him to such a
10 belief that the Church was truly repentant.

11 There were a few occasions where he made
12 statements that indicated what he believed would
13 be the most expeditious route, which would be,
14 essentially, the dissolution of the Episcopal
15 Church, the dissolution of the ordained ministry,
16 and the disposal of real estate and financial
17 assets and that those moneys be put to the work of
18 reparations.

19 Q Was -- was now Bishop Gardner a part of
20 these conversations?

21 A I believe she was, yes.

22 Q Anybody else that you can --

1 A I'm sure that Corry Weierbach was a part
2 of these conversations, as well.

3 Q Did there -- do you remember one or more
4 conventions of the Diocese of Virginia when the
5 subject of reparations came up?

6 A Yes, the conversation of reparations with
7 Dr. Ramey, again, happened on a number of
8 occasions. This has been a deep and, I would say,
9 sincerely held passion of his for quite some time.

10 Going into the normal convention of fall
11 of 2021, the executive board at the time was
12 working to craft a resolution asking convention to
13 set aside a million dollars to start the work of
14 reparations. And as I remember, Dr. Ramey, who at
15 the time was an elected member of the standing
16 committee, disparaged the work of the executive
17 board as being essentially too little too late and
18 that their work was disingenuous on its face.

19 The group that Dr. Ramey was closely
20 aligned with, Good Trouble Diocese of Virginia,
21 crafted and presented a resolution at that
22 convention asking convention to set aside

1 \$10 million from diocesan real estate, unused real
2 estate, and unrestricted financial assets toward
3 the work of reparations.

4 Both of those resolutions passed in that
5 convention. So, that convention did set aside or
6 stated the intention of setting aside and
7 organizing \$11 million for the work of reparations
8 in the Diocese of Virginia.

9 Q 11 million?

10 A 11 million. A resolution of \$1 million
11 was brought by the executive board and a
12 resolution of \$10 million brought by Good Trouble
13 and their collaborators.

14 Q And was it your understanding that
15 Dr. Ramey was instrumental in the efforts to have
16 those resolutions drafted and passed?

17 A He was instrumental in working with Good
18 Trouble to bring about the 10 million -- the
19 resolution asking for \$10 million, yes.

20 Q Did there come a time when, actually, the
21 convention adjourned without adopting a budget
22 proposal --

1 A That was -- that was the previous fall.
2 That was November of 2020. And there were --
3 Dr. Ramey raised several issues with --
4 represented to convention in November of 2020, not
5 simply the issue of -- of racial justice and
6 reparations but also the allotment of funds for --
7 for campus ministries and other outreach-oriented
8 programmatic ministries of the Diocese of
9 Virginia.

10 Q After the convention had -- after the
11 \$11 million in reparations had been approved by a
12 convention, did Father Ramey stop the Eucharistic
13 Fast?

14 A No, sir.

15 Q When he -- strike that.

16 MR. DAVENPORT: No further questions.

17 Mr. Burtch may have some.

18 MR. BURTCH: Thank you.

19 CROSS-EXAMINATION BY COUNSEL ON BEHALF OF THE
20 RESPONDENT

21 BY MR. BURTCH:

22 Q Mr. Cadaret or Father Cadaret?

1 A My mother called me "Michael," so I'll
2 answer to just about anything.

3 Q Okay. Mr. Cadaret, you indicated in your
4 testimony to the Church Attorney that Father Ramey
5 was very active in the reparations and racial
6 justice efforts in our diocese --

7 A Yes, sir.

8 Q -- is that right?

9 A Yes, sir.

10 Q And you said with respect to the question
11 of what would it take for his fast to end, you
12 said there were -- that most of the time he was
13 nonspecific about that --

14 A Yes, sir.

15 Q -- is that right?

16 And other times he said he didn't know; is
17 that right?

18 A Yes, sir.

19 Q And then you testified that a few times,
20 he said it would require the dissolution of the
21 Episcopal Church and the selling all our assets
22 and property --

1 A Yes, sir.

2 Q -- is that right?

3 Would that last -- let me read you a
4 passage from the Book of Matthew. This is the
5 19th Chapter of Matthew, verse 16 through 22.
6 "That someone came to him and said, 'Teacher, what
7 good deed must I do to have eternal life?' And he
8 said to him, 'Why do you ask me about what is
9 good? There's only One who is good. If you wish
10 to enter into life, keep the Commandments.' And
11 he said to him, 'Which ones?' And Jesus said,
12 'You shall not murder. You shall not commit
13 adultery. You shall not steal. You shall not
14 bear false witness. Honor your father and mother,
15 also. You shall love your neighbor as yourself.'

16 "The young man said to him, 'I have kept
17 all these. What do I still lack?' Jesus said to
18 him, 'If you wish to be perfect, go, sell your
19 possessions and give the money to the poor and you
20 will have treasure in Heaven. Then come follow
21 me.'

22 "When the young man heard this Word, he

1 went away grieving, for he had many possessions."

2 Don't you think that Father Cadaret's
3 statement was consistent with Jesus' words in
4 Matthew?

5 A Father. Father Ramey.

6 Q Father Ramey. I'm sorry.

7 MR. BURTCH: Note that there's a silence.

8 A There is a silence because I want to give
9 you a fulsome answer and I don't want to be
10 flippant.

11 I think that Dr. Ramey is ardent in his
12 convictions. I think that Jesus's experience of
13 Matthew, it's the rich young man and Market is the
14 rich young ruler -- I think Jesus's experience is
15 with an individual and what an individual is
16 lacking in their faithfulness and in their pursuit
17 of relationship with God and others.

18 I think that that is not a one-to-one
19 parallel that one priest gets to make such a grand
20 statement to a century's millennium -- millennial,
21 the old, flawed, broken, and sinful does aspire to
22 faithfulness. I don't think there's a one-to-one

1 parallel between that particular pericope and
2 Dr. Ramey's statements.

3 I will also say that I think Dr. Ramey's
4 statements were made at a time when we were living
5 in an absolute pressure cooker. We were living
6 under the stresses of bringing four congregations
7 together in a fulsome manner, which was
8 complicated and difficult and stressful in and of
9 itself.

10 We were working our way through a pandemic
11 where the rules were changing on almost a weekly
12 basis, and that was difficult to work through in
13 and of itself.

14 Dr. Ramey and his family had school-age
15 children at home, which I didn't, and I can't even
16 imagine what kind of stresses that would create,
17 but I do know that when we live in pressure
18 cookers like that, that we say things that, while
19 we may mean them on their face, they are not
20 necessarily the clearest articulation of what our
21 hopes and our expectations would be.

22 I think we were living through a very,

1 very difficult time, and I think that those
2 stresses certainly influenced all of our judgments
3 at the time.

4 But I will say I -- I don't think that
5 there is any kind of one-to-one parallel between
6 Jesus's engagement with the rich young ruler,
7 whether it's in Mark, Luke, Matthew, and
8 Dr. Ramey's engagement with the Church today.

9 Q So, you see no spiritual connection
10 between Jesus' words in Mark 19 -- excuse me --
11 Matthew 19 and Dr. Ramey's statement that you
12 recounted in your testimony. Is that your
13 testimony?

14 MR. DAVENPORT: Objection; asked and
15 answered.

16 PRESIDENT CARR: That's sustained.

17 Q Do you think that Jesus' words in Matthew
18 19 have -- about "Go sell your possessions and
19 give the money to the poor," do you think that's
20 ever been preached about in an Episcopal Church to
21 apply to an institution as opposed to an
22 individual?

1 A I am sure that I have -- I have heard that
2 sermon, yes, Mr. Burtch. I'm sure that I have.
3 And I would love to be able to say that I -- I
4 recall one in particular in a moving way.

5 I think that the Episcopal Church has
6 very, very difficult aspects of its history that
7 aren't simply aligned with its history with White
8 supremacy and racial violence and oppression, and
9 one of those very difficult pieces of our history
10 is our relationship to our wealth, much of that
11 wealth, if not most of that wealth, being
12 accumulated on the backs of stolen people.

13 But we have -- we have a great deal of ego
14 invested in our wealth, yes. And that we be
15 challenged to understand our wealth to be gifts
16 offered to us by God and entrusted to our faithful
17 stewardship is a lesson that the Church should
18 return to continually.

19 Q Mr. Cadaret, do you believe that what
20 Father Ramey has done in his Eucharistic Fast is a
21 matter of conscience to him?

22 A Yes, absolutely.

1 Q Do you believe that he's a person of
2 faithful conscience?

3 A Yes. Yes, absolutely.

4 Q Do you believe there's room for a priest
5 like Cayce Ramey in the Episcopal Church?

6 A You -- you and I discussed this, and the
7 Church Attorney and I have discussed this
8 previously. I really hope so, but I will confess
9 that I am -- I am neither an esteemed Bishop of
10 the Church, such as Bishop Gibbs or Bishop Goff,
11 and I am not an esteemed scholar like Bishop
12 Sonderregger.

13 I am a mediocre, at best, journeyman
14 parish priest, and I can't say that I'm smart
15 enough or creative enough to understand what
16 that -- to contribute to crafting what that role
17 and what that space may be, but I certainly hope
18 there would be.

19 MR. BURTCH: I have no further questions
20 of Mr. Cadaret.

21 REDIRECT EXAMINATION BY COUNSEL ON BEHALF OF THE
22 DIOCESE

1 BY MR. DAVENPORT:

2 Q Mr. Cadaret, in your conversations with
3 Father Ramey about what it would take for him to
4 end his fast, did he ever invoke the Matthew
5 passage --

6 A Matthew 19?

7 Q -- that -- yeah, that Matt -- that -- wait
8 a minute. Let me finish my question.

9 A Okay. I'm sorry.

10 Q -- that Mr. Burtch read to you?

11 A Not that I recall. I'm far more familiar
12 with -- with Dr. Ramey invoking Matthew 5 that
13 was --

14 Q Okay. I'm not asking about that.

15 A -- that was the topic of his dissertation.

16 Q Okay. So, you answered the question, no,
17 he did not invoke that passage.

18 A Not that I recall.

19 Q Now, I think you testified on direct that
20 he not only talked about selling the Church
21 properties but he talked about the dissolution of
22 the Church; correct?

1 A Yes.

2 Q Now, is there any -- is there any parallel
3 for dissolution of the Church in the Matthew
4 passage or in Mark or any of the other gospel that
5 you mentioned? In other words, did Jesus say to
6 the rich young man or the rich young ruler,
7 whichever one you're talking about, that the
8 Church should be dissolved?

9 A No, not in so many words, no.

10 Q Thank you. Thank you.

11 Now, you just testified in response to
12 Mr. Burtch's questions that you thought or think
13 something to the fact that Dr. Ramey has faithful
14 conscious -- or that he's faithful to his
15 conscience. Did I get that right?

16 A I would say that he is faithful to his
17 conscience and that his conscience is absolutely
18 informed by his faith, yes.

19 Q Okay. Do you have any view on whether
20 he's faithful to the Canons of the Episcopal
21 Church?

22 A I struggle with that. Clearly, Dr. Ramey

1 and I have a different understanding of how the
2 Eucharist functions in the worship of the Church.
3 And when I say, "the Church," I don't simply mean
4 the Episcopal Church; I mean the Christian Church,
5 in general -- the Canons of the Episcopal Church,
6 as I understand them, as I interpret them, but --
7 but those of us who -- who are ordained into the
8 priesthood unique and privileged position of
9 giving voice to the prayer of the people but also
10 voice to the prayer, the aspira -- you know, voice
11 to the aspirational prayer of the institution,
12 that God will make God's self present and imbue
13 the institution and the individuals participating
14 with the transforming and healing power of the
15 Holy Spirit because of the power of that privilege
16 entrusted to us.

17 I also think that we don't have a whole
18 lot of discretion. The disciplinary rubrics of
19 the Book of Common Prayer are pretty specific in
20 what actions we are to take if we were to exclude
21 anyone from -- from communion.

22 So, it's a difficult question for me to

1 answer, is he faithful to the canons of the
2 Church. He and I hold a different understanding
3 of what is happening in the Eucharist. I'm not
4 exactly sure that that's a breach of the canons,
5 as much as it is a difference of opinion.

6 I do think that -- I do think that
7 Dr. Ramey has exercised, conscientious though his
8 position may be, I think that he's exercised a
9 degree of discretion that -- that priests of the
10 Church aren't afforded.

11 MR. DAVENPORT: Thank you. No further
12 questions.

13 MR. BURTCH: Thank you.

14 RE-CROSS-EXAMINATION BY COUNSEL ON BEHALF OF THE
15 RESPONDENT

16 BY MR. BURTCH:

17 Q I have a follow-up question from that,
18 Mr. Cadaret.

19 To your knowledge has Father Ramey ever
20 excluded -- excluded anyone from Holy Communion?

21 A I've never witnessed such.

22 MR. BURTCH: Thank you. No further

1 questions.

2 PRESIDENT CARR: Thank you, Reverend
3 Cadaret. You may step down.

4 THE WITNESS: Thank you.

5 (The witness stepped down.)

6 PRESIDENT CARR: Would you please state
7 your name for the record.

8 BISHOP HARRIS: Gayle Elizabeth Harris.

9 PRESIDENT CARR: Vicky, would you please
10 swear in the witness.

11 BISHOP GAYLE ELIZABETH HARRIS,
12 having been duly sworn, testified as follows:

13 DIRECT EXAMINATION BY COUNSEL ON BEHALF OF THE
14 DIOCESE

15 BY MR. DAVENPORT:

16 Q Good morning, Bishop Harris. The panel
17 has your resume or your CV, but could you briefly
18 summarize your ministry in Episcopal Church.

19 A I began my ministry being ordained a
20 deacon in the Diocese of Chicago. I had to leave
21 Chicago because at that time the diocese did not
22 ordain women to the priesthood.

1 I began my ordained ministry in the
2 Diocese of Newark. I was ordained to the
3 priesthood. I served at Grace Van Vorst in
4 Downtown Jersey City.

5 From there, I was called to be the Urban
6 Resident of the Diocese of Washington and served
7 at St. Phillips Anacostia in Washington, D.C. I
8 also became a Clergy at the Washington National
9 Cathedral. I also, while in Washington, was the
10 Priest in Charge of Holy Communion Church in
11 Southeast Washington. While I was in Washington,
12 I also served as President of the standing
13 committee, which was a time when we lost our
14 Bishop John Walker.

15 And from there, I moved to the Diocese of
16 Rochester in Upstate New York where I was rector
17 of St. Lucas and St. Simon Cyrene, two churches
18 that recently merged, a White one and a Black one,
19 and I was their first rector.

20 While I was in Rochester, I served in
21 various ecumenical and inner city programs and was
22 called to go forward in a process for the

1 ordina -- for election of Bishop Suffragan of
2 Michi -- of Massachusetts, and I was elected and I
3 served as Bishop Suffragan there for 21 years.

4 And in -- in the course of time, I served
5 on various commissions and committees of the
6 Episcopal Church, including I would serve -- I
7 served on the Church pension groups board of
8 directors for 12 years, 6 of which I was vice
9 chair, and now I serve on several committees of
10 the Church and within the House of Bishops.

11 Q What are those committees?

12 A I am the Chair of the pastor development
13 committee of the House of Bishops, the planning
14 committee of the House of Bishops, the new
15 reformed committee for planning for the -- I guess
16 you would call them "walkabouts," the candidates
17 being brought forth to the House of Bishops on
18 April 24th for their determination and discernment
19 around who will be our next presiding bishop.

20 I am the Chair of the convenor. I'm going
21 out of office though now after two years of the
22 EBAD, which is Episcopal Bishops of African

1 Descent. I've been the chair for 10 years of that
2 body. And I've represented the presiding bishop
3 on several occasions at different functions,
4 including the enthralment of the climate of West
5 Indies.

6 Q And at some point you came to Virginia.

7 A Yes.

8 Q Tell us how that came to pass.

9 A I was looking forward to retirement --
10 well, thinking about retirement because, according
11 to the canons, at age 72, you must retire from
12 your present full-time position, which was coming
13 up, and about two or three days after the election
14 of Mark Stevenson as -- to be Bishop Diocesan of
15 this diocese, he called me and asked me would I
16 come and be his assistant bishop.

17 And it took a few weeks for me to finally
18 say, "yes," because I was looking, perhaps, at
19 another position, but, rather, after hearing --
20 getting counsel from the presiding bishop and
21 several other bishops and others outside of the
22 episcopancy that I've known all of my ministry,

1 and after talking with him and understanding that
2 this diocese had just passed a reparations
3 resolution, that I thought this would be a place
4 for me to at least help in some ways to bring a
5 witness to be present, realizing I'd be the first
6 African-American bishop in the state, let alone
7 the Diocese of Virginia of the Episcopal Church.

8 Q So, when did you arrive?

9 A April 1st of 2023.

10 Q What do you do as Assistant Bishop?

11 A My portfolio has been assigned to me by
12 Bishop Stevenson. Along with visitations and
13 ascending various governing boards of this
14 diocese, I am the Bishop appointed to work with
15 the schools of our diocese, the Virginia Diocesan
16 Homes. I oversee half of our candidates and
17 postulants in the ordination tract. I -- and
18 various other duties and sundry duties that come
19 this way to represent the Bishop and this Diocese.

20 Q Have you ever been to Ghana?

21 A Yes.

22 Q Tell the panel about that.

1 A In 2016, the presiding Bishop Michael
2 Curry asked me to join with him and ERD, Episcopal
3 Relief and Development, for a pilgrimage to Ghana,
4 and I had recently received my DNA profile, which
5 said that part of my ancestry is from Mali and
6 from Ghana, as well as Cameroon. And I was
7 excited to go with him, and we traveled throughout
8 Ghana, being hosted by schools and bishops and
9 diocese.

10 One of the most poignant moments for me
11 was when we were in the northern part of Ghana, we
12 went to the Kassena slave camp. It is where they
13 would bring Africans from the northern part of
14 Ghana and from Mali to, as it were, prepare them
15 for the long trek down to Cape Coast.

16 There I -- I -- the depths of my soul was
17 touched because these were my ancestors, clearly.
18 To see how they had taken huge boulders, huge
19 boulders, and had carved out or scooped out parts
20 of the rock so that -- food, seed, and vegetables
21 were thrown out on that rock, and the Africans had
22 to crawl on top of the rock and put their hands in

1 these cups that were made and cut into the stone
2 to eat.

3 To see a chair, a place where a chair was
4 placed, where, if an African acted in a way that
5 was seen as, I guess, disobedient or not having
6 the right attitude, that they would be seated in
7 this particular spot with their hands tied behind
8 their back and their head tilted back and their
9 eyes kept open in order to blind them.

10 This touched me in ways that I was not
11 prepared for and, yet, I was prepared for. After
12 all, I grew up in this country under Jim Crow and
13 I knew the cruelties of racism. But to be in the
14 very place that probably, it's possible, that some
15 of my own ancestors came through on their way to
16 Cape Coast, drove me to a place of quiet despair
17 and, yet, at the same time, hope in that we are
18 resilient. People of color are resilient, holding
19 onto hope and seeking justice.

