

**2013 Report of the Rt. Rev. Daniel R. Morse
Bishop, The Diocese of the Central States**

Dear Brothers and Sisters,

In accordance with the Canons of this Church, I hereby present you with a list of all active clergy in the Diocese of the Central States. Attached to the end of the Annual report is the current list. All Deacons and Presbyters on that list are current.

On this occasion of my Sixth report as Bishop of this Diocese, I submit this summary of my activities during this past year in the work of the episcopate. Due to the great distances that most REC bishops have to cover, some of our work is done on the telephone, and I certainly have had my share of very long telephone conversations. Those are much less expensive than car or plane travel.

I made 28 Episcopal visits to the Parishes and Missions of this Diocese, and 37 persons were presented to me for the laying on of hands in the ancient rite of confirmation since I reported to you in 2012. In addition to those Episcopal visits, I had preaching engagements and meetings with clergy as enumerated below.

EPISCOPAL MEETINGS

Date and Location	Special Purpose	Confirmations
January		
16-19—Napa Valley Clericus		
February		
3—Christ Our Hope, Dayton, OH—Bp. George Fincke		12
10—All Saints, Lynchburg		3
March		
4-7—M. D. Anderson, Houston		
31—Easter—Christ Our Hope, Westpoint, TN		
April		
9-13—Bishops meeting—Summerville, SC		
21—St. Jude's, Richmond		
St. Andrew's, Appomattox		
28—All Saints, Lynchburg		
May		
5—Raleigh and Asheboro, NC		2
10-12—Trinity, Mason		
17-19—Trinity, Evansville, IN,		2
St. Nicholas, Owensboro, KY		2
24-26—Holy Trinity, Fairfax, VA		3

Date and Location	Special Purpose	Confirmations
June		
2—Christ Our Hope, Westpoint, TN		
9—Chattanooga, TN		1
16—Covenant, Roanoke, VA		2
18-21—ACNA Provincial Council, Nashotah, WI		
23—St. Paul's, Greenfield, IN		
August		
4—Redeemer, Wilson, NC		2
25—All Saints, Lynchburg		
September		
30-1—Resurrection, Shalimar, FL		
15—Holy Trinity, Fairfax, VA—10 th anniversary		
22—St. James, Memphis		6
29—St. Bartholomew Episcopal Church, Nashville—Suffering		
October		
6—St. Bartholomew Episcopal Church, Nashville—Suffering		
7-9—Bishops, Summerville, SC		
13—St. Bartholomew Episcopal Church, Nashville—Suffering		
20—St. Bartholomew Episcopal Church, Nashville—Suffering		
24, 25—Synod, Richmond, VA		
27—St. Jude's, Richmond		
November		
1-3—All Saints, Lynchburg		
10—Owensboro, KY—Robert Sexton ordination, 2:30		
24—Christ the King, Dayton, Ohio—Next Before Advent		8
December		
7—Mason, Ohio—Peter Manto's Consecration		
8—Mason, OH—ordination of Matt Colvin and David Truax		

What Are We For?

There is a great need for all of our churches and ministries to make clear the grace of God, and especially that the Gospel is salvation through the atoning work of Christ alone. The longer I am in the ministry the more it is clear to me that we tend to substitute all sorts of special emphases for the grace of God in the Gospel most of which are worthy things in themselves. I would not expect the clergy or churches in the REC to plan the worship around National Arbor Day, or Confederate Memorial Day, but I have heard people say that the REC is conservative, and I'm never quite sure what they mean. Are we the religious wing of the Republican Party? It used to be said of the Episcopal Church that it was the Republican Party on its knees. Are we just enamored with old stuff—in love with 1662 and 1928?

Are we Fundamentalists? Creationists? Anglo-Catholics? Anti-Anglo-Catholics? Calvinists? Wesleyans? Feminists? Anti-Feminists?

Why is there still a Reformed Episcopal Church? Why don't we just give up and allow ourselves to be submerged in ACNA? Do we have anything to contribute to Anglicanism that others have either thrown away or neglected?

When I say that there is a great need for all of our churches and ministries to make clear the grace of God, and especially that the Gospel is salvation through the atoning work of Christ alone, I want you to think carefully about what it means to "be the church". Are we satisfied to go through some liturgical motions, or are we determined to do everything put in our hand by Almighty God to bring about the salvation of sinners?

