

**BEFORE THE REGIONAL DISCIPLINARY BOARD
OF THE EPISCOPAL DIOCESE OF SOUTHERN OHIO**

**IN RE: The Rev. Dr. Daniel W. McClain
Case No. 2023-01**

**RESPONDENT’S MOTION FOR SUMMARY JUDGMENT AND IN THE
ALTERNATIVE FOR PARTIAL SUMMARY JUDGMENT**

The Respondent, the Rev. Dr. Daniel W. McClain (“Respondent”) by and through his attorney, Deborah R. Stambaugh, and with the support of his Advisor, the Rev. Lynn Carter-Edmands, for his motion for summary judgment, respectfully states:

I. PROCEDURAL POSTURE

As of the time of filing this motion, this second Title IV action has been pending for a year-and-a-half without a fair hearing, the Respondent has been restricted from ordained ministry for 359 days, (nearly a year), he has been terminated from his employment within the Diocese of Southern Ohio (“Diocese”), and he has been humiliated by numerous online publications and news outlets that repeated untrue statements made by the Diocese. The Diocese has thereby implemented punishment without ever affording Fr. McClain a fair hearing as required by the spirit of and the express language of the Title IV Canons of The Episcopal Church.

The Diocese, which has the burden of proof for all allegations, does not plan to call as witnesses at trial Eric Bonetti (the Complainant), or Kate McClain (the alleged injured party who stated there was abuse and subsequently stated she was coerced). Upon information and belief, the Church Attorney understood he was required to assert in his public Statement of the Claim

ALL allegations that he believed stated a claim under Title IV, irrespective of whether or not he himself believes the allegations are true and supported by facts of record.

The Statement of Claim paints Respondent in a negative light by using the word “abuse” four times, but the Church Attorney has reiterated in email communications that he does not plan to try a case about abuse.

II. INTRODUCTION AND RELIEF REQUESTED

This motion seeks summary judgment in favor of Fr. McClain and against the Diocese of Southern Ohio (“Diocese”) on all claims. Alternatively, if the Hearing Panel disagrees that full summary judgment should be granted, partial summary judgment should be entered to narrow the scope of the hearing and remove baseless claims.

Summary judgment is appropriate for two independent reasons:

The first reason that summary judgment should be entered is that a punishment has already been implemented via a procedure that violates applicable canons. On November 26, 2024, Bishop White entered a “godly judgment,” which removed Fr. McClain from his position as rector. **Exhibit 1** The sole basis of the “godly judgment” was the ongoing suspension in connection with undecided Title IV proceedings. *Id.* For issuance of the “godly judgment” Bishop White relied upon DSO Canon XVI.24-30. Doing so violated the canons of the Diocese of Southern Ohio (DSO) and the canons of The Episcopal Church (TEC) by presuming the Respondent guilty and punishing him before having a trial on the merits.

Concurrent DSO Canon XVI.24-30 and TEC Title IV proceedings are specifically prohibited by the Canons of the Diocese of Southern Ohio. Furthermore, this action violated the express intent and purpose of the canons of The Episcopal Church. Title IV requires that clergy

be **presumed innocent** unless and until the Church Attorney proves by clear and convincing evidence that the allegations are true. Canon IV.19.16 and 17. Further, the Diocese may not use DSO Canon XVI.24-30 to institute punishment or action on the basis of Title IV charges during the pendency of the Title IV matter. The Diocese has sidestepped a fair trial and has instituted an ultra-canonical punishment by keeping the priest suspended for nearly a year, by and removing him from his job while simultaneously prolonging these Title IV proceedings, and by publicly humiliating him with false allegations over which there will be no fair trial. The Diocese, not Fr. McClain, elected to refer this case directly to the Hearing Panel and forego the Conference Panel stage, and has denied multiple requests to mediate before a neutral third party. Since punishment has already been imposed, and since the Diocese violated its own canons by imposing punishment, the Hearing Panel should exercise its discretion under Canon IV.13.11(a) to dismiss these proceedings.

Second, the claims asserted against Fr. McClain do not warrant a trial on the merits because they are unsubstantiated opinions, for which the diocese has produced no supporting evidence, and because the allegations, even if true, still would not be “material and substantial or of clear and weighty importance to the ministry of the Church,” as required in Canon IV.3.3.

Alternatively, partial summary judgment should be entered on claims that are clearly unsupported and meritless so as to narrow the scope of trial and reduce litigation costs. Most importantly, summary judgment should be entered against the Diocese and in favor of the Respondent on all allegations of “abuse.”

III. PROCEDURAL AUTHORITY

Procedural authority for the Hearing Panel to enter summary judgment is found in Canon IV.13.5 and 7. Section 5.c.(2) clarifies that the Hearing Panel has authority to set the deadlines and hearing dates, including for “dispositive motions.” The dispositive motion deadline has not passed because no scheduling order was entered. Section 7 provides the procedure for this motion, stating:

All pre-hearing motions and challenges shall be filed with the Hearing Panel within the time limits prescribed in the Scheduling Order. **All responses shall be filed by the non-moving party within 15 days of receipt of the motion or challenge.** Upon receipt of a motion or challenge, **the Hearing Panel will promptly set the matter for hearing.** The hearing may be conducted by conference call. After consideration of the argument of the parties, **the Hearing Panel shall render a decision within three days of the hearing.** The decision shall be final as to all procedural matters. Decisions on evidentiary matters are preliminary and may be reconsidered by the Hearing Panel during the course of the hearing if warranted by the evidence. The decision shall be provided to the parties and placed on the record of proceedings.

(emphasis added)

Moreover, as appropriate, the Hearing Panel may award sanctions for any conduct that is disruptive, dilatory, or otherwise contrary to the integrity of the proceedings. See Canon IV.13.11(a). Prejudgment and implementation of punishment by the diocese in advance of a fair hearing, and in violation of Diocesan canons, fits these standards. Such sanctions may include but are not limited to: “(3) refusing to allow the disobedient party to support or oppose claims or defenses; (4) refusing to allow the disobedient party to introduce certain matters into evidence; (5) **striking claims or defenses or responses**; or (6) disqualification of counsel.” See Canon IV.13.11.b.

IV. STATEMENT OF UNDISPUTED FACTS

a. *The 2022 Title IV and Publication by the Diocese of Uninvestigated False Allegations*

1. In September of 2020, Fr. McClain relocated his family from Virginia to Ohio when he was hired to be Priest-in-Charge at St. Paul's Oakwood (the "Parish"). **Exhibit 2**

2. Prior to moving to the Diocese of Southern Ohio, Fr. McClain was well-regarded within The Episcopal Church, was highly energetic about growing communities, and had many academic and priestly accomplishments as stated on his resume. **Exhibit 3**

3. In the Spring of 2022, Fr. McClain's ex-wife initiated divorce proceedings by acquiring a temporary *ex parte* protective order, which afforded her immediate sole possession of the marital home and immediate sole custody of the children at the onset of the divorce.

4. Because temporary orders are intended to save lives in deadly abuse situations, such orders are granted the same day they are requested, and all fact allegations by the requesting person are accepted as true, until a full hearing can be scheduled.

5. This has been devastating for Fr. McClain. He loved his family. The police have never been called to his home while he was there. He never laid a hand on a family member. He has never, out of anger, damaged furniture or physical property. There is zero credible evidence that he has ever intentionally or out of anger physically harmed another human. There are no medical records, police reports, or psychological documents evincing he has harmed anyone. Divorces proceedings were protracted and contentious, and the Diocese has watched the divorce unfold by obtaining copies of transcripts. Despite significant oversight by guardian ad litem, and court appointed psychologists, there is **zero** evidence of abuse.

6. As acknowledged in the Statement of Claim in this case, the person alleging abuse has restated and withdrawn her abuse allegations on various occasions, depending on whether she believes she can reconcile with her former husband.

7. In May of 2022, prior to an investigation, Bishop Smith sent a letter to the Parish notifying them of a complaint by Fr. McClain's spouse stating that the complaint "includes allegations of domestic abuse." **Exhibit 4** His letter proceeded to say, "In light of a restraining order issued by the courts and upon information satisfactory to me, I have directed that he not have contact with his spouse. . ." *Id.*

8. Upon information and belief, Bishop Wayne Smith, operated under the incorrect legal advice that a temporary restraining order constituted a finding by a court of law that there had been abuse.

9. On May 27, 2022, the Dayton Daily News, reporting on an allegation of "domestic violence," quotes the Canon to the Ordinary as saying, "the Diocese of Southern Ohio is cooperating fully with law enforcement." **Exhibit 5**

10. Another periodical, the Oakwood Register, reported that there had been "domestic violence." **Exhibit 6**

11. Later, the Canon to the Ordinary acknowledged law enforcement was never involved. **Exhibit 7**, Email from Canon John Johanssen.

12. A fair hearing before an Ohio State court on Ms. McClain's abuse allegations was scheduled for August 9, 2022. On that same day, Ms. McClain stipulated to releasing the temporary restraining order, and no hearing was held. **Exhibit 8**

13. Several years later, on October 17, 2024, after an evidentiary hearing on the merits, an Ohio District Judge for the Montgomery County Court of Common Pleas, Ohio, ruled that the allegations of abuse lacked credibility. **Exhibit 9**¹

14. The Diocese has acknowledged that Ms. McClain will not be called to testify in these proceedings. While the “Notice of Allegations of Canonical Offenses” as published on January 25, 2024, makes conclusory allegations and assumptions about abuse, the Church Attorney has acknowledged that he does not intend to put on evidence about abuse. **Exhibit 10**

15. Bishop Provisional, Wayne Smith met with Fr. McClain, during the Summer of 2022. After that meeting, Fr. McClain wound up in the hospital with vertigo, a dangerously low temperature, and vomiting, which were diagnosed by hospital physicians as stress induced.

16. In the summer of 2022, Fr. McClain hired a psychologist, and has seen the psychologist almost every week since then.

17. On August 31, 2022, Bishop Smith wrote to the parish stating that the Title IV matter against Fr. McClain had been referred to conciliation and promised:

“The substance of the disciplinary complaint against the Rev. McClain remains unresolved, and the reference panel . . . has determined that conciliation will be the next step. This means that in the coming weeks a trained third-party facilitator will work to bring about healing, restoration, and reconciliation for everyone involved.”

Exhibit 11, August 31, 2022 Letter from Wayne Smith.

18. No trained third-party facilitator was appointed. **The parish received no contact from Bishop Smith as promised in that letter.**

¹ The Diocese obtained copies of transcripts from the divorce proceedings, and have had the opportunity to evaluate the testimony.

19. After investigating the original allegations, in September 2022, the Chancellor for the Diocese of Southern Ohio offered by email to end the Title IV matter with an Accord that would be “procedural” rather than “juridical.” **Exhibit 12.**

20. Fr. McClain requested that the Diocese help clean up the negative publicity, and in response Canon Johanssen stated that in his experience, it was best not to reengage the press. **Exhibit 7.**

21. On January 13, 2023, the Diocese quietly dismissed² the First Title IV proceedings. **Exhibit 13**

22. The Diocese provided zero support to the parish to help them understand the dismissal of the Title IV allegations.

b. Domestic Abuse – Findings by a Court of Law

23. After an evidentiary hearing, a trial judge for the State of Ohio found that Ms. McClain’s domestic abuse allegations lacked credibility, specifically stating:

- a. “the Court also saw instances throughout testimony where Mother’s credibility was questionable.” **Exhibit 9**, p. 19
- b. “. . . any domestic violence filings were dismissed.” P. 20.
- c. “The only protective order issued against a parent was against Mother on behalf of H.M.” p. 20.
- d. “Mother brought the boys to [a party] and stayed even though she knew that Fr. McClain and H.M. were there. . . at the time of this event, H.M was protected by a CPO against [Mother]” **Exhibit 9**, p. 19
- e. “a CPO on behalf of the younger children was dismissed and none of them reported feeling unsafe around Father.” **Exhibit 9**, p. 14

² Under TEC 2022 Canon IV.6.8 in place at the time, referral to “no further action” and “appropriate pastoral care” was the closest thing to a “dismissal” available after a matter had been referred to the Reference Panel. A decision to “take no further action” was further clarified in TEC 2024 Canon IV.6.8 revision: “Referral options are (a) to conclude the matter with an appropriate pastoral response pursuant to [Canon IV.8](#);

- f. The Mother, “has opinions from two “professionals” who identified the need for civil protection orders against [Father] and referrals to children services, but yet, only met with her. There was no meeting or even inquiry with Father, and this psychologist pointed out that this is ethically questionable. The Court agrees and gives no weight to any opinion where only one side is able to share their information. **Exhibit 9**, p. 15.

c. Bishop Wayne Smith Executed Rector Letter of Agreement

24. In early 2023, the vestry of St. Paul’s elected Fr. McClain as their rector.

25. On May 31, 2023, following a background check initiated by the bishop’s office,

Bishop Wayne Smith executed a Rector Letter of Agreement. **Exhibit 14**

26. The Parish planned a celebration of new ministry, which was announced publicly.

d. The Current Allegations (2023 Title IV)

27. After the Parish announced plans to hold the celebration of new ministry, during July of 2023, the author of Anglican Watch asserted a Title IV complaint against Fr. McClain by posting the complaint online.

28. The 2023 Title IV complaint, as originally posted on the website, stated that unnamed persons are afraid of Fr. McClain.

29. **As a practical matter, it seems logical that people would fear Fr. McClain when the Diocese has failed to retract false allegations of domestic violence published by the bishop and canon to the ordinary.**

30. Since then, Anglican Watch posted numerous conclusory and untrue statements about Fr. McClain. For example, Anglican Watch believes that because Fr. McClain applied for

a loan during a divorce,³ it is fair to jump to the conclusion that he is on drugs or hiring prostitutes.

Exhibit 15.

31. Parishioners, including those named by the Diocese as witnesses, read the Anglican Watch website, and have deduced from that website facts about Fr. McClain such as that he should pay more child support. *Compare Exhibit 16*, p. 108, *and Exhibit 15*. In other words, the Diocese's witnesses are being radicalized about the Respondent by Anglican Watch, who is the named Complainant in this Title IV matter.⁴

e. A strict penalty--suspension from ordained ministry and termination of employment--has already been imposed without a fair hearing.

32. On February 5, 2024, Fr. McClain was placed on Administrative Leave from ordained ministry.

33. As of the time of filing this motion, Fr. McClain has been restricted from ordained ministry for nearly a year, and there has been no fair hearing.

34. The parish stopped compensating Fr. McClain on June 15, 2024.

35. On November 26, 2024, the Bishop Diocesan (the Rt. Rev. Kristin Uffelman White) entered a "godly judgment," which terminated Fr. McClain's employment as rector. *See Exhibit 1*. The sole basis for the "godly judgement" is that the priest is suspended while awaiting charges under Title IV. *Id.*

36. By imposing a lengthy suspension and entering a "godly judgment," the sole basis for which is a pending Title IV, the diocese penalized Fr. McClain as though the allegations in the

³ As a matter of fact, Respondent's father provided a private loan to refinance the family's personal debt, which was Fr. McClain's intention when he applied for a loan.

⁴ The Chancellor for the Diocese of Southern Ohio asked the parishioners, who have been influenced by Anglican Watch and by the public allegations of Bishop Smith and the Church Attorney, to institute DSO Canon XVI.24-30 proceedings against Fr. McClain.

Title IV Complaint are true, and has thereby violated Canon IV.19.16, which requires, “There shall be a presumption that the Respondent did not commit the Offense,” and further violated Sections 16 and 17 of Canon IV.19, which require that the Church Attorney has the burden of proof and must establish all allegations by “clear and convincing evidence” before any judgement is entered against the Respondent. *See* Canon IV.19.

37. Moreover, the “godly judgment” violates the Canons of the Diocese of Southern Ohio, **which expressly and clearly require a stay of proceedings under this diocesan canon, during the pendency of a Title IV.** DSO Canon XVI.30(b) expressly states:

In the course of proceedings under this Canon, if the Vestry makes a charge against the Rector that could give rise to a disciplinary proceeding under Canon IV.1, **all proceedings under this Canon shall be suspended until the charge has been resolved or withdrawn.**

38. Fr. McClain has fully cooperated with all demands of the Diocese throughout the pendency of this Title IV. He has not engaged in any conduct that would delay trial on the merits but has nonetheless been penalized for the length of these proceedings.

39. Fr. McClain has repeatedly asked the Diocese to participate in mediation with him.

f. *Employment as a Public School Teacher (2024)*

40. In September of 2024, Fr. McClain started working as a public-school teacher and passed all necessary background checks before he started working for a public school.

g. *The Allegation of Prayerbook Violations is Factually and Canonically Incorrect*

41. The Complaint claims that Fr. McClain violated the Constitution and Canons of the Episcopal Church by conducting an exorcism of a building.

42. The Diocese failed to state which section of any Constitution, Canon, or Book of Common Prayer was allegedly violated, and cannot point to a single page of the Book of Common Prayer that prevents priests from praying a prayer of deliverance over a building.⁵

43. No canon was violated by Fr. McClain's prayer. **Exhibit 17**

44. Wherefore, summary judgment should be entered in favor of the Respondent on the allegations regarding alleged violations of the Book of Common Prayer.

h. The Allegation of Violating Protocol by Hiring Two Vergers is Not Factual.

45. Page three of the complaint alleges that Fr. McClain violated protocol by hiring two vergers.

46. Two individuals who joined St. Paul's during Fr. McClain's tenure, and who have since left the parish, serve as vergers. They were volunteers who each spent about fifteen hours a week volunteering at the parish.

47. Wherefore, summary judgment should be entered in favor of the Respondent on the allegations regarding violating protocol by hiring two vergers.

i. Allegation of Violation of Covid 19 Protocol

48. The Diocese has not defined which Covid-19 protocol was allegedly violated, and has not stated how the protocol was allegedly violated.