20 We then traveled southward to Cape Coast,
21 and went to the castle that you heard previously
22 described by Respondent. Our tour was slightly

1 different in order because the last place we went
2 to was the door of no return.

3 And we were there, an integrated group of
4 ERD and the presiding bishop, his wife, his canon
5 for racial justice and healing, and his
6 African-American assistant, Sharon Jones, and I
7 could hear the cries of the ancestors. I could
8 say, "These are my people. This is my pain that I
9 carry from them."

10 And while we were in there, the White
11 members began singing Amazing Grace, and those of
12 us who were Black did not join in, and it became
13 quiet. And the presiding bishop said, "While that
14 song is important to Christianity, it was written
15 by someone who was a slaver. What we need to
16 sing, rather, is Lift Every Voice and Sing, "God
17 of our weary years, God of our silent tears, Thou
18 who has brought us thus far on the way."

19 And after we sang all three verses -- of
20 course only the Black people knew all three verses
21 of it, we sang all three verses, then the
22 presiding bishop said, "Listen," and we could hear

1 children on the beach below us, and he reminded us
2 that we did not completely capitulate. We did not
3 completely die. We were not erased, though
4 genocide, in a sense, was practiced upon us; that
5 the voices of those children are tied to the
6 voices of our hearts and our children here across
7 the Atlantic; that those are our people, as well
8 the people here in this side of the Atlantic; and
9 that we must forge, yes, justice, and forge it
10 with the promise of the resurrection.

11 Q Anything else you remember about that
12 trip?

13 A There is so much to remember.

14 Q Okay. Let me --

15 A Yes.

16 Q Did you take some photographs when you
17 were on the trip?

18 A Yes, I did.

19 MR. DAVENPORT: May I approach?

20 MR. BURTCHE: Could we go off the record
21 for a minute?

22 PRESIDENT CARR: Yeah, we're off the

1 record for just a second.

2 (A discussion was held off the record.)

3 PRESIDENT CARR: Mr. Davenport.

4 BY MR. DAVENPORT:

5 Q Bishop Harris, I've handed you what's been
6 marked as Church Attorney Exhibit 4.

7 (Church Attorney Exhibit 4 was marked for
8 identification.)

9 Q Is this one of the pictures you took when
10 you were in Ghana?

11 A Yes, it is the close-up of the rock that I
12 was -- the boulder that I was describing that
13 there would be carved out and it was done by hand
14 by -- by people who became enslaved, so that food
15 was thrown onto this boulder, and what fell into
16 the cup-shaped indentations is where the enslaved
17 people had to go up on top of the rock and scoop
18 out food for themselves once it was thrown up
19 there. It was just thrown in the air, and what
20 fell in the indentations would accumulate
21 together, as opposed to that which fell down the
22 side and onto the ground.

1 Q Thank you. Now I'm handing you what's
2 been marked as Church Attorney Exhibit 5 and ask
3 you if you can -- is this one of the pictures you
4 took?

5 (Church Attorney Exhibit 5 was marked for
6 identification.)

7 A Yes. And this is looking --

8 Q Hold on.

9 A I'm sorry.

10 Q Okay.

11 A This is the same boulder, and I was able
12 to climb up, with some difficulty, and take the
13 pictures for a larger perspective of how large
14 this boulder is. You could see on the side going
15 down, trees are growing. But this is a huge
16 boulder, and I was able to get up there so -- to
17 give a perspective as to how large the boulder was
18 and how high it was that people would have to
19 fight each other, almost, at times, to get
20 sustenance.

21 Q Now handing you what's been marked as
22 Church Attorney Exhibit 6, is this one of the

1 pictures you took in Ghana?

2 (Church Attorney Exhibit 6 was marked for
3 identification.)

4 A Yes, in the same area, in the same camp.
5 This is to the side of that large boulder. This
6 would be where they would gather the slaves to
7 pick out those who were sick or for punishment and
8 also to prepare them for the long walk down to the
9 coast.

10 Q What was the long walk?

11 A It was a couple hundred miles, from what I
12 understand, because this is in the northern part
13 of Ghana, and Cape Coast is at the shore of the
14 Atlantic Ocean.

15 Q And was this a walk from where you were to
16 the coast with these --

17 A No, we did not, no. While we were there,
18 we also visited several schools, some micro-
19 economic work that women were doing. We also had
20 Eucharist several times. As a matter of fact, I
21 believe we had Eucharist after we left Cape Coast
22 Castle. So, there were a lot of activities on

1 this trip.

2 Q How long was the trip? How long did it
3 last?

4 A I believe it was a week. It may have been
5 a day or two more than a week because we certainly
6 were there enough time to see several parts of
7 Ghana.

8 And this is another picture of that. I'm
9 sorry.

10 Q I've now handed you what's been marked as
11 Church Attorney Exhibit 7.

12 (Church Attorney Exhibit 7 was marked for
13 identification.)

14 Q Is this another one of the pictures you
15 took?

16 A Yes, this is, basically, at the entrance
17 of going into the camp, naming it for its
18 location, yes.

19 Q I've now handed you what's been marked as
20 Church Attorney Exhibit 8.

21 (Church Attorney Exhibit 8 was marked for
22 identification.)

1 Q Is this another one of the pictures you
2 took?

3 A I don't have that one, but yes. Oh, yes.
4 These are huts in the area where people are still
5 living without electricity, and they have to walk
6 very -- I think it was something like three or
7 four miles to get water, but it's right adjacent
8 to the camp, to show that things continue to be,
9 in a sense, desperate for some people living in
10 this position and the aftermath of slavery.

11 Q I've now handed you what's been marked as
12 Church Attorney Exhibit 9.

13 (Church Attorney Exhibit 9 was marked for
14 identification.)

15 Q Is this another one of the pictures you
16 took?

17 A Yes, this is at the Cape Coast Castle.
18 This is inside. This is where -- I believe this
19 is a picture of where the governor was living.
20 And below it was the chapel, I believe, and the
21 dungeon for men or women. We were there for
22 several hours touring the area, touring the castle

1 itself.

2 Q You were here yesterday for Father Ramey's
3 testimony?

4 A Yes.

5 Q And he talked about the dungeon and so
6 forth?

7 A Yes.

8 Q Is that what's depicted in --

9 A Yes.

10 Q -- Church Attorney Exhibit 9?

11 A Yes. We were also told that -- we were
12 reminded that Cape Coast Castle was the purview of
13 several European countries, the Danish, the
14 Portuguese, the Spanish, as well as the English.
15 This was their place for taking Africans and
16 placing them on ships to bring them to the New
17 World as slaves.

18 This is out of order.

19 Q Okay.

20 A This is back at the slave camp.

21 Q I've handed you what's been marked as
22 Church Attorney Exhibit 10.

1 (Church Attorney Exhibit 10 was marked for
2 identification.)

3 Q What's that?

4 A This is another picture of the slave camp
5 from the previous several pictures.

6 Q Okay. I don't have any further questions
7 about the pictures. If you could just put those
8 aside.

9 Did -- I think -- did you testify earlier
10 that you had some DNA work done?

11 A Yes.

12 Q And did you conclude -- what did you
13 conclude from having your DNA work done about your
14 ancestry?

15 A From the DNA, that the largest part of the
16 African DNA I have is from Cameroon. Next would
17 be Mali, followed by Ghana. So, I am 15 percent
18 Cameroon, 11 percent Mali, 12 -- 6 percent or 5
19 percent from Ghana, and the other parts of my
20 African ancestry are Bantu and some Southeast
21 African blood. And I also am 4 percent Native
22 American. My great-grand -- that's what the DNA

1 says; my great-grandfather was Native American.

2 Q Well, I said I'd finished with pictures
3 but I'm not sure I did.

4 Now I've handed you what's been marked as
5 Church Attorney Exhibit 11.

6 (Church Attorney Exhibit 11 was marked for
7 identification.)

8 Q Is that another one of the pictures that
9 you took in Ghana?

10 A Yes. This was again at the Cape Coast
11 Castle. We were inside, and this is a picture of
12 our presiding Bishop Michael Curry and his canon
13 for racial reconciliation and healing of the
14 Reverend Canon Stephanie Spellers.

15 Q You testified that it was a moving
16 experience.

17 A It plumbed the depths of my soul. I know
18 a lot of people in this world think of their
19 homeland, even if they don't live there, where
20 their people are from. And we're coming up on
21 St. Patrick's Day, and I know a lot of people will
22 be wearing green and have done pilgrimages to

1 their own land, but for African-Americans this is
2 a major piece.

3 For so long until DNA became more
4 available and more accurate, we did not know where
5 our people came from. We had to claim all of
6 Africa. We didn't know the very ground -- to
7 use italics, the very ground of our being, and I
8 do mean literal ground from whence we came, to
9 know -- to know that you could stand where your
10 ancestors stood, to know that part of who you are
11 is ingrained and it's from that very earth where
12 you stand, the water, the air.

13 It was so powerful to me. It was a
14 spiritual, it was a sociological, it was a
15 psychological, it was an emotional pilgrimage of
16 going back to an area where I am sure some of my
17 ancestors actually walked, actually cried, bled,
18 were born, laughed, danced, ate.

19 It helps me to know who I am and how lucky
20 I am to be alive, given what my people have been
21 through.

22 I sign most of my correspondence, not all

1 but most of it, I sign it with this line, "Holding
2 onto the resilience of people of color seeking
3 justice for 500-plus years in the Americas," and
4 this brought me to that moment of the 500-year
5 traveling of people of color here in Americas from
6 African, as well as those who were already here as
7 Native Americans.

8 Q Your -- you've spoken eloquently about how
9 moving this experience was, and let the record
10 reflect that it's obviously still a moving thing
11 for you to talk about.

12 A Uh-huh.

13 Q Now, when you got back from your trip, did
14 it ever occur to you to stop celebrating Holy
15 Communion?

16 A No, because that would be a violation of
17 my vows as a priest. And the vows -- it's not
18 just -- we heard testimony earlier about the oath
19 of conformity which says that, "I do solemnly
20 swear that I believe in the Old and New
21 Testaments," but the actual vows state that we
22 will be regular in offering the sacraments as a

1 symbol of Christ's reconciling love to the world.

2 That's a vow. That's not just an oath of
3 conformity to what the Church teaches. It's part
4 of our doctrine and worship and discipline of this
5 Church.

6 And, so, there -- for me to deny
7 celebrating Eucharist or taking it would be
8 denying that I have been authorized by this Church
9 and given the gift of ministry, and I have an
10 obligation, as well as the Church trusts me, has
11 entrusted into me, and it would be a betrayal of
12 that trust.

13 Q You've heard -- you were in here yesterday
14 all day --

15 A Yes.

16 Q -- so you heard Father Ramey's testimony
17 about his Eucharistic Fast.

18 A Uh-huh.

19 Q You don't agree with that, do you?

20 A I do not, and part of the reason is those
21 vows that I just stated are baptismal vows which
22 ask, and we ask as priests and bishops, "Will you

1 continue in the fellowship -- following the
2 apostles in fellowship in the breaking of the
3 bread and in the prayers?" That's in our
4 baptismal vows, also.

5 But I, also -- this fast was because --
6 due to the racism of the Church, and I agree there
7 is racism in this Church. This Church was built,
8 as was this country, not just the Episcopal
9 Church, the Christian Church was complicit in
10 slavery. I understand that, but I cannot walk
11 away from the Eucharist, nor do I think anyone
12 should walk away from the Eucharist if it is a
13 symbol of Christ's reconciling love to the world.

14 And to walk away saying that we have not
15 done anything towards repairing the breaches, we
16 would say in the Black Church, or looking at how
17 this Church has worked.

18 It is not perfect. Will it ever be
19 perfect? No. We are human beings. But I do know
20 that so much has happened. And what bothers me in
21 that fast is that he started this fast after we
22 elected a Black man as Presiding Bishop and on the

1 first ballot, which is historic. We have never
2 elected a Presiding Bishop on the first ballot.

3 That we have as the President of the House
4 of Deputies a woman of color, that there are 40
5 bishops of color of the 200 or so in the House of
6 Bishops, that this diocese -- well, this Church
7 has really embraced, from what I can see from
8 around the country, the -- the antiracism work
9 that's surrounding a sacred ground and building a
10 beloved community, it ignores -- it makes me feel
11 I'm invisible when I hear that -- that the alter
12 of the Episcopal Church is like a lunch counter
13 for White people, it ignores that I am here as a
14 Bishop.

15 The Presiding Bishop is also a part of the
16 governance of this Church. Of all the men and
17 women throughout our history, from Absalom Jones
18 forward, both ordained and lay, who have done so
19 much work in this Church and risen to such levels
20 of leadership, Charles Lawrence being a Black man
21 being, you know, President of the House of
22 Deputies.

1 What this diocese is doing with the work
2 of our Canon re Hill, this past fall taking a
3 pilgrimage around sites in the South around
4 slavery and racism and lynching, as well as the
5 House of Bishops at that last year, also, but also
6 this year doing a pilgrimage around the Diocese of
7 Virginia decides where a horrific racism was
8 placed upon indigenous people and
9 African-Americans, as a descendant of slaves, I
10 cannot walk away from the Eucharist because I'd be
11 walking away from Christ.

12 We say when we do the Eucharist often,
13 just before we start at the offertory, we say,
14 "All things" -- sometimes some places say it, "All
15 things come of Thee, O Lord. Of Thy known, have
16 we given Thee?" Yes, we're placing our gifts on
17 the alter. What comes back to us is the gift of
18 Christ, of Christ's presence.

19 I cannot walk away from Christ's presence,
20 the real presence that this Church teaches. I
21 cannot walk away from that. This meant physical
22 manifestation of God's grace and love to this

1 world in that Eucharist. That's what the
2 Eucharist is, and that's what this is all about.

3 Can we ever walk away in our sacramental
4 ministry from offering the body and blood of
5 Christ to a world that is divided, a world that
6 has sin and darkness and, yes, racism. I do not
7 discount that. But this is the symbol of us
8 working together, where we come together and eat
9 of the bread and drink from the common cup.

10 Q Thank you. I've got another picture I
11 want to show you. You just referred to a number
12 of --

13 (Interruption by the court reporter.)

14 Q Bishop Harris, you just referred to the
15 bishops of color, I may have gotten that wrong, in
16 the Episcopal Church, and I'm going to hand you
17 what's been marked as Church Attorney 12.

18 (Church Attorney 12 was marked for
19 identification.)

20 Q What does Church Attorney 12 depict?

21 A This picture was taken last week, I
22 believe it was Sunday, at the House of Bishops.

1 We met at Camp Allen in Texas. And this is the
2 pictures of -- a picture of those of us who are
3 bishops of color who are part of EBAT, that is the
4 Episcopal Bishops of African Descent. This is our
5 group that was there present.

6 Of course the Presiding Bishop was not
7 present, but as you can see, Bishop Wendell Gibbs
8 is there and he was the Chair for House of Bishops
9 meeting.

10 Within this picture, you will see a Native
11 American Bishop, Carol Gallagher, who is a part of
12 EBAD, as well as two people of Indian extraction,
13 and Allen Shin, who is Korean. We gathered
14 together as bishops of color because, as Bishop
15 Shin said, "Aren't we all out of Africa?" And,
16 so, all bishops of color are welcome to be a part
17 of this caucus, as it were, this affinity group,
18 seeking to have a voice and to strategize together
19 for justice in the -- in the house and in the
20 Church at large.

21 Q If somebody had wanted to take a picture
22 of the bishops of color, let's say, 20 years ago,

1 how many bishops would have been in that picture?

2 A I would say about -- if they were all
3 together, about half this number, maybe a little
4 less than half. And most of us would have been,
5 yeah, suffragans, a few diocesan, but in this
6 picture, the majority of the bishops of color are
7 diocesans.

8 And we just elected -- not "we," well, the
9 Church has just been heard -- has heard that the
10 Diocese of Mississippi -- Mississippi -- has
11 elected a Black woman to be their Diocesan Bishop.
12 That just happened, and we're looking forward to
13 her consecration and joining us in the House of
14 Bishops.

15 Q I bet you plan to go to that consecration.

16 A I told Bishop Stevenson, "There is no way
17 I am not going to be there for this." Yes, I will
18 be there. This is historic.

19 Q You were in here yesterday when Bishop
20 Gibbs testified.

21 A Yes, I was.

22 Q And you heard his testimony.

1 A Yes.

2 Q Do you agree with his testimony?

3 A Yes. I have to say I am insulted and
4 offended that the pain of my people has become a
5 petard, a platform, for someone to deny the
6 Eucharist, the sacramental ministry that we are
7 given as priests. I am offended. I feel like my
8 people's pain is being used.

9 It is one thing, and I do believe the
10 Respondent is very ardent and does really care
11 about the issue of race, the legacy of slavery.
12 That I agree with. But I do not agree with him
13 using that pain of my people to refuse to give
14 solace, renewal, comfort, repentance in the
15 sacrament of the body and blood of Jesus Christ.

16 I am adamantly opposed to this position.
17 It says to me that this person should not be a
18 priest, if you're not going to practice your
19 sacramental ministry.

20 And I know that we had heard, also, that
21 at one point there's one service that was missed
22 at 8:00. No, we're talking about a willful and

1 purpose-filled endeavor to deny the Eucharist to
2 others.

3 Q Well, yes, there was some testimony about
4 one service where he was the only priest --

5 A Uh-huh.

6 Q -- and he didn't serve communion.

7 A But that, to me, that doesn't make any
8 difference, but go ahead.

9 Q But from '21 -- 2021 to date, every
10 service where he has been, he has refused and
11 not -- refused communion and not given communion;
12 correct? That's what he said.

13 A Uh-huh.

14 Q Okay. Maybe there was an exception for an
15 Easter vigil he testified to.

16 A Yes, he did.

17 Q Okay. All right. I think you testified
18 that you were one of the first African-American
19 priests; is that right?

20 A Yes, I am number six. First was Pauli
21 Murray, then Mary Attabonigel, then Barbara
22 Harris, and, in quick succession, Sandy Wilson,

1 Michelle Thornton, and I were made priests.

2 Q Can you remember anything in particular
3 about that and any events that happened shortly
4 after you became a priest?

5 A Yes.

6 Q Tell the panel what you have in mind.

7 A About a week after I was ordained a priest
8 in the Diocese of Newark, there was a celebration
9 at the Church headquarters at 815 Second Avenue in
10 New York for the publishing and dedication of the
11 Lift Every Voice and Sing One Hymnal, the current
12 one being now is the second edition. This was the
13 very first time that the Church had authorized a
14 hymnal of my people's culture and religious
15 heritage.

16 And, so, I -- I went there. It was in the
17 Chapel of Christ the King. That's at the
18 headquarters. And there was several of us who
19 were women priests. There were -- mostly people
20 in the pews were African-American. And the
21 presider was the Presiding Bishop John Allen.