The strength of the Reformed Episcopal Church has always been a commitment to traditional Anglicanism and prayer-book worship. Some in the history of the REC have insisted on black gown vestments to the exclusion of other more traditional Anglican vestments. Several years ago when I tried to discuss with Bp. Grote the matter of proper vestments for worship his response was that it was all just a bunch of rags. I understood that he was not opposed to proper vestments, but that his concern was to keep the emphasis on the Gospel.

Over the last few years some churches have left our diocese, or the REC, because we were too Anglo-Catholic or because we were not Anglo-Catholic enough. The Constitution and Canons of the REC require the use of the Book of Common Prayer in the main worship service on Sunday morning. Some of our churches do the prayer book liturgy with a higher expression of ceremonial than others, and some with a more informal expression than others. I am sure I'm not telling you anything new when I say that. My reason for mentioning that is that it is a sign of the beautiful variety that exists in our diocese and in the REC.

The practice is observed in some of our churches of singing the fourth verse of My Country 'tis of Thee after Holy Communion. I do not prefer that, but I will not raise any objection to it. The reason I do not prefer it is that it seems to be an intrusion of statism right at the high moment of the conclusion of the eucharist. Just as we are meditating on the benefits of God's grace to us in Christ it is jarring to me to sing a patriotic song. I really do not like even the display of state or national flags in the church, but I understand and appreciate that Anglicanism has always had a supportive rather than an adversarial relationship to the state. What I would like for our churches to do is the book of common prayer service without subtraction or addition except for extemporaneous prayers.

Of continuing concern to me is the use of internet, especially social media such as Facebook, by our members and clergy. As some of you are aware, I do not go in for social media not because I refuse to come into the 21st Century, but because I really don't want to post my private thoughts and activities on the internet. I cannot control your use of social media, but I do want to caution you about what you say and who you talk about because of the potential for sinning against your brothers and sisters. I trust that no more than that needs to be said.

I am not asking for an open free-for-all discussion at this synod of any of these things. That is not my reason for bringing them up. Rather it is to challenge each one of you to make the saving Gospel of the

Lord Jesus Christ in all its fullness and implications the grand theme of your churches and of this diocese.

It has certainly been a great blessing to me to visit all of you and your parishes, and my prayer is that God will bless the communities around us by the ministry of the Gospel.

I remind you to download the packet of Episcopal visit report forms from the diocese web site so that when I make Episcopal visits I will have the information I need to be a more effective pastor to your parishes.

You should also remember that the diocese depends on your tithes for its operation, and we also depend on your monthly reports to the Treasurer for an accurate view of the state of the diocese. The General Council depends on tithes coming from all the dioceses to fund its functions, so that if the parishes do not tithe to the diocese, then the diocese cannot contribute as much to the General Council. Even if your parish only had \$10 contributed in a month, your \$1 contribution to the diocese along with the written report helps to maintain our connection to each other. Most of our churches are lonely islands whose primary connection to the REC may be my occasional visit. For all intents and purposes we may as well be independent evangelical churches doing a liturgy that nobody cares about in a sea of independent mega-churches that are raking in the dough. We must make every effort to stay connected to each other. God has established our oneness in Jesus Christ, but we must do all that we can to maintain that oneness.

ORDINATIONS/RECEPTIONS

On December 2, 2012 I received St. Paul's Anglican Church, Greenfield, IN into the diocese. They had been previously released from the ACNA Diocese of the Great Lakes. They have not had any clergy since coming to us, and our clergy in Ohio have graciously consented to go there on occasion to celebrate holy communion. The church currently has a lease on a building until April 1. Grant Ford, the man serving as Sr. Warden is conducting morning and evening prayer as well as a week night Bible study. On Sept. 14 I ordained Dcn. Jonathan Kell to the office of Presbyter and Josiah Jones to the diaconate at Holy Trinity, Fairfax, VA. On December 8, 2012 I ordained the Rev. Dcn. Scott Thompson to the office of Presbyter and instituted him as Rector of St. Jude's in Richmond, VA. On November 10, 2013 I will ordain Mr. Robert Sexton to the Diaconate in St. Nicholas Parish, Owensboro, KY. I especially want to express my deep gratitude to Fr. David Straw for his labors to see St. Nicholas established and nourished.