49. Fr. McClain did wear masks when required. **Exhibit 18**

50. A witness for the Diocese testified her problem with Fr. McClain was that he promised "the church doors will always be open." **Exhibit 19**

⁵ "And these signs shall follow them that believe; In my name shall they cast out devils. . ." Mark 16:17

51. Wherefore, summary judgment should be entered in favor of the Respondent on all allegations regarding Covid 19 Protocol.

j. *The alleged \$30,000 loan*

52. The Parish contributed \$30,000 to Fr. McClain when he moved his family across the country and needed to buy a house.

53. When the Parish later gave Fr. McClain a W-2, the \$30,000 was included on the W-2 as compensation, meaning the McClain family was required to pay taxes on this amount as though it was income. **Exhibit 20**

54. The McClain family paid taxes on the \$30,000.

55. Mrs. Koepke, a former rector's wife who volunteered in the offices of the parish and kept up with the business of the Parish, testified that she believes the \$30,000 should have been repaid by the McClains. **Exhibit 21**, pp. 85-89

56. Mrs. Koepke would follow up with other people in the Parish to ask why Fr. McClain was not repaying the money. **Exhibit 21**, pp. 85-89.

57. There is no loan documentation.

58. Fr. McClain was not yet hired and had no influence over the vestry at the time they voted to contribute \$30,000 to him, and label it income for purposes of the McClain's taxes.

59. The Diocese has alleged in its complaint that the \$30,000 gift to Fr. McClain, when he moved his family from Virginia to Ohio was not a gift but a loan.

60. If it is maintained at this point, as asserted by the Church Attorney in his Written Statement, that the \$30,000 was instead a loan and not a gift, this would mean that the vestry engaged in dishonesty to provide a loan – calling it a gift – when the mortgage company expressly

would not provide the first mortgage if Fr. McClain's financial situation included a second loan to be repaid.

61. Thus, the \$30,000 was offered honestly by the vestry and accepted honestly by Fr. McClain as a gift, which was appropriately reported on Fr. McClain's W-2 form as compensation.

62. Summary judgment should be entered in favor of Fr. McClain and against the Diocese on all allegations regarding the \$30,000.

k. *Loosey-goosey finances*

63. The conclusory opinion of "loosey-goosey" finances is unsupported by any statement of fact.

64. The investigator interviewed twenty-eight (28) people, but apparently still has no paper to document the allegation of loosey-goosey finances.

65. Unsupported conclusory allegations about finances, which contain zero numbers, and zero supporting evidence, do not belong in a Title IV Complaint.

66. Asserting this allegation without factual support is insulting lay volunteers who have labored on the books and records of the Parish, and is unnecessarily confusing to others who are not involved in fiscal management.

67. There has been no fiscal mismanagement, and there is not even an allegation of fiscal mismanagement that would meet the "clear and weighty and importance to the ministry of the church" standard of Canon IV.3.3.

68. Wherefore, summary judgment should be entered in favor of Respondent, and against the Diocese on all allegations regarding finances.

l. *Alleged Violation of Canon I.14.2*

69. It is unclear what property of the Parish the Respondent is alleged to have misused.

70. Moreover, the Rector Letter of Agreement affirms Fr. McClain’s authority to “have use of the building(s) of the Parish as described in the Canons of The Episcopal Church.” (Canon III.9.6.a.2)

71. There has been no coherent allegation of misuse of Church Property. To the extent there is an allegation of misuse of church property, it does not meet the “clear and weighty and importance to the ministry of the church” standard of Canon IV.3.3.

72. Wherefore, summary judgment should be entered in favor of the Respondent and against the Diocese on all allegations related to Canon I.14.2.

m. Name-Calling & Inference of Narcissism

73. The written Complaint of the Diocese of Southern Ohio calls Fr. McClain retaliatory, manipulative, deceitful, gaslighting, temper tantrums, demeaning, and belittling.

74. However, the Complaint has not alleged facts to support these conclusory statements.

75. Parties should describe the actions and allow the decision-makers to reach conclusions about behavior. Anything further is unchristian and unprofessional, and such name calling would not be permitted in any court of law in which the undersigned has appeared of record.

76. Engaging in name-calling is unbecoming legal practitioners who seek to enforce The Canons of The Episcopal Church.

77. The Diocese paid for a three-day, comprehensive psychological evaluation, which is in the possession of the Diocese, and which was provided to the investigator. The psychologist specifically evaluated for narcissistic traits, and none were found.

78. The results of that evaluation show that Fr. McClain struggles to establish boundaries and was struggling at the time of the comprehensive evaluation with feeling like there

were people saying negative things about him. There were people saying negative things about him, to include the Church Attorney, and the Complainant in this Title IV.

79. Wherefore, summary judgment should be entered in Respondent's favor and against the Diocese on all conclusory allegations regarding the character of the Respondent, and the Diocese should be ordered to discontinue the practice of name-calling.

n. *Fr. McClain did not refuse communion to anyone.*

80. The Complaint alleges Fr. McClain violated the canons by refusing communion to his ex-wife while their divorce proceedings were ongoing.

81. Ms. McClain did not ask for communion. If she had asked for communion, Fr. McClain would have asked a colleague or a Eucharistic Minister or Visitor to take communion to her.

82. Judy Pritchard, the former senior warden, at one time asked Ms. McClain not to come to the parish. She did not consult Fr. McClain before doing this. **Exhibit 16**, pp. 26-27.

83. A junior warden, Mike Miller, complained about Ms. McClain coming to the parish, and said it was confusing.

84. Fr. McClain did not refuse to give Ms. McClain communion as falsely alleged in the complaint.

85. Every person who is going through a divorce should have the right to ask their divorcing spouse not to interfere at their place of work.

86. Wherefore, summary judgment should be entered in favor of Respondent and against the Diocese on all allegations that Fr. McClain improperly refused communion to Ms. McClain during the pendency of their divorce.

o. Divorce Allegations

87. Allegations about emptying divorce accounts, garnishment of wages, and other such matters have been dealt with in the divorce court, and do not belong in Title IV proceedings.

88. If a sanction against Fr. McClain was deserved, the divorce court judge would have entered it.

89. The divorce court did not enter a sanction, but did make a credibility determination adverse to Ms. McClain. **Exhibit 9**

90. The Diocese will not call Ms. McClain to testify at the hearing.

91. The Complaint alleges that Fr. McClain was disingenuous because he agreed to “conciliation” during the pendency of the divorce, but did not reconcile with his ex-wife.

92. Fr. McClain and Ms. McClain did apply to the court for conciliation counseling, which was unsuccessful. As every lawyer who has set foot in court one time knows, the fact that mediation efforts are unfruitful does not mean an attorney engaged in disingenuous or unfair conduct. The Diocese is respectfully requested to discontinue making leaps of judgment regarding Fr. McClain’s motivations.

93. Wherefore, summary judgment should be entered in favor of Respondent on all allegations regarding the McClain divorce.

p. Past Rectors did Not Follow Best Practices for Departing Priests

94. The complaint alleges that Fr. McClain was unkind to a “beloved” clergy person who was formerly an interim rector at the parish.

95. The Diocese alleges that Fr. McClain treated a former interim rector unkindly.

96. Prior to joining the Parish, the last two rector relationships failed.

97. A witness named by the Diocese claims the parish had its golden days under Fr. Jack Koepke. **Exhibit 16**, pp. 25-26.

98. Some people preferred the Rev. Greg Sammons' style of preaching. **Exhibit 16**, pp 55-58. Meanwhile, the same witness she felt she should "shape Dan up." **Exhibit 16**, p. 35.

99. At the time Fr. McClain started at the parish, these two priests continued to hold a lot of influence among people at the parish. *Id.*

100. The parish seems generally unaware of the following Episcopal best practices:

"It is expected that clergy will not communicate with former parishioners about matters involving the church and will not meet with any members of the church for any reason during the interim period until new ordained leadership is fully integrated into the life of the church, and then only at the invitation of the new rector."

"avoid getting triangulated with members of the congregation and your successor."

Exhibit 22

101. Fr. McClain was respectful to former clergy, but did ultimately ask the Rev. Greg Sammons not to participate in the parish.

102. Nanci Koepke is the spouse of the golden-days-rector, Fr. Koepke.

103. At certain points during Fr. McClain's tenure Mrs. Koepke volunteered at the parish office. During her volunteer hours Mrs. Koepke kept financial records, including records of who paid pledges and how much. **Exhibit 21**, p. 85⁶

104. The Diocese named Mrs. Koepke as a witness in this Title IV.

⁶ Fr. McClain is criticized ruthlessly for hiring his spouse to work with children, yet when he arrived at the parish a former rector's wife volunteered in the office with an official title as the "registrar and recorder of deposits" -- the person who knows everybody who did and did not pay their pledges.

105. It is was stated by the Church Attorney that Mrs. Koepke would testify regarding, “Respondent’s decision not to allow the deceased spouse of a former interim priest at the parish to be included in the parish’s All Souls/All Saints day list.” **Exhibit 23**; *see also* **Exhibit 21**, pp 52-53.

106. Fr. McClain did not remove a beloved member of the clergy from the necrology. She was in necrology. **Exhibit 24** In response to a document request in which Respondent requested a copy of the service leaflet, the Diocese claimed they do not believe they are responsible to respond to document requests. However, this link shows at 40.02 minutes that the Rev. Sammons, name was read. [The Feast of All Souls | St Pauls Episcopal Church - Dayton](#)

107. Mrs. Koepke testified she believed at least one of the previous rector relationships failed because, “culture eats strategy for lunch.” **Exhibit 21**, p. 14.

108. Mrs. Koepke was critical of Fr. McClain’s appearance, and his lack of adherence to what she understood to be “the culture of the parish.” *Compare* **Exhibit 21**, pp 43-44 *and* **Exhibit 24**.

109. The parish administrator under Fr. Koepke, who Mrs. Koepke considered to be Fr. Koepke’s “**work spouse**,” and the “culture keeper” at the parish, is still the parish administrator. **Exhibit 21**, pp. 22-23. Mrs. Koepke and her husband offered pastoral care when the parish administrator had a death in the family. **Exhibit 21**, p. 106 The parish administrator communicated with Fr. McClain but did not accept his offer to help. **Exhibit 26** It has been alleged in this Title IV that Mrs. Koepoke was going to offer testimony regarding, “Respondent’s failure to provide any pastoral care to a staff member who had a death in the family.” **Exhibit 23** (emphasis added) This statement is untrue. The parish administrator, who is not a member of the parish, declined support from Fr. Dan after receiving pastoral care from Fr. and Mrs. Koepke.

110. While Fr. Greg Sammons had the obligation to discontinue involvement in the parish and to make all necessary explanations to parishioners, Fr. McClain has been chastised and Title IV'd for ultimately asking a former "beloved" interim priest, Fr. Greg Sammons, to discontinue participation in the Parish.

111. Fr. McClain did not ever ask the Fr. Koepke to leave the parish, and remained under the impression that Fr. Koepke supported and mentored him until Mrs. Koepke's name was listed as a witness in this Title IV.

112. Parishioners complained that Fr. McClain did not preach more like Fr. Greg Sammons, who used sports references and yo-yo's in his sermons. **Exhibit 16.**

113. As discussed above, it was the responsibility of the outgoing clergy, not Fr. McClain, to help parishioners draw appropriate boundaries and to support new leadership.

114. Wherefore, summary judgment should be entered in favor of the Respondent regarding allegations regarding treatment of past clergy.

q. Allegations of Conduct Unbecoming In Connection with Relationship

115. The Diocese alleges Fr. McClain violated his ordination vows by having an intimate relationship before his divorce concluded.

116. Fr. McClain has admitted to an intimate relationship prior to the conclusion of his divorce.

117. Ms. McClain initiated divorce proceedings in the Spring of 2022, by obtaining the above discussed *ex parte* protective order which prevented Fr. McClain from seeing his children or entering the marital home. They were still legally married for some time because they were unable to settle their custody dispute. Ultimately custody was decided by the court. **Exhibit 9**

118. In the Spring of 2022, Bishop Wayne Smith had a meeting with Fr. McClain in which he told Fr. McClain that his wife was divorcing him, and Bishop Smith did not think she would change her mind.

119. Protracted divorce proceedings were exacerbated by the bishop diocesan publicizing the spouse's allegations, and making at least one financial contribution to her.

120. In the Spring of 2023, after being physically separated for nearly a year, Fr. McClain met someone. He is not in a pastoral relationship with this person. She was not ever his student. She was not ever an employee of him. She has no physical or mental incapacity that would inhibit her from offering full consent.

121. She is not a member of the parish and does not live close to the parish. Fr. McClain has not been promiscuous with multiple women.

122. Fr. McClain was forthright about this relationship when asked by the Investigator.

123. It is appropriate for the Hearing Panel to consider and make its own determination as to whether there has been a violation of Title IV that meets the "clear and weighty and importance to the ministry of the church" standard of Canon IV.3.3.

124. To the extent the Hearing Panel finds such a determination is appropriate, the Hearing Panel should dismiss the charges on the grounds that Fr. McClain has been more than justly penalized for any misconduct because he has been ostracized from his colleagues, humiliated in the press and on social media, removed from his position as rector, and suspended from ordained ministry for over a year by the time this motion will be decided.

125. Wherefore, summary judgment should be entered in favor of the Respondent and against the Diocese on all allegations related to his ordination vows.

V. ARGUMENT AND AUTHORITY

Subsection A below explains that summary judgment should be entered because the Respondent has already been punished by way of a “godly judgement,” which violated applicable canons; by suspension for nearly a year during the pendency of these proceedings, and by public humiliation.

Alternatively, summary judgment should be entered because the claims are unsupported and lack merit, and to the extent any allegation of a violation is true, such alleged violation is not material and substantial or of clear and weighty importance to the ministry of the Church as required in Canon IV.3.3.

As a third alternative request, as explained in section C below, partial summary judgment should be entered to narrow the scope of the hearing.

A. A punishment has already been implemented.

As discussed above, Fr. McClain has been humiliated in public newspapers and on social media by the publication of false statements that malign his character. The Diocese has been thoughtless to the point of cruelty about how the publication of false and poorly researched facts has affected Fr. McClain’s psychological well-being. He has seen a licensed psychologist weekly since the initial publication of false data,⁷ and prior to being established with his psychologist was hospitalized for stress-related conditions. He was without a home for a period of time after his wife obtained an *ex parte* protective order at the beginning of his divorce, and was shown true

⁷ Fr. McClain extends gratitude to Bishop White, who in 2025 reimbursed his out-of-pocket expenses for psychological care.

charity, not by an episcopal bishop⁸, but by a Greek Orthodox priest. Most of the clergy in the Diocese of Southern Ohio have treated Fr. McClain as though the allegations are true, and he has been ostracized like a leper.

As of the time of filing this motion, Fr. McClain has been restricted from ordained ministry for nearly a year, and there has been no fair hearing.

Fr. McClain was placed on Administrative Leave from ordained ministry on February 5, 2024. The parish stopped compensating Fr. McClain on June 15, 2024. On November 26, 2024, Bishop White entered a “godly judgment,” which removed Fr. McClain from his position as rector. **Exhibit 1** The sole basis of the “godly judgment” was the suspension of the priest during undecided Title IV proceedings. *Id.* This “godly judgment” violated the canons of the Diocese of Southern Ohio (Diocese) and the canons of The Episcopal Church by presuming the Respondent guilty and punishing him before having a trial on the merits.

By imposing a lengthy suspension and entering a “godly judgment,” the sole basis for which is a pending Title IV, the Diocese penalized Fr. McClain as though the allegations in the Title IV Complaint are true, and has thereby violated Canon IV.19.16, which requires, “There shall be a presumption that the Respondent did not commit the Offense.” These actions further violated Sections 16 and 17 of Canon IV.19, which require that the Church Attorney has the burden of proof and must establish all allegations by “clear and convincing evidence” before any judgement can be entered. *See* Canon IV.19.

⁸ Fr. McClain’s bishop (Bishop Provisional Wayne Smith) took a side in the divorce and gave financial aid to Ms. McClain.

Moreover, the “godly judgment” violates the canons of the Diocese of Southern Ohio, **which expressly and clearly require a stay of DSO Canon XVI.24-30 proceedings, during the pendency of a Title IV.** DSO Canon XVI.30(b) expressly states:

In the course of proceedings under this Canon, if the Vestry makes a charge against the Rector that could give rise to a disciplinary proceeding under Canon IV.1, **all proceedings under this Canon shall be suspended until the charge has been resolved or withdrawn.**

The Diocese has sidestepped a fair trial and has instituted an ultra-canonical punishment by publicly humiliating him, by keeping the priest suspended for nearly a year, and by removing him from his job while simultaneously prolonging these Title IV proceedings.

Accordingly, since punishment has already been imposed, and since the Diocese violated the spirit of the canons of The Episcopal Church and the express language of its own canons by imposing punishment, the Hearing Panel should exercise its discretion under Canon IV.13.11.b.5 (“striking claims or defenses”) and enter summary judgment in Respondent’s favor on all claims.

B. Summary judgment should be entered because the allegations do not warrant a trial on the merits.

As explained above, the allegations are generally statements of opinion and unsupported by fact evidence. The complainant, and the person who alleged abuse in other court proceedings, which false allegations became the subject of this Title IV, are not going to be called to testify.

As explained in the fact section above, the complaint is replete with false and conclusory allegations by persons who have been radicalized by the Anglican Watch website. The allegations do not warrant a trial on the merits. In fact, Fr. McClain deserves to have some semblance of dignity restored to him by the Diocese of Southern Ohio in the form of a full judgment in his favor on all charges brought against him.

To the extent there is a genuine dispute of fact regarding one or more allegation, no such allegation rises to the level of conduct that would support a claim under Canon IV.3.3. For the Church Attorney to press charges on an alleged violation of Title IV, the allegation must be “material and substantial or of clear and weighty importance to the ministry of the Church.” *See* Canon IV.3.3. Petty disputes, such as whether one person likes another person, or whether the clergy person’s children ate leftover pastries are not sufficient to state a claim under Title IV.

Wherefore because the allegations are unsupported by fact evidence, and in some cases specifically controverted by direct facts, and because the allegations do not state a claim worthy of prosecution under Canon IV.3.3, summary judgment should be entered in Respondent’s favor on all claims.