22 John Allen was not known for being in

1 favor of civil rights and equality in the Church.
2 He had been a former bishop, I believe, of
3 Alabama. I may be wrong. I think it's Alabama.
4 But he was no friend to those of us who are
5 working for justice in the Church.

6 At a certain point, and I believe it was
7 during his remarks, he said -- he began a tirade,
8 one could say, against women's ordination. And as
9 I said, I had just been ordained a week before.
10 And I was sitting near the front. I was in the
11 second row, and Bishop, then Priest, Barbara
12 Harris was sitting in the front row.

13 And he continued this tirade against women
14 being priests in the Church, and this is 1982, so
15 women had been priests regularly since '77, then
16 you add the Philadelphia 11, even longer.

17 As he continued his tirade, Barbara Harris
18 stood up and, to note, that she was still vice
19 president of Sun Oil, and, so, she had her
20 full-length mink coat, and Barbara stood up, put
21 her coat behind her, and dragged it on the floor,
22 went up the front row and turned and went down the

1 center aisle dragging that fur coat as a statement
2 against what Jack Allen, the Presiding Bishop, was
3 saying.

4 As she walked out, I said, "I need to walk
5 out, too." And several of us walked out of the
6 chapel, and we stood out by the information desk
7 for a few minutes.

8 I think this unnerved him, to some extent.
9 But the service continued with the celebration of
10 the Holy Eucharist, and when he began, just before
11 he set to serve some quota, we agreed we will not
12 deny Christ's presence, and we went back into the
13 chapel and we received communion from a man, a
14 celebrant, who was not in favor of our full
15 equality and incorporation of the Church and had
16 quite clearly stated that women should not be
17 priests.

18 And, yet, Christ was present, and it did
19 not depend upon him and whether he was righteous
20 or just; it depended on Christ's presence. And,
21 so, we took communion from this man, and I'd do it
22 again.

1 Q Well, obviously, since you received
2 communion from him, he offered communion to you.

3 A Right, but he did not want to recognize my
4 priesthood or because I was Black in the full
5 inclusion leadership of the Church.

6 MR. DAVENPORT: Is this a good time for a
7 break so I can see if I have anything else?

8 PRESIDENT CARR: Yes, this is a good time
9 for a break. Let's see. I have 10:53. We will
10 be in recess until 10 minutes after 11.

11 (A recess was taken.)

12 PRESIDENT CARR: All right. Our hearing
13 is reconvened.

14 Bishop Harris, you understand you're still
15 under oath.

16 THE WITNESS: Yes.

17 MR. DAVENPORT: Mr. President, I move the
18 admission of Church Attorney 4 through 12, which
19 was those pictures.

20 PRESIDENT CARR: Accepted.

21 MR. BURTCH: We have no objection.

22 PRESIDENT CARR: Okay.

1 (Church Attorney Exhibits 4 through 12
2 were received into evidence.)

3 BY MR. DAVENPORT:

4 Q Bishop Harris, do you know anything
5 about -- or what do you know about your great-
6 grandparents?

7 A My --

8 (Off the record regarding technical
9 issues.)

10 PRESIDENT CARR: All right. Please
11 proceed.

12 A On my maternal line, in 1856, a slave by
13 the name of Frances, who was my great-
14 great-grandmother, was raped by her master in
15 Georgia. From that rape was produced my
16 great-grandmother, Emma. Emma lived as a slave
17 until the end of the Civil War in 1865.

18 And they remained as share croppers, which
19 is sort of a new form of slavery, in Georgia until
20 the great migration north, which took place in the
21 teens of the Twentieth Century. They settled in
22 Detroit, and Emma had 13 children, of which 11

1 survived to adulthood and one of which was my
2 grandmother.

3 When I was growing up, I knew my
4 Great-Grandmother Emma. I remember her soft
5 voice, her long, long, long Black hair, her fair
6 skin, and she smoked a corncob pipe, and she told
7 stories of how they would trick "Massa,"
8 sometimes, shall we say, contaminating his food
9 and drink with their bodily fluids and other
10 things they would do in order just to -- to, as it
11 were, to protest slavery.

12 I heard these stories growing up. And in
13 1957, a week or so before my great-grandmother
14 turned 100, and I was almost 7 years old, my
15 great-grandmother died. And I was there at the
16 funeral, and I remember looking down in the coffin
17 at my Great-Grandmother Emma and all the stories
18 she told about slavery and how she still
19 persevered, how she stayed a Christian -- they
20 were very dedicated to their church in Detroit --
21 and how she was a good Christian woman who
22 understood the Church was more than what anybody

1 practiced. It was about being with God.

2 That was on my -- my mother's side. And
3 I'm so glad that I -- I lived to meet my great-
4 grandmother, not just because of who she was and
5 her strength, but it just shows that slavery is
6 not that far away. I knew a slave.

7 On my father's side, my great-
8 grandparents, one was a Native American, he was
9 Nyack and Thate Lakota, and he married a White
10 woman, and his family was in Massachusetts, as
11 well as somewhere here in -- in the Mid-Atlantic,
12 and Ohio. They settled in Minnesota and that is
13 where my great-grandfather met my White
14 great-grandmother.

15 So, slavery -- there's a -- when I was in
16 college, I took a course on African-American
17 history and poetry, and Michael Harper, who was
18 professor at Brown University, was a visiting
19 professor, and one of his volumes is called,
20 "History is Your Own Heartbeat." And my heartbeat
21 comes from slaves, from Native Americans, as well
22 as from White people. I have all that in me.

1 And, yet, what unites all of that in my
2 family history is understanding that we are the
3 image of God. We are God's children. That runs
4 through my whole family, both sides.

5 MR. DAVENPORT: Thank you. No further
6 questions.

7 PRESIDENT CARR: Mr. Burtch.

8 MR. BURTCH: One minute.

9 (There was a pause in the proceedings.)

10 MR. BURTCH: We have no questions of
11 Bishop Harris.

12 PRESIDENT CARR: Bishop Harris, the panel
13 actually has one point of clarification.

14 A Uh-huh.

15 PRESIDENT CARR: In your view, is it
16 relevant that the Respondent arranged for other
17 priests to celebrate at services for All Saints
18 Sharon Chapel during his fast?

19 A That certainly is a practice when a priest
20 has to be away on vacation or sick or on
21 sabbatical. That is a practice that we do, that
22 we arrange. But to refuse to give communion and

1 arrange for others says to me is an abandonment of
2 one's own call and vocation as a sacramentalist.

3 So, I would say, no, that isn't anything
4 that I think is right or -- or just. I mean, you
5 know, we say every Sunday, "Christ, Our Passover,
6 sacrifice for us; therefore, let us keep the
7 feast." We do that as a community together.

8 PRESIDENT CARR: Thank you.

9 A May --

10 PRESIDENT CARR: Yes, you may step down.

11 (The witness stepped down.)

12 MR. DAVENPORT: I don't have any further
13 witnesses to put on until we get to this afternoon
14 when Dean Markham will be here.

15 PRESIDENT CARR: All right. Mr. Burtch.

16 MR. BURTCHE: Thank you. I call the
17 Reverend Corry Weierbach to the stand, please.

18 PRESIDENT CARR: Would you please state
19 your name.

20 REV. WEIERBACH: My name is Cornelia
21 Weierbach. I'm usually known as Corry.

22 PRESIDENT CARR: And could you please

1 spell that for the court reporter.

2 REV. WEIERBACH: Yes. Corry I usually
3 spell C-o-r-r-y. Weierbach is spelled
4 W-e-i-e-r-b-a-c-h.

5 PRESIDENT CARR: Vicky, would you please
6 swear in the witness.

7 REVEREND CORRY WEIERBACH,
8 having been duly sworn, testified as follows:

9 MR. BURTCH: Thank you.

10 DIRECT EXAMINATION BY COUNSEL ON BEHALF OF THE
11 RESPONDENT

12 BY MR. BURTCH:

13 Q You'd like to be addressed as
14 "Ms. Weierbach," "Reverend Weierbach"? What do
15 you prefer?

16 A You can say, "Reverend Weierbach," sure.

17 Q Reverend Weierbach, you're a priest of the
18 Church; is that correct?

19 A That's correct.

20 Q And you're retired; is that right?

21 A Yes.

22 Q And you're resident or are resident in the

1 Diocese of Virginia; is that correct?

2 A Yes.

3 Q Okay. And when were you ordained?

4 A I was ordained in 2010.

5 Q And can you tell the panel about your role
6 in the Potomac Episcopal Community and your
7 affiliation there.

8 A Well, the Church I served, called Church
9 of the Spirit, was part of the Potomac Commis --
10 Potomac Episcopal Community group of churches.

11 Q And how was that community formed?

12 A Well, these churches were physically quite
13 close to each other, and, so, we all met together
14 in -- in the clericus, because we're all in the
15 same region, and got to know each other pretty
16 well. And over the years, we collaborated on
17 Lenten programs and some other community events.
18 We sort of invited each other and so forth. And
19 that started a long time ago.

20 So, we knew each other well and started to
21 be a little more intentional about combining some
22 of our forces because these are all relatively

1 small churches. And, so, we hit upon outreach
2 activities that we wanted to share, some of the
3 more occasional services, such as Ash Wednesday,
4 Maundy Thursday, where we wouldn't really attract
5 a whole lot of people, so we wanted to just
6 combine -- combine forces for those.

7 So, that started before the pandemic. And
8 once the shutdown arrived, all of us were suddenly
9 going to be going online and not meeting in
10 person, we decided to do it together.

11 Q And how was the Eucharist celebrated
12 during the pandemic and the PEC?

13 A During the first part of the shutdown, we
14 did not do Eucharist at all. We did morning
15 prayer. When -- when we started to have a
16 Eucharist service, we had it -- you know, some of
17 this kind of blends together in my mind.

18 When we started doing Eucharist, I think
19 we were pretty much in person. I don't think we
20 did that 100 percent online. Maybe there were
21 exceptions, possibly, for Easter. Like, the main
22 Easter service, we may have done Eucharist online

1 and said the prayer of spiritual communion, but
2 one thing we did agree was nobody -- the priests
3 celebrating would not take communion because not
4 everybody could take communion because we were not
5 meeting in person at that time.

6 And we started meeting in person, and we
7 set up -- which was actually pretty difficult, a
8 Zoom setup so that the people Zooming in would
9 hear what was happening in the sanctuary live, and
10 the people in the sanctuary could hear what the
11 Zoom folks said. So, we had readers that were
12 doing on Zoom, prayers, some of the prayers on
13 Zoom and so forth and so on.

14 So -- and at this time, the churches that
15 were collaborating, we did not worship separately
16 from each other. We worshiped together as a -- as
17 a group. So, there were no individual services
18 that were held just for one church.

19 Q And what was Father Ramey's role at this
20 time when you were worshipping together? What was
21 he doing?

22 A Well, as Rector of All Saints Sharon

1 Chapel, one of the members of the collaboration,
2 he was -- he was always there. All of us came on
3 Sundays, with the exception of an occasional
4 Sunday off for somebody who was traveling or sick
5 or something like that.

6 Q Okay.

7 A But Cayce's role was always active in the
8 communion service. He would do -- he would read;
9 he would preach; he would lead prayers; and so
10 forth, but he did not celebrate or take communion.
11 He always came up for a blessing from the
12 Celebrant.

13 Q Did he also participate in making the tech
14 work at that time?

15 A Yes, that was one of his central
16 activities. He was much more versed in the in's
17 and out's of how to set up the cameras and the
18 microphones. We had a live band, so that was also
19 very complicated to -- to organize. We had choir.
20 You know, it was -- it was a lot of work for him,
21 and he did a lot of great service to the
22 collaboration.

1 Q Did Father Ramey speak with you and the
2 other members of the PEC about his decision to
3 enter a Eucharistic Fast?

4 A Yes.

5 Q Can you tell us about that?

6 A Yeah, we met often, the clergy -- clergy
7 people involved in Potomac Episcopal. We met
8 often. When we were able to, we started meeting
9 in person at a local coffee shop where we had very
10 wide-ranging conversations.

11 It was a great gift to us to have each
12 other as -- as colleagues in ministry at this time
13 because, as Michael Cadaret pointed out earlier,
14 it was very high anxiety time, not only because of
15 the pandemic, although that was a lot of it, but
16 the difficulties of not just collaborating but
17 looking towards merging these churches, some of
18 which were historic -- they go back to the
19 1800s -- caused a lot of difficulties for people
20 in our congregations.

21 Church of the Spirit was not so much
22 affected because Church of the Spirit was, first

1 of all, the smallest, but also the newest of those
2 churches. We don't have property and had been in
3 the wilderness moving from one place to another
4 before. So, my group of parishioners really were
5 less anxious, on the whole, than many of the
6 others were.

7 But, yes, we talked about Cayce's
8 Eucharistic Fast. I, having known Cayce for some
9 years before, this was not a surprise, I think, to
10 any of us because we knew his dedication to the
11 cause of racial justice and social justice, as
12 well. I mean he was head of the -- the pay equity
13 task force that looked at how women and men clergy
14 were paid differently and so forth in the diocese.

15 So, I see Cayce as someone who is always
16 kind of doing what Jesus asked us to do, is trying
17 to advocate for people who are the most
18 disadvantaged among us, the people who are most
19 oppressed, most less than, considered less than.

20 Q Were the clergy of the Potomac Episcopal
21 Community cooperative and supportive in Father
22 Ramey's decision to enter a Eucharistic Fast?

1 A Well, speaking for myself, 100 percent.
2 And I think that the rest of us, yes, we all -- we
3 all supported Cayce and agreed to take up the
4 celebrating Eucharist portion responsibility on
5 ourselves in rotation.

6 As I said, preaching, you know, Cayce was
7 a regular preacher among us, and many other
8 things, but in celebrating, we all just divided up
9 the responsibility.

10 Q How was the decision to enter a
11 Eucharistic Fast presented to the congregations at
12 that time?

13 A Well, for a very long time, it wasn't, and
14 I think that that was not a good thing for the
15 parishioners, who noticed that Cayce wasn't
16 celebrating but were never given an explanation.

17 Q Do you know why they weren't given an
18 explanation?

19 A Well, I understand that Bishop Goff asked
20 Cayce not to -- not to discuss it for a period of
21 time.

22 Q During the time that you were involved

1 with the PEC, was anyone denied communion by
2 Father Ramey?

3 A Not to my knowledge -- or any of us,
4 really. At the time -- I was very surprised to
5 hear allegations from parishioners that -- that
6 they'd been denied communion, and I think the 8:00
7 service was -- had a very ardent group of
8 parishioners that were from -- both from Sharon
9 Chapel and from Olivette, in particular.

10 They both had 8:00 services before and,
11 so, they were -- it took us a while to start that
12 up, but we did. And, so, priests would rotate
13 doing the 8:00 service, as well as the 10. But on
14 one Sunday, we were not able to field a priest at
15 the 8:00 service, although there was one for
16 10:00.

17 So, when they claim that they were denied
18 communion, it was just that there was morning
19 prayer at 8:00, but if they really wanted
20 Eucharist, they could have gone to the 8 -- to the
21 10:00 service, which is not held in the same
22 little chapel but it was at St. Mark's sanctuary.

1 So, I mean, it was not at the time and the place
2 of their choosing, perhaps, but it was available.

3 Q To your knowledge was anyone ever repulsed
4 from communion under the disciplinary rubrics by
5 Father Ramey?

6 A No, not at all.

7 Q When did you leave the Potomac Episcopal
8 Community?

9 A I retired, it was, I think, around the
10 middle or third week of October 2022.

11 Q Do you recall that Father Ramey celebrated
12 the Eucharist at the 2022 Easter vigil?

13 A Vividly.

14 Q And do you believe that Father Ramey was
15 violating his ordination vows by engaging in his
16 Eucharistic Fast?

17 A I do not.

18 Q Why not?

19 A I believe that Cayce Ramey has a call from
20 the Holy Spirit to deliver a prophetic message.
21 Now, nobody volunteers for prophetic duty. It's
22 annoying. It gets people -- it offends the power

1 that be -- powers that be. It is -- and it's
2 personally rather dangerous to emotions and
3 careers and a lot of other things.

4 It's not fun to be saddled with a
5 prophetic message to deliver. But I believe
6 that's what Cayce is doing. And I believe it
7 harks back not to -- not to his ordination vows
8 but to the vow we all take in baptism to strive
9 for justice and peace and respect for all human
10 beings.

11 And I think that that is the nature of
12 Cayce Ramey's message that he -- he's been asked
13 to deliver. And I think it's particularly acute
14 for us White people, because us White people, we
15 do not know what we do not suffer unless we try to
16 know what life is like for a Black person in
17 America.

18 And I think there's a place for, you know,
19 a heterosexual White male to deliver that kind of
20 message to White people and say, "Wake up. This
21 is not okay. You know, Black lives matter.
22 People are being killed because of the color of

1 their skin in this country at the hand of
2 authorities, at the hands of, you know, crazy
3 people with guns. And it's upsetting and we need
4 to do something about it."

5 It's -- and it -- you know, getting back
6 on the Diocese of Virginia, the Diocese of
7 Virginia did not succeed in attracting a diversity
8 of candidates for bishop, and the reason for that
9 was not for -- for lack of trying.

10 According to the people who were involved
11 in the search, and I heard from people, because I
12 was a member of the deans group at the time and we
13 spoke with people from the standing committee,
14 people who were involved in the search, and they
15 said they tried very hard to attract a diversity
16 of candidates for bishop, and the people of -- you
17 know, the diverse candidate, possible candidates,
18 said, "No, it is not safe. It is not safe to run
19 for Bishop in the Diocese of Virginia," and they
20 wouldn't do it.

21 Q Do you believe that Father Ramey is
22 violating the canons of the Church through his

1 Eucharistic Fast?

2 A I do not.

3 Q Why do you believe that?

4 A I think that the duties of a priest are
5 many and varied and not confined to celebrating
6 Eucharist. I don't think Cayce has a problem with
7 the canons, per se. I don't think Cayce is
8 against celebrating Eucharist in general, but in
9 this moment, in this time of delivery of this
10 prophetic message, I think he's taking a temporary
11 fast. And I think that should be allowed because
12 people get prophetic messages to deliver. They
13 do. And it's not fun. I don't think he's doing
14 this for fun.

15 Q Do you believe that Father Ramey's
16 Eucharistic Fast was a faithful response according
17 to his conscience?

18 A Yes, I do.

19 Q Do you believe there's room for a priest
20 like Father Ramey in the Episcopal Church as a
21 priest?

22 A I would hope so. I think he's being

1 faithful. I think we need people to -- to shake
2 up the structures and say, "Hate, this is not
3 working," because how else is it ever going to
4 change?