CLERGY TRANSFER

On April 29, 2013 I transferred the Rev. Mike Harkness and St. Timothy's Church to the Anglican Catholic Church. On May 19, 2013 I transferred the Rev. Mark Hanna to the Reformed Episcopal Church of Germany. Mark and Leslie have since come back to Virginia and he is in the process of transferring his orders back to our diocese. On October 10, 2013 I received the Rev. Christopher Beckham by transfer from the Anglican Diocese of the South and Bishop Foley Beach. Fr. Chris has decided to leave parish ministry and return to his family farm in Flemingsburg, KY and teach at Morehead State University.

DATE FOR THE 2014 DIOCESE MEETING

We have not yet received an invitation for 2014.

FOR YOUR PRAYERS

Marianne and I thank you for your prayers for both of us, but especially for her as we have battled her cancer together over the last couple of years. She has had some surgery, radiation, and BCG treatment for bladder cancer. According to her doctors, she is free of cancer, but we ask that you continue to uphold her in your prayers that there will be no reoccurrence of any of the cancers.

Again I commend for your prayers Mike and Pat Sampson in Cleveland, OH, who continue to work and pray for the re-establishment of Church of the Epiphany.

REPORT FORMS

At the conclusion of this report I have included forms that you can use to report attendance at worship and the monthly tithes and contributions. I have included them before, but no one sends them to me. I would REALLY like to receive those from all the churches because it helps keep me connected to the life of the churches.

RECOMMENDATIONS

1. That until the heinous practice of Abortion on demand is abolished in this Country that the Third Sunday in January, or the Sunday closest to Holy Innocents, be designated Sanctity of Life Sunday and observed in all our Parishes. Furthermore, that our Clergy prepare and deliver a sermon on that theme at the Worship services on that day. Liturgical resources are available from the Diocesan Headquarters of the Diocese of Mid-America for use on this Sunday.
2. That this Council commend the support of Cranmer Theological house to the parishes of our Diocese and that every effort be made to support this essential ministry both in terms of finances and personnel.
3. That the parishes of the Diocese support the work of the Women in the Church.
4. That the parishes of the Diocese support the REC mission in Cuba (see report at the end).
5. That Dss. Teresa Johnson be thanked for her work in producing a newsletter for the diocese and that all parishes be encouraged to cooperate fully and communicate with her (trjohnsn@gmail.com) any news items about their parishes so that we can improve communications in the diocese.
7. That this Council commend the ministry of Matt and Sora Colvin in the Philippines to the support of all REC parishes.

Respectfully submitted,
The Rt. Rev. Daniel R. Morse
Bishop Ordinary

BISHOP

MORSE, The Rt. Rev. Daniel R. (Dan)

PRESBYTERS

BECKHAM, The Rev. Christopher

BOETTNER, The Rev. Roy K. (Keith)

CAMLIN, The Rev. Charles F., Canon Missioner and Dean of Virginia

CLAUSON, The Rev. Dr. Marc A.

COZZINI, The Rev. Dorino

EDGERTON, The Rev. Paul

GOUGH, The Rev. Frank

HEATON, The Rev. John

HERMAN, The Rev. Christopher (Chris)

HOUSER, The Rev. Canon Jon S. (Scott)

JONES, The Rev. Josiah

KELL, The Rev. Jonathan

LONGMIRE, Jr., The Rev. Rodney H.

MACGREGOR, The Rev. Ian H.

MANTO, The Venerable Peter, Archdeacon

MCNAMARA, The Rev. Wayne M.

MORSE, The Rev. Davidson R.

ROGERS, The Rev. Burlyn

RUBY Jr., The Rev. Dr. Walter M.

SANDERS, The Rev. Franklin

STEERE III, The Rev. Samuel A. (Sam)

STRAW, The Rev. David

THOMPSON, The Rev. W. Scott

USELTON, The Rev. Randy

WORKOWSKI, The Rev. Richard

DEACONS

BAIN, The Rev. Johnny Ray

COLVIN, Dr. Matthew (Matt)

FLYNN, The Rev. Chris

LITTLEJOHN, The Rev. Dr. Robert, Ph.D.,

MARTIN, The Rev. Bartholomew P. (Bart)

SPIETH, The Rev. Michael Spieth

TRUAX, The Rev. David

DEACONESSES

JACQUES, Ella Carol (Candy)

CALDWELL, Michelle

RETIRED CLERGY

JOSEPHSEN, Jr. The Rev. Dr. Hans E.
NEEB, The Rev. Robert
KUMP, The Rev. William T.