C. Alternatively, partial summary judgment should be entered.

As explained more fully in sections IV.a.-p., above, no allegation of the complaint warrants a trial on the merits. However, if the Hearing Panel is uncomfortable at this stage to grant summary judgment regarding any particular subject or subjects, the Hearing Panel may still grant partial summary judgment on the remaining subjects that do not warrant a trial.

This Disciplinary Board could correct a gross injustice that has been committed against Fr. McClain by finding in his favor, and against the Diocese on the topic of abuse. The Complaint claims the Church Attorney does not plan to prosecute a claim of domestic abuse but continues to splatter false abuse allegations, and uses the word “abuse” four times. Making terrible remarks about a person with no intention of prosecuting them is foul play and is not targeted at a fair trial. This appears to be a litigation strategy to disparage the character of the priest so that the decision-makers will think he is worthy of being disrespected, distrusted,

discharged and written off as being of no value to the Church. It is a disingenuous manipulation of the Title IV process and should not be permitted by the Hearing Panel.

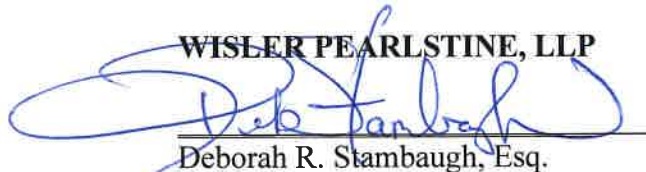
The abuse allegations are not credible. As discussed above: (1) A court of competent jurisdiction found against Ms. McClain on her domestic abuse allegations; (2) there is no evidence of abuse, such as photographs, broken furniture, police reports, or other evidence; (3) the same bishop who oversaw the abuse claim, signed a rector letter of agreement, and (4) Ms. McClain has flipfopped on her story, and her story changes depending on her circumstances at the time, including as alleged in the Complaint, whether she thought she could reunite with Fr. McClain.

Accordingly, partial summary judgment regarding allegations discussed in Sections IV.a-p above, should be entered as the Hearing Panel deems just and appropriate.

VI. CONCLUSION

WHEREFORE, the undersigned respectfully requests that the Hearing Panel end these proceedings, which have haunted Fr. McClain for too long, by entering Summary Judgment against the Diocese and in favor of the Respondent. Alternatively, the undersigned respectfully requests that the Hearing Panel enter partial Summary Judgment on all allegations of abuse and all allegations that disparage Fr. McClain's character, and for such further relief as the Disciplinary Board deems just and compassionate, or which would promote healing, repentance, and reconciliation, which are the express purpose of Title IV of the Canons of The Episcopal Church.

WISLER PEARLSTINE, LLP



Deborah R. Stambaugh, Esq.
Blue Bell Executive Campus
460 Norristown Road, Suite 110
Blue Bell, Pennsylvania 19422
Phone: (610) 825-8400
dstambaugh@wispearl.com
Counsel for Respondent

EXHIBIT “1”



Diocese of Southern Ohio

November 26, 2024

The Rev. Dr. Daniel McClain

Via email [REDACTED] [in](#)

The Wardens & Vestry
St. Paul's Episcopal Church
33 W. Dixon Avenue
Dayton, Ohio 45419

Beloved People of God,

As Bishop of Southern Ohio, it is my role to make a **godly judgment** concerning the relationship of rector and parish.

I received a request from the vestry of St. Paul's Episcopal Church to dissolve the union between the congregation and the rector. I understand that the vestry asked Father McClain if he concurred in the request and that he did not do so. There followed steps provided in the Canons of the Diocese of Southern Ohio, which lead to the judgment pronounced here.

For many months, a Complaint under Title IV of the Canons of The Episcopal Church made against Father McClain has been pending before the Regional Disciplinary Board of which our diocese is a part. This matter was investigated by our diocesan Church Attorney, who pursued the matter and detailed Offenses which are now publicly posted. Father McClain filed an Answer to the Church Attorney's statement, which is also publicly posted. The Hearing Panel, whose members are not resident in our diocese, has not set a date for hearing the matter. Bishop Nedi Rivera is the bishop handling this Title IV matter, which began before I became the Bishop of Southern Ohio. Bishop Rivera imposed restrictions on the ministry of Father McClain which do not allow him to perform the duties of a rector, pending the resolution of the Title IV matter.

In light of these circumstances, I recognize the anguish of all those affected. The people of St. Paul's have been left for many months without their rector to provide spiritual leadership and fulfill clerical responsibilities at St. Paul's. The congregation is left in a state of limbo, uncertain about its future. In addition to the Title IV matter, Father McClain's attorney has made a claim for substantial financial

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Diocese of Southern Ohio

payment against our diocese. That matter has been referred to Church Insurance at Father McClain's request. Although there have been efforts to resolve the Title IV matter and related claims, no resolution has occurred, and I have no basis to believe that one is likely in the near future.

When the vestry asked me to proceed with dissolution of the rector-parish relationship, I considered whether the question could be resolved through mediation efforts. I concluded that mediation could not be successful on the question of dissolution alone, given the disagreement between rector and vestry and the Title IV and financial matters already being addressed through other channels.

The Standing Committee of the diocese offered each party to the dissolution matter the opportunity to be heard, Each asked to be heard. The Standing Committee met with and considered the comments of each party concerning dissolution, and then made their recommendation to me. I have prayerfully considered their counsel.

A primary concern in this dissolution matter is the health and well-being of the people of St. Paul's. The vestry expressed that it is an urgent matter that the parish turn to its future, to be free to chart its course, and to put behind the divisions and recent times. There are channels other than the dissolution process that will deal with the Title IV and civil claims matters. These are not in my control to decide. My role here is to decide whether the relation of rector and parish should be dissolved.

My **godly judgment** is that this relationship must be dissolved now. The people of St. Paul's do need the opportunity to look toward and decide their future. Therefore, pursuant to Canon XVI.26 of the Canons of the Diocese of Southern Ohio, I render the following **godly judgment**:

1. The relationship of rector and parish between Father McClain and St. Paul's Episcopal Church is hereby dissolved.
2. I direct the Secretary of our Convention to record the dissolution.

I pray for a just and compassionate outcome of the Title IV matter pending before the Regional Disciplinary Board and the claims of Father McClain against the Diocese of Southern Ohio which are being handled by Church Insurance and its assigned counsel. Under these circumstances, I conclude that it is both just and compassionate for any other terms and conditions including financial circumstances involving Father McClain and the parish to be considered within the channels of these pending matters and not within this judgment. I conclude that the parish and vestry have already fulfilled their financial commitment to Father McClain, consistent with our diocesan canons. As bishop, I stand ready to encourage resolution of the Title IV and civil claim matters.



Diocese of Southern Ohio

Before rendering this judgment, I wrote to Father McClain to provide him with the opportunity to meet with me over Zoom, with Canon Jodi Baron also present, to share any further information he felt I needed to know in preparing to make a godly judgment. Father McClain did take that opportunity. He also invited his counsel, Deborah Stambaugh, as well as his advisor, the Rev. Lynn Carter-Edmands, to that meeting. After speaking briefly, Father McClain yielded the remainder of the 30 minutes allotted for the meeting to his counsel and advisor.

At the heart of Beloved Community and the foundation of our faith is the cross. The cross stands as the symbol that we are all broken, that we have all been hurt and have been a source of hurt of others, that we all seek healing and reconciliation. This judgment is a way forward for both the people of St. Paul's and for Father McClain. I pray for a just and proper conclusion to the other matters pending between Father McClain, St. Paul's, and the Diocese, and offer my heartfelt support for finding the way forward.

Yours in Christ,

A handwritten signature in black ink, appearing to read "Kristin Uffelmann White", written over a faint, large, oval-shaped watermark or background graphic.

The Rt. Rev. Kristin Uffelmann White
Bishop of Southern Ohio

EXHIBIT “2”



EXHIBIT “3”

DANIEL WADE McCLAIN

Academic expertise dedicated to dialogue, missional strategy, and service.

PROFESSIONAL EXPERIENCE

Instructor (Adult Education) April 2024 – Present
Aspire, Miami Valley Career Technology Center, Englewood, Ohio

- Ohio Board of Education Licensed Adult Educator
- Developed Customer Service & Sales credential and internship program for youth 18-24 years old
- Partnered with local youth service providers (Daybreak Emergency Youth Shelter and Yes4Youth) to customize program to meet the needs of at-risk clientele
- Liaised between local business owners and government agencies to conform with state and national regulations

Rector/Priest-in-Charge (Executive Pastor) Sep 2020 – Present (on leave)
St. Paul's Episcopal Church, Dayton, Ohio

- Relationally managed parish church of 360+ members to grow membership, reduce \$600k+ budget, and implement strategic planning with 20+ committees and teams
- Developed and used a five-year strategic framework for growth and sustainability in collaboration with an eleven-person volunteer board to realign parish operations to corporate vision
- Secured nearly \$150000 in grants and loans from 2020-23
- Achieved record annual giving in 2021-2022, 2024 (\$450k+) through refreshed fundraising practices
- Instituted annual staff review and goal setting practice, rebuilding vital departments (music) and raising staff morale and retention
- Expanded communications reach through redesigned strategies, refreshed branding and online presence; improved internal communications through implementation of membership, communications, and live-streaming app; increased community visibility through new community org partnerships like Oakwood Inclusion Coalition, Catholic Social Services, University of Dayton, Miami Valley Mountain Bike Association, Dayton Yoga Club

Chaplain & Associate Rector May 2018 – Sep 2020
The Episcopal Church at the College of William & Mary, Williamsburg, VA

- Headed up historic campus ministry (300 members) at parish church of approximately 2000 members
- Reconstituted student leadership committee with subsequent increase of student membership by 20%+ over two years
- Secured \$10,000 private donor grant for educational programming; expanded impact of historic campus ministry through 5-year, \$180k campus ministry grant
- Managed \$200k+ budget, and provided annual reporting to Bruton Parish Church and the Diocese of S. Ohio
- Instituted creative outreach programs like lecture and workshop series, connecting with over 1000 attendees in 2019 through multiple in-person and online events

Director of Program Operations Jan 2012 – May 2018
Loyola University Maryland, Baltimore, MD

- Launched two new graduate programs; collaborated with cross-campus partners and accreditation commissions
- Secured Center for Humanities grants in 2013 and 2017 to promote educational initiatives and student support
- Promoted departmental work and advertised through special panels and events at national academic conferences (AAR, NAPS, PMR, CTSA, etc.)
- Expanded national reach of recruitment through peer scholar network
- Collaborated with University Development to expand fundraising and grants opportunities for department

Instructor and Academic Dean 2004 – 2007
International Studies Program, Benjamin Franklin High School, Philadelphia, PA

- Taught Special Education Reading Support courses; taught Philosophy and World Religion course for general education curriculum

- Wrote, implemented, and monitored Individualized Education Plans and collaborated with faculty and administration to maintain compliance
- Launched Educational Technology to promote student literacy
- Developed Arts & Humanities partnership with Philadelphia Museum of Art
- Expanded small learning community in comprehensive high school
- Coordinated faculty activities and liaised between community and wider high school community and administration
- Supported student conduct in collaboration with faculty and parents/guardians
- Facilitated student experience and events and supported participation in and attendance at the National History Day Project national contest

EDUCATION

Ph.D. and M.Phil. Systematic and Historical Theology, Catholic University of America	2013, 2016
M.A. (cum laude) Christian Thought, Trinity Evangelical Divinity School	2003
B.A. Philosophy and Religious Studies, Liberty University	2000

LICENSURE

Instructional 1, Pennsylvania Department of Education	2005
Adult Education, Ohio Board of Education	2024

GRANTS AWARDED & MANAGED

- 2021—\$30,000. Congregational Life Initiative, Commission on Congregational Life, Diocese of Southern Ohio
- 2018-2020—\$180,000, Campus Ministry Grant for the Episcopal Church at William & Mary, Diocese of Southern Virginia
- 2013 and 2017—Humanities Center Grant, Loyola University Maryland
- 2017—Team-Teaching Grant, Loyola University Maryland
- 2012—Student Initiatives Grant, Regions Committee, The American Academy of Religion
- 2008—Student Initiatives Grant, Regions Committee, The American Academy of Religion

SELECTED SERVICE

Subject Area and Reviews-in-Depth Editor , <i>Anglican Theological Review</i>	2017–2023
Peer Reviewer , <i>Teilhard Studies</i>	2022
President & Board Member , Society of Scholar Priests	2019–2022
Essay Judge , The Charles Hefling Student Essay Competition, <i>Anglican Theological Review</i>	2020, 2021
Steering Committee Member , American Academy of Religion	2014–2021
President/Vice President , Mid-Atlantic Region, American Academy of Religion	2013-2015

TEACHING

Affiliate Professor of Theology , The General Theological Seminary, New York	2021–2022
Adjunct Professor of Theology , The University of Dayton, Dayton, Ohio	2021–2023
Adjunct Professor of Pastoral Theology , The General Theological Seminary, New York	2017–2021
Instructor , Loyola University Maryland, Baltimore, MD	2008–09, 2012–18
Adjunct Professor of Theology , Lasalle University, Philadelphia, PA	Summer 2014
University Writing Professor , The George Washington University, Washington, DC	2010–2011
Adjunct Professor of Theology , The Catholic University of America, Washington, DC	2008–2011
Special Education & Humanities Teacher , Benjamin Franklin High School, Philadelphia, PA	2004–2007

SELECTED PUBLICATIONS

- “Human Service and Human Centrality: an Ecumenical Reconsideration of Anthropocentrism.” Invited for inclusion in *All Creation Gives Praise: Essays at the Frontier of Religion & Science* (Catholic University of America Press, 2023), funded by a grant from the Templeton Foundation.
- “Everyday Trinity: Theology, Prayer, and the Christian Life.” *Sewanee Theological Review* 62.4 (2021).

- "The Image and Sacramental Presence: A Response to *Image and Presence* by Natalie Carnes." *Sewanee Theological Review* 62.4 (2021).
- "Childhood and the Dangers of the Storied Self." *Church Life Journal* (University of Notre Dame). Dec. 21, 2021. <https://churchlifejournal.nd.edu/articles/childhood-and-the-dangers-of-the-storied-self>
- "The Structure of Theology: Creation and Recreation in the *Breviloquium* and Hugh of St. Victor's *De sacramentis*." In *Saint Bonaventure: Friar, Teacher, Minister, Bishop*. Edited by T. Johnson, K. Wrisley-Shelby, M. K. Zamora. St. Bonaventure, NY: Franciscan Institute Publications, 2021.
- "What (Not) To Do with the Trinity: Doctrine, Discipline, and Doxology in Contemporary Trinitarian Discourse." *Anglican Theological Review* 100.3 (2018).
- Reading Scripture as a Political Act: Essays on the Theopolitical Interpretation of the Bible*. Edited by Daniel Wade McClain and Matthew Tapie. Fortress Press, 2015.
- "Culture." In the *Oxford Encyclopedia of the Bible and Ethics*. Edited by Robert Brawley, Kathy Ehrensperger, Stephen Fowl, Isaac Kalimi, Ralph W. Klein, Jan G. van der Watt. Oxford University Press, 2015.
- "Repurposing the Body: Sacramentality and the Poetics of Discipleship." *Anglican Theological Review* 96.2 (2014).

SELECTED INVITED LECTURES & PRESENTATIONS

- "Ourselves, Our Souls, Our Bodies: Recovering Childhood as the Foundation of Integral Spiritual Growth." Contours of Wonder: Childhood and the Liturgical Imagination Symposium. University of Notre Dame. April, 2024.
- "Beyond the Wardrobe: Forming the Spiritual Lives of Children through the Imagination." 2019 Rinehart Lecture in Practical Theology, Ashland University. November 2019.
- "The Christian Life: Baptism, Vocation, & Community." Foundations of Faith Series, Diocese of New Jersey. February 2019.
- "Forming the Sacramental Imagination of the Child." A 2-day workshop. Liturgy Week, University of Notre Dame. June 2019.
- "Spiritual Free Play in the Adaptation of Parables in Harry Potter and Godly Play." Childhood Studies Unit, the American Academy of Religion, Denver, Colorado. November 2018
- "Religion and Atheism in Philip Pullman's *His Dark Materials* Trilogy." University of Notre Dame. June 2018.
- "'All of the things which should be sought': The Lord's Prayer as the Summit of Desire in Bonaventure's *Breviloquium*." Baylor University Honors College, Waco, TX. October 2017.

REFERENCES

- Dr. Robert Helfenbein, Professor of Curriculum Studies, Mercer College, 3001 Mercer Dr, Atlanta, GA 30341, (678) 547-6523, helfenbein_rj@mercer.edu
- The Rev. Dr. Emlyn Ott, Director of the Doctor of Ministry Program and Assoc. Professor of Pastoral Theology and Leadership, Bexley Seabury Seminary, (740) 803-2417, eott@bexleyseabury.edu
- Dr. R. Trent Pomplun, Assoc. Prof. of World Religion and World Church, University of Notre Dame (574) 631-3194, rpomplun@nd.edu
- Mr. Robert Burns, Arts Teacher, Central High School, 1700 West Olney Avenue, Philadelphia, PA, 19141, (215) 317-7513, roburns@philasd.org

EXHIBIT “4”

Dear Friends in Christ,

It is with sadness that I inform you that on May 9, 2022, I received a formal complaint against the Rev. Daniel W. McClain, alleging conduct unbecoming a priest. The disciplinary Canons of the Episcopal Church detail the grounds for such a complaint and the process that then ensues. The complaint comes from his spouse, and it includes allegations of domestic abuse.

With such a serious complaint, it is the usual practice for a bishop in our Church to ensure due process for anyone so charged and to safeguard all the parties affected. Thus, I have placed The Rev. Daniel W. McClain on Administrative Leave (with compensation) and have directed that he not engage in ministry, pending resolution of the complaint against him. In light of a restraining order issued by the courts and upon information satisfactory to me, I have directed that he not have contact with his spouse, pending resolution of the canonical complaint, or as I otherwise determine to be appropriate.