5 MR. BURTCH: I have no further questions
6 of Reverend Weierbach. Thank you.

7 CROSS-EXAMINATION BY COUNSEL ON BEHALF OF THE
8 DIOCESE

9 BY MR. DAVENPORT:

10 Q Reverend Weierbach, you just referred to
11 Father Ramey's fast as a "temporary fast"?

12 A I would say so, yes.

13 Q Has he said that to you?

14 A I don't think he used the word
15 "temporary," but in my many conversations with
16 Cayce in our clergy group, you know, as other
17 people have said, and Cayce himself has said, I
18 don't think that there's a definite end because
19 how can you -- it's not up to White people to say
20 that things have changed enough. I think that
21 change has to be -- in this area has to be led by
22 Black people.

1 Q Okay. But let's -- let me just rephrase
2 my question.

3 A Okay.

4 Q Has Father Ramey ever said to you what it
5 would take for him to end his fast?

6 A I don't -- you know, no, I don't think
7 it's clear in his own mind.

8 Q Are you saying, "No," he hasn't, or you
9 don't know?

10 A No, he has not.

11 Q Okay. Have you ever refused to administer
12 communion as a matter of principle?

13 A No, I have not.

14 Q Okay. Are you fam -- strike that.

15 MR. DAVENPORT: No further questions.

16 MR. BURTCH: I have nothing on redirect.

17 PRESIDENT CARR: The witness may step
18 down.

19 THE WITNESS: Thank you.

20 PRESIDENT CARR: Thank you.

21 (The witness stepped down.)

22 MR. BURTCH: I'd like to call our next

1 witness, Mr. Jim Taylor.

2 PRESIDENT CARR: Would you please state
3 your name for the record.

4 MR. TAYLOR: Yes. My name is Jim Taylor.

5 PRESIDENT CARR: Vicky, would you please
6 swear in the witness.

7 JIM TAYLOR,

8 having been duly sworn, testified as follows:

9 DIRECT EXAMINATION BY COUNSEL ON BEHALF OF THE
10 RESPONDENT

11 BY MR. BURTCH:

12 Q Mr. Taylor, will you tell us a little bit
13 about your employment, please.

14 A Yes. I work for an organization called
15 "The Urban Institute." The Urban Institute is an
16 independent nonprofit research organization in
17 Washington, D.C., that focuses on providing data
18 and evidence to advance upward mobility and equity
19 in our society across a range of policy areas,
20 including affordable housing, health, education,
21 employment, and criminal justice, among other
22 areas.

1 In my role at The Urban Institute, I'm the
2 chief equity officer, and, so, I am responsible
3 for overseeing our strategies and our actions that
4 relate to advancing upward mobility and equity in
5 our society across three main areas, the first of
6 which is the climate within Urban, to make sure
7 that we have policies and procedures and reward
8 systems in place that are equitable and antiracist
9 in their nature.

10 I also focus on the content we produce;
11 equity, as it relates to those subject matter
12 areas I just referenced; and making sure that we
13 treat the subjects of our research in ways that
14 are equitable, as well.

15 And last, but not least, I focus on the
16 culture within the organization, what are the
17 behaviors and the operating norms with which we --
18 that we focus on in terms of how we treat each
19 other, how we behave toward each other.

20 And, so, that's my role within The Urban
21 Institute.

22 Q Mr. Taylor, how did you come to be an

1 Episcopalian?

2 A By birth. My dad was an Episcopal priest
3 for over 50 years, and, so, I -- I am truly a
4 lifelong Episcopalian.

5 Q Okay. And can you tell the panel about
6 your role at All Saints Sharon Chapel?

7 A Sure. Well, I joined All Saints Sharon
8 Chapel in January of 2011, and over the course of
9 the past 13 years, at the various times, I've been
10 either the junior warden or the senior warden for
11 many of those years.

12 Q And did you serve as senior warden when
13 Father Ramey was Rector at Sharon Chapel?

14 A Yes, I did.

15 Q Can you tell the panel about your
16 discussions with Father Ramey about his decision
17 to engage in a voluntary Eucharistic Fast?

18 A Yes. I believe the first conversation we
19 had was June of 2021. At that point in time, what
20 I recall about our conver -- the conversation with
21 Father Cayce was that he was very much -- he was
22 really profoundly impacted by his trip to Ghana as

1 part of his Triangle of Hope work. He had been in
2 the chapel that sits above the -- the dungeon
3 where enslaved males were held.

4 And, so, I think that, among other
5 experiences he had, and I think he -- he was just
6 thinking about the horrific nature of those, of
7 what that experience must have been like. And,
8 so, I think he was profoundly impacted by that.

9 We, also -- also, and Sharon Chapel sits
10 on land that was donated to the Church by
11 wealthy -- a wealthy family that had held slaves,
12 had held slaves for many years. And, so, we, as a
13 church -- I know that Father Cayce was very
14 interested in us thinking about what we could do,
15 given that we -- we also knew, which the parish
16 had known for some time, that there were maybe 19
17 identities that we were aware of of people who had
18 been enslaved on that land on which All Saints
19 Sharon Chapel sits.

20 And, so, I believe at that point Father
21 Cayce was thinking about how do we repair this
22 awful sort of history that's associated with the

1 land on which the Church sits.

2 At some point later on, I know that Father
3 Cayce also, you know, began to take his -- take
4 classes to obtain his doctorate at Virginia Union,
5 a historical -- historically Black university, and
6 had the chance to meet -- to be taught by Black
7 professors and have Black classmates and think
8 more about the lived experiences from the
9 individuals he encountered there.

10 So, I think all of these things were
11 profound experiences that impacted his focus on
12 racial justice and racial equity.

13 Q And to your knowledge was --

14 A If I can add --

15 Q I'm sorry.

16 A I'm sorry. If I can add -- and thinking
17 about those things and thinking about the Church's
18 sort of involvement in the history of these -- of
19 these really -- of this really troubling history,
20 I think Father Cayce was discerning what could be
21 done, how could the Church -- how could the
22 Episcopal Church be doing more given that history.

1 Q And how did that connect with his decision
2 to engage in a Eucharistic Fast to your knowledge?

3 A To my knowledge, I believe Father Cayce
4 referred to it as "broken" -- "broken communion,"
5 "broken covenant" that he believed that we were --
6 we were in, in terms of the Episcopal Church's
7 response to these historic inequities that, in
8 many ways, persists to this day and that we were
9 in broken covenant with people of color who had
10 been the victims of a lot of these inequities.

11 Q And while you were -- when Sharon Chapel
12 was worshipping with the Potomac Episcopal
13 Community, what role did Father Ramey play in
14 that?

15 A He played several roles. Within the
16 community -- within the Potomac Episcopal
17 Community, you know, we had four priests who were
18 involved, as we've heard previously, Father
19 Michael Cadaret, Reverend Elizabeth Gardner, and
20 Reverend Corry Weierbach, and Reverend Cayce, and
21 they were, essentially, rotating duties from
22 Sunday to Sunday.

1 Father Cayce preached; he led prayers; he
2 read the gospel; he did quite a bit to make sure
3 that the technology we set up allowed for people
4 to have a satisfactory experience of experiencing
5 the service, whether they were in the nave itself
6 or whether they were watching or listening from
7 home or some other remote location. So, he made
8 sure that the services were accessible to people
9 as much as possible.

10 Q How did Father Ramey share his decision
11 about a Eucharistic Fast with the Potomac
12 Episcopal Community?

13 A You know, my rec -- what I recall, and I
14 don't recall whether this was a Zoom meeting that
15 was with the full community or with All Saints
16 Sharon Chapel, but there was a Zoom -- there was
17 an invitation for a Zoom call to explain -- to
18 explain the thinking around sort of Father Cayce's
19 journey to this decision.

20 MR. DAVENPORT: Mr. President, I have an
21 objection at this point. In your -- in the
22 panel's February 29 order, hearing witness order,

1 at the very end said, "Respondent witnesses
2 presenting repetitious testimony as to their own
3 testimony or other witness testimony will be
4 excluded." Mr. Taylor's testimony is repetitious
5 of the previous witness and of the defendant's --
6 of the Respondent's testimony.

7 MR. BURTCH: I think he's testifying to
8 his own knowledge about his experience as senior
9 warden. I think that's very relevant and
10 pertinent to the issue before the panel.

11 PRESIDENT CARR: We'll be in recess a
12 moment while the panel confers.

13 (A recess was taken.)

14 PRESIDENT CARR: The motion is sustained,
15 and I would ask Mr. Burtch to direct his questions
16 towards information that's not -- factual
17 information that's not already in the record and,
18 in particular, questions that go to the witness's
19 personal experiences and personal interactions
20 with Respondent.

21 Also, one quick point of clarification for
22 the witness -- could you tell us when you were the

1 acting senior warden with respect to the years in
2 question.

3 A Yes. I'm going to try to remember
4 specifically. I would say --

5 PRESIDENT CARR: As close as you can
6 remember.

7 A Yeah. The year -- well, let's see.
8 2020 -- certainly year 2020 and perhaps through
9 the end of the year 2021. I was not -- I was not
10 senior warden once we moved into 2022.

11 PRESIDENT CARR: Did your church's
12 governance structure have the vestry coming on for
13 a finite number of years and then rolls being
14 taken each year and then you rotate off?

15 A Right, they -- our typical terms were
16 three years. And, so, I don't know that I was
17 senior warden for all three of the years. I think
18 it might have been -- might have been two of the
19 years, but, yes, we had three-year terms.

20 PRESIDENT CARR: Thank you for that
21 clarification.

22 You may proceed with questioning.

1 MR. BURTCH: Thank you.

2 BY MR. BURTCH:

3 Q Mr. Taylor, would you state again for the
4 record when your term as senior warden ended to
5 the best of your memory.

6 A To the best of my memory, it would have
7 been ending early 2022.

8 Q And did you have a role in the vestry
9 after that?

10 A I did, yes, I stayed on the vestry.

11 Q And when did your term on the vestry
12 expire?

13 A I left the vestry April of last -- of
14 2023. I actually ended up staying a little bit
15 longer than three years in this case, but it was
16 April of last year.

17 Q Okay. Did there come a time in the third
18 quarter of 2022 that Father Ramey took a
19 sabbatical from Sharon Chapel?

20 A Yes, Father Ramey took a sabbatical, I
21 believe it was June of 2022 until the early fall
22 of 2022.

1 Q Did he discuss with you his decision about
2 a Eucharistic Fast after that sabbatical ended?

3 A Yes, after the sabbatical ended and Father
4 Ramey came back, he shared that his Eucharistic
5 Fast was continuing, it was not ending at that
6 time.

7 Q And what was the relationship between the
8 Potomac Episcopal Community and Sharon Chapel
9 toward the end of Father Ramey's sabbatical and
10 immediately when he came back?

11 A I would say the relationship between All
12 Saints Sharon Chapel and the Potomac Episcopal
13 Community evolved during that period of time
14 when -- while Father Ramey was on sabbatical.

15 Prior to Father Ramey's sabbatical, I
16 would say that it felt likely that All Saints
17 Sharon Chapel would merge with the other three
18 churches that were part of the Potomac Episcopal
19 Community. But that changed during the course of
20 Father Cayce's sabbatical. It was not related to
21 Father Cayce's sabbatical. I wouldn't say that.

22 But what happened was that we became aware

1 at All Saints Sharon Chapel, as the idea of
2 merging came into clearer focus, that there were
3 some fundamental differences between some of the
4 people in the merging churches and our church.

5 And I would say specifically those
6 differences included things like our commitment to
7 the Catechises of the Good Shepherd as a formation
8 resource for youth. We have Ms. Divette Himes is
9 a national resource and expert in that space. And
10 the other churches of -- in the Potomac Episcopal
11 Community did not -- did not see the value of
12 continuing that particular ministry.

13 Our focus at All Saints Sharon Chapel
14 around racial justice and racial equity was
15 something that was, I would say, met with somewhat
16 lukewarm -- a lukewarm response from the other
17 churches in the Potomac Episcopal Community. I
18 also think there was a -- it felt like there was
19 an assumption that all services of a merged -- in
20 a merged church would take place at St. Mark's
21 without discussion about other options, including
22 our building at Sharon Chapel or Olivette's

1 grounds, for that matter.

2 So, there were just lots of signs that
3 hadn't been clear until that summer of 2022
4 when -- the reason I'm saying all these things is
5 because I was at the town hall meeting that
6 St. Mark's held on that particular Sunday where
7 some of these issues came to the forefront.

8 And I was -- at the end of that 90-minute
9 meeting, I felt far more concerned than I had
10 before about the -- whether the idea of us
11 merging -- of Sharon Chapel merging with these
12 other three churches would be a wise thing to do
13 or not, and brought that back to the vestry for
14 conversation.

15 The parish then had a conversation and
16 chose overwhelmingly -- overwhelmingly to not join
17 the merger.

18 Q So, is it accurate that the conversations
19 about not merging began during the time Father
20 Ramey was on sabbatical and then came to a head
21 and a vote after he came back? Is that accurate?

22 A Well, the conversations about not merging

1 became serious during Father Ramey's sabbatical.
2 I believe we voted -- All Saints Sharon Chapel
3 voted not to merge, I believe, prior to Father
4 Cayce's return, if I recall the timing correctly.

5 Q Did the vestry of Sharon Chapel support
6 Father Ramey in his Eucharistic Fast?

7 A The vestry was very supportive of Father
8 Ramey, in terms of the process that he was going
9 through in discerning -- discerning the outcome of
10 his Eucharistic Fast. I don't recall anyone on
11 the vestry expressing objection to -- when they
12 found out the news about Father Ramey's fast or --
13 or feeling as though they couldn't be supportive.
14 I think we were all supportive of Father Ramey as
15 an individual who was discerning what felt like
16 the right path for him.

17 Q To your knowledge did Father Ramey ever
18 reject or repulse any person from Holy Communion?

19 A Not to my knowledge.

20 Q How would you describe Father Ramey's
21 values and principles as a priest while he was
22 rector of All Saints?

1 A Yeah, well, I would name -- I would name
2 three things. First of all, as we've heard, in
3 different ways, certainly Father Ramey displayed a
4 true commitment to racial justice, racial healing.
5 That came through in his ministry very much. I
6 would also just note his commitment to inclusion.
7 And by "inclusion," I don't just mean inviting
8 people to the table, but making them feel welcomed
9 and valued and heard when they come to that table.

10 And specifically what I'll call out is
11 Father Cayce's focus on youth and understanding
12 that youth are part of the Church every bit as
13 much as adults are. And that showed up in the way
14 he treated youth, the way he engaged youth, the
15 way he engaged young families. All those things,
16 I think, were part of an inclusive nature of
17 Father Cayce.

18 And the last thing, after the racial
19 equity focus and inclusion, I would just note his
20 empathy. You know, I think about -- this
21 discussion we're having today is all about Father
22 Cayce's actions that he took in service to racial

1 justice.

2 And Father Cayce is a straight White man
3 with all the benefits that come with that in our
4 society, and it would be, perhaps, easier to just,
5 say, to step out and say, "This isn't my issue,"
6 but, instead, he -- I believe he chooses to see
7 these issues with empathy and through the eyes of
8 people of color who have a very different lived
9 experience than he has had.

10 And that shows up in his ministry. It
11 shows up in his -- the way he engages, and it
12 shows up in the -- in the ongoing commitment to
13 this work that -- that I find admirable.

14 And I say that -- I want to say one more
15 thing. I do this equity work every day in my job,
16 and I'm often the person of color in the room
17 talking to White people about issues of equity.
18 And I know, and I know other people of color who
19 do the kind of work I do, I know that we find it
20 often refreshing when a White person stands up and
21 calls other White people to accountability on
22 issues that White people have created. And that's

1 what Cayce, in my eyes, is doing.

2 Q And since we only are going to have a
3 written transcript from this hearing, as a matter
4 of record, you're a person of color; is that
5 correct?

6 A That's correct.

7 Q Do you believe that Father Ramey should be
8 able to continue as a priest in the Episcopal
9 Church given everything you've heard here?

10 A I -- I do, and I say that, in part,
11 because I see alignment between Father Ramey's
12 commitment to racial equity and the stated -- the
13 stated objective and mission of our diocese and
14 our church around racial justice and racial
15 healing, as well.

16 I think there should be a place for Father
17 Ramey to continue that work because it is so
18 consistent with -- I think we all want to
19 ultimately -- what we all aspire to eventually
20 achieve. He is doing it in a way that I know
21 feels -- feels controversial, but it is true to
22 his convictions, his conscience, and his faith.

1 And I just -- for those reasons, I believe there
2 ought to be a place for Father Ramey in the
3 Church.

4 MR. BURTCHE: Thank you.

5 Let me have one minute, please.

6 Q Mr. Taylor, how is Sharon Chapel doing
7 now?

8 A You know, Sharon Chapel is doing -- doing
9 pretty well now, from the perspective that
10 everyone's happy to be back together. It's a very
11 warm church. The people of Sharon Chapel really
12 care about each other. Many of them have known
13 each other for a very long time. And, so, there's
14 a warmth and there's a sweet spirit, I would say,
15 in Sharon Chapel every Sunday.

16 Now, there are challenges. Don't get me
17 wrong. We haven't gotten everyone back in church
18 from the pre-pandemic days. We are currently
19 managing through a really challenging sort of
20 financial issue related to the structure of the
21 building, and, so, trying to sort of manage
22 through that.

1 But I think there's optimism; there's
2 hope; there's a sense that, looking ahead, there
3 are very good days ahead. Right now there are
4 just these -- there are these financial challenges
5 that we're managing. But, overall, I do think
6 there's an optimistic feeling at Sharon Chapel.

7 MR. BURTCH: Thank you. I have no further
8 questions of Mr. Taylor.

9 MR. DAVENPORT: No cross.

10 PRESIDENT CARR: Thank you, Mr. Taylor.
11 You may step down.

12 (The witness stepped down.)

13 MR. BURTCH: We have no further witnesses
14 except we may have some rebuttal, depending on
15 when the Church Attorney rests his case after the
16 testimony of Dean Markham.

17 PRESIDENT CARR: Understood. Are you --
18 no current witnesses?

19 MR. DAVENPORT: No, that's correct.

20 PRESIDENT CARR: And if I understand it
21 right, Dean Markham is not going to be available
22 until about 3:00.

1 MR. DAVENPORT: That's right. I'll try to
2 lasso him in earlier, but he's -- as you know, he
3 runs two seminaries, and I think he's either
4 coming back from New York today or going to New
5 York today and his schedule is tight.

6 PRESIDENT CARR: Sure. Well, it appears,
7 though, that when we go into recess for lunch, we
8 should be in recess until Dean Markham is
9 available. Is there any -- is that right?

10 MR. BURTCHE: We have no objection to that.

11 MR. DAVENPORT: I can't think of anything
12 else to do.

13 PRESIDENT CARR: Then we will be in recess
14 until 3 p.m. but subject to being notified that
15 he's available earlier and the Respondent being in
16 agreement with gathering prior to 3 p.m.