POSTLUANTS

BOUTWELL, Wyatt
FITZPATRICK, Stuart
GINGERICH, Barton
SEXTON, Robert
WOOD, Chris

PARISHES

ALABAMA

St. John's of Mt. Laurel—Birmingham

FLORIDA

Church of the Resurrection—Shalimar

INDIANA

Trinity—Evansville
St. Paul's—Greenfield

KENTUCKY

St. Nicholas—Owensboro

NORTH CAROLINA

Church Of The Redeemer—Wilson
All Saints—Raleigh
St. Andrew's—Asheboro

OHIO

Christ Our Hope—Dayton
Christ The King—Dayton
Trinity—Mason
Epiphany—Cleveland

TENNESSEE

St. James—Memphis
St. Andrew's—Chattanooga
Christ Our Hope—Westpoint

VIRGINIA

St. Andrew's—Appomattox
Covenant—Roanoke
Holy Trinity—Fairfax
All Saints—Lynchburg
St. Jude's—Richmond

**DIOCESE OF THE CENTRAL STATES
MONTHLY REPORT FORM FOR MISSION WORKS AND
PARISHES**

NAME OF PARISH _____

MONTH _____

Date	Attendance	No. of Visitors	Offering	Name of Visitors	Address of Visitors
TOTALS FOR MONTH					

Please fill out this form each month and return to the Diocesan Office at 511 Rochelle Dr., Nashville, TN 37220

**Monthly Income and Tithes
Diocese of the Central States
Reformed Episcopal Church**

Year _____

Parish: _____ City/State: _____

<u>Date</u>	<u>Total Income</u>	<u>(-) Designated Gifts</u>	<u>(-) Net Income</u>	<u>Tithes</u>
Wed. _____	_____	_____	_____	_____
1 st Sun. _____	_____	_____	_____	_____
Wed. _____	_____	_____	_____	_____
2 nd Sun. _____	_____	_____	_____	_____
Wed. _____	_____	_____	_____	_____
3 rd Sun. _____	_____	_____	_____	_____
Wed. _____	_____	_____	_____	_____
4 th Sun. _____	_____	_____	_____	_____
Wed. _____	_____	_____	_____	_____
5 th Sun. _____	_____	_____	_____	_____
Wed. _____	_____	_____	_____	_____

Date of Tithe Check: _____

Amount of Tithe Check: _____

Check No. _____ **Treasurer:** _____

Explanation of designated gifts:

Please fill out this form each month and return to the Diocesan Office at 511 Rochelle Dr., Nashville, TN 37220

THE REFORMED EPISCOPAL CHURCH IN CUBA

THE DIOCESE OF WESTERN CANADA & ALASKA

THE MISSIONARY DISTRICT OF CUBA

THE REFORMED EPISCOPAL CHURCH

A Founding member of the Province of

THE ANGLICAN CHURCH OF NORTH AMERICA

Bishop: The Rt. Rev'd. Dr. Charles Dorrington D.D.

70-7570 Tetayut Road, Saanichton, BC Canada, V8M 2H4

Telephone: (778) 426-3212 Fax: (778) 426-3213

Email: recwcan@islandnet.com web: www.recwcan.ca

7 August, 2013

Dear Supporters of the Cuba Mission;

Enclosed with this letter is the 2013 Issue of Cuban Chronicles for your information. You are very important to this ministry, and we thank you for your time in prayer, your generosity in funds, and your willingness to stand beside us as we continue to visit Cuba and bring the Gospel to those who have not yet heard the Good News.

As you look through this Issue, you will see that we had to adjust our schedule, as we did not have religious visas due to an error on the part of the person who has been getting them for us. Next year, we pray that we will be able to obtain them through the good offices of the Cuban Council of Churches, of which we have become a Fraternal Member.

You will also see that we have purchased a 20 acre farm to be able to raise support in Cuba through the sale of food items. The farm presently produces mangoes, pineapples, coffee beans, cashews, coconuts, corn, peppers and tomatoes. The farm will also be used to train some of our people who have been laid off by the government. We now have embarked upon a five year plan which includes three farms and consecrating a Cuban Bishop as my assistant. These plans will help ensure the sustainability of the Mission. Your donations to date have made all of the difference.

By the end of the trip we now have 11 Clergy, 10 Lay Readers and 2 Deaconesses, spread through 19 churches and church plants over a distance of 1200 kilometres. God truly is at work, and is using us as part of His plan. Thank you again for your part.