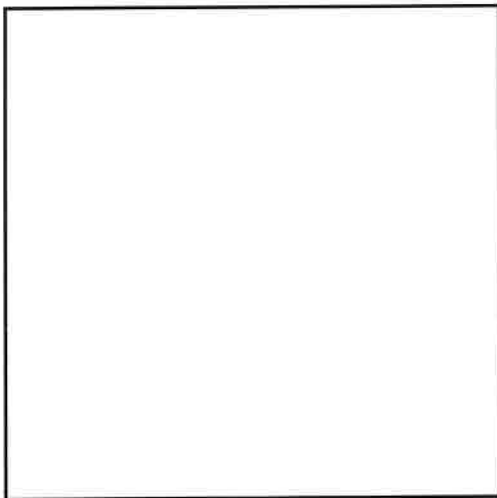
The Senior and Junior Wardens of St. Paul's, the Vestry, and the parish staff know about this action. They are working closely with my office to secure the ministrations of clergy during this time.

A congregational meeting is set for Sunday, May 22, 2022, at 10:00 a.m., between the services.

The Rev. Canon John R. Johanssen, Canon to the Ordinary, will preside at both services and will direct the open meeting. His purpose in that meeting will be to field questions and provide updates on this matter.

My prayer is that you, the people of St. Paul's, will respect one another through this time—and regard Fr. Dan and his family with the sensitivity and kindness that they deserve as beloved of Christ.

Yours,



George Wayne Smith

Bishop Provisional

Episcopal Diocese of Southern Ohio

cc: Judy Pritchard, Senior Warden

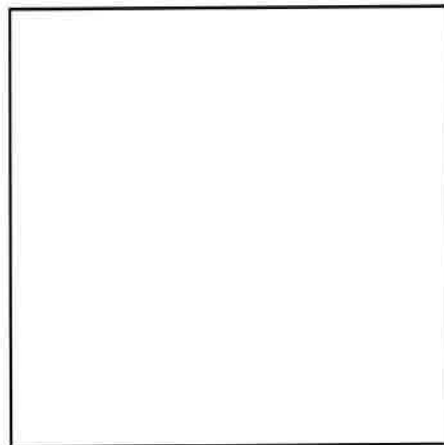
Michael Miller, Junior Warden

Wayne Sheppard, Diocesan Title IV Intake Officer

Amy Howton, Diocesan Title IV Intake Officer

Rev. Canon Brian S. Reid, Regional Disciplinary Board Chair

[LINK TO ORIGINAL PDF VERSION OF THIS CORRESPONDENCE](#)



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EXHIBIT “5”

BREAKING

Indiana lawsuit seeks to keep Kettering abortion facility open



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Oakwood priest on leave after allegations of domestic violence

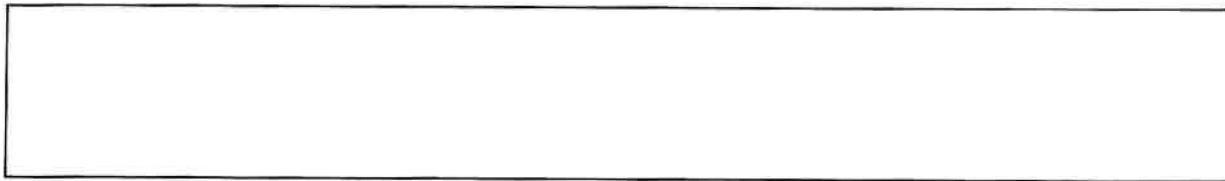


LOCAL NEWS

By London Bishop

May 27, 2022

Advertisement



An Oakwood clergyman has been placed on administrative leave amid allegations of domestic violence.

Daniel McClain of St. Paul's Episcopal Church in Oakwood has been placed on paid administrative leave pending an investigation by the Episcopal Diocese of Southern Ohio after a complaint from his wife included allegations of domestic abuse, according to the diocese.

The diocese's provisional Bishop George Wayne Smith received a formal disciplinary complaint against McClain on May 9. McClain was then placed on administrative leave, and the congregation notified on May 11, said John Johanssen, Canon to the Ordinary of the Diocese of Southern Ohio.

"With such a serious complaint, it is the usual practice for a bishop in our church to ensure due process for anyone so charged and to safeguard all the parties affected," Smith wrote to congregants.

McClain has been "directed that he not engage in ministry" and must not have contact with the congregation, Smith said, pending resolution of the case. McClain also has a court-issued restraining order for his spouse, according to the diocese's letter.

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McClain could not be reached for comment Friday afternoon.

Earlier this week, a group of three church leaders known as the reference panel requested a formal investigation conducted by outside legal counsel, which began Thursday. The diocese will notify the people of St. Paul's when the disciplinary process is complete, Smith said.

The Episcopal Church's Title IV canons, the process by which complaints of clergy misconduct are investigated and adjudicated, involves the bishop, laypeople, elected clergy, and the diocese's clergy misconduct intake officer.

In addition to following all requirements of the Episcopal Church disciplinary process, the Diocese of Southern Ohio is cooperating fully with law enforcement, Johanssen said.

In Other News

- 1 | **NEW DETAILS: Kettering plans to interview 4 for city manager job**
- 2 | **Indiana lawsuit seeks to keep Kettering abortion facility open**
- 3 | **I-70 East closed due to crash, chemical leak in Huber Heights**
- 4 | **Old Farmer's Almanac predicts 'bone-chilling,' snowy winter**
- 5 | **Dayton named to national civic Hall of Fame after police reform**

About the Author



London Bishop



CONTENT BY

EXHIBIT “6”

The Oakwood Register

www.oakwoodregister.com

Vol. 31, No. 20

The independent voice of the Oakwood community

May 25, 2022

Volunteers needed to place Flags for Memorial Day holiday

Volunteers are needed to help set up flags along Shafor Boulevard on Thursday, May 26. Flags will be available for distribution beginning at 6 p.m. at the shelter at Shafor Park. If you are able to set up flags but would like to pick them up earlier than 6 p.m. please email Laura Hart at bamaflyer534@gmail.com

Take down will be at 7 p.m. on Monday, May 30, weather permitting.

This project cannot happen without volunteers. Please consider spending one hour of your time on Thursday evening to help set up the flags or Monday evening to help take the flags down.

Having a hammer or cordless drill with a 3/8-inch or 1/2-inch drill bit is helpful but not required to volunteer. If you have any questions, contact Laura Hart at bamaflyer534@gmail.com.

St. Paul's priest placed on administrative leave as Episcopal Church investigates domestic abuse complaint

Rev. Daniel McClain, the priest at St. Paul's Episcopal Church in Oakwood, has been placed on paid administrative leave by the Episcopal Diocese of Southern Ohio and instructed not to "engage in ministry" pending investigation of a domestic violence complaint filed by his wife, Katherine McClain.

In a letter dated May 11, 2022, and signed by George Wayne Smith, Bishop Provisional of the Episcopal Diocese of Southern Ohio, the church informed the congregation that McClain had been accused of domestic violence by his wife, who also petitioned for a restraining order in court. Smith said that the diocese was investigating allegations of "conduct unbecoming a priest" according to the "disciplinary Canons of the Episcopal Church."

McClain has been removed from the staff directory of St. Paul's website pending resolution of the case.

The Rev. Canon John Johanssen, Canon to the Ordinary of the Episcopal Diocese of Southern Ohio, who describes his role as

"CEO of the diocese," met with the St. Paul's congregation on Sunday, May 22.

Johanssen said that according to church Canon law, the allegation will go before a panel which will investigate the complaint.

"That all remains confidential until a hearing panel, which is about a month out," Johanssen noted. "There is nothing punitive at this point while the complaint is investigated. There was a complaint and [McClain's] instructions were to have no contact with the congregation."

Johanssen said the church is required to "go public" with any determination in the case once the hearing panel makes a determination regarding the complaint.

McClain has been the priest at St. Paul's Episcopal Church in Oakwood since September 2020. Prior to accepting the position at St. Paul's he served as director of program operations in the master of theological studies program at Loyola University in Maryland and was a lecturer at George Washington University.

That Day In May festivities



Oakwood Rotary welcomed back an annual rite of spring with the return of That Day In May festivities last weekend. After a hiatus due to the coronavirus pandemic, and a limited return last year, Oakwood was treated to a community parade, pancake breakfast, dog show, races, car show and fun and games for all ages. A golf outing and auction at Dayton Country Club wrapped up the fun-filled schedule of events. Proceeds from That Day In May benefit the Oakwood Rotary Foundation.



Photos by Leon Chuck, Pressbox Photo



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EXHIBIT “7”

From: John Johanssen <jjohanssen@diosohio.org>

Subject: Press

Date: September 28, 2022 at 2:50:40 PM EDT

To: Daniel McClain <[REDACTED]>

Dan,

I am glad your re-entry is going well.

With respect to the press comments, there is nothing for either me or the bishop to retract.

I was asked by the reporter if the diocese would cooperate with local law enforcement.

We are required to do so by Title IV Canon 6 sec. 11 should we be contacted. Neither I nor the bishop was contacted by law enforcement members.

My experience is that to re-engage the press about your situation would be counterproductive for all concerned.

John

EXHIBIT “8”

Denise L. Cross

COURT OF COMMON PLEAS
Thursday, August 11, 2022 8:49:04 AM
CASE NUMBER: 2022 DV 00612 Docket ID: 36523041
MIKE FOLEY
CLERK OF COURTS MONTGOMERY COUNTY OHIO

Judge
Nicholas Sylvain

Magistrate

DISDVEXP
 DISDVFULL
 DISDVPFULL
 DISDVAFULL

**IN THE COMMON PLEAS COURT OF MONTGOMERY COUNTY, OHIO
DIVISION OF DOMESTIC RELATIONS**

KATHERINE MCCLAIN
502 SHILOH DR.
DAYTON, OH 45415

Case No. 2022 DV 00612

SETS No.

PETITIONER,

DENISE L. CROSS, Judge

vs.

NICHOLAS SYLVAIN, Magistrate

DANIEL MCCLAIN
502 SHILOH DR.
DAYTON, OH 45415

**ENTRY DISMISSING
DOMESTIC VIOLENCE CASE**

RESPONDENT.

It appearing to the court that the petitioner filed a Petition for Domestic Violence Civil Protection Order on April 19, 2022;

The Petitioner appeared August 9, 2022 and requested through counsel that said Domestic Violence Case be dismissed for the following reasons: {RC 3113.31(E)(8)(c)}

- The Petitioner consents to termination of the protection order or consent agreement
- The Petitioner states (s)he does not fear the Respondent
- The close proximity of Petitioner's and Respondent's workplaces and/or residences and the Petitioner and Respondent have minor child(ren) together
- The age and health of the Respondent
- The Respondent has successfully participated or is participating in domestic violence treatment, intervention program or other counseling addressing domestic violence

Other: agreement to be filed in divorce case (22 DR 353)

IT IS THEREFORE ORDERED:

The Petition for Domestic Violence, Ex Parte Preliminary Order and/or Consent Agreement and Domestic Violence Civil Protection Order and all orders herein issued thereby are hereby DISMISSED without prejudice to the filing of a new petition.

An Order to Terminate Deductions shall issue. Any arrearages shall be preserved.

The parties should immediately check with the Montgomery County Sheriff's Office to determine whether property, including weapons, if any, was taken from the respondent. If the property, including weapons, if any, is in the custody of the Sheriff, it may be picked up by presenting this entry to the property room, Montgomery County Sheriff's Office, 345 W. Second Street, Dayton, Ohio, between the hours of 8:00 a.m. and 4:00 p.m. Monday through Friday. Property, including weapons, if any, left in the possession of the Sheriff 30 days from the date of this entry is hereby found to be abandoned and therefore shall be subject to a forfeiture.

IT IS FURTHER ORDERED:

The hearing scheduled for August 9, 2022 is hereby vacated.

IT IS FURTHER ORDERED BY THE COURT THAT CLERK ADMINISTRATIVE FEES ARE WAIVED.

NOTICE OF FINAL APPEALABLE ORDER

Copies of the foregoing order, which may be a final appealable order, shall be served upon the parties by the Clerk in a manner prescribed by Civ.R. 5(B) within three days of entering this judgment upon the journal. The Clerk shall then note the service in the appearance docket pursuant to Civ.R. 58(B). Service shall then be deemed complete.



MICHELLE MACIOROWSKI
ATTORNEY FOR PETITIONER
7333 PARAGON RD SUITE 170
CENTERVILLE, OH



KATHERINE MCCLAIN
PETITIONER



ADAM R MESAROS
ATTORNEY FOR RESPONDENT
7051 CLYO ROAD
CENTERVILLE, OH 45459



DANIEL MCCLAIN
RESPONDENT

Montgomery County Sheriff's Office
Montgomery County Sheriff's Office Property Room
DR Administration
Assignment Office
Legal Secretary Department

NPS/8/9/2022

So Ordered:

Denise L. Cross

ELECTRONICALLY FILED
COURT OF COMMON PLEAS
Monday, October 16, 2023 12:33:28 PM
CASE NUMBER: 2023 DV 01020 Docket ID: 509654478
Mike Foley
CLERK OF COURTS MONTGOMERY COUNTY OHIO

Judge
Nicholas Sylvain

Magistrate

___ DISDVEXP
___ DISDVFULL
___ DISDVPFULL
___ DISDVAFULL

IN THE COMMON PLEAS COURT OF MONTGOMERY COUNTY, OHIO
DIVISION OF DOMESTIC RELATIONS

KATHERINE MCCLAIN
502 SHILOH DR.
DAYTON, OH 45415

Case No. 2023 DV 01020

SETS No.

PETITIONER,

DENISE L. CROSS, Judge

vs.

NICHOLAS SYLVAIN, Magistrate

DANIEL MCCLAIN
1505 SHROYER RD
APT 2
OAKWOOD, OH 45419

**ENTRY DISMISSING
DOMESTIC VIOLENCE CASE**

RESPONDENT.

It appearing to the court that the petitioner filed a Petition for Domestic Violence Civil Protection Order on July 14, 2023;

The Petitioner appeared September 21, 2023 and orally requested that said Domestic Violence Case be dismissed for the following reasons: {RC 3113.31(E)(8)(c)}

- The Petitioner consents to termination of the protection order or consent agreement
- The Petitioner states (s)he does not fear the Respondent
- The close proximity of Petitioner's and Respondent's workplaces and/or residences and the Petitioner and Respondent have minor child(ren) together
- The age and health of the Respondent

In consideration of the orders filed contemporaneously in 22 DR 353

IT IS THEREFORE ORDERED:

The Petition for Domestic Violence, Ex Parte Preliminary Order and/or Consent Agreement and Domestic Violence Civil Protection Order and all orders herein issued thereby are hereby DISMISSED without prejudice to the filing of a new petition.

The parties should immediately check with the Montgomery County Sheriff's Office to determine whether property, including weapons, if any, was taken from the respondent. If the property, including weapons, if any, is in the custody of the Sheriff, it may be picked up by presenting this entry to the property room, Montgomery County Sheriff's Office, 345 W. Second Street, Dayton, Ohio, between the hours of 8:00 a.m. and 4:00 p.m. Monday through Friday. Property, including weapons, if any, left in the possession of the Sheriff 30 days from the date of this entry is hereby found to be abandoned and therefore shall be subject to a forfeiture.

IT IS FURTHER ORDERED:

The hearing scheduled for September 21, 2023 is hereby vacated.


IT IS FURTHER ORDERED BY THE COURT THAT CLERK ADMINISTRATIVE FEES ARE WAIVED.

NOTICE OF FINAL APPEALABLE ORDER

Copies of the foregoing order, which may be a final appealable order, shall be served upon the parties by the Clerk in a manner prescribed by Civ.R. 5(B) within three days of entering this judgment upon the journal. The Clerk shall then note the service in the appearance docket pursuant to Civ.R. 58(B). Service shall then be deemed complete.



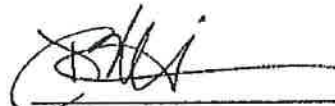
TRISHA M DUFF
ATTORNEY FOR PETITIONER
6 N. MAIN STREET, SUITE 400
DAYTON, OH



KATHERINE MCCLAIN
PETITIONER



ADAM R MESAROS
ATTORNEY FOR RESPONDENT
7051 CLYO ROAD
CENTERVILLE, OH 45459



DANIEL MCCLAIN
RESPONDENT

Montgomery County Sheriff's Office
Montgomery County Sheriff's Office Property Room
DR Administration
Assignment Office
Legal Secretary Department

NPS/9/21/2023

EXHIBIT “9”



Judge

**IN THE COMMON PLEAS COURT OF MONTGOMERY COUNTY, OHIO
DIVISION OF DOMESTIC RELATIONS**

KATHERINE MCCLAIN

Case No. 2022 DR 00353

SETS No. 7130915221

PLAINTIFF,

JENNIFER PETRELLA, Judge

VS.

DANIEL MCCLAIN

DECISION

DEFENDANT.

This matter is before the Court pursuant to the Complaint for Divorce with Children filed by Katherine E. McClain (hereinafter "Plaintiff" or "Wife" or "Mother") on May 19, 2022. Daniel W. McClain (hereinafter "Defendant" or "Husband" or "Father") filed an Answer on May 26, 2022, and his Amended Answer and Counterclaim was filed October 5, 2022. Both parties appeared with counsel for an evidentiary hearing commencing on September 10, 2024, and concluding on

All three children reported that they wanted more time with their Father; J.M. was most vocal. Additionally, J.M. told the GAL that he wanted to attend Oakwood, H.S. The GAL noted that Mother continued to allege safety concerns for children with Father. She had been talking to other professionals about her view of Daniel's behavior, but none of those professionals ever engaged in conversation with the Defendant. Additionally, a CPO on behalf of the younger children was dismissed and none of them reported feeling unsafe around Father or brother. Again, GAL made a recommendation that a full psychological assessment be completed and that the Father be awarded parenting time according to the standard order. The GAL warned both parents to not involve children in specifics of the divorce, and that Father should also keep H.M. from talking about it with his younger brothers.