17 MR. DAVENPORT: If I could get him here
18 earlier, who should I notify?

19 PRESIDENT CARR: I would say notify us and
20 Mr. Burtch, yes.

21 And, Mr. Burtch, if your schedule doesn't
22 make it convenient to come back prior to 3, then

1 we're not going to force that.

2 MR. BURTCH: I will make myself available.

3 PRESIDENT CARR: Thank you, then.

4 We're now in recess until 3 p.m.

5 (A recess was taken.)

6 PRESIDENT CARR: This hearing is
7 reconvened.

8 Mr. Davenport.

9 MR. DAVENPORT: Call Dean Markham to the
10 stand.

11 PRESIDENT CARR: Dean, could you please
12 state your name.

13 DEAN MARKHAM: Ian Markham.

14 PRESIDENT CARR: Do you mind spelling that
15 for the reporter to make sure they get it right?

16 DEAN MARKHAM: I-a-n Markham,
17 M-a-r-k-h-a-m, Markham.

18 PRESIDENT CARR: Thank you.

19 Vicky, please swear in the witness.

20 DEAN IAN MARKHAM,
21 having been duly sworn, testified as follows:
22 DIRECT EXAMINATION BY COUNSEL ON BEHALF OF THE

1 DIOCESE

2 BY MR. DAVENPORT:

3 Q Dean Markham, the panel has your CV. Can
4 you just walk through the highlights for us. You
5 don't need to read us every article that you've
6 written or book that you've written.

7 A So, I was educated in the United Kingdom.
8 I collected degrees from King's College London, a
9 Bachelor of Divinity in those days, and then an
10 M. Lit from the University of Cambridge, and then
11 a Ph.D. from the University of Exeter.

12 I served for a season as the Liverpool
13 Professor of Theology and Public Life at Liverpool
14 Hope University College, as it was then, now
15 Liverpool Hope University.

16 I then became the Academic Dean at
17 Hartford Seminary in Connecticut, and then the
18 Dean and President of Virginia Theological
19 Seminary. And more recently, I'm now also the
20 President of General Theological Seminary.

21 My academic interests have ranged widely.
22 I started in the world of Christian Ethics. I

1 then developed an interest in pluralism, the
2 Christian theology of other religions. That led
3 me to theology, systematic theology.

4 And my most recent contribution to the
5 Academy and the Church is a volume entitled, "The
6 New Apologetics," which is relevant for this
7 proceeding because I have two sections of that
8 book developed to the nature of priesthood under
9 the heading "Apostolic Succession" and "The Nature
10 of Sacraments."

11 Q Okay. Which of your disciplines do you
12 think are most apt and germane to this proceeding?

13 A I think I'm here primarily as a theologian
14 rather than an ethicist.

15 Q And do you know the Respondent Cayce
16 Ramey?

17 A I do, indeed.

18 Q How do you know him?

19 A I had the privilege of teaching him. He
20 was a seminarian. We've stayed in touch since.
21 He was an employee of the seminary working on a
22 grant program called "Deep Cause to Deep." That's

1 the most recent connection we've had with each
2 other. I admire him in so many ways and commend
3 him for his passion and commitment to social
4 justice.

5 Q All right. What have you done in
6 preparation for your testimony today?

7 A So, I've done a number of things. I
8 reread an essay which Cayce wrote in a collection
9 of essays that I wrote, edited, with a forward
10 from my colleague and friend Kate Sonderregger,
11 co-edited with Jeremy Meanskoss. So, I reread
12 that essay. I've also reached out to a friend of
13 mine who's a specialist in Augustine, and I've
14 read the deposition and the other papers
15 pertaining to the case.

16 Q So, you're aware that the issue in this
17 case is Father Ramey's Eucharistic Fast; correct?

18 A I am, indeed.

19 Q And do you have an opinion on his
20 Eucharistic Fast?

21 A So, let me start by saying a passion for
22 justice, a passion for racial justice, an

1 awareness of the extent, depth, and nature of
2 White supremacy, the challenge of racism, on -- on
3 all that, Cayce is entirely right.

4 There is something just remarkable about
5 the American experiment. When you think of the
6 journey from enslavement of people to Jim Crow,
7 segregation, mass incarceration, the sin runs
8 deep. And Cayce is also right to say that the
9 Anglican Church is part of that narrative, woven
10 into that narrative in deep and textured ways, and
11 confronting that reality is a priority.

12 And I also want to say that, you know, I
13 admired and commended him when he persuaded that
14 he was part of a group of clergy who persuaded the
15 diocese that some form of reparation was an
16 obligation. And I think that was true and right.

17 I do find, however, the Eucharistic Fast
18 very problematic, and I think I do so for three
19 reasons. The first is that the argument, as I
20 hear it and as I reread it in this volume, is an
21 argument that sounds like anybody who's committed
22 to being antiracist and wanting to confront White

1 supremacy, everybody ought to be considering doing
2 it.

3 You know, the way this essay finishes is,
4 you know, "In order to address historical
5 violence, theological failings, the Biblical
6 mandate of participation in the sacrament of Holy
7 Eucharist, we must work to undo the White
8 supremacy." So, we've all got to do that.

9 And then he goes on to say, "The work
10 begins with voluntary excommunication, the moral
11 imperative of our sacramental participation, and
12 the first step is that we voluntarily
13 excommunicate ourselves. If we do that, the
14 promise is," argues Cayce, "we will draw closer to
15 the source of love, justice, and grace."

16 I think, for a priest to be commending
17 this to anybody who seeks to be antiracist is
18 very, very problematic. I think to imply that to
19 participate in the Eucharist is somehow
20 inappropriate for somebody who wants to be
21 antiracist is just wrong.

22 I also think that it's problematic

1 because, you know, in the end, the weird thing
2 about priesthood -- just so we're clear, we've all
3 got to resist the sin of clericalism. Being lay
4 is great. Being a deacon is great. I came to
5 holy orders relatively late in my life. I was
6 fine being a pastor and a teacher.

7 You know, there's -- actually, lay people
8 can do everything. You can do pastoral care; you
9 can teach; you can preach. As we all know from
10 Eucharistic Prayer C, we can say huge chunks of
11 the Great Thanksgiving, there are only three
12 things, you know, reassuring people they are
13 absolved of their sins, bringing the blessing of
14 God to the people of God, and then crucially, and
15 it's, in the end, probably seven sentences that
16 only a priest can say, and those are the epiclesis
17 and the Words of Institution in the Great
18 Thanksgiving.

19 And I think once a person says, "I'm not
20 willing to do that," then I think, to all intents
21 and purposes, they're saying, "I don't want to be
22 a priest anymore." You know, it's a bit like a

1 soccer player refusing to kick a ball or a
2 musician refusing to play an instrument, there are
3 some duties that are intrinsic to that role.

4 And I think, you know, if Cayce had said,
5 you know, "Church of the Epiphany in Washington,
6 D.C., I'm going to say the Eucharist every day as
7 a witness to the evil White supremacy in racism.
8 I want to Zoom; I want to encourage others to do
9 the same; it's going to focus on racism; it's
10 going to focus on White supremacy; and I'll say it
11 every single day with all that implies, my
12 lifestyle, it will be demanding, it means you'll
13 have to stay local; but I'm going to do it because
14 I believe in that passionately," then that would
15 have been a witness compatible with priesthood.

16 But I think to say the gift, God's gift of
17 the Eucharist, is something I'm going to abstain
18 from, and, in addition, not give it to others,
19 and, in addition, argue that this is right and,
20 therefore, by implication, people who are
21 antiracist should do the same, I think that is
22 incompatible with the vows we take as priests.

1 Q You referred earlier in your testimony to
2 an article or -- I think you've got it in front of
3 you.

4 A Yeah.

5 Q Is that something that the Respondent
6 Cayce Ramey wrote?

7 A Yes. So, this is an essay entitled,
8 "Moral Imperatives Brought on By Our Sacramental
9 Participation," by Cayce Ramey.

10 Q And what's the date of publication?

11 A 2022.

12 Q Last year.

13 A Yes.

14 Q Okay.

15 A Two years ago.

16 Q Two years?

17 A Well, it's 2022, and I think we're in
18 2024, yeah.

19 Q I'm sorry. I misunderstood you.

20 A Yeah.

21 Q All right. Is there any -- in your
22 review, is there any distinction between his

1 Eucharistic Fast and his excommunication lesson?

2 A I don't -- I don't -- if there is, I don't
3 entirely understand it. I think the language of
4 voluntary excommunication, which he also uses in
5 this essay, is probably derived from Pope
6 Benedict's language and description of Augustine.
7 And I did go down that rabbit trail and look at
8 what exactly was happening there, and I think
9 that's a misuse of -- of that biographical moment
10 in Augustine's life.

11 Q Well, since you mentioned that, I think
12 Father Ramey has referred to Augustine's end of
13 his life, I think, when he fasted or
14 excommunicated himself. And is that -- is that
15 what you've done some further research into?

16 A Well, so, I confess to you I reached out
17 to a guy who was my best man at my wedding, Louis
18 Eze, who is currently serving three educational
19 institutions. He's at Theorum University as the
20 Professor of Catholic and Historical Theology;
21 he's working at the Pontifical University for
22 St. Thomas Aquinas in Rome; and he's also working

1 at the Australian Catholic University as a
2 professorial fellow.

3 And I said to him, because he's an
4 Augustine specialist, I said, you know, "Just help
5 me out here. What's this all referring to?" And
6 what he did, it was really helpful, he tracked
7 down the Biography of Augustine that it arise
8 from, and then he tracked down the original
9 source.

10 It is true, Augustine, towards the end of
11 his life, decided to focus on repentance and
12 penitence, and according to the contemporary
13 biographer, he wanted no guests and he just wanted
14 to work through the penitential psalms, and he
15 wanted to confront his sinfulness before he
16 prepared for death.

17 Actually, the original does not talk about
18 abstaining from the Eucharist, the original
19 extract, but it's by -- there by implication
20 because he refused no guests except doctors. So,
21 you know, perhaps you can deduce it.

22 The reasons for it are opaque. It sounds

1 like -- because the text doesn't say exactly what
2 the reasons were. It is true, and I think this is
3 what Cayce picked up on, Pope Benedict did write a
4 reflection on it, and he used the expression
5 "self-excommunication from the sacrament" as a way
6 of reminding us how serious the sacrament is.

7 But I don't see any analogies between
8 Augustine and even Pope Benedict's interpretation
9 of Augustine and what Cayce is doing. I think
10 they're completely different. I think in the
11 former is focused on self-penitence and
12 preparation for death. In the latter is focused
13 on a witness against White supremacy and an
14 invitation for us to withdraw from the Eucharist
15 for that reason.

16 Q In your opinion, is there any circumstance
17 under which it's appropriate for a priest to deny
18 communion to anyone unless it's in the so-called
19 disciplinary rubric?

20 A I think, you know, from time to time you
21 have seasons when doing the Eucharist is
22 difficult, for example, COVID, and if you're sick

1 and if you're unwell, like, possibly, Augustine,
2 but, no, I think, to go back to my analogy, if you
3 want to play soccer, you've got to kick a ball.
4 If you want to be a musician, you've got to play
5 an instrument. If you want to be a priest, then
6 you need to be bringing the people of God the
7 bread and the wine. That's just a core -- an
8 intrinsic and core part of your priestly identity
9 and duties, and I don't think it's ever right to
10 say that you won't do that.

11 Q Even as a matter of principle?

12 A I think if you decide you don't want to do
13 it, then you stop. You become a deacon. You
14 become a lay person even. You can do all those
15 things by virtue of baptism. You can do it as a
16 deacon. You can have that witness. And as I've
17 already said, you know, if you want to be a priest
18 and have that witness, then say the Eucharist
19 daily focused on the sin of brokenness and slavery
20 and White supremacy. Do something different
21 compatible with your witness as a priest.

22 But you don't -- if you decide -- you

1 know, the word "fast" is, of course, itself
2 problematic, isn't it, because fasting becomes
3 starvation if it never ends. And, again, you
4 know, what's required for the fast to end? A
5 statement by general convention, the Presiding
6 Bishop explaining that we condemn White supremacy,
7 a decision by the Diocese of Virginia to offer
8 reparations, I mean what -- you know, this is --
9 this has no boundaries.

10 This isn't a fast. This is a conscious
11 withdrawal to deny your intrinsic duty as a priest
12 to provide the gift of the sacraments to others,
13 which I think is an obligation on any priest. And
14 the moment you decide you don't do that anymore,
15 then, in effect, you decide you don't want to be a
16 priest anymore.

17 Q You have read Father Ramey's writings and
18 testimony and so forth, and, so, you're aware of
19 his references to the "Lead it at the Alter"
20 gospel. Can you explain -- tell the panel what
21 you understand that to -- to mean, that gospel to
22 mean, and whether it justifies, in your view, the

1 fast and excommunication.

2 A So, it's that extraordinary moment in
3 Sermon on the Mount. It's actually -- it's a
4 moment describing the act of leaving your gift to
5 God at the altar and go and be reconciled to your
6 brother. So, that's the text.

7 The way we use it in our liturgical form
8 in the Episcopal Church is, of course, that's how
9 we've structured the relationship of the peace in
10 the offertory. So, you know, the structure is, as
11 you come out of the prayers and you do the
12 confession, you then have the peace prior to the
13 offertory, prior to the Great Thanksgiving.

14 So, it goes prayers, peace, offertory,
15 Great Thanksgiving. And the reason for that order
16 is, before we excise the privilege of giving to
17 God, and I'd like to remind people in stewardship
18 seasons, giving is a privilege. Right? You know,
19 God got the (indecipherable) little material that
20 we've got to give, so it's a great honor to give
21 to God. An obligation before you make your gift
22 is to go and be reconciled with your brother.

1 And, you know, when I -- I've written a
2 little book called "Liturgical Life Principles,"
3 and I reflect on -- you know, I think,
4 theologically, the work of the peace is huge.
5 It's the moment when we actually reach out to all
6 those who've hurt us with whom we're not
7 reconciled and we say, "Okay. I seek to bring the
8 peace of the Lord into that place." Once you've
9 done that work, you're allowed then to make an
10 offering to God.

11 The next stage is not an offering to God.
12 It is God's gift to us. The Eucharist is when God
13 gives us the gift of price brokenness to be a
14 mechanism of healing that enables us to be -- have
15 something of the divine life within us to enable
16 us to be more effective as agents of love and
17 peace in the world.

18 So, that's -- so, yeah, you leave your
19 gift to be reconciled, sure, and then you enter
20 into an offering from God. I mean, you know, the
21 Great Thanksgiving is a prayer to the creator to
22 enable the Holy Spirit to ensure the eternal Word

1 is present in the bread and wine. And this is
2 our -- God is giving us this gift, this miracle of
3 grace, and we receive that gift.

4 So, it doesn't work for his purposes.
5 It's not a justification for seeking to do the
6 work of White -- countering White supremacy and
7 injustice and racism before you ever take the gift
8 of God, because we're not making a gift to God in
9 the Eucharist; we're receiving a gift from God.

10 Q In your opinion, has Father Ramey abided
11 by his ordination vows in connection with the
12 Eucharistic Fast?

13 A I think once you decide you don't want to
14 provide the Eucharist to others, then, to all
15 intents and purposes, you're saying, "I don't want
16 to be a priest." And can I just stress, you know,
17 being a lay person is cool. Being a deacon is
18 cool. You know, these -- you're ontologically
19 changed in baptism to be a new creation. A
20 diaconal ministry is significant. It's huge.

21 You know, there's nothing -- and I just --
22 there's no -- no awkwardness in saying, "Okay. I

1 want to step back and be a deacon rather than a
2 priest." I think that's fine.

3 Q In your view, is Father Ramey -- strike
4 that.

5 Assume for purposes of this question that
6 Father Ramey, with one, maybe two exceptions, has
7 not given communion in almost three years. In
8 your opinion, is he guilty of habitual neglect of
9 public worship?

10 A It breaks my heart to say this, and I just
11 think there's something so tragic that this is the
12 moment we're at, but I do think that's true.

13 Q And guilty of habitual neglect of the Holy
14 Communion, I assume that would flow.

15 A Yeah, that's true.

16 Q How about his duty to refrain from conduct
17 unbecoming a member of the clergy, do you have an
18 opinion on that?

19 A Do you know -- so, the weird thing about
20 this essay is, in the end, I think it is telling
21 anybody who wants to be antiracist, they, too,
22 should do the same. And I think for any clergy

1 person to discourage participation in the
2 sacrament is -- is wrong. You should never do
3 that. You know, that's like -- that's just wrong.
4 It is very problematic.

5 Q You're familiar, of course, with the
6 catechism?

7 A I am, indeed.

8 Q And you're -- you're aware, I'm sure, that
9 one of the canonical offenses charged here is that
10 Father Ramey has not abided by the Doctrine of the
11 Church and the Doctrine of the Church includes the
12 catechism; right?

13 A That's true.

14 Q And what's in the catechism that's
15 relevant to the Doctrine of the Church as relates
16 to this case?

17 A So, from memory, I don't have the text
18 here, but there is a requirement that the priest
19 distribute the sacraments to the people of God in
20 the catechism.

21 MR. DAVENPORT: I don't have any further
22 questions.

1 CROSS-EXAMINATION BY COUNSEL ON BEHALF OF THE
2 RESPONDENT

3 BY MR. BURTCH:

4 Q Dean Markham, can you tell the panel what
5 position Father Ramey held at Virginia Theological
6 Seminary, what he did?

7 A He was working on a grant called "Deep
8 Cause to Deep," which was a preaching grant, and
9 he was an organizer of residentials and peer
10 learning groups, and he was very good. He's a
11 very competent administrator.

12 Q And was -- was part of his role there to
13 contribute to the formation and shaping of
14 Episcopal clergy and clergy of other
15 denominations?

16 A That would have been part of the brief,
17 for sure, yeah.

18 Q And you had a book in your hand which
19 you've cited to, and this is edited by you; is
20 that --

21 A That's right.

22 Q And did you -- excuse me. And you

1 included Father Ramey's article in that book,
2 didn't you --

3 A Yes, indeed.

4 Q -- correct?

5 And you included it in that book because
6 you wanted other people to read it; correct?

7 A That's true, yes.

8 Q You don't -- I think you testified you
9 don't know what Augustine's reasons were for his
10 self-excommunication, do you?

11 A I think nobody does. You know, the
12 original source is a paragraph, and it simply
13 says, "Towards the end of life, for reasons of
14 penitence, he received no guests." That's all it
15 actually said.

16 Q You said that we are ontologically changed
17 by baptism; is that correct?

18 A That's true.

19 Q Is one ontologically changed by ordination
20 to priesthood?

21 A I think you are, yes.

22 Q Okay. Give me a minute.

1 Dean Markham, I'm going to hand you a copy
2 of the Book of Common Prayer. It's opened to the
3 catechism. Could you tell us what part of the
4 catechism you were referring to?