In the Name of Jesus Christ,

+Charles and Claudia Dorrington

To the Right Rev. Charles William Dorrington, Bishop of the Diocese and the Cuban Missionary District.

From Raul Williams Mendez, Ven. Archdeacon of the Missionary District.

May the Father, the Son, and Holy Spirit pour out His Blessings upon you, Most Excellent, our dear sister Claudia; your entire family, and the Ministers and Congregation under your charge!

1- E mail sent 8/10/13. The Clergy shirts: Thank you very much for making me aware of the arrangements being made concerning the Clergy Shirts my Bishop.

2- E mail sent 8/7/13. The St. Athanasius Society:

a- The situation in Moa has changed. Yes, I can be given permission to build, or to replace the building, but we have been praying about it for a while, and we believe it would be better instead of repairing or building, to buy a suitable place. If the Society could help us with \$20,000, the money we have in the safe for the restrooms could be added to the total sum. This is our more important need here in Moa.

b- The Farm was bought and paid for, and \$4500 cuc were invested in rebuilding the house in the farm, buying and transporting construction materials, paying the workers, and buying a pair of oxen, a cart and a plow.

- My Bishop we believe it would be better and more useful to buy a pickup truck that is for sale than buying a tractor. Can I use the money for my motorbike and the tractor money for this purpose?

The price for the pickup truck borders the \$6000.00 cuc.

3- Now, my Bishop these are the projects we will submit to Hungry for Life regarding the Farm.

**ANNEX 2:
Investment Project for
the breeding and
fattening of pigs**

DESCRIPTIONS	U/M	AMOUNT	PRICE CM	TOTAL CM	TOTAL CUC
Cement Blocks 15cm	1	500	7.00	3500.00	145.84
Arena	Metros	6	160.00	960.00	40.00
Gravel	Metros	3	200.00	600.00	25.00
Cement P- 350	1	80	125.00	10000.00	416.00
Metal poles	1	8	1200.00	12000.00	500.00
Steel	Meters	450	10.00	4500.00	187.50
Corrugated iron	1	40	105.00	4200.00	175.00
Barb wire	coils	10	800.00	8000.00	333.34
	1	25	8.00	200.00	8.00
				43960.00	1830.68

**ANEX 2
INVESTMENT
PROJECT TO
ACQUIRE A BOAR
AND 5 SOWS**

DESCRIPCIONES	U/M	AMOUNT	PRICE CM	TOTAL CM
SOWS	300pounds	5	897.60	4488.00
BOAR	250 pounds	1	3500.00	3500.00
				7988.00

**ANEX 2
INVESTMENT
PROJECT TO
ACQUIRE POULTRY**

DESCRIPTION	U/M	AMMOUN T	PRICE MN	TOTAL MN	TOTAL CUC
Laying hens	1	10	230.00	2300.00	95.83
Roosters	1	2	230.00	460.00	19.17
Laying turkeys	1	3	30.00	90.00	3.75
Male Turkey	1	1	30.00	30.00	1.25
				2760.00	115.00

4- Walter was able to buy the water filter in Holguin city. Jorge sent the money from Havana to Holguin. Gianni picked up the money for Richard's Water filter at Jorge's place. Jorge knows of your concern and love for him, my Bishop.

+In Christ, Archdeacon Williams.

Post script: Tomorrow I will send more information.

Walter.

The Rev. Alfredo Nuño's report on Ciego de Ávila

The building is structurally constructed in two levels, with walls, roof, and carpentry in both levels plus an access ladder to the second level.

We will see the deficits in each level, with the goal of defining what needs to be done to fulfill the requirements of making it inhabitable before the law.

First level:

- No Floor tiles and baseboard on the first floor. - There is yet to place two interior lamps.
- There is no final plaster both in the external and internal walls.
- There are no hydraulic and sanitary installations for a double restroom (for ladies and gentlemen) and a possible kitchen.
- The walls in the restroom are not tiled. There is a need for a kitchen with a kitchen sink.
- The walls both inside and outside the house are not painted.
- There are no interior divisions of cardboard or plywood and their corresponding doors, plus two doors for the double restroom.
- There is enough stone dust for the plastering of the inner walls.