The GAL completed a second update and submitted to the Court on January 26, 2024. F.M. reported wanted to start seeing his Father again but still have some weekend time with mom. J.M. reported being upset he couldn't go to Oakwood this year, and wanted to go for H.S. He also reported that Mother took them on a vacation because Father had a Title 4 filed against him and that she said that would make Father mad. J.M. reported he was confused by Mother's concern. He reported that even while Mother wasn't saying things about Father, she would make comments that made Father look like he was lying and J.M. felt this was influencing his younger brothers. He reported that she and H.M. still do not talk. The youngest, E.M. had also confirmed that he had not seen his Father for a month or two because of the Title 4. At the time of this report, he was 8, and said his mom said people made complaints against their dad and that was why the children weren't seeing him. He thought the complaints may be the old ladies complaining about the incense at church. He reported wanting to spend more time with Father, but that he also liked being at his mom's.

At the time of the GAL second update, the psychological report had not

been completed. Without that insight, she suggested split custody (Father having H.M., with Mother continuing to be legal custodian of the three younger children). She recommended additional parenting time for Father (Friday 4pm through Monday morning and weekday visits being 4pm through 9pm). She also recommended a brick and mortar school in 2024/2025 school year. She also didn't believe the parents effectively communicated for shared parenting.

As recommended multiple times by the Guardian ad Litem, the parties and the children all submitted to a psychological assessment for custody. While this psychological report was an independent evaluation, he noted that the parties have engaged in therapy, had the children in therapy and had prior evaluations. Mother has opinions from two "professionals" who identified the need for civil protection orders against the Defendant and referrals to children services, but yet, only met with her. There was no meeting or even inquiry with Father, and this psychologist pointed out that this is ethically questionable. This court agrees and gives no weight to any opinion where only one side is able to share their information.

The psychologist here points out that both parents have shared information with the children, both parents have placed the children in the middle of this divorce, and that both have caused their children damage. Father permits the oldest son to have no contact with Mother and did not place him in therapy regarding the same. According to therapist, Mother sees no ability to reconcile with her oldest child, and consistently lays blame on this child for concerns of safety. Mother admits that she shared too much with the children, and yet it continues.

The psychologist continues that he has concerns with the three youngest children's education. Mother continues to not have them assessed. He also finds that the parents were doing all they could to point out how the other parent is failing as a parent and continually taking steps to damage the other parent's relationship

spent time with the boys, and whose family also attended church with McClain's. She testified that during the pendency of the divorce, the Plaintiff brought the boys to her son's birthday party and stayed, even though she knew that the Defendant and Henry were there. Testimony revealed that at the time of this event, H.M. was protected by a CPO against the Plaintiff.

This witness later relayed that she and others in the church did not believe Mother's accusations about Defendant and encouraged her to seek treatment. Plaintiff was sure they were given false information and encouragement from Defendant to speak out against her mental well-being, but the witness testified that it was from her own observations.

Whether the witness' inserting herself in another church family's matter was overstepping or not, the Court also saw instances throughout testimony where Mother's credibility was questionable.

For instance, Mother accounted extreme details of her relationship with Defendant and information about his jobs and their finances – where they were living and the different jobs he was holding, but then could not talk about where the funds from the sale of her own business went. She testified how she was not listed as a parent to Henry at Oakwood, and was given no access, but later testifies about how she was able to get Henry's transcript and knew his attendance record.

Mother frequently laughed at inappropriate areas of testimony and repeatedly acted as a victim and Father as the man who isolated her from her family and friends.

The Court finds to the contrary that Defendant encouraged her to work throughout their marriage, and she did this. She not only pursued a degree in higher education, she maintained and operated her own business. While Defendant continued to move to new employment for advancement or because of disenchantment, Plaintiff continued to be supportive. The couple decided to cut

ties with her family upon the discovery that their eldest son was unsafe while in the care of her parents. There was no evidence that this was ever a unilateral decision by either party or any attempt to isolate Plaintiff. When Plaintiff wanted to get out of their first home locally because of sensitivity to electronics, Defendant found a home with analog features to assist in the transition.

Now, the fact that Defendant leaves the home, and had discussions with the children about potential new schooling or even coming to live with him over an hour away is inappropriate. Mother was entitled to know the address where the children would be staying for parenting time, before they did. Additionally, Father should have never talked about them moving at the end of summer or during Christmas break, when custody was still an issue before the Court. Additionally, the psychologist mentioned that Father lacks trust in others, and is not forthcoming. This was evidenced by his refusal to respond to Mother when she inquired multiple times about his potential move to the Columbus area this past summer, or even to broach the school tour at Oakwood himself.

The Court is inclined to agree with the psychologist who completed the analysis of all parties, and the GAL in her limited information. Both parents have placed their children in the midst of a highly contentious divorce, where the parties' communication has declined over the three years of fighting. Additionally, Mother has taken the children away from the Father on the basis of unfounded fears for their safety. There is no corroboration given for her allegation of alcohol abuse, and any domestic violence filings were dismissed. In fact, the only protective order issued against a parent was against Mother on behalf of H.M. Additionally, when the children have been available, Father continued to actively participate in parenting time as scheduled.

For these children to have a relationship with both parents, the Court finds that shared parenting is a must. If they are placed in the legal custody of Mother, Father will remain relegated to a minimal standard order of parenting time, or the

EXHIBIT “10”

Upon the recommendation of one of her advisors who allegedly believed that Ms. McClain might be in danger from Respondent, Ms. McClain obtained another Civil Protection Order from the court and had it served on Respondent. Respondent contends that the order was a “sham” and based on false information, but it is nonetheless clear that it was entered by the court and served on Respondent. The order prohibited Respondent from coming within 500 feet of Ms. McClain. According to Ms. McClain, Respondent violated that order on July 26, 2023, by going to the Boonshoft Museum of Discovery in Dayton at a time when Ms. McClain was there with one of their sons and attempting to enter the building, knowing that she was inside. According to her, he was met by museum security personnel and prevented from entering, and she was then helped by the security personnel to leave the building with her son. Respondent acknowledges going to the museum in order to see his son but denies trying to enter the building or coming within 500 feet of Ms. McClain. She filed a formal report with the Dayton police regarding the incident, but the police declined to prosecute Respondent for a violation of the protection order.

There is some evidence from the interviews that in the course of the domestic dispute between Respondent and Ms. McClain he has spoken to people in the parish about the dispute and attempted to turn them against her. It appears that he may also have confided to them information relating to alleged medical issues on the part of Ms. McClain. According to Ms. McClain, one specific member of the parish, who is a strong supporter of Respondent, called her while she and Respondent were in reconciliation talks to suggest that, if she were to return to St. Paul’s, she should write a letter to the church explaining her mental condition and what treatment she is receiving.

Respondent acknowledges sending an email to Ms. McClain in January 2023 telling her that she was not welcome to attend services at St. Paul’s. He contends that he did so with the knowledge and at the invitation of Bishop Susan Haynes of the Diocese of Southern Virginia, who was his bishop when he was canonically resident there and who apparently was involved in efforts to reconcile Respondent and Ms. McClain. There is no indication, however, that Respondent ever reviewed this action with his diocesan bishop or provided a notice concerning it.

In January 2023, while Respondent and Ms. McClain were engaged in reconciliation talks, they exchanged a series of emails in which Ms. McClain, apparently at the request of Respondent, stated that the allegations of abuse that she made against Respondent in the 2022 Title IV complaint were false. In her interview in connection with this matter, she stated that Respondent had been pressuring her to do this throughout their reconciliation efforts and that she provided the emails in an effort to help the reconciliation process. She now says that her email statements were untrue, and her original allegations were true. Those abuse allegations are not at issue in this current matter. However, her allegation now that Respondent manipulated her into writing those emails by falsely claiming to be interested in reconciliation is relevant. Of note in that regard is the fact that once Respondent received the emails in which Ms. McClain recanted her prior allegations of abuse, the reconciliation efforts immediately ended, and the divorce proceedings were taken off pause. Indeed, they apparently became even more acrimonious as Respondent then hired counsel and threatened Ms. McClain (and others who supported her) with

a defamation action on account of what he called her lies and forbade her from attending an Epiphany service at St. Paul's until she repented of those lies. Respondent's affair, discussed above, also apparently began right after the receipt by Respondent of the emails and the end of the reconciliation efforts.

Offenses

The Canons require that, during the initial review and investigation of a complaint, we are to determine whether the conduct attributed to Respondent, taken as if true, constitutes an Offense under Title IV and, if so, whether the conduct is "material and substantial or of clear and weighty importance to the ministry of the Church". Canon IV.6.5. On this basis, the following Offenses are hereby alleged against the Respondent:

1. Canon IV.4.h.9.
 - a. The allegations, if true, reflect what appears to be a standard, usual, and ongoing practice on the part of Respondent of using intimidation, retaliation, manipulation, deceit, gaslighting, temper tantrums, and demeaning and belittling tactics against anyone who opposes or disagrees with him. This constitutes conduct unbecoming a member of the clergy.
 - b. It is, of course, not unusual for a priest who comes to a new parish to encounter some unhappiness and opposition if she or he begins to make changes to what the parish has been used to with prior priests. It is not normal, however, for that to result in a massive split in the congregation with many long-time parishioners leaving the parish, along with their financial support. If the allegations reviewed in this statement are taken as true, it appears that this has resulted at St. Paul's because of the doctrinaire and intransigent attitude of the Respondent in demanding that everything be done as he dictated, despite advice from people inside and outside the parish, and his use throughout his tenure at St. Paul's of the tactics referred to in clause a, above, to demean, marginalize, and demoralize those whom he perceived as opposing him and his practices. Based on the allegations made, this was an ongoing and continuing pattern of behavior on his part to eliminate from leadership positions and from the parish all those with whom he disagreed (or who were not sufficiently supportive of him). The allegations suggest that he regarded this as *his* church, not a church of God's people of which he was the steward, and believed that the vestry and members of the parish owed him total and absolute obedience. If true, these allegations constitute conduct unbecoming a member of the clergy.
 - c. The fact that Respondent is openly engaged in an affair with someone while still married to his wife must also be considered conduct unbecoming a member of the clergy. The fact that he has decided that the marriage is irretrievably damaged does not change the basic fact that he began the affair and has continued it while still married.
 - d. Respondent allegedly used his position at St. Paul's to turn the congregation against Ms. McClain and encourage members of the parish to think negatively about her. This, if true, is an abuse of his position and conduct unbecoming a member of the clergy.

EXHIBIT “11”



August 31, 2022

Dear Friends in Christ at St. Paul's, Oakwood:

I write today with an update about the disciplinary matter concerning the Rev. Daniel W. McClain that began in early May when I received a complaint about his conduct.

As you know, the Rev. McClain has been on administrative leave, with pay, during the Title IV disciplinary process within the Episcopal Church. Earlier this week, the [conference panel](#), a subset of the regional disciplinary board our diocese shares with several other dioceses moved to dissolve the administrative leave. This allows the Rev. McClain to return to work as your priest-in-charge.

As you learned recently from your senior warden, Judy Pritchard, your vestry voted earlier this month to have the Rev. McClain complete the final year of his contract as your priest-in-charge rather than calling him as rector. This Sunday, the Rev. Canon Michael Spencer, diocesan canon for transitions and congregational ministry, will be with you to answer questions about the clergy transition that lies ahead. The Rev. McClain will resume his ministry with you on September 11, and my office and I remain committed to supporting your congregation as you discern your future.

The substance of the disciplinary complaint against the Rev. McClain remains unresolved, and the [reference panel](#)—a group that includes the intake officer for disciplinary complaints, the president of the regional disciplinary board, and me— has determined that [conciliation](#) will be the next step. This means that in the coming weeks a trained third-party facilitator will work to bring about healing, restitution, and reconciliation for everyone involved.

I continue to pray that you will love and respect one another, Father Dan, and his family through this time, demonstrating the kindness and care that Christ bids us to show one another. Thank you for your perseverance in these difficult days.

George Wayne Smith
Bishop Provisional
Diocese of Southern Ohio

EXHIBIT “12”

From: Dehner, Joseph J. <jdehner@fbtlaw.com>
Sent: Tuesday, September 13, 2022 10:50 AM
To: Deborah R. Stambaugh <dstambaugh@wispearl.com>
Cc: Jack Koepke <[REDACTED]>
Subject: Title IV matter

Deb – The Bishop asked me to advise you that he is prepared to discuss an Accord with Dan that would not include a suspension or deposition and would be procedural rather than juridical. If successful, it could be a means of resolving the Title IV matter without an extended conciliation process per the Reference Panel’s decision. Regards, Joe Dehner

Joseph J. Dehner
Attorney at Law



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513.368.5829 Mobile

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EXHIBIT “13”

From: Brian Reid <breid@westpa.net>

Sent: Friday, January 13, 2023 11:44 AM

To: Deborah R. Stambaugh <dstambaugh@wispearl.com>; John Johanssen <jjohanssen@diosohio.org>; Bishop Wayne Smith <wsmith@diosohio.org>; Amy Howton [REDACTED]; [REDACTED]; Elcessor, Steven <[REDACTED]>; Daniel McClain <[REDACTED]>

Subject: 2022-03 Fr Daniel McClain

RE: The Rev. Daniel McClain

Case 2022-02

First, my apologies for this taking so long.

Second, at the last meeting of the Reference Panel concerning this case, the Panel decided to take no further action and referred it to the Bishop for "appropriate pastoral care" for all parties. This is one of the five things the Reference Panel can do under Canon IV.6.8. Further, the members of the Regional Disciplinary Board appointed to the Conference and Hearing Panels for this case have been notified that they are released from serving on those panels.

I am thankful that this matter is now ended.

The Rev. Canon Brian S. Reid
President
Regional Disciplinary Board

PS if you know of anyone else this needs to go to, please send it on to them. Thank you

EXHIBIT “14”

LETTER OF AGREEMENT A Covenant

Between

The Wardens and Vestry of St. Paul's Episcopal Church, Dayton, Ohio

and

The Reverend Dr. Daniel Wade McClain

who has been elected Rector with the approval of Bishop George Wayne Smith (the "Bishop") for the period beginning on May 1, 2023 (the "Start Date") with the understanding that this tenure is to continue until dissolved by mutual consent or by arbitration and decision as provided by the relevant Canons of the Diocese of Southern Ohio (the "Diocese") and of The Episcopal Church.

PREAMBLE

The Reverend McClain, as Rector, shall lead the Parish as pastor, priest and teacher, sharing in the councils of the Parish and of The Episcopal Church, in communion with the Bishop. By word and action, informed at all times by the Holy Scriptures, the *Book of Common Prayer*, and the Constitution and Canons of The Episcopal Church and the Diocese, the Rector shall proclaim the Gospel, love and serve Christ's people, nourish them, and strengthen them to glorify God in this life and in the life to come.

This ministry shall be further described in a Rector Position Description, which has the mutual approval of the Reverend McClain and the Vestry, which the parties will work to complete on or before the ninetieth (90th) day following the Start Date. When the Rector Position Description is completed, it shall be considered part of this Letter of Agreement.

VESTRY RESPONSIBILITIES

All ministries other than those reserved to ordained leadership (such as administering the sacraments) are understood as mutual ministries of the laity of the Parish and the Reverend McClain as Rector. The Vestry shall lead the laity to support and cooperate with the Rector in pursuit of the Parish's goals and in the performance of the mission, ministry, and developmental tasks of the Parish.

The Vestry will see that the Reverend McClain, as Rector, is properly supported, personally and organizationally, as well as in the Vestry's financial obligations to the Rector.

The Vestry will participate in the Mutual Ministry Review described in Section G below.

Section A – Times of Work and Leave

1. The Rector's work includes not only activities directed to the Parish and its well-being, but also labors on behalf of the Diocese and community. The scheduled work week is five days. In general, no more than three evenings per week are expected. The Rector is expected to preserve at least two days each week solely for personal and family use. Time away is to be coordinated with the Wardens.
2. The Rector will have the following periods of leave at full compensation:
 - (a) Federal holidays, to be taken so as not to interfere with worship for major occasions.
 - (b) Vacation consisting of 31 days per calendar year, which shall include five Sundays and is inclusive of the periods preserved for the Reverend McClain's personal and family use each week. Vacation time is to be coordinated with the Wardens. No more than ten days are forward to the next calendar year.

- (c) Professional Development Leave, at the rate of two weeks per calendar year.
- (d) Forty days, including eight Sundays, of family leave for the period immediately surrounding the birth/adoption of a child or the need to care for a parent, beginning at a time decided by the Reverend McClain. If eligible, the Rector shall utilize short-term disability benefits provided by the Church Pension Group. The Vestry shall provide for the salary amount of the cleric not covered by short-term disability benefits.

Vacation and Professional Development Leave will be prorated for partial calendar years.

In addition, the Rector shall receive two weeks per year of service to the Parish for sabbatical leave, to be available after the end of the second year of service. In recognition of the Reverend McClain's service to the Parish as priest-in-charge since September 1, 2020, eight weeks of sabbatical leave as a one-time benefit up front will be added to the total two weeks accrued annually beginning on the Start Date. The Reverend McClain will be paid full salary and benefits during sabbatical leave. Sabbatical leave arrangements shall be made in full consultation with the Vestry, to ensure benefits for the Parish as well as the Rector. The Parish shall contribute an amount equal to two weeks' compensation to a designated sabbatical fund each year. The purpose of the fund is to allow the Parish to fund the Rector's leave as well as to assist in obtaining adequate clergy coverage during the sabbatical leave.

Section B – Compensation and Benefits

The Rector's total annual compensation will be [REDACTED] which will include half of the Rector's expense under the Self Employment Contribution Act of 7.65%.

A portion of the compensation may be designated as housing allowance that is excluded from federal gross income in accordance with Section 107 of the Internal Revenue Service Code and regulations promulgated thereunder. The Rector should coordinate the designation of the amount of this allowance with the Vestry.

The Reverend McClain's compensation shall be increased 3% annually, unless the staff of the church receive a cost of living increase, in which case the Reverend McClain's compensation increase shall be whichever amount is greater. Compensation will be reviewed and adjusted annually in light of recommendations from the Diocesan Council and the current Diocesan clergy compensation guidelines.