5 A So, you're right, it's open to, "What is
6 ordination," and that's how you become ordained.
7 That's the drawback of doing these things from
8 memory. So, I'm referring to the ministry
9 section.

10 Q And what page are you on?

11 A So, this is on 56, "What's the ministry of
12 a priest or a presbyter? Ministry of the priest
13 is to represent Christ and His Church,
14 particularly as pastor to the people, to share
15 with the bishops in the overseeing of the Church,
16 to proclaim the gospel," and the next sentence is
17 the crucial one, "to administer the sacraments and
18 to bless and pardon the clear of heart in the name
19 of God."

20 Q Does it say how often the sacraments are
21 to be administered?

22 A No, it does not.

1 Q Dean, can you point to us the part of the
2 catechism where it says what you have to do to
3 receive communion?

4 A Gosh. So, I assume that would be under
5 the Holy Eucharist, and you have listed there the
6 nature of the Eucharist, and what's required of us
7 when we come to the Eucharist, "It's required that
8 we should examine our lives, repent of our sins,
9 and be in love and charity with all people."

10 Q Okay.

11 A That's on page 860.

12 Q So, to come to the Eucharist, we must,
13 number one, examine our lives; two, repent of our
14 sins; and three, be in love and charity with all
15 people.

16 A Yes.

17 Q If we feel that is not true, can we come
18 to the Eucharist?

19 A I think -- I think there is a sentence in
20 which -- so, this is where Cayce has got to be
21 careful because you don't want a situation where
22 you're telling everybody who might feel that

1 they're not in love and charity with all that they
2 should not come to the Eucharist. So, I just want
3 to be careful of the corollary that we might draw
4 from this.

5 The way I interpret this is that as we
6 reflect -- so, when I come to the Eucharist, I do
7 sit and use the windows provided and afforded by
8 the confession and then by the prayers and then by
9 the peace and then by the offering, to pause and
10 say, "Okay. Am I doing everything I can to be in
11 love and charity with all?" Right?

12 So, that -- you know, I don't then go from
13 that intent that I have to a conclusion that, if I
14 feel that there continues to be the structural sin
15 of racism in the United States of America and in
16 the Church, that is an impediment. I think that
17 over-interprets this text, and I think the
18 corollary would be that you have a priest arguing
19 that others should not take the Eucharist, and I
20 think that's very problematic.

21 Q But your corollary was not contained in
22 the catechism, was it?

1 A There's much that's unsaid in the
2 catechism. It's not an overly expansive test. I
3 always thought Roman Catholics had it right.
4 They're much more expansive and detailed in their
5 catechism.

6 Q But if you felt you were not in love and
7 charity with your neighbor, with all people, you
8 would -- it would be appropriate not to come to
9 the Eucharist, wouldn't it? That would follow the
10 words of the catechism.

11 A If I thought that, you know, I had a -- a
12 grievance against somebody, then, yes, it would be
13 appropriate to pause and reflect on that and seek
14 some sort of reconciliation before you proceed.

15 MR. BURTCH: Thank you. I have to further
16 questions.

17 REDIRECT EXAMINATION BY COUNSEL ON BEHALF OF THE
18 DIOCESE

19 BY MR. DAVENPORT:

20 Q The last few questions that Mr. Burtch
21 asked had to do with -- was from the perspective
22 of the person who was coming to communion;

1 correct?

2 A That's correct.

3 Q And that's not the Eucharistic Fast that
4 Father Ramey is engaged in.

5 A No. What's interesting, of course, is
6 Father Ramey is refusing to offer the communion to
7 those who are seeking it, and that's problematic.

8 Q Let me give you a hypothetical. Let's
9 suppose that a bishop tells a priest that is
10 canonically resident in the bishop's diocese, "You
11 must administer Holy Communion." With me so far?

12 A Yeah.

13 Q What is the -- what is the appropriate
14 answer for the priest?

15 A "Then I'll do so."

16 MR. DAVENPORT: Thank you. No further
17 question.

18 RE-CROSS-EXAMINATION BY COUNSEL ON BEHALF OF THE
19 RESPONDENT

20 BY MR. BURTON:

21 Q Dean Markhan, to your knowledge has any
22 bishop ever told Father Ramey that he must

1 celebrate Holy Communion?

2 A I wouldn't know. I don't know.

3 MR. BURTCH: Thank you. No questions.

4 MR. DAVENPORT: I have no further
5 questions.

6 PRESIDENT CARR: Thank you.

7 The witness can step down.

8 (The witness stepped down.)

9 MR. DAVENPORT: Now rest.

10 PRESIDENT CARR: Okay. The next item is
11 rebuttal evidence. Oh, sorry.

12 MR. BURTCH: We'd like to call one
13 rebuttal witness, possibly two.

14 PRESIDENT CARR: Proceed.

15 MR. BURTCH: Okay. I call Professor
16 Sonderregger again.

17 PRESIDENT CARR: Would you please swear in
18 the witness, Vicky.

19 PROFESSOR KATE SONDERREGGER,
20 having been duly sworn, testified as follows:
21 DIRECT EXAMINATION (REBUTTAL) BY COUNSEL ON BEHALF
22 OF THE RESPONDENT

1 BY MR. BURTCH:

2 Q Professor Sonderregger, did you hear Dean
3 Markham's testimony?

4 A I did, yes.

5 Q Do you agree with his testimony?

6 A No, I'm afraid I don't.

7 Q Can you tell the panel why you do not
8 agree with that testimony?

9 A I think Dean Markhan offered a reading of
10 the catechism and interpretation of the ordination
11 vows and a reading of the significance of the
12 priesthood, a doctrine of the priesthood, that I
13 do not find persuasive.

14 Q Can you tell the panel where your
15 differences are with that?

16 A There are a few differences that I think
17 are crucial and in my view to this case. One has
18 to do with whether the understanding of priesthood
19 in the Book of Common Prayer, in the ordinal, in
20 the history of our communion is as sacrificial.

21 And as I testified in response to
22 Mr. Davenport yesterday, I think one of the

1 significant affirmations of the reformation in the
2 Church of England was a conviction that
3 priesthood, though we use the word derived from
4 presbyter, is not fundamentally a sacrificer.
5 That is, I do not think the vow to participate in
6 the administration of Holy Eucharist or the
7 catechitical teaching about participating in the
8 sacraments means that priesthood is fundamentally
9 an act of primarily presiding at Eucharist and
10 administering it.

11 Instead, I think that the -- the
12 catechism, they -- both of conformant clause and
13 the history of Anglican debate about the
14 priesthood means that our fundamental identity,
15 our sacramental identity, as priest is to be
16 visible icon of a life lived in obedience to
17 Christ and a witness to his call upon our lives.
18 That's -- that's the first historical and
19 systematic point.

20 I think, also, in more detailed terms, I
21 think it's also the case that the ordinal and the
22 catechism is written in such a way that we see

1 that the sacrament of ordination enables but does
2 not necessitate or entail being a baptizer or a
3 sacrificer.

4 What it does is order the worship of the
5 assembly in such a way that there is one who
6 presides and one who is ordained is enabled to do
7 this, given the honor of saying these words and of
8 articulating the faith of the Church and the --
9 their book and in calling down the Holy Spirit
10 upon the gifts, but it does not stipulate that it
11 must be done or that it must be done at a
12 particular schedule.

13 I think this is significant because it
14 allows us to see that, though we carry this
15 privilege, this honor, as ordained people, to
16 preside, to baptize, to -- to pardon, to bless,
17 this is a privilege, a unique gift conferred in
18 ordination, but not something that belongs
19 inherently and essentially -- I think these were
20 the words that Dean Markhan used -- in such a way
21 that if you do not do them, you are no longer a
22 priest.

1 MR. BURTCH: One minute.

2 Oh, we have no further questions.

3 MR. DAVENPORT: No cross.

4 PRESIDENT CARR: The panel does have a
5 question of clarification.

6 Do you make a distinction between the
7 Respondent's time when he was actively the priest
8 of All Saints Sharon Chapel and the time after
9 that?

10 A Do I make a distinction in terms of my
11 view about this case, about his vows, and so on?

12 PRESIDENT CARR: Yes. You spoke about
13 frequency and there being no issues with -- no
14 obligation of frequency, and we would like to know
15 if you see the two roles he played as having any
16 difference with those vows.

17 A I -- I believe, even as Rector of All
18 Saints Sharon Chapel, that he was fulfilling and
19 exhibiting his vows. I think it's -- it's clear
20 that in the period after he left his post as
21 Rector, that he could exhibit this -- this
22 prophetic call in a clearer and more visible way.

1 And, so, that is a difference.

2 But I think the fact that Cayce, his --
3 his vow is an honoring of the charge that we are
4 to discern the body of Christ in the Eucharist.
5 It's not a denial of that but a profound
6 affirmation of it and a reflection on the way in
7 which receiving without discerning is to the
8 detriment of the community.

9 So -- so, as he is Rector, his -- his
10 conviction, I think, particularly honor the
11 sacrament, but I think after he left, he was able
12 to exhibit his own call to -- I think,
13 particularly to wide Episcopalians, to someone
14 like me, that there is a profound contradiction
15 between the -- Christ's presence, his majestic
16 presence, in the Supper and our -- our sinful
17 rejection of his gift, and he is able to
18 articulate that in a way that is visible and
19 forceful.

20 He doesn't need to arrange for others to
21 administer the consecrated elements in people's
22 hands. He does not need to participate in the

1 administration in other ways but, instead, can
2 live out his vows through the kind of teaching and
3 prophetic work that he does.

4 MR. BURTCH: I have no questions.

5 CROSS-EXAMINATION BY COUNSEL ON BEHALF OF THE
6 DIOCESE

7 BY MR. DAVENPORT:

8 Q Professor, may I ask, you're not
9 suggesting that his vow has changed because he
10 left All Saints Sharon Chapel, are you?

11 A No, my thought is --

12 MR. DAVENPORT: You answered my question.
13 Thank you.

14 A Yes.

15 MR. BURTCH: Nothing further.

16 PRESIDENT CARR: Thank you.

17 The witness may step down.

18 (The witness stepped down.)

19 MR. BURTCH: That's our case.

20 PRESIDENT CARR: The next step is closing
21 statements on the hearing as to violations. Do
22 you wish to have a break? Does counsel wish to

1 have a short break before that?

2 Then, let's see, we will break for -- it's
3 38, 20 till -- break until 3:55. This hearing is
4 in recess until 3:55.

5 (A recess was taken.)

6 PRESIDENT CARR: This hearing is
7 reconvened.

8 Mr. Davenport, your closing statement.

9 MR. DAVENPORT: Thank you, and thanks to
10 the panel for its patience and perseverance over
11 the last couple of days.

12 I will go back to the basics, starting on
13 page 13 of the Book of Common Prayer concerning
14 the service of the Church, "The Holy Eucharist,
15 the principal act of Christian worship on the
16 Lord's day and other major feasts." That's the --
17 those are the first two lines on page 13.

18 And then on the fourth paragraph, it says,
19 "In all services, the entire Christian assembly
20 participates in such a way that the members of
21 each order within the Church, lay persons,
22 bishops, priests, and deacons, will fill the

1 functions proper to their respective orders as set
2 forth in the rubrical directions for each service.

3 The position of the Church is that the
4 defendant has not fulfilled those functions proper
5 to his order -- he -- administering Holy Communion
6 actually for almost three years, with one, maybe
7 two exceptions, and the testimony is
8 uncontradicted that, according to him, there's no
9 end in sight until the Holy Spirit moves him
10 otherwise.

11 Now, turning to the ordination vows, and
12 I'm now on pages 531 and 532 of the Book of Common
13 Prayer, the Bishop says, "You are to preach to
14 old, strong and weak, rich and poor, you're to
15 preach to declare God's forgiveness to penitent
16 sinners, to pronounce God's blessing, to share in
17 the administration of Holy Baptism and celebration
18 of the mysteries of Christ's body and blood, and
19 to perform the other ministrations entrusted to
20 you.

21 Then the Bishop says, "My brother, do you
22 believe that you're truly called by God in his

1 Church to this priesthood?" And the answer is, "I
2 believe I am so called." The Bishop says, "Do you
3 now, in the presence of the Church, commit
4 yourself to this trust and responsibility?" The
5 answer is, "I do." The Bishop says, "Will you
6 respect and be guided by the pastoral direction
7 and leadership of your bishop?" Answer, "I will."
8 Question: "Will you endeavor to administer the
9 Word of God and the sacraments of the new
10 covenant?" Answer, "I will." Question: "Will
11 you undertake to be a faithful pastor to all to
12 whom you are called -- you are called to serve?"

13 You are to share the celebration of the
14 mysteries of Christ's body and blood, respect and
15 be guided by the pastoral direction and leadership
16 of your bishop.

17 Now, Father Ramey agrees that Bishop
18 Goff's testimony yesterday is largely correct and
19 accurate, and that testimony has been corroborated
20 by numerous exhibits where she tried, she, Bishop
21 Goff, tried to work with him and give him ample
22 time to come around, but he didn't and still

1 doesn't.

2 For example, in Joint Exhibit 8, she says
3 to him, "The sacrament is not your gift. It is
4 Jesus' gift. Your decision not to fulfill your
5 ordination vows and provide the sacrament for
6 others causes me concern." She says, "How do you
7 square the vows you make when you were ordained
8 with this decision?" This is January 2022, almost
9 a year before she filed her Title IV complaint.
10 He had all of that time to think about what his
11 bishop was telling him.

12 In October 2022, in Joint Exhibit 21, she
13 said, "I didn't give you permission to cease
14 celebrating the Eucharist. I do not have the
15 authority to give you permission to violate your
16 ordination vows or the canons."

17 A couple of weeks later, November 11 --
18 November 10, 2022, in Joint Exhibit 23, Father
19 Ramey said he wouldn't voluntarily remove his
20 priestly -- renounce his priestly vows -- orders
21 and would not celebrate the Eucharist until he
22 feels called to do so by the Holy Spirit. That's

1 a quote, until he feels called to do so by the
2 Holy Spirit.

3 His bishop said he put himself outside the
4 doctrine, discipline, and worship of the Church
5 and, by neglecting the sacrament, he was
6 neglecting his priestly vows.

7 Finally, Bishop Goff made -- all this
8 reached a crescendo with her November 10, 2022,
9 Title IV complaint, which she was required to file
10 by the same canons that he was disobeying.

11 I ask the panel to look at all this
12 pastoral direction and leadership by Bishop Goff
13 that she was providing him and he was
14 disregarding. What would it mean to bishops if
15 priests could get away with this?

16 The next ordination vow, "Will you
17 endeavor to administer the sacraments of the new
18 covenant?" The next, page 532, "Will you
19 undertake to be a faithful pastor to all when you
20 are called to serve?" And that, in this
21 situation, are the four congregations of the PEC,
22 not just All Saints Sharon Chapel.

1 Now, look at the drumbeat of complaints
2 that Bishop Goff was getting from members of the
3 PEC congregations, not just All Saints Sharon
4 Chapel. They were telling her that the
5 Respondent, Father Ramey, was supposed to be
6 serving but his fast wasn't just a personal one,
7 it was a -- showed a disrespect for him and Bishop
8 Goff.

9 Joint Exhibit 10, April 28, 2022,
10 Mr. Underwood to Father Ramey has a plea to meet
11 with the vestry members, quote, "to heal the
12 wounds between us," close quote. He said he was
13 not complaining about Father Ramey's, quote,
14 "strident advisory -- advocacy of social justice."
15 "We share your concern," he said, close quote. He
16 said Father Ramey seemed to see the PEC
17 collaboration as, quote, "either foot soldiers to
18 be commanded or as opponents to be overcome."

19 Imagine a priest having that kind of
20 relationship with his flock. That's not the mark
21 of a faithful pastor, which is what the vows
22 require.

1 Joint Exhibit 12, Doug Smith to Abbott
2 Bailey, the then canon to the ordinary, says --
3 Doug Smith says, "He has -- he," the Respondent,
4 "has been effectively boycotting the Church and
5 unresponsive in all forms of communication. If he
6 was ever leading All Saints Sharon Chapel, he
7 certainly has not been so far for the past few
8 years."

9 Parishioners with hundreds of years of
10 combined attendance at All Saints Sharon Chapel
11 were no longer attending and they were
12 unrelated -- and that was unrelated to the COVID
13 problem.

14 At a recent coffee hour, members of other
15 congregations said of Father Ramey that he had
16 abandoned All Saints Sharon Chapel, that he had
17 systematically dismantled the Church, that he was
18 negligent, that he was not a parish priest. And
19 the exhibit goes on to say that All Saints Sharon
20 Chapel congregation has withered. It's all
21 because of his unwillingness to perform a
22 fundamental duty for his congregation, namely Holy

1 Eucharist.

2 Joint Exhibit 13 to 15, this is the
3 handwritten letter from Timothy Baker to Bishop
4 Goff, October 17, 2022. Mr. Baker says that he's
5 a 27-year member of All Saints Sharon Chapel and
6 Father Ramey has ruined All Saints Sharon Chapel.
7 He makes a plea to Bishop Goff, "Are you
8 personally aware of what's going on up here?" He
9 says it's gotten so bad that he told Father Ramey
10 never to call again or move -- and never to speak
11 to him or his wife. His wife was Jeanette, and he
12 said that Father Ramey was harassing Jeanette,
13 threatening to come to the hospital where he knew
14 she wouldn't see him, as he is the prob -- the
15 source of her stress.

16 Baker goes on to say to Bishop Goff, "I
17 want this unwanted attention and harassment to
18 stop. You are his boss. You must stop this."

19 In Joint Exhibit 18, Bishop Goff had to
20 call Father Ramey and tell him to stop reaching
21 out to Mrs. Baker.

22 These are real complaints of real

1 congregants. They know him much better than
2 Professor Sonderregger does based on his seminary
3 days. They were living with the implications and
4 the complications of his fast.

5 We also are dealing with the habitual
6 neglect count, which is closely related to what
7 I've been talking about. It is 4 -- Canon 4.1,
8 page 7, "Habitual neglect of the exercise of
9 ministerial office without good cause." This is
10 habitual neglect of the Holy Communion according
11 to the order and use of the Church, which gets
12 into subparagraph 8 there, which says, "Habitual
13 neglect of a public worship and of the Holy
14 Communion according to the order and use of the
15 Church." These things are not disputed by the
16 Respondent.

17 Now, on the disciplinary rubric matter
18 that you've heard a lot about that, I think what
19 it boils down to is that the Respondent made this
20 up as a ploy, as an excuse, for his failure to
21 celebrate the Holy Communion.

22 Bishop Goff said in Exhibit 23 -- Joint

1 Exhibit 23 that it was the Respondent who cited
2 it. He invoked the, quote, "notoriously evil
3 life," close quote, language, and the, quote,
4 clear proof of repentance and amendment of life
5 language in the disciplinary rubric.