Second level:

- *No Floor tiles and baseboard on the first floor.*
- *There are no lights in the dining hall and kitchen.*
- *There are no hydraulic and sanitary installations for two bathrooms (Only one restroom is needed for the house to be inhabitable).*
- *There is a need of five inner doors, with their respective latches and door hinges.*
- *There is no acrylic material or glass for the doors and windows.*
- *The walls in the restroom and the kitchen are not tiled.*
- *The walls both inside and outside the house are not painted.*
- *There are no balcony and stairs handrails.*
- *The staircase floor is not tiled.*

Pending Additional construction projects:

- *A water cistern.*
- *Roof water tanks.*
- *An external hydraulic installation and interconnection between cistern and water tanks.*
- *A water pump and its corresponding electrical system.*
- *A fence*

We should say that the original design approved by the District suffered modification and changes were made, to make more functional the installation says the Rev. Reinaldo. In a copy of the original blueprints, the modifications can be appreciated, when compared with the present-day construction.

The Rev. Reinaldo informed us that the construction was stopped by government inspectors; they also took with them the actual construction designs.

In back of the two stories building and connected with it, a new construction was erected; such construction was neither contemplated in the original construction design nor in the budget. The same has the foundations, columns, walls, roof, and no carpentry work. This new construction spent a substantial amount of the remaining budget, which prevented the completion of the project originally conceived. The Rev. Reinaldo, despite he was duly warned not to add this new construction, began and continued it until its present state, because he wanted to add it anyway.

In this moment in time there are legal problems with the Ciego de Avila Construction which I don't know in detail. Those legal issues, if finally get untangled, might produce a heavy fine or another sanction for the so called owner of the same.

After the lawsuit generated by the legal infractions ends, an estimate of what is needed to do to make the house inhabitable before the law fallows; The Rev. engineer A. Nuño and his brother would work to this end.

*Rev. Alfredo Nuño
Treasurer of the District,
San Marcos Congregation;*

The Legal Representative's Report

On April the first, 2013, inspectors from the Provincial Housing Office retained legally all the documents related with the construction of the Ciego de Avila house.

I have detailed information which is not advisable to send to you via e mail.

I can sum it up:

There was a major infraction of the law type A perpetrated by the Rev. Garlobo.

There is a danger of confiscation of the property, or demolition and fine worth of \$1500.00 because of irregularities in the construction.

Therefore I advise:

1- To stop all investments in the Ciego construction until the devolution of all the house legal documents. I conclude stating that neither our Church nor any of its leaders is responsible of what has happened in Ciego de Avila. What happened in April was known by the Archdeacon and the District Council in May 2013.

+In the service of Jesus Christ, Loida Maria Zaldívar Almaguer. Chancellor, M.D R.E.C

The Archdeacon's Assessment on the Ciego de Ávila Issue

I have in my hands a copy of the actual construction design approved by the Community Architect, (not the one approved by the Bishop, or the Financial Committee back then)

Checking this project I realize of various details and contradictions:

a- Both the Rev. Reinaldo and his wife have stated that there are two separate houses, not one: one belonging to Isidro, and the other to his wife. Then, why the blueprint is under the name of a single person and not two, as it should be according to the words of the Rev. Reinaldo? The blueprint refers to one person and to one house, not two.

b- The date of approval and delivery of this blueprint was February 11, 2011, not the year 1986 as Reinaldo and Luky said; which, by the way, is the date of the approval of the original blueprint.

c- In the upper floor of the house what was supposed to be built on one side, was built just on the opposite one. The Rev. Reinaldo says he followed a suggestion of the builder. Who is the one responsible before the law the builder or the Rev. Garlobo?

d- Isidro (the land owner) says he will do all the negotiations without the mediation of the Chancellor or any other party. In exchange for what?

e- If Isidro plans to finish the construction using our funds, and we cannot be around, who will supervise the execution of the funds?

f- Up until the time a group of brethren get together as a Church in the premises, no one can prove that the house will be used as a place for Worship. Once the house is declared inhabitable, the owner has the right to authorize Christian meetings in the house if the amount of 15 people getting together is not exceeded. That's why in Cuba we have so many house churches, or cell groups.

g- There are hidden mysteries and lies we have not been able to fathom into, but the day is near when God will put all that under the light.

h- I believe that among other things, the construction of the back porch outside the original project, gave reasonable justification to the authorities to take away the legal papers of the house, plus Reinaldo, Luky, and some members of their congregation indiscretion.

i- I believe in miracles, and I pray to the Lord for Him to make a miracle, so we may keep this property, or at least recover what was invested in it. Nothing is impossible to God.

Ven. Raul Williams Mendez. Archdeacon M. D. Cuba.