The Reverend McClain shall receive the following benefits:

- Church Pension Fund Assessment on the sum of the total annual compensation (including Housing Allowance and SECA reimbursement). Other taxable benefits may affect the amount of the Church Pension Fund Assessment and should be made clear during the Parish's budget process.
- Medical insurance according to the High Deductible/HSA plan and Dental plus Ortho insurance, according to the group plan provided through the Diocese for Employee plus Family.
- HSA deductible contribution of \$4000 annually
- Group Life and Accidental Death and Dismemberment Insurance, as provided by the group plan provided through the Church Pension Fund.
- Workers' Compensation Insurance, as provided by Ohio law.

All annual amounts in Section B will be prorated for partial calendar years.

Section C – Expenses

The Vestry shall pay the following expenses incurred by the Rector in fulfilling the duties of his office:

1. Travel expenses, including mileage to be reimbursed at the per-mile rate set by the Internal Revenue Service, plus out-of-pocket costs of parking fees, tolls, bus fares, etc. not to exceed \$1200 annually.
2. The normal expenses of church office operation, such as telephone, postage, office equipment, supplies, secretarial services, etc.

3. An expense allowance up to \$2,000.00 annually for reimbursement of expenses, excluding travel expenses, incurred in the course of professional activities on behalf of the Parish, to be reviewed annually.
4. \$100.00 monthly toward the cost of a plan for a cellular phone in lieu of a telephone in the Reverend McClain's residence. The telephone number will be published to ensure the Rector's ready accessibility in case of emergencies. The Rector will pay the cost of any additional services beyond the amount set forth above.
5. Annual Continuing Education allowance of \$1,250.00 for expenses incurred in relation to the Professional Development Leave, referenced above. Unexpended portions of this allowance shall be allowed to accumulate for use in succeeding years up to six years to be used during a sabbatical leave.

All annual amounts in Section C will be prorated for partial calendar years.

Section D – Discretionary Fund

In accordance with the Canons of the General Convention, a "Discretionary Fund" is to be established under the Reverend McClain's sole control, as Rector, but subject to the terms hereof, from the following sources: gifts given for the purposes of the Discretionary Fund. The Discretionary Fund account shall be opened in the name of the Parish (not the clergy person) using the Parish's Federal Employee Identification Number (FEIN). The Discretionary Funds is subject to annual audit per Diocesan policy and shall be included in the Parish's financial records. The use of Discretionary Funds is to assist the poor of the Parish and the larger community and for related purposes. Wherever possible it is preferable that payments for rent, utilities, medical care and the like be made directly to the provider rather than to individual beneficiaries of the Discretionary Fund.

Section E – Supplementary Compensation

The Reverend McClain shall not charge fees for performing any rites of The Episcopal Church (for example, baptisms, marriages, funerals) for members of the Parish. The Reverend McClain may, however, receive income from other sources, such as:

- Sacramental services on behalf of persons not in any way related to the Parish.
- Compensation for professional services performed on personal time for groups unrelated to the Parish, or for sermons, books or articles published outside the Parish.

Section F – Use of Buildings and Facilities

The Rector shall have the use of the building(s) of the Parish as described in the Canons of The Episcopal Church.

Section G – Mutual Ministry Review

The Rector, Wardens, and Vestry agree to a regular discussion and mutual review of the total ministry of the Parish, in order to:

- Provide the Rector and Vestry opportunity to assess how well they are fulfilling their responsibilities to each other and to the ministries they share.
- Establish goals for the work of the Parish for the coming year.
- Identify areas in the ministry that need more attention, to assure ongoing mutuality in the ministry.
- Clarify expectations of all parties to help keep the ministry healthy.
- Ensure proper support of the Rector.
- Plan and prepare for the Rector's sabbatical to ensure benefits for the Parish and the Reverend McClain during his tenure as Rector.

A mutually agreed upon third party from outside the Parish will be engaged to facilitate the mutual ministry review process. The Office for Transitions for the Diocese can provide recommendations of facilitators.

Section H – Other Agreements

1. All compensation and benefits shall become effective on the Start Date, defined above, unless delayed by adverse circumstances in consultation with the Wardens.
2. This Letter of Agreement and the Rector Position Description (referenced above once completed), shall be made part of the minutes of the next Vestry meeting following signing, and copies shall be given to each Vestry member.
3. In the event of the Reverend McClain's death while this Letter of Agreement is in effect, the Vestry agrees to continue payment of the Reverend McClain's cash salary and medical and dental insurance coverages set forth herein, to the Reverend McClain's designated beneficiary, namely his sons, [REDACTED] e [REDACTED] or a period of two months.
4. This Agreement shall supersede and replace any and all agreements, written or oral, express or implied, between the Reverend McClain and St. Paul's Episcopal Church or any related or predecessor organization, relating to the terms or conditions of the Reverend McClain's appointment. This Agreement constitutes the complete understanding between the parties, except as may be supplemented by other agreements or handbooks related to the Reverend McClain's appointment.
5. This Letter of Agreement may be revised only by mutual agreement of the parties and permission of the Bishop, except that compensation and expenses revisions may be mutually agreed upon in a separate budget process of the Parish
6. If the Rector and the Vestry are in disagreement concerning interpretation of this Letter of Agreement, either party may appeal for mediation to the Canon to the Ordinary, or another mutually agreed upon third party, with the Bishop remaining the final arbiter.

[Signature Page Follows]

[SIGNATURE PAGE TO LETTER OF AGREEMENT]

This Letter Agreement was approved by and entered into as of

MAY 31, 2013

BISHOP:



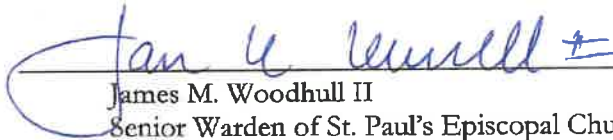
The Right Reverend George Wayne Smith
Bishop Provisional of the Diocese of Southern Ohio

RECTOR:



The Reverend Dr. Daniel Wade McClain

SENIOR WARDEN:



James M. Woodhull II
Senior Warden of St. Paul's Episcopal Church

Reviewed By:



The Rev. Canon Michael P. Spencer
Canon for Transitions and Congregational Ministry

EXHIBIT “15”



Anglican Watch

Diocese of Southern Ohio files Title IV complaint against Dan McClain, convenes hearing panel

JANUARY 30, 2024

THE EPISCOPAL BAPTISMAL COVENANT IN PRACICE



The Baptismal Covenant in Practice

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Tenth Presbyterian continue



There may actually be a glimmer of hope in the sinkhole that is the Episcopal Title IV process. Yesterday, the Diocese of Southern OH filed a formal Title IV complaint against Dan McClain, rector-elect of St. Paul's Dayton. The move follows an extensive Title IV investigation by an attorney of the allegations against McClain, and comes as a result of the Title IV complaint *Anglican Watch* filed against McClain.

Among the allegations are many already known to this publication, as well as some new ones. All the allegations are alarming and paint a picture of a deeply troubled individual and someone unqualified to serve as clergy.

Key points:

- Apparently, McClain admits to his affair with "Plant Lady," on the basis that his current marriage is broken. Coming from clergy, that's

s to try to sidestep
accountability
Anglican
Watch recently
received the
following message
[...]



Diocese
of
Southern
Ohio

files Title IV
complaint against
Dan McClain,
convenes hearing
panel

There may actually
be a glimmer of hope
in the [...]



AW
announc
es 2023
Pinhead

of the Year award

And now, the
moment you've all
been waiting for [...]



Why did
Tenth
Pres hire
GRACE

? We have an idea.

pretty rich — trading “until death do us part” for “until I announce otherwise.” (Plant Lady is remarkably stupid — or perhaps mentally ill — if she thinks a relationship begun in adultery will be happy or successful. Feel free to quote us.)

- The report reflects something *Anglican Watch* has known for a long time, which is that many people are afraid of Dan and find him to be narcissistic, domineering, manipulative and controlling.
- Several persons were sufficiently afraid of Dan that they refused to be interviewed. That is a damning notion, for fear is not of God. Ever. That right there should be enough to pull the plug on McClain as a priest. As in, if ANYONE is afraid of your priest, run. Like. Hell.
- We have long heard of questionable finances in the parish. The investigatory report reveals an astonishing level of breakdown in financial controls, and what amounts to allegations of theft by conversion, given Dan’s using parish funds to pay for the kids’ meals, etc. So yes, a forensic audit is needed.
- As to the loan for Dan to get a mortgage, we find it improbable that there was not a very specific agreement. After all, these are donated funds, so careful stewardship is the operative phrase.
- Speaking of financial issues, the alleged fraudulent efforts to get loans by Dan lends credence to reports of drug use or prostitutes. While we have no first-hand knowledge of these

When we look at the mess at Tenth Presbyterian [...]

[Amy](#)

[Blaylock](#)

[Curle](#)

[admits](#)

[to criminal conduct, husband threatens reporters](#)

Sources in the courtroom report that Grace Christian [...]

RECENT COMMENTS

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[2023 Pinhead](#)

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[award:](#)

“Totally agree.

I am so very

sorry for

everything

you have

been

through.”

issues, we recommend that the attempted financial fraud be reported to law enforcement. Additionally, we recommend that the diocese show up without notice and conduct both hair and urine sample testing on Dan. LabCorps should be able to help, and we suspect the results will show drug Dan's using drugs. These signs of financial distress suggest something is very, very wrong.

- We also again note that while Dan McClain tries to reduce his support obligations on the basis his pay has been cut, he has money to wine and dine Plant Lady and get another nasty tattoo. What kind of adult doesn't care for his or her family members? Such a loser.
- As to the Boonshoft incident, we investigated that situation inside and out. While enforcement is usually in civil court, versus via the police, we are confident that Dan knew exactly what he was doing. Indeed, he apparently called the Boonshoft in advance to ensure Kate was there, then pointedly parked in front of her transit van. The thing is only slightly smaller than the Queen Mary II, and all it needs is an indoor swimming pool to pass for the highway version of the latest in the Cunard Line. So the notion his behavior wasn't intentional or knowing is laughable.
- We are sympathetic to Kate McClain and the complaints about her hiring. Narcissists are famous for causing dissension and thrive on it, and we believe Kate was told no one else wanted the job. Our guess is she would have

Parish
Member on
[AW](#)
[announces](#)
[2023 Pinhead](#)
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[award](#): "I am
a parishioner
who has been
at St. James
for a long
time. Fr. Paul
was only here
for..."

[Anglican Watch](#)
on [AW](#)
[announces](#)
[2023 Pinhead](#)
[of the Year](#)
[award](#): "Or
perhaps the
correspondence
we have seen
and the airline
tickets we've
seen mean we
know more
about the
issue..."

much preferred being home with her kids, anyway.

- The bit about Dan McClain and ignoring COVID masking protocols comports with several other narcissists we know, including the infamous Bob Malm, who was even baptizing babies at the height of the pandemic with zero protection. It's one thing to be an idiotic narcissist who thinks he's indestructible, another thing entirely to neglect to care for others.
- McClain's exorcism, which we've long known about, is not only seriously creepster, but his explanation about not needing the bishop's approval because a building was involved is disingenuous hogwash. Dan needs to take the fast train back to Liberty University, where he can muck around with his Holy Spirit Power and other BS. And if anything or anyone needs an exorcism, it's Dan himself. We propose submerging him in holy water for an hour and see what comes out.
- Any time you get a priest — whether Dan McClain or Bob Malm — who tampers with the functioning of the vestry, it's another RUN LIKE HELL moment. Whether folks like Daniel or not is irrelevant—this is a breakdown in governance of epic proportions.
- Allegedly leaving his teenaged son at home for days at a time, apparently to conduct his affair with Plant Lady? We get that at 16, kids can be alone for extended periods if they are mature. But it's also a time when children need

WritMinx on

[AW](#)

[announces 2023 Pinhead of the Year award](#): “I know who Douglas Anderson is. “George Anderson,” to whom you referred in your blog post before editing it and...”

[Anglican](#)

[Watch on AW](#)

[announces 2023 Pinhead of the Year award](#): “PS

yes, they brokered a deal to protect his retirement. Which, IOHH, he doesn't deserve. If we had our druthers,...”

ARCHIVES

extraordinary amounts of love, encouragement, and support. That raises the question: What sort of jackass leaves his son alone so he can have an affair?

Most telling is an email we and others received, which hits the nail right on the head and is quoted in the report:

It is with a heavy, and frankly fearful heart that I send this email. I would come to you directly, but have seen over and over that when Father Dan realizes someone doesn't support him fully, he eviscerates their character, often through well-thought out lies. His manipulations are precise and know no bounds. I am genuinely afraid of him to the extent that I signed up for an anonymous email. I'm afraid for everyone at St. Paul's who crosses his path and for all who've stood up to him before now. Please look into his treatment of his family further. Please reach back out to people who have already submitted concerns. Behind his façade he is a very scary man. I will most likely delete this account. I know this doesn't give you much to go so, and I do apologize. I'm very afraid of him.

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Also very familiar is the language that follows in the complaint:

The characterization of Respondent as manipulative was particularly prevalent in the interviews. At least seven of those interviewed referred without any prompting to Respondent's capacity and ability to manipulate others to get what he wanted. There were numerous allegations of Respondent's practice of saying things to an individual and then later denying the comment or turning it around to his advantage. The interview with his supervisor at a prior parish suggests that these alleged tendencies on Respondent's part were not something new when he came to St. Paul's, as he referred to Respondent as arrogant, dictatorial, ham-handed, and manipulative, noting that Respondent tended to "cut off" anyone who did not share his views.

Reference was made above to a couple of specific instances in which Respondent allegedly shunned or castigated people who either had opposed him or disagreed with him.

There were also specific allegations of efforts to retaliate by Respondent.

- January 2022
- December 2021
- November 2021
- October 2021
- September 2021
- August 2021
- July 2021
- June 2021
- May 2021
- April 2021
- March 2021
- February 2021
- January 2021
- December 2020
- November 2020
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- September 2020
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EXHIBIT “16”

BEFORE THE DISCIPLINARY BOARD
EPISCOPAL DIOCESE OF SOUTHERN OHIO

IN RE:

The Rev. Dr. Daniel Wade
McClain

)
)
) Case No.
) 2023-01
)
)
)

**CERTIFIED
TRANSCRIPT**

Deposition of: Judith Pritchard

Pursuant to: Notice

Date and Time: Thursday, September 19, 2024
9:31 a.m.

Place: 130 West Second Street
Suite 1601
Dayton, Ohio 45402

Reporter: Wallacah N. Winbush,
Professional Reporter
Notary Public - State of Ohio



1 A. I can't give you the exact date when the
2 corporations left --

3 Q. Uh-huh.

4 A. -- from Dayton.

5 Q. Okay.

6 A. We're probably talking under Jack Koepke's
7 tenure, so we're talking 15 years ago, 20 years ago.

8 Q. Okay.

9 A. The Mead Tower, you know, was built, the
10 flag on top, my husband Earl, who was with Mead --
11 Mead -- the CEO was -- I mean, this was the strength
12 at the time.

13 Q. Uh-huh.

14 A. And the arts were flourishing; ballet,
15 symphony. So it was a time for Dayton.

16 Q. Uh-huh.

17 A. And NCR, that -- I mean, when those
18 leaders left, that left a large deficit in funding.
19 And you see, the arts now is under one banner. It
20 used to be specific; symphony, ballet.

21 Q. You smiled when you talked about that era.

22 A. Yeah. It was wonderful.

23 Q. Was that a golden era for St. Paul's?

24 A. Yes. That was a golden era for
25 St. Paul's; that's correct. That's a very good way



1 of putting it. And that was the end of Bob Fenwick,
2 because Bob came 49 years ago when he retired, and
3 then an interim, whose name I can't remember, and
4 then Jack came forward. And those were the golden
5 years.

6 I'm not saying we don't have golden years in
7 the future. I don't want us to say that those have
8 ended, for Pete's sake. The church -- there's such an
9 affection with the older members, but you see, it is a
10 fact for me to state that most of my friends have left
11 St. Paul's. St. George has been -- that church has
12 been the recipient of the majority, and then Christ
13 Church Downtown.

14 **Q. Uh-huh.**

15 A. Peter Harnby -- no, that's not -- that's
16 not his last name. Hornaby (sic), something like
17 that. I think highly of -- I do not know the -- the
18 priests at St. George's.

19 **Q. I understand at one point in May or**
20 **possibly June of 2022, you had to ask Kate McClain**
21 **not to come to the parish.**

22 A. Correct.

23 **Q. Why was it appropriate for you to do that?**

24 A. Kate McClain and Dan McClain needed to
25 hand in their keys to the church. Kate McClain



1 chose to regale Dan in front of Lois Smith -- of --
2 Dan watched inappropriate sexual television
3 programs. Very damaging to the family. And it was
4 just one fact after another, and I thought I would
5 have to pick Lois Smith off the floor because she
6 was the recipient.

7 **Q. Uh-huh.**

8 A. So it just so happened that Jack Koepke
9 was in -- in the building and Sam Davis. And we
10 just sat with Lois and more or less debriefed her.
11 And I then called John Johanssen to say, I do not
12 want Kate McClain to come into the church again.

13 **Q. What did John Johanssen say in response to**
14 **that?**

15 A. Oh, we'll take care of it, it's fine, you
16 know. His role is to calm things at all times.

17 **Q. So do -- I may have misunderstood what**
18 **happened. You yourself did not ask Kate -- you did**
19 **not telephone call Kate or --**

20 A. No.

21 **Q. You personally did not ask her not to**
22 **come?**

23 A. The only personal contact with Kate was
24 when Dan and Kate came to St. Paul's -- and I don't
25 know if I met her prior to becoming senior warden,



1 A. He was on the diocese.

2 Q. **Mike Spencer?**

3 A. Yes.

4 Q. **Okay. I know who you're talking about,**
5 **yeah.**

6 A. Good.

7 Q. **Strong -- strong interpersonal skills.**

8 A. Yes.

9 Q. **Your -- your hope for your -- your hope**
10 **for your rector would be somebody that has strong**
11 **inter -- the interpersonal --**

12 A. Yes.

13 Q. **-- skills and -- okay.**

14 A. Yes.

15 Q. **Or -- yeah. A little bit more playful.**

16 A. Yes. Understanding, human.

17 Q. **Uh-huh.**

18 A. We all don't have PhDs.

19 Q. **That's true.**

20 A. And we -- Dan had -- and I don't know how
21 Dan has changed, so if Dan has or had, I don't know
22 what tense to use this in.