6 He admitted in his testimony that it's
7 something he had been thinking about since he
8 worked on his D. Min thesis, that is, the
9 disciplinary rubric is something he had been
10 thinking about.

11 Now, if there's any conflict between his
12 testimony on this and Bishop Goff's testimony, I
13 submit you should believe her and not him for a
14 number of reasons. I think his credibility is
15 shot because of his misbehavior on the sanctions
16 issue litigated here and in the disciplinary
17 board. He has been repeatedly held to have
18 violated the canons in this proceeding, including
19 deliberately violating one of your orders because
20 he chose not to comply. Choosing which canons to
21 obey is a pattern, and it's not an option for a
22 priest under these canons.

1 The notion that the disciplinary rubric
2 can justify denying communion to the entire world,
3 which is what his fast amounts to, is laughable.
4 Just look at the language of the rubric. And even
5 if it applied, it's undisputed that he never
6 notified his bishop within 14 days or otherwise,
7 which the canon requires. The canon, which -- I
8 mean which is what the disciplinary rubric
9 requires. The canon involved there is to conform
10 to the rubrics of the Book of Common Prayer, and
11 it's 4.1D.

12 On the doctrine, 4.1H2, a priest is to
13 refrain from holding and teaching publicly or
14 privately and advisedly any Doctrine, and that's
15 with a capital "D," contrary to that held by the
16 Church. I think this is what the Respondent means
17 when he says he's being charged with heresy, but
18 that word is not used by me or by any papers that
19 I have filed and it's not used in the canons.

20 "Doctrine" is defined in paragraph -- I
21 mean in Canon 4.2 as follows". "'Doctrine' shall
22 mean the basic and essential teachings of the

1 Church and is to be found in the canon of Holy
2 Scripture as understood in the Apostles and Nicene
3 Creeds and in the Sacramental Rights, the ordinal
4 and catechism of the Book of Common Prayer.

5 From the catechism, Question: "What are
6 the sacraments?" Answer: "The sacraments are
7 outward and visible signs of inward and spiritual
8 grace given by Christ as sure and certain means
9 and by which we receive that grace." Question:
10 "What is grace?" Answer: "Grace is God's favor
11 towards us, unearned and undeserved. By grace,
12 God forgives our sins, enlightens our minds, stirs
13 our hearts and strengthens our wills." Question:
14 "What are the two great sacraments of the gospel?"
15 Answer: "The two great sacraments given by Christ
16 to his Church are Holy Baptism and the Holy
17 Eucharist." Question: "What are the benefits
18 which we receive in the Lord's Supper?" Answer:
19 "The benefits we receive are the forgiveness of
20 our sins, the strengthening of our union with
21 Christ and one another and the foretaste of the
22 heavenly banquet which is our nourishment in

1 eternal life."

2 Those are the provisions, applicable
3 provisions, of the catechism.

4 The other canonical charge is conduct
5 unbecoming a member of the clergy, which is
6 defined in 4.2 as follows: "'Conduct unbecoming a
7 member of the clergy' shall mean any disorder or
8 neglect that prejudices the reputation, good
9 order, and discipline of the Church or any conduct
10 of a nature to bring material discredit upon the
11 Church or the Holy Orders conferred by the
12 Church."

13 "Discipline of the Church" is defined in
14 4.2 as follows: "'Discipline of the Church' shall
15 be found in the constitution, the canons, and the
16 rubrics, and the ordinal of the Book of Common
17 Prayer."

18 I submit that the fast and the
19 excommunication have brought and continue to bring
20 material discredit upon the Church and the Holy
21 Orders conferred on Father Ramey by the Church.

22 The fast is a disorder. It's a neglect.

1 It prejudices the reputation of the Church. It
2 prejudices the good order of the Church. It
3 prejudices discipline and order -- the discipline
4 of the Church. And it could encourage other
5 clergy to take matters into their own hands,
6 acting on their own conscience and principles to
7 choose -- to make choices of which canons they
8 want to obey and which ones they don't want to
9 obey.

10 Which orders they want to obey and which
11 orders they will choose to disobey is exactly what
12 Father Ramey did in this case when he chose to
13 disobey your order. He doesn't have the right to
14 choose which orders -- canons to obey.

15 Now, on the witnesses, Bishop Gibbs
16 testified eloquently that Father Ramey's conduct
17 violates the canons. He, Bishop Gibbs, stood in
18 the same place in that dungeon. He's a Black man,
19 and he's a descendent of slaves, and he's in a far
20 better position to speak than the Respondent is,
21 and he did so, Bishop Gibbs did, eloquently,
22 succinctly, persuasively, and movingly.

1 Professor Sonderregger, a very
2 distinguished teacher and scholar, no question
3 about that, but she admitted that she's no expert
4 on Title IV, which is what this case is about.
5 She testified that the canons don't stipulate the
6 frequency of presiding over Holy Communion. Of
7 course they don't. It's a regular feature of
8 being a priest as set forth at the beginning of
9 the prayer book, which I read earlier.

10 On the frequency point, the reality is
11 that Father Ramey testified that he's administered
12 Holy Communion once, maybe twice, over a period of
13 almost three years. If that's frequent enough,
14 God help us.

15 Professor Sonderregger also said that she
16 started rethinking Holy Communion during COVID,
17 which she admitted was a national health
18 emergency. Actually, she corrected me and said it
19 was an international health emergency. And she
20 admitted that her rethinking is not codified, that
21 was her word, was not codified in the Book of
22 Common Prayer or the canons.

1 Well, this is a church which lives by
2 codes, if you want to think of it that way. The
3 Book of Common Prayer contains codes. The canons
4 are codes. We're governed by codes. And it's up
5 to general convention to change codes, to change
6 the canons. Father Ramey can't do that, and
7 Professor Sonderregger's gloss can't do that. As
8 she said, what he's doing is not codified.

9 Senior Warden Taylor, who testified today,
10 said the All Saints Sharon Chapel vestry supported
11 the process that led to the fast. He did not say
12 that the vestry supported the fast.

13 Reverend Weierbach admitted that she had
14 never refused to administer Holy Communion as a
15 matter of principle.

16 There hadn't been much conversation about
17 the Penrod report, but it wasn't responsive to the
18 intake report or the complaint. Take a look at
19 Fran Gardner Smith's letter of January 25, '23,
20 which is in evidence, I think, and it wasn't
21 accepted by the referenced matter, that is the
22 Penrod report. It's in the defendant's exhibits.

1 Defendant's Exhibit 9, which was -- or is
2 the D. Min paper was admitted over my objection
3 based on the February 29 order. If you read it, I
4 think you'll see why I objected to it. And I
5 don't think you can harmonize it with that order.

6 Dean Markham, he covered all the bases
7 that we're concerned about, and I don't have
8 anything to add to what he said.

9 Michael Cadaret, he and now Bishop Gardner
10 agree, and the defendant doesn't really disagree,
11 what he said about what needs to happen to end
12 the -- his fast. Father Cadaret referred to it as
13 he said the Church had to be dissolved, he
14 referred to the dissolution of the Church and the
15 sale of all -- all the Church properties and to
16 give the proceeds to the slaves -- descendants of
17 the slaves.

18 Similar testimony is in the Norman report
19 where he talks, I think, on page six about the --
20 what he'd been told by Bishop Gardner.

21 PRESIDENT CARR: Pardon me. I believe you
22 mean to refer to the Respondent as "the

1 Respondent."

2 MR. DAVENPORT: I'm sorry. What did I
3 say?

4 PRESIDENT CARR: Not "defendant."

5 MR. DAVENPORT: What?

6 PRESIDENT CARR: I said you said,
7 "defendant."

8 MR. DAVENPORT: I'm sorry. I apologize.

9 PRESIDENT CARR: Yeah, just to be clear,
10 this is not a civil or criminal proceeding. He is
11 not a defendant.

12 MR. DAVENPORT: Yes.

13 PRESIDENT CARR: He is the Respondent.

14 MR. DAVENPORT: On Bishop Harris's
15 testimony today, I don't have a thing to say or to
16 add. What could I say that would be any more
17 eloquent than what she said.

18 On the Norman report, I do urge you to
19 look at it, he's disting -- he's a distinguished
20 member of the clergy. Take a look at his resume.
21 His investigation was an integral and essential
22 part of this Title IV proceeding. The reference

1 panel appointed him. It determined that he was a
2 person with sufficient knowledge and experience
3 and so forth to conduct the investigation. That's
4 all as defined in the definition of "Investigator"
5 in 4.2.

6 He did a thorough investigation. I ask
7 you to read it, it's an agreed exhibit, including
8 his findings, and he concluded that Father Ramey
9 had violated -- had failed to abide by his
10 ordination vows on habitual neglect and failed to
11 conform to the rubrics.

12 Now, I don't contend that you are bound by
13 Norman's report or his findings, but I do contend
14 that they are persuasive and that they should be
15 given great weight.

16 Back to Professor Sonderregger, she said
17 yesterday or referred yesterday to controversies
18 in the past over -- I believe it was same sex
19 unions or ordination -- I mean, you know,
20 marriages -- marriages of members of same sex.
21 What's happened is now the canons say in Canon
22 18.7, quote, "It shall be within the discretion of

1 any member of the clergy in this Church to decline
2 to solemnize or bless any marriage."

3 So, what's happened here is that general
4 convention has legislatively addressed the subject
5 that she was talking about. And it's important
6 that it was done legislatively by general
7 convention because it shows that they know how to
8 do these things when they want to, and they have
9 made no exceptions for the duty of a priest to
10 receive and administer communion. That is
11 unqualified.

12 And Dean Markham said as much at the end
13 of his testimony when I asked him that
14 hypothetical, if a bishop tells a priest to
15 administer communion, he or she has no choice but
16 to do it.

17 That concludes my remarks.

18 PRESIDENT CARR: Mr. Burtch.

19 MR. BURTCH: First of all, thank you to
20 the panel and to all who participated for your --
21 your time and the energy that you've devoted to
22 this.

1 This is an unusual Title IV case. It's
2 not about a priest who embezzled money or engaged
3 in immoral behavior. It's about a priest
4 determined to stay faithful to his call to the
5 priesthood. It's about a priest who had a
6 profound conversion surrounding his awareness of
7 White supremacy and was compelled by his
8 understanding of the gospel imperative to do
9 something about it, to be a witness to his
10 community.

11 This is a case firmly grounded in
12 theology. It's about conviction. It's about the
13 justice that is the gospel. And it's about
14 conscience, the conscience of the priest trying to
15 respond to God's call in his life and trying to
16 remain faithful to the movement of the Holy Spirit
17 as he has experienced it.

18 And, so, I want to talk about Jesus'
19 admonition in Matthew 5 verses 23 through 24.
20 "So, when you're offering your gift at the alter,
21 if you remember that your brother or sister has
22 something against you, leave your gift there

1 before the alter and go. First be reconciled to
2 your brother or sister and then come and offer
3 your gift."

4 Now, Father Ramey has been charged with
5 several distinct offenses. The first is failing
6 to abide by the promises and vows he made when he
7 was ordained.

8 Father Ramey's vows as a priest have to be
9 taken as a whole. And, as Professor Sonderregger
10 testified, Father Ramey is faithfully upholding
11 the vows he took upon his ordination as a priest
12 in our Church. He has courageously maintained the
13 vows and promises he made when ordained and also
14 when he reaffirmed his ordination vows.

15 The second is the charge of violation of
16 his duty to refrain from habitual neglect of
17 public worship and the Holy Communion according to
18 the order and use of the Church.

19 There's no question that on this record
20 Father Ramey has participated in public worship
21 and Holy Communion while he was Rector of All
22 Saints Sharon Chapel and while he was one of the

1 participating clergy in the Potomac Episcopal
2 Community and up to and including the present day.

3 He was present at every service he was
4 scheduled to be present. He preached, taught,
5 proclaimed the gospel, and baptized. During
6 COVID, he also undertook the technical jobs so
7 services could be online or hybrid.

8 Third, failing his duty to conform to the
9 rubrics of the Book of Common Prayer, it's crystal
10 clear that at no time did Father Ramey invoke the
11 disciplinary rubric of the Book of Common Prayer
12 against any person or group of people at any time.
13 If there's a red herring in this case, this is it.

14 A conversation about the meaning of
15 excommunication and the disciplinary rubric is not
16 tantamount to invoking the disciplinary rubric. A
17 conversation is not a decision. It's a
18 conversation.

19 There's not a scintilla of evidence that
20 Father Ramey invoked the disciplinary rubric. The
21 evidence is that he never denied anyone communion
22 at any time. His efforts were devoted to making

1 sure his parishioners received communion even
2 though he was not celebrating.

3 Four, violating his duty to refrain from
4 holding and teaching, publicly or privately and
5 advisedly, any doctrine contrary to that held by
6 the Church. There's no evidence whatever here
7 that Father Ramey held or taught anything contrary
8 to any doctrine.

9 There's been no specific cite to any
10 doctrine that Father Ramey has violated or wrongly
11 taught or wrongly held, and no doctrine has been
12 identified which he has failed to hold or teach.

13 Five, conduct unbecoming a member of the
14 clergy, on this record as a whole, it's clear that
15 Father Ramey has conducted himself at all times as
16 an honorable and faithful member of the clergy.
17 His conduct has been a testimony to his
18 faithfulness, both in his prayer and in his
19 actions and in his Eucharistic Fast.

20 Now, there's no question that Father Ramey
21 is not in the mainstream of his brother and sister
22 clergy in engaging in such a fast from Holy

1 Eucharist and that that has continued since June
2 of 2021, but he was literally compelled to engage
3 in this fast by the movement of the Holy Spirit
4 that overcame him at Cape Coast Castle in Ghana,
5 inspired him to enroll in an historic Black
6 university and school of theology to write his
7 D. Min thesis, "Leave Your Gift At the Alter:
8 Redoing Eucharistic Theology in Light of Slavery
9 Through a Justice Centered Community," and showed
10 him how to fulfill his priestly calling in
11 community by modeling a Holy Eucharistic Fast to
12 witness the ingrained and pervasive White
13 supremacy which still infects our Church.

14 The Episcopal Church has a long history of
15 stepping outside of conventional bounds, even
16 bounds set by the Church itself, to advance God's
17 cause of justice and reconciliation.

18 Our first Bishop, Samuel Sever, an
19 enslaver of God's children, was not consecrated,
20 as the Church of England required, he was forced
21 to go to Scotland, be consecrated by Scottish
22 bishops, and only after his act of defiance did

1 Parliament recognize the necessity for the Church
2 of England to consecrate foreign bishops. To even
3 have an Episcopant in our Church, we had to step
4 outside the normal bounds.

5 The other day I was reading the Instagram
6 feed of the Diocese of Virginia. On Tuesday, it
7 posted a photograph of some of the Philadelphia 11
8 with the words, "Watch," superimposed on the
9 photo. The text below the photo read, "This year,
10 the Episcopal Church celebrates the 50th
11 anniversary of the ordination of women. The
12 producers will host the first online screening of
13 the Philadelphia 11, a documentary about the first
14 woman -- women ordained to the priesthood."

15 So, what happened in Philadelphia on
16 July 29th, 1974, that we're now celebrating
17 50 years later? What happened was three renegade
18 Episcopal Bishops, in defiance of the canons, the
19 rubrics, and the order of the Church, ordained 11
20 women to the priesthood.

21 At the time, many Episcopalians thought
22 these bishops were outlaws, defying the Church's

1 most fundamental understandings of priesthood.
2 50 years later, we celebrate these bishops. Today
3 they are considered heroes.

4 Not too long ago, in 2007, five Episcopal
5 priests in Massachusetts engaged in a marriage
6 fast. They refused to perform any marriages, any
7 marriages at all, until the Episcopal Church
8 authorized the marriage of gay people. One of
9 these fasting priests is now the Bishop of New
10 Hampshire.

11 So, the real question before the hearing
12 panel is, if there is room in our Church for a
13 priest who's engaged in a Eucharistic Fast out of
14 the conviction that such a fast witnesses to the
15 brokenness of our Church, a Church that,
16 especially in this diocese, benefitted and
17 continues to benefit from the systems and profits
18 of chattel slavery, and a Church in which even the
19 House of Bishops recognizes that White supremacy
20 is the most salient and pressing issue we face.

21 While Father Ramey's Eucharistic Fast may
22 be outside the mainstream, it is firmly rooted in

1 the flow of our Church's gospel witness to Jesus
2 Christ and the commitment of our Church to
3 eradicate all effects of chattel slavery so that
4 God's will be done on earth as in heaven.

5 The hearing panel should find that Father
6 Ramey has not committed any offense. Thank you.

7 PRESIDENT CARR: Mr. Davenport, your
8 rebuttal.

9 MR. DAVENPORT: My learned colleague just
10 recited some things that he says are in the
11 history of the Episcopal Church, but he didn't put
12 any evidence on about any of that. Not in
13 evidence in this case.

14 Now, I want to go back to the -- the
15 famous passage that Father Ramey invokes about
16 leaving your gifts at the alter.

17 Dean Markham testified about that passage
18 and clearly said that that passage does not
19 justify this Eucharistic Fast.

20 But I also want to go back to something
21 that Bishop Goff said on October 27, 2022, and
22 it's in Joint Exhibit 20, and she said, at the

1 bottom of the first page, "I have three choices.
2 One, to advise those who have complained to bring
3 this to a Title IV process; two, to give you a
4 pastoral direction to provide the sacrament to
5 your congregation every Sunday and all Holy days
6 when public worship occurs; three, to ask you to
7 renounce your priesthood and live out your
8 ministry as a vocational deacon, which is, to a
9 great extent, the way you are living your vows
10 now. Your passion for justice issues is certainly
11 diaconal ministry as we understand it in this
12 diocese.

13 Dean Markham said that, as a practical
14 matter, Father Ramey is a deacon because he's not
15 doing what a priest does and has to do, which is
16 administer communion. And going back to that
17 passage from Matthew, the end of it says, "Go."
18 And Bishop Goff clearly gave that to him as an
19 option in the memorandum I just read from. "Go."

20 Thank you.

21 PRESIDENT CARR: Thank you.

22 This concludes the portion of the hearing

1 as to violations. We will now proceed to the
2 portion of the hearing focusing on sentencing
3 proposals.

4 And, Mr. Davenport, you may present your
5 evidence on that.

6 MR. DAVENPORT: Bishop Harris, would you
7 take the stand.

8 PRESIDENT CARR: Bishop, you understand
9 you're still under oath.

10 BISHOP HARRIS: Yes, I do.

11 PRESIDENT CARR: Thank you.

12 Please proceed.

13 BISHOP GAYLE HARRIS,
14 having been previously duly sworn, testified
15 further, as follows:

16 DIRECT EXAMINATION BY COUNSEL ON BEHALF OF THE
17 DIOCESE

18 BY MR. DAVENPORT:

19 Q Bishop Harris, you've been in this room
20 for the entirety of these two days; correct?

21 A Yes.

22 Q Do you have a view -- strike that.

1 Assuming that the hearing panel finds that
2 the Respondent has committed any of the offenses
3 charged, do you have a view on what sentence
4 should be -- the hearing panel should recommend to
5 the Bishop?