23 Q. **It's all right.**

24 A. He seemingly wants to be holding a
25 position of arrogance with you.

1 **Q. Uh-huh.**

2 A. He -- that's a narrow range. He is unable
3 to separate a student from his academic teaching
4 days from a volunteer. The various capacities
5 within a church leadership are volunteer. They
6 don't like to be spoken to in a curt manner --

7 **Q. Uh-huh.**

8 A. -- as you might have to chastise a
9 student. The refrain it's not my style is
10 insufficient. One needs to grow. And we all know
11 that's seated here, in the employment place you
12 learn a lot, and you attempt to grow. There is -- I
13 hate to call it a blanket culture. I don't know
14 what phrase to exactly use other than that.

15 But there are expectations from your rector,
16 from your priest-in-charge. You're calling him for
17 happiness, sorrow, and many hats have to be worn. I'm
18 not -- I'm not diminishing the role of a priest at all.
19 It's a very complicated role a priest plays. And I did
20 not have that feeling with Dan, because I was trying to
21 shape him up.

22 **Q. Okay.**

23 A. And make no bones about that.

24 **Q. All right.**

25 A. In the beginning of 2022, the first half



1 **Q. Uh-huh.**

2 A. -- in a physical sense.

3 **Q. Yeah.**

4 A. But I certainly could -- can with his
5 ability to maneuver and manipulate.

6 **Q. Did Dan ever make you cry?**

7 A. No. No. No.

8 MS. STAMBAUGH: I'm going to get lost in
9 papers for a second. And in fact, let's take a
10 little break while I do. I'll sit here --

11 THE WITNESS: Sure.

12 MS. STAMBAUGH: -- go off the record, if
13 that's all right. And I'm going to look at papers
14 for a minute.

15 (Whereupon, a recess was taken.)

16 BY MS. STAMBAUGH:

17 **Q. Ms. Pritchard, we continue to be on the**
18 **record, and you continue to be under oath.**

19 A. Yes.

20 **Q. Thank you for letting me take a little**
21 **break. You -- let's see. Are you aware of Dan at**
22 **one point asking Greg Sammons to not be around the**
23 **parish?**

24 A. Correct. I am.

25 **Q. Do you know why he would have done that?**



1 MS. ADAMS: If you know.

2 THE WITNESS: My gut --

3 MS. ADAMS: Go ahead.

4 THE WITNESS: -- tells me that Greg knew a
5 lot of people in the parish. And his wife was also
6 an Episcopal priest.

7 BY MS. STAMBAUGH:

8 Q. Uh-huh.

9 A. She passed away, and that funeral was huge
10 at Christ Church. Even quite a few St. Paul's
11 people came. I feel that Dan said that because he
12 knew that there was a -- could be a favoritism --
13 favoritism to -- to Greg.

14 Q. That -- that there remained a great
15 loyalty in the parish --

16 A. Yes. A great --

17 Q. -- to Greg Sammons?

18 A. -- loyalty. Uh-huh. Greg was retired, so
19 it wasn't a case of Greg wanting to come on as a new
20 rector.

21 Q. Uh-huh.

22 A. He was a --

23 Q. Did you --

24 A. -- very strong interim.

25 Q. He was a very strong interim? What do



1 **you --**

2 A. Interim.

3 **Q. Interim. By that, what do you mean?**

4 **He -- what made him a strong interim?**

5 A. His personal gifts, his preaching, back to
6 bringing the people into his fold before he started
7 his main line sermon.

8 **Q. Uh-huh.**

9 A. One sermon he used a yo-yo. Got the yo-yo
10 out -- I don't know if anyone else has told you
11 this. It was just fantastic. Boy, could he work
12 that yo-yo. And I don't know what the season -- but
13 it had to do with the season as well. And
14 everybody's attention was so focused with love for
15 him. He made religion come alive. He wasn't
16 preaching in an academic setting --

17 **Q. Uh-huh.**

18 A. -- at a divinity school. He was preaching
19 from the heart, and he had a message. And he needed
20 to have your attention. So he chose to -- as I use
21 the word, embrace the parish --

22 **Q. Uh-huh.**

23 A. -- before starting on his main theme.
24 And, again, he visited Earl. Oh, gosh, not -- not
25 for Alzheimer's but -- anyway, Earl was in the



1 hospital at Miami Valley and here comes, you know --
2 here comes the clergy. He was just wonderful.

3 **Q. He -- was he the interim rector while he**
4 **was visiting Earl in the hospital?**

5 A. Yes. Uh-huh.

6 **Q. It sounds like he built a lot of loyalty**
7 **in the parish?**

8 A. He did.

9 **Q. And the things that you found positive**
10 **about him as an interim rector were his personal**
11 **gifts for preaching, bringing people into the fold.**
12 **I think you used the phrase, love for him. Is**
13 **there -- is there anything you would add to what you**
14 **said before --**

15 A. He didn't --

16 **Q. -- about his gift as an interim rector?**

17 A. -- have set a leveled -- level of
18 superiority.

19 **Q. Okay.**

20 A. Dan with the PhD holds that high. Retired
21 from St. -- back to Greg, he's retired from
22 St. Michael's Episcopal Church in Toledo.

23 **Q. Did you attend his wife, Peg's, funeral --**

24 A. Oh, yes.

25 **Q. -- at Christ Church?**



1 understand you'll be questioned by counsel at the
2 hearing panel, so it will be a different structure
3 for the testimony. But as you sit here today, is
4 there anything else that you can think of that --
5 that you think I need to hear as to why you believe
6 Dan McClain should be disciplined?

7 A. In summary?

8 Q. Uh-huh.

9 A. He has four sons.

10 Q. Uh-huh.

11 A. He still has a wife. Let's up the
12 alimony. Four sons that need to be educated for the
13 future. That's my major concern.

14 Q. Well, I came to listen, so if there's
15 anything else you want me to hear -- I'm going to
16 pass the witness, but if there's anything else you
17 want me to hear, I will listen to you.

18 MS. ADAMS: We will save our questions for
19 the hearing, so I --

20 THE WITNESS: We have another go-around on
21 this?

22 MS. ADAMS: Endless go-arounds. Title IV.

23 MS. STAMBAUGH: I'm sorry. So we'll close
24 the record off.

25 THE COURT REPORTER: Will there be a read



EXHIBIT “17”

Matthew S.C. Olver



23 February 2024
Ember Day

Ms. Stambaugh,

You asked me for a statement of opinion regarding whether a prayer for exorcism without the permission of the bishop was a violation of the Title IV Canons of The Episcopal Church. I make this statement in my individual capacity as a scholar of Anglican liturgy, as one experienced in the theology, rites, and practice of exorcism, and as a seminary professor who has taught canon law. It is not made on behalf of any organization, institution, diocese, or bishop. Except for the allegation about a canonical violation related to an exorcism, I have not reviewed and do not have a position on the allegations made against your client. I also have never met the priest in question (as far as I can recall) and have had no personal interactions with him.

I agreed to write this letter because I am concerned an incorrect and perilous precedent will be set if the priest in question is convicted of violating Title IV for seeking to undertake an exorcism of a place. There are three interrelated reasons for my view on the matter.

First and most straightforwardly, Canon IV.4.1 outlines the standard of conduct required of all ordained persons. The second of those, IV.4.1.b, is to “conform to the Rubrics of the Book of Common Prayer.” The Book of Occasional Services, which is the only place where exorcisms are addressed, is not the Book of Common Prayer nor does it carry any canonical authority. The Book of Common Prayer alone is of authority in this church. Canon IV.4.1.g states that all ordained persons must “exercise his or her ministry in accordance with applicable provisions of the Constitution and Canons of the Church and of the Diocese, ecclesiastical licensure or commission and Community rule or bylaws.” Unless the diocese has an explicit canon addressing exorcism, there is no way that undertaking an exorcism is in any way a violation of Title IV. It might have been unwise or imprudent – I have no knowledge of the context or reasons why the priest in question undertook the rite. But it is not a violation of Title IV.

Second, in the Western church, there has long been a distinction between what are often called “minor exorcisms” and “major exorcisms.” Many features of priestly ministry include what are often called “minor exorcisms:” the intercessions for the candidates within the rite for Holy Baptism in the BCP clearly fall under this category, as does priestly absolution, the Great Litany (e.g. “beat down Satan under our feet”), the prayers for Catechumens in the Book of Occasional Services (“O God, in your pity you looked upon a fallen world, and sent your Beloved Son among us to vanquish the powers of wickedness. Deliver N. and N. from bondage to sin and evil...”; p. 159) and even the celebration of the Eucharist, as the directions about exorcism in the Book of Occasional Services make clear: “The Celebration of the Eucharist, especially in a place that has been disturbed, and the prayer of the Great Litany, for example, are ordinary practices” [of the rituals of exorcism] (p. 233).

The Episcopal Church has, in its service for the "Celebration of a Home" in the various editions of the *Book of Occasional Services* included what it terms an "invocation" but which is clearly a minor exorcism: "Let the mighty power of the Holy God be present in this place to banish from it every unclean spirit, to cleanse it from every residue of evil, and to make it a secure habitation for those who dwell in it; in the Name of Jesus Christ our Lord. Amen" (p. 201). The rubrics do not direct the priest who decides to use this prayer to inform or receive permission from the bishop before using this prayer, even though the prayer is clearly and explicitly an exorcism of a place. Since this prayer is part of the very same book which gives the direction about exorcism, the only conclusion is that the logic which governed the compilation of the volume assumes a distinction between the sort of exorcism provided for in the Blessing of a Home and something more significant (i.e. a Major Exorcism) for which a priest should consult with the bishop.

Another precedent is in the first Book of Common Prayer of 1549, which included the following prayer as a normative part of the Baptism rite and whose use also did not require any permission from the bishop:

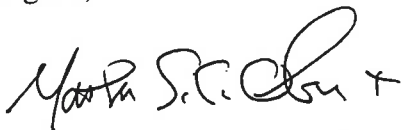
I command thee, unclean spirit, in the Name of the Father, and of the Son, and of the Holy Ghost, that thou come out, and depart from this person, whom our Lord Jesus Christ hath vouchsafed, to call to his Holy Baptism, to be made members of His Body, and of His holy congregation. Therefore, thou cursed spirit, remember thy sentence, remember thy judgment, remember the Day to be at hand, wherein thou shalt burn in fire everlasting, prepared for thee and thy angels. And presume not hereafter to exercise any tyranny toward this creature, whom Christ hath bought with his Precious Blood, and by this His holy Baptism hath called to be of his flock; in the Name of Jesus Christ.

In light of these two examples, I think it is reasonable to conclude that in the few instances where the English and American tradition of Anglicanism directly engages with exorcism, it follows the Western assumption that there are degrees of exorcism, some of which require the permission of the bishop and some which do not. Without any further authoritative direction about this distinction, there is no reasonable basis upon which to conclude that a priest who says a prayer of exorcism for a place is in violation of Title IV.

Finally, it is well known that many priests and bishops welcome unbaptized persons to receive Holy Communion in violation of Canon I.17.7. It is well known that many priests regularly change the words of the service of Holy Communion. Both of these violations concern the central, dominical Sacraments of the Church and yet are not prosecuted. To conclude that a priest who has violated the rubrics of a liturgy outside the Book of Common Prayer and which is not a sacrament or a sacramental rite, would be significantly disproportionate.

I hope that this background provides clarity about the matter in question. It is my judgment that this particular charge has no canonical warrant and that it would both be unwise and set a very dangerous precedent to conclude that a priest who exorcised a place was in violation of Title IV.

Signed,

A handwritten signature in black ink, appearing to read "Matthew S.C. Olver". The signature is written in a cursive, flowing style.

The Rev'd Matthew S.C. Olver, Ph.D.

EXHIBIT “18”



St Paul's Episcopal Church

October 7, 2020 · 🌐



Blessing of the Animals 2020!

"If you have men who will exclude any of God's creatures from the shelter of compassion and pity, you will have men who will deal likewise with their fellow men." - Francis of Assisi

Photo Credit: Leon Chuck, Pressbox Photos LLC

👍❤️🐾 20

1 1

Most relevant



Susie Mansfield

I was not able to be there with my cats. While they act like dogs sometimes, they do not like to be in their carriers or on leashes. Felt the blessing from down the road though. Thank you Fr. Dan. 🙏🙏🙏

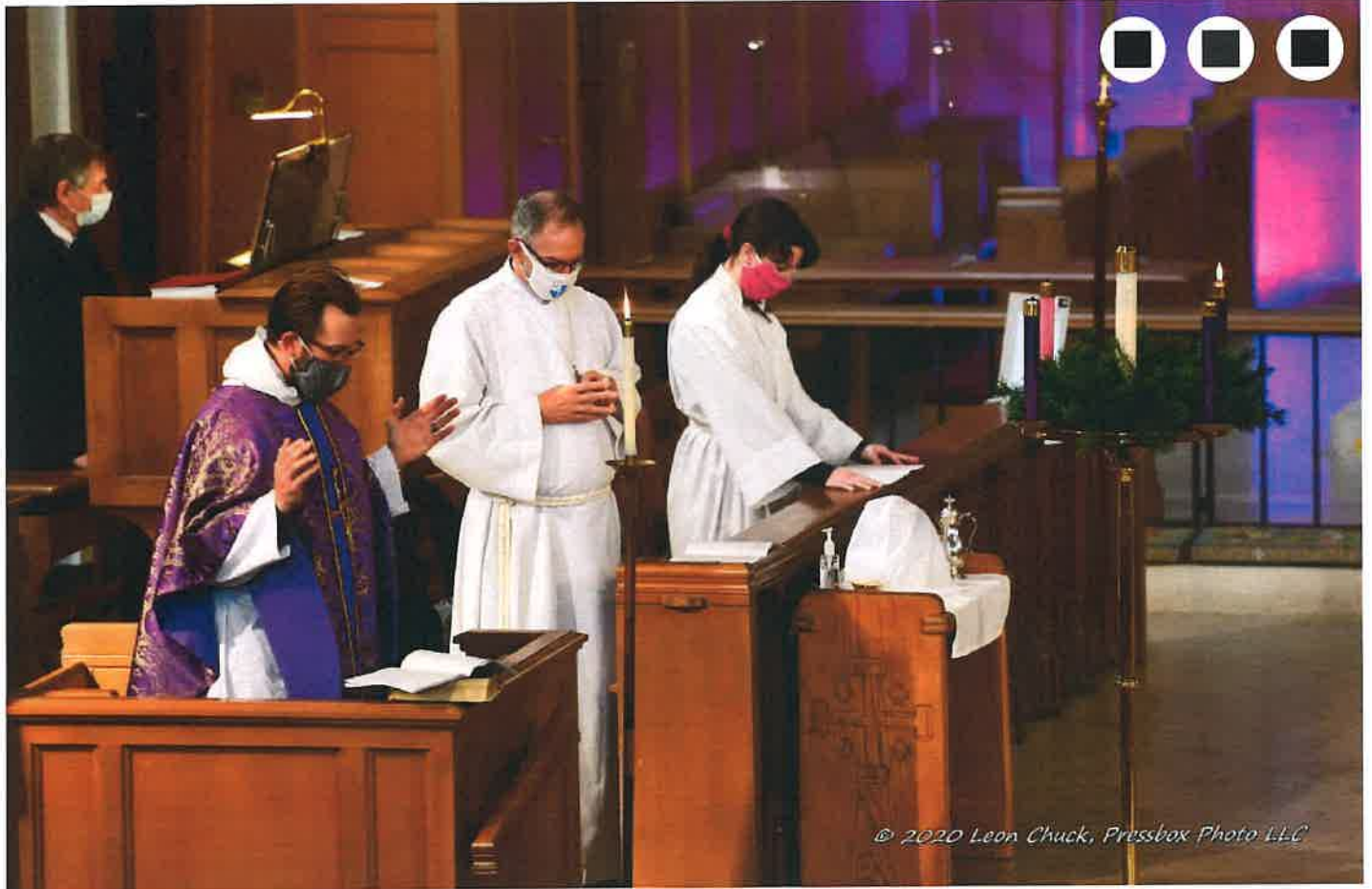


3y Like Reply 2 👍❤️



Write a comment...





St Paul's Episcopal Church

December 4, 2020 · 🌐



It's beginning to look a lot like Advent! Did you notice the purple in last Sunday's service? Purple is the color of Advent (sometimes royal blue) and it symbolizes penitence and royalty. We anticipate the coming of Jesus (royalty). One way we do so is through repentance (penitence) - having a change of mind and heart and following the ways of Jesus. We hope this season of Advent is both joyful and thoughtful, remembering that Jesus is with us now even as we prepare for his arrival.

Photo by: Leon Chuck, Pressbox Photo, LLC. [See less](#)



Write a comment...





St Paul's Episcopal Church
September 22, 2020

Update: Drumroll please...

The answer is: a) Daniel Wade McClain!

Socially distanced staff meeting. Let's play a game of "Who Said It?"

At the staff meeting, someone said, "Everybody loves a little magnum P.I."

Was it:

- a) Daniel Wade McClain
- b) Lois Smith
- c) Aimee Auclair Hill
- d) Jimmy Leach
- e) Sue Bachman Starner
- f) Lia Ferrell (who joined in by phone).

Put your guess in the comments! We will announce the answer in this evening. See less

9

5

Most relevant

Liz Hudson
Hubahuba!

3y Like Reply

Write a comment...



This photo is from a post.

View post



St Paul's Episcopal Church
February 18, 2021 · 🌐



— with Daniel Wade McClain.



Write a comment...



EXHIBIT “19”

1 parish -- he started at the parish in the summer of
2 2020?