6 A The intent of the Respondent and his
7 convictions do not over -- or command over his
8 vows and, therefore, since he is not practicing
9 the sacramental ministry of the celebration of the
10 Holy Eucharist, which is the feature of our Sunday
11 worship on a regular basis, I would say that he
12 has abandoned the priesthood and that he should be
13 deposed.

14 MR. DAVENPORT: Thank you.

15 No further questions.

16 MR. BURTCHE: I have no questions of Bishop
17 Harris.

18 PRESIDENT CARR: You may step down.

19 (The witness stepped down.)

20 MR. DAVENPORT: No further witnesses.

21 PRESIDENT CARR: Thank you.

22 Mr. Burtch.

1 MR. BURTCH: We call Professor
2 Sonderregger.

3 PRESIDENT CARR: Professor, you understand
4 that you're still under oath.

5 PROFESSOR SONDERREGGER: I do.

6 PROFESSOR KATE SONDERREGGER,
7 having been previously duly sworn, testified
8 further, as follows:

9 DIRECT EXAMINATION BY COUNSEL ON BEHALF OF THE
10 RESPONDENT

11 BY MR. BURTCH:

12 Q Professor Sonderregger, do you believe
13 that Father Ramey should be sentenced or
14 disciplined in this matter?

15 A I do not.

16 Q And why do you hold that belief?

17 A I believe we have before us an example of
18 someone who, in conscience and in study and in
19 prayer searching and scripture, has heard a Word
20 to him, and this Word is that he should recognize
21 that the Church has not properly discerned the
22 body of Christ and that he, as a priest and

1 particularly as a White man of privilege, should,
2 in repentance, undergo a fast from his sacramental
3 permission and authority, right, in order to call
4 particularly this Diocese and the White members of
5 it to a deeper obedience and repentance.

6 MR. BURTCH: I have no further questions
7 of Professor Sonderregger.

8 MR. DAVENPORT: I'd like to recall Bishop
9 Harris.

10 (The witness stepped down.)

11 MR. BURTCH: Excuse me. I do have one
12 other witness before he calls Bishop Harris.

13 MR. DAVENPORT: Okay. Let's wait.

14 PRESIDENT CARR: Yes, that's correct.

15 Please continue with your --

16 MR. BURTCH: I call Father Ramey.

17 PRESIDENT CARR: Father Ramey, you were
18 sworn in yesterday, but do you understand you're
19 still under oath?

20 FATHER RAMEY: Yes.

21 REVEREND DR. B. CAYCE RAMEY,
22 having been previously duly sworn, testified

1 further, as follows:

2 DIRECT EXAMINATION BY COUNSEL ON BEHALF OF THE
3 RESPONDENT

4 BY MR. BURTCH:

5 Q Father Ramey, in connection with the
6 sentencing part of this proceeding, can you tell
7 the panel when you believe your fast will end?

8 A Most of the time or maybe every time I --
9 most of the time I've been asked this question,
10 particularly by my White colleagues, it's not what
11 they want to know. They want to know how we, as
12 White people in authority, can maintain control,
13 that -- that we have to know exactly how much
14 we're going to have to give up, exactly how much
15 pain we'll have to go through, exactly what will
16 be entailed before we're willing to take a step in
17 faith that I believe God is calling me to.

18 And, so, like all fasts, this will end,
19 and just as God has -- has called and the Spirit
20 has worked on and with and through me on this,
21 that I believe that that will be -- that there
22 will come a time.

1 Eating is part -- the fundamental part of
2 being a human being and, yet, human beings fast.
3 God -- I believe that God's Word that goes out
4 will not return empty, that there is hope that --
5 that this reconciling love, the justice in this
6 world that incarnated itself in the body of Our
7 Lord will bring an end to this.

8 I think our Church can't imagine an end to
9 it. That's -- that's what I believe.

10 Q Can you tell the panel why you think a
11 sentence or discipline in this matter is
12 inappropriate.

13 A I believe it's inappropriate because --
14 there's one question that you can ask people
15 according to rigorous sociological studies that
16 Robert Jones conducted a few years ago and that
17 was commended to me by my D. Min advisor,
18 Dr. Kinney, that's now published in a book called
19 "White True Law," which is a phrase you may
20 recognize from Baldwin's writings.

21 There's one question that you can ask a
22 person in the United States to -- that will tell

1 you what -- like, is there a higher probability or
2 a lower probability that you hold racist views,
3 and that question s, "Are you Christian?" And if
4 you answer that question, "yes," you are more
5 likely to hold racist views than if you answer
6 that question, "no."

7 Something is wrong and broken.

8 Doctor King, in his letter from a
9 Birmingham jail, not the parts that we excerpt
10 most but the part that's in there, it says he
11 walked past the soaring spires -- and I may not be
12 getting this exactly, but he walked past these
13 spires, and he wondered to himself, he asked
14 himself, "Who is their God?"

15 Our Church has dismissed that as
16 rhetorical, not theological, not a challenge to
17 our fundamental understanding of who Jesus is, not
18 just the White Jesus that is portrayed in so many
19 of our stained glass windows, the ones that I was
20 too afraid to take down in my own parish.

21 This is a deeply theological issue, and I
22 hope that we can explore additional ways that

1 might be something other than clearly that which
2 is leading our Church, the Church, large
3 universal, controlling for denomination and
4 region, and it's not just the Christmas/Easter
5 Christians, by the way. In fact, there's a
6 correlation; the more frequently you attend, the
7 more likely you are to hold racist views.

8 There's a way that we could break into and
9 begin to address this cycle that has gotten the
10 Church, as a -- as not just an integral part --
11 gotten the Church from chattel slavery to peonage,
12 to Jim Crow, to the school-to-prison pipeline, to
13 White Nationalist Christianity.

14 I believe that there is no discipline or
15 punishment here because Thomas Thompson is one of
16 my apostolic brothers, he was the first Chaplain
17 at Cape Coast Castle, and he had a brilliant idea.
18 He wrote to the Society for the Propagation of
19 Gospel in England, in London, and I've gotten to
20 hold those original letters where Thomas Thompson,
21 apostolic succession, this priest in the same line
22 as me, said, "I've got a great idea. Let's take

1 three boys, not older than 10 years, and we'll
2 take them from Ghana" -- well, it wasn't Ghana at
3 the time, but, "We'll take them from Cape Coast
4 and we'll send them to London and we'll get them
5 ordained. We'll educate them and we'll ordain
6 them and we'll send them back as missionaries to
7 Cape Coast."

8 Only one of those three boys survived.

9 Now, the Society for the Propagation of
10 the Gospel and Thomas Thompson wrote it off as one
11 of them got sick. I don't know why he was the one
12 who got sick -- neglect, the times, whatever. One
13 of them, they said, went insane, had to be put in
14 an asylum. I wonder why he went insane -- ripped
15 or sent by his family, from his family, to London,
16 where perhaps he wouldn't accept what he had to
17 learn there, according to the Society for the
18 Propagation of the Gospel.

19 And Thomas Thompson, who survived and
20 absolutely hated himself and his family, you can
21 hear it in the letters that he wrote, the copies
22 of which I have held in my hand -- he, too, is my

1 apostolic brother, the first person not-liked-
2 British to be ordained in the Anglican Church --
3 he's buried in the patio -- not patio -- he's
4 buried at Cape Coast Castle.

5 Our Church, we weaponized communion. We
6 broke a boy and demanded that he hate himself in
7 order that he carried -- to carry Holy Eucharist
8 back to his people, who he also hated after we
9 were done with him.

10 This is the -- my legacy, my people. The
11 same people who weaponized baptism, turned it into
12 something that was no longer about liberation and
13 unity and brotherhood, but that we actively
14 defended and said has no bearing on whether or not
15 you can treat this touthe of God like a cow or a
16 horse or, according to some accounts, worse.

17 This is my call. This is what I believe
18 God is calling us and maybe, yes, many, many more
19 of us, to, but it's who God is calling me to be as
20 a priest right now and in this season that I trust
21 will end.

22 We want to know. We want -- we White

1 people want to know and control and -- and not be
2 subject to the authority and the guidance and the
3 accountability of our brothers and sisters to
4 whom -- whom we have and continue to harm.

5 I was on the Committee on Priesthood when
6 we started exploring how to -- as part of our
7 charge or formation of priests and the vow
8 overseeing formation of priests in the Diocese,
9 how to shape antiracist priests, priests who might
10 not, would not go out into our Diocese and hurt
11 and harm people, because we knew -- we knew from
12 when we actually listened to our siblings, our
13 brothers and sisters of color, that our priests
14 were hurting our parishioners.

15 They were harming them. And we knew that
16 this was happening. How do we make this hap --
17 how do we make this stop?

18 And the answer that we came up with
19 after -- after reflection and prayer and days of
20 study and conversation was, "We don't know." We
21 don't know how to make priests that won't harm
22 these parishioners of ours. And I said, "Okay.

1 Then let's stop. Let pause. Let's pause for six
2 months, maybe a year. Let's pause, since we don't
3 know how." We refused.

4 Can you imagine if we knew that our
5 formation process was forming pedophiles and we
6 said, "You know what, gosh, there's some really
7 faithful people who might -- faithful people,
8 White people, who might get hurt or might have to
9 pause or might have to give up something if we
10 just stop to try and figure out a way to not do
11 this."

12 This is why -- I mean we -- this is why.
13 We call it "appropriate" to shift our -- our
14 Eucharistic theology on a dime, as far as Church
15 history is concerned. COVID is a -- is a blink of
16 the eye.

17 We took something narrowly administered
18 and thought of from the service with the dead and
19 the dying. And if you recall, we weren't even
20 talking about this, right, initially because
21 COVID -- COVID was a disease that was
22 disproportionately affecting people of color. But

1 then we, as a country, realized that COVID was a
2 disease that was also now affecting White people
3 and White people were dying.

4 And our eucharistic theology turned on a
5 dime when White comfort and White health was --
6 was a problem. We say that we -- we did this
7 for -- for the public health -- it was a public
8 health and safety issue, and not just for our
9 parishioners but for our neighbors, our brothers
10 and our sisters and our siblings.

11 MR. DAVENPORT: Mr. President, I have to
12 object. Your February 29, 2024, order says,
13 "During the sentencing proposal," which is where
14 we are, "determination portion of the hearing,
15 Respondent will be permitted to have one or two
16 witnesses testify as to justification for
17 Respondent's actions or inactions that are
18 subjects for alleged Title IV violations,
19 including justification testimony, directed to
20 assertions of any past or present injustices
21 attributed to having been or being condoned or
22 permitted by, or on behalf of, the Episcopal

1 Church and/or the Diocese of Virginia."

2 I think he's gone way beyond that and the
3 panel should rein him in and put an end to this.

4 MR. BURTCH: I think he's testifying
5 exactly within the guidelines of the order, and I
6 think this is appropriate testimony that the order
7 permits to be admissible.

8 (The panel confers.)

9 PRESIDENT CARR: The motion is denied.
10 The Respondent can continue.

11 A We said that, in COVID, we shifted this as
12 part of a public health emergency, for the public
13 health and safety of our siblings, not just our
14 parishioners but the people that are outside our
15 walls, right, like not -- all of God's children,
16 because in our baptismal vows, in our ordination
17 vows, right, all of the people to whom you were
18 called to serve, all of God's children.

19 Yet, we sit here and -- and attempt to
20 close our eyes to the historical record of the
21 public health and safety? I mean that doesn't --
22 you can't even use that term to talk about what

1 has happened and continues to happen.

2 We are sitting now in an antebellum slave
3 mansion built on the wealth of a family who
4 treated, exploited, and traded and taxed, and
5 that, up until just a few days ago, our website
6 called, "tobacco merchants."

7 This is my call, I believe from the Holy
8 Spirit, in accordance never more fully with my
9 vows as a priest than today.

10 MR. BURTCHE: I have no further questions.

11 MR. DAVENPORT: No questions.

12 PRESIDENT CARR: Thank you.

13 You may step down.

14 (The witness stepped down.)

15 PRESIDENT CARR: Actually, the hearing
16 panel has a point of clarification for Father
17 Ramey, if you can come back.

18 (The witness resumed the stand.)

19 REVEREND HARDIN: Our question is why must
20 you remain a priest to see out your call in this
21 Church given your -- given what you've testified
22 to? And I'll expand on that. Let me. And give

1 me grace; if I'm misstating something, please
2 correct me.

3 But when Bishop Goff offered the
4 opportunity to step away from priestly ministry
5 into diaconal ministry, why not?

6 A Racial justice is not solely the work of
7 deacons or lay people. It is central to the
8 gospel that I have vowed to proclaim and that I
9 have vowed to embody, to pattern my life and the
10 life of my family. It is not limited there.

11 We -- we, as I mentioned, as a Church, as
12 an order, as apostolic succession, as clergy, have
13 weaponized these sacraments in the -- in the
14 colonization efforts that the Church led. And
15 then now, now, to stop and say it's not the work
16 of the clergy to lead people in undoing the White
17 supremacy that we, the clergy, we, the priests,
18 particularly, and in the Diocese of Virginia have
19 only had vocational deacons in the past few -- I
20 guess maybe it's a decade or so now, in relatively
21 recent history, like, and now to walk away from
22 that and say that, "No, priests have no part in

1 the -- the attempt" --

2 I long for Holy Eucharist, the
3 celebration, the sharing. I have been sharing in
4 as much as I could. I long for that; I hunger for
5 that; and I trust that God will return that
6 action, the central act of our worship. There is
7 nothing that is more important to God than our
8 right relationship with God and right relationship
9 with our neighbor, not even the needs of whatever
10 church or cult or order or -- or whatever worship
11 we have planned, this -- these are necessary and
12 important and life-giving things that I have been
13 called to participate in, not on top of the body
14 and blood and tears and sweat of my brothers and
15 sisters, but to first -- to first go, not -- not
16 just go and never come back, but to first go and
17 then come back, and to celebrate again.

18 REVEREND HARDIN: Not to belabor the point
19 but I think do you feel that all priests should be
20 doing as you're doing or can priests perceive
21 social justice as priests without running up
22 against the same situation that you're in?

1 A I do not believe that every priest is
2 called to what I am called to right now, no.

3 REVEREND HARDIN: That's all I have.
4 Thank you.

5 PRESIDENT CARR: All right. Thank you.
6 You may step down.

7 (The witness stepped down.)

8 PRESIDENT CARR: Let's see. To clarify,
9 Mr. Burtch, you did not have anymore --

10 MR. BURTCHE: No, I do not have anymore
11 witnesses.

12 PRESIDENT CARR: Mr. Davenport, do you
13 have any rebuttal evidence?

14 MR. DAVENPORT: No.

15 PRESIDENT CARR: No. Then we will proceed
16 to closing statements with respect to sentencing
17 proposals.

18 And, Mr. Davenport, you can go.

19 MR. DAVENPORT: I really don't have
20 anything to add to what Bishop Harris said. I
21 think deposition is the appropriate and the only
22 appropriate remedy in this situation. The only

1 other one that even occurs to me would be
2 suspension, but what's the point? He has said
3 he's not -- he's not administering communion, and
4 it's an open-ended commitment not to administer
5 communion, and what would that -- what message
6 would it send to the clergy of this Diocese if
7 somebody who has -- who chooses which -- which
8 canons and which vows to obey is allowed to escape
9 and go undisciplined because of something -- some,
10 to be sure, heartfelt principle and convictions
11 that are not permitted to excuse the duty to
12 administer communion? What message would that
13 send to the rest of the clergy? What -- what
14 principled convictions would they invoke?

15 Thank you.

16 PRESIDENT CARR: Mr. Burtch.

17 MR. BURTCH: I don't have much to say
18 beyond which I said in my closing statement and
19 which we have put on here in Father Ramey and the
20 Professor Sonderregger's testimony, but the Church
21 Attorney asks what message would we send. So, my
22 question would be, "What message would we send if

1 we disciplined or deposed a priest for opposing
2 racism in our Church and White -- and opposing
3 White supremacy in our Church?" That's the
4 message that would terrify me and would be
5 catastrophic for the Church.

6 PRESIDENT CARR: Mr. Davenport.

7 MR. DAVENPORT: If the hearing panel
8 imposes discipline on this -- on Father Ramey, it
9 will not be endorsing racism. It will be because
10 he violated his oaths, as we have proven over and
11 over again. The Church is four square behind
12 antiracism.

13 You heard Bishop Harris talk about all the
14 efforts that this Diocese is doing to combat
15 racism, and that the national Church is. This is
16 not about whether the Episcopal Church of the
17 Diocese of Virginia is in favor of racism. That's
18 not what this is about. And he knows that.

19 PRESIDENT CARR: You may respond again, if
20 you wish to, Mr. Burtch. We're going to --

21 MR. BURTCH: I stand on what I said
22 previously. Thank you.

1 PRESIDENT CARR: All right.

2 And, Mr. Davenport, anything else?

3 Very good. Then we are rapidly coming to
4 the closing, but, first, I would like to take a
5 moment and thank the folks that made the
6 electronic portion of this possible, the recording
7 and the televising, Nancy Chaffin, with the
8 Diocese, and Erin Kamran, with the Diocese.

9 And I'll go ahead and tell, for Vicky's
10 benefit, that's E-r-i-n K-a-m-e-r-o-n, and Nancy
11 Chaffin, you probably already have, but that's
12 C-h-a-f-f-i-n.

13 I would also like to thank Logan Chandler
14 with Advanced Media Solutions.

15 So, thank you all.

16 Now, before I close, we're going to go off
17 the record so that Vicky can ask the parties who
18 are here any questions she needs to ask to clear
19 up names or anything of that nature.

20 (A discussion was held off the record with
21 the court reporter.)

22 PRESIDENT CARR: Then this hearing is

1 closed. Thank you all very much.

2 (Off the record at 5:10 p.m. ET.)

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1 CERTIFICATE OF SHORTHAND REPORTER-NOTARY PUBLIC

2 I, Victoria Lynn Wilson, the officer
3 before whom the foregoing proceedings were taken,
4 do hereby certify that the foregoing transcript is
5 a true and correct record of the proceedings; that
6 said proceedings were taken by me stenographically
7 and thereafter reduced to typewriting under my
8 direction; and that I am neither counsel for,
9 related to, nor employed by any of the parties to
10 this case and have no interest, financial or
11 otherwise, in its outcome.

12 IN WITNESS WHEREOF, I have hereunto set my
13 hand and affixed my notarial seal this 18th day of
14 March, 2024.

15 My commission expires February 3, 2028.

16

17 

18

19 VICTORIA LYNN WILSON

20 NOTARY PUBLIC IN AND FOR

21 THE STATE OF MARYLAND

22

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