3 A. Yes.

4 Q. And when he first got there, he -- he sent
5 a note about wearing masks -- or his original
6 letter; is that right? You said -- mentioned --

7 A. There was -- he sent out a communication,
8 an official church communication, specifically
9 saying that we would be adhering to the protocols
10 from -- from the diocese. I know that the diocese
11 was mentioned. I do not recall if he mentioned
12 state, federal, local government. I would have
13 to --

14 Q. Okay.

15 A. I have the -- I have that communication, I
16 do not recall off the top of my head.

17 Q. Okay. And at some point your -- your
18 understanding is that at some point he stopped
19 wanting to follow the -- the guidelines from the
20 diocese; is that right?

21 A. I don't believe that there was a stopping.

22 Q. Okay.

23 A. I think there was a communication.

24 Q. Okay.

25 A. And I think that then -- that he was going

1 to, and I don't know or recall that he ever did. I
2 have seen Dan wear a mask.

3 Q. Uh-huh.

4 A. But not regularly.

5 Q. Okay.

6 A. I've seen him not wear a mask. I have
7 also been told the communication was the church
8 doors will never be locked.

9 MS. STAMBAUGH: Can we take a break? I'm
10 going to take a little break.

11 THE WITNESS: Sure.

12 MS. STAMBAUGH: Okay. It's 10:18. Can we
13 come back on the record at 10:30?

14 THE WITNESS: Absolutely.

15 (Whereupon, a recess was taken.)

16 BY MS. STAMBAUGH:

17 Q. All right. Spencer, we're back on the
18 record. You continue to be under oath, do you
19 understand?

20 A. Yes, ma'am.

21 Q. When we took a little break, we were
22 talking about Covid protocols. And what my effort
23 is -- well, being -- and effectuated not too well is
24 to get the allegations that feel more like opinions
25 and put them into fact. And -- or maybe these big



1 picture summaries and see if -- what kind of little,
2 you know, facts we can get out of them.

3 A. Sure.

4 Q. So let's go back to 2020 and Dan's early
5 time at the parish. And -- and you said the parish
6 doors were open, meaning that they continued to have
7 services at St. Paul's, right?

8 A. I don't know what --

9 Q. Okay.

10 A. -- that -- what that is referring to.

11 Q. Okay.

12 A. When I am -- when -- when I am -- have
13 been told by Dan that the church doors will never be
14 locked --

15 Q. -- Uh-huh.

16 A. -- as -- in response and as it relates to
17 Covid protocols.

18 Q. Uh-huh.

19 A. I do not know what he meant by that --

20 Q. Okay.

21 A. -- except that I can speculate, and I can
22 have my opinions about what that means --

23 Q. Okay.

24 A. -- which is, if you want to come --

25 Q. Uh-huh.



1 A. -- you may.

2 Q. Okay.

3 A. Regardless of protocol. It was my
4 understanding of that statement.

5 Q. Okay. Thank you. Was there a time when
6 -- I'm trying to remember this. Was there a time
7 when the government told the churches not to have
8 church?

9 A. I don't recall. I would have to --

10 Q. Okay.

11 A. I mean that was -- goodness --

12 Q. I -- right.

13 A. -- four years ago and --

14 Q. And I remember --

15 A. -- I was home with six kids so --

16 Q. What -- well, we can't get --

17 A. Yeah.

18 Q. Sorry.

19 A. No, you're good.

20 Q. I am always wanting to get personal with
21 people.

22 A. No, not a problem. Yeah.

23 Q. I'm curious. Later.

24 A. Yeah, we'll go to lunch.

25 Q. Yeah. I would love to take you to lunch.



1 **Your understanding of what he said, which is your**
2 **speculation about it, is that -- is that even if**
3 **protocol said the doors had to close, he was going**
4 **to have the doors open?**

5 A. Regardless of protocol, Covid protocol,
6 the church doors would remain open.

7 **Q. Did -- was -- and to your knowledge, was**
8 **there ever protocol that required church doors to be**
9 **closed?**

10 A. I do not recall.

11 **Q. Okay.**

12 A. If that was ever --

13 **Q. Okay.**

14 A. I would have to look.

15 **Q. But if there was never protocol requiring**
16 **church doors to be closed, then it would just be an**
17 **assumption or --**

18 MS. ADAMS: Objection. Go ahead, Spencer.

19 THE WITNESS: No, I'm -- I was trying
20 to -- I was trying to think about what you were just
21 asking me. So if there were no protocols --

22 BY MS. STAMBAUGH:

23 **Q. Uh-huh.**

24 A. There were protocols so, I can't -- like
25 what do --



1 **Q. There would -- well --**

2 A. I mean, the church doors -- yeah. I mean,
3 the church is always accessible absent of Covid
4 pandemics.

5 **Q. Right.**

6 A. So what was your question?

7 **Q. I think that -- I think what I -- it**
8 **sounds like a dispute over language. Like I'm going**
9 **to keep the church doors open even if the government**
10 **shuts the church down. But the government didn't**
11 **ever shut the church down, so it's a -- it sounds**
12 **like it's a dispute over rhetoric? Is that --**

13 A. I do not know that --

14 MS. ADAMS: Objection.

15 THE WITNESS: I do not know that the
16 government ever shut church down.

17 BY MS. STAMBAUGH:

18 **Q. Okay.**

19 A. I believe that there was a time, if my
20 memory serves me correctly, that services were not
21 held.

22 **Q. Okay.**

23 A. Because of the stay-at-home mandates that
24 happened across the country.

25 **Q. Okay.**



1 A. That impacted jobs, impacted churches,
2 impacted everybody.

3 **Q. Uh-huh.**

4 A. So my recollection is that, yes, there was
5 a time that there would have been protocols that
6 were handed down, whether at the diocesan level,
7 federal government, or state government --

8 **Q. Uh-huh.**

9 A. -- that prohibited large groups or any
10 groups from gathering.

11 **Q. Uh-huh.**

12 A. Work places, churches included.

13 **Q. Uh-huh.**

14 A. If my -- again, I mean, that would be
15 something that would be very easily -- you know, we
16 could -- we could identify --

17 **Q. Right.**

18 A. -- either it was there or it wasn't,
19 right? Like it's not -- that's not something to
20 speculate on.

21 **Q. Yeah.**

22 A. I know I was home from work for a time
23 because of it. And I assume that those protocols
24 went to the church, which is also a workplace as
25 well.



1 Q. Okay. Thank you. The St. Paul's when Dan
2 arrived in the summer of 2020 was not having
3 services, right? When he got to the church there
4 were no services; is that correct?

5 A. I don't know. I -- possibly.

6 Q. Okay. So you wouldn't know if he -- if he
7 restarted services in the summer of 2020?

8 A. I would know if he had. It would be -- I
9 would have record of that --

10 Q. Okay.

11 A. -- as a member of vestry and --

12 Q. Okay.

13 A. -- and all of that. But I do not recall
14 as I sit here across the table from you exactly when
15 services started and stopped.

16 Q. All right. And -- and that's the --
17 there -- he started a livestream of the services,
18 right?

19 A. Yes, we did -- and youth groups. I know
20 Aimee Hill was streaming youth group and --

21 Q. Okay.

22 A. -- formation.

23 Q. Was -- were services being livestreamed
24 before Dan arrived in the summer of 2020?

25 A. Oh, goodness. I don't know. I was there



1 every Sunday, so that wasn't -- if that makes --
2 like -- so I attended regularly, and I don't recall
3 if they were livestreamed or not. I know that we
4 had equipment at one time.

5 **Q. Okay.**

6 A. And Leon Chuck was handling that. And I
7 knew there was some -- I recall there was some
8 equipment issues.

9 **Q. Okay.**

10 A. So we had the capability to livestream. I
11 do not recall off the top of my head if we were
12 livestreaming prior to Covid.

13 **Q. Thank you.**

14 A. But, again, I could -- I could verify
15 that.

16 **Q. You attended regularly in the summer of**
17 **2020?**

18 A. I -- no. I attended regularly all the
19 time. Like --

20 **Q. Okay.**

21 A. -- absent of Covid. Like --

22 **Q. Okay.**

23 A. Like once Covid started and the Covid
24 protocols were in place --

25 **Q. Okay.**



EXHIBIT “20”

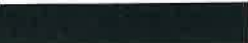
Employee Reference Copy
W-2 Wage and Tax **2020**
 Statement OMB No. 1545-0048

Copy C for employer's records

d Control number	Dept.	Corp.	Employer use only
001033 CLIF/LDA			A 6

c Employer's name, address, and ZIP code
ST PAUL'S EPISCOPAL
33 W. DIXON AVE
DAYTON OH 45419

Batch #03836

e/f Employee's name, address, and ZIP code
DANIEL W MCCLAIN


b Employer's FED ID number	a Employee's SSA number
1 Wages, tips, other comp.	2 Federal income tax withheld
52654.08	3848.06
3 Social security wages	4 Social security tax withheld
5 Medicare wages and tips	6 Medicare tax withheld
7 Social security tips	8 Allocated tips
9	10 Dependent care benefits
11 Nonqualified plans	12a See instructions for box 12
14 Other	12b
10000.00 HOUSE	12c
2320.72 SECA	12d
13 Stat emp	Ret. plan
	3rd party sick pay
	X
15 State	Employer's state ID no.
OE	51-0690134
16 State wages, tips, etc.	52654.08
17 State income tax	638.96
18 Local wages, tips, etc.	52654.08
19 Local income tax	566.32
20 Locality name	OAKWOOD

This blue section is your Earnings Summary which provides more detailed information on the generation of your W-2 statement. The reverse side includes instructions and other general information.

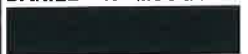
1. Your Gross Pay was adjusted as follows to produce your W-2 Statement.

	Wages, Tips, other Compensation Box 1 of W-2	Social Security Wages Box 3 of W-2	Medicare Wages Box 5 of W-2	OH. State Wages, Tips, Etc. Box 16 of W-2
Gross Pay	62,654.08	62,654.08	62,654.08	62,654.08
Less Misc Non Taxable Comp.	10,000.00	12,320.72	12,320.72	10,000.00
Less Exempt Wages	N/A	50,333.36	50,333.36	N/A
Reported W-2 Wages	52,654.08	0.00	0.00	52,654.08


2. Employee Name and Address.

DANIEL W MCCLAIN



© 2020 ADP, Inc.

1 Wages, tips, other comp.	2 Federal income tax withheld		
52654.08	3848.06		
3 Social security wages	4 Social security tax withheld		
5 Medicare wages and tips	6 Medicare tax withheld		
d Control number	Dept.	Corp.	Employer use only
001033 CLIF/LDA			A 6
c Employer's name, address, and ZIP code			
ST PAUL'S EPISCOPAL 33 W. DIXON AVE DAYTON OH 45419			
b Employer's FED ID number	a Employee's SSA number		
7 Social security tips	8 Allocated tips		
9	10 Dependent care benefits		
11 Nonqualified plans	12a See instructions for box 12		
14 Other	12b		
10000.00 HOUSE	12c		
2320.72 SECA	12d		
13 Stat emp	Ret. plan		
	3rd party sick pay		
	X		
e/f Employee's name, address and ZIP code			
DANIEL W MCCLAIN 			
15 State	Employer's state ID no.		
OE			
16 State wages, tips, etc.	52654.08		
17 State income tax	638.96		
18 Local wages, tips, etc.	52654.08		
19 Local income tax	566.32		
20 Locality name	OAKWOOD		

W-2 Wage and Tax **2020**
 Statement OMB No. 1545-0048
 Copy B to be filed with employee's Federal Income Tax Return.

1 Wages, tips, other comp.	2 Federal income tax withheld		
52654.08	3848.06		
3 Social security wages	4 Social security tax withheld		
5 Medicare wages and tips	6 Medicare tax withheld		
d Control number	Dept.	Corp.	Employer use only
001033 CLIF/LDA			A 6
c Employer's name, address, and ZIP code			
ST PAUL'S EPISCOPAL 33 W. DIXON AVE DAYTON OH 45419			
b Employer's FED ID number	a Employee's SSA number		
7 Social security tips	8 Allocated tips		
9	10 Dependent care benefits		
11 Nonqualified plans	12a		
14 Other	12b		
10000.00 HOUSE	12c		
2320.72 SECA	12d		
13 Stat emp	Ret. plan		
	3rd party sick pay		
	X		
e/f Employee's name, address and ZIP code			
DANIEL W MCCLAIN 			
15 State	Employer's state ID no.		
OE			
16 State wages, tips, etc.	52654.08		
17 State income tax	638.96		
18 Local wages, tips, etc.			
19 Local income tax			
20 Locality name			

W-2 Wage and Tax **2020**
 Statement OMB No. 1545-0048
 Copy 2 to be filed with employee's State Income Tax Return.

1 Wages, tips, other comp.	2 Federal income tax withheld		
52654.08	3848.06		
3 Social security wages	4 Social security tax withheld		
5 Medicare wages and tips	6 Medicare tax withheld		
d Control number	Dept.	Corp.	Employer use only
001033 CLIF/LDA			A 6
c Employer's name, address, and ZIP code			
ST PAUL'S EPISCOPAL 33 W. DIXON AVE DAYTON OH 45419			
b Employer's FED ID number	a Employee's SSA number		
7 Social security tips	8 Allocated tips		
9	10 Dependent care benefits		
11 Nonqualified plans	12a		
14 Other	12b		
10000.00 HOUSE	12c		
2320.72 SECA	12d		
13 Stat emp	Ret. plan		
	3rd party sick pay		
	X		
e/f Employee's name, address and ZIP code			
DANIEL W MCCLAIN 			
15 State	Employer's state ID no.		
OE			
16 State wages, tips, etc.	52654.08		
17 State income tax	638.96		
18 Local wages, tips, etc.			
19 Local income tax			
20 Locality name			

W-2 Wage and Tax **2020**
 Statement OMB No. 1545-0048
 Copy 2 to be filed with employee's State Income Tax Return.

EXHIBIT “21”

BEFORE THE DISCIPLINARY BOARD
EPISCOPAL DIOCESE OF SOUTHERN OHIO

IN RE:

The Rev. Dr. Daniel Wade
McClain

)
)
) Case No.
) 2023-01
)
)
)

ORIGINAL

Deposition of: NANCI KOEPKE

Pursuant to: Notice

Date and Time: Tuesday, September 17, 2024
11:37 a.m.

Place: 130 West Second Street
Suite 1601
Dayton, Ohio 45402

Reporter: Tracy L. Allen, RPR, RMR
Notary Public - State of Ohio



1 **recollection.**

2 A. Okay. Thank you.

3 **Q. This is not, you know -- you're**
4 **not --**

5 A. Because I'm old.

6 **Q. Well, Alan Mead was one person who**
7 **came?**

8 A. He was a professional interim, so
9 they knew that he --

10 **Q. Professional interim?**

11 A. Yes.

12 **Q. So he was never intended to stay?**

13 A. No.

14 **Q. Okay. And then Deborah Woolsey was**
15 **there?**

16 A. Correct.

17 **Q. As a --**

18 A. Priest. She was elected rector.

19 **Q. Elected rector?**

20 A. Yeah.

21 **Q. Okay.**

22 A. Called to be rector, yes.

23 **Q. All right. And then Greg?**

24 A. Sammons.

25 **Q. Sammons.**



1 A. Yes. Professional interim.

2 Q. Okay. Another interim. All right.
3 And then John Atkins?

4 A. Yes, elected rector.

5 Q. Okay. So -- and Dan came in, I
6 think it was the summer of -- was it the summer
7 of 2020?

8 A. Uh-huh.

9 Q. Okay. Then Dan McClain,
10 priest-in-charge, and then -- okay.

11 So Alan Meed, Deborah Woolsey, Greg
12 Sammons, John Atkins, various supply, including
13 Jack Koepke, and then Dan McClain.

14 Is there anybody else you can
15 remember? This is not a --

16 A. No.

17 Q. Okay. So Alan Mead -- it was -- it
18 was expected that Reverend Mead was only going
19 to stay a certain amount of time, correct?

20 A. Correct.

21 Q. And then I guess the same would be
22 true of Greg Sammons.

23 It was expected they would only stay
24 a certain amount of time?

25 A. Correct.

1 **Q. And then we have two right between**
2 **the year of 20 -- in that nine years between**
3 **2011 and 2020, there were two elected rectors?**

4 A. Correct.

5 **Q. Deborah Woolsey and John Atkins?**

6 A. Correct.

7 **Q. Do you know what happened to the**
8 **parish's relationship with Deborah Woolsey?**

9 A. Well, you're asking me to give an
10 opinion. So I -- I can say that, my
11 observation, did -- it was not a good cultural
12 fit.

13 **Q. Okay.**

14 A. The old adage that culture eats
15 strategy for lunch. I think she was in over
16 her head.

17 **Q. Can you say that adage again,**
18 **culture eats --**

19 A. Culture eats strategy for lunch.
20 I think there were good strategies
21 there. I -- you're asking me, again, to opine,
22 because we did not attend at that time.

23 **Q. Yeah. Well, I think I was hopeful**
24 **to get some insight today about --**

25 A. Yeah.

1 **Q.** -- and I'm -- actually, I did
2 **explain this to Mr. Ellcessor. I'm willing to**
3 **listen about my own client.**

4 A. Sure.

5 **Q.** So I hope you tell me the truth and
6 **your thoughts about this, to the best of your**
7 **ability, what you've observed.**

8 A. Yes. And Oakwood is a very small
9 town.

10 **Q.** Uh-huh.

11 A. And I worked for the school system.

12 **Q.** Okay.

13 A. And so I met the family on that
14 level, because they had a child in the school
15 system.

16 **Q.** Oh, okay.

17 A. So --

18 **Q.** You met Deborah Woolsey's family
19 **because of her child in the school system?**

20 A. Correct.

21 **Q.** And she wasn't fitting in in
22 **Oakwood?**

23 A. I -- that I can't --

24 **Q.** Okay.

25 A. I can't --



1 Q. Yeah.

2 A. -- answer.

3 Q. Okay. How did -- how did she -- how
4 did the -- her relationship with the parish
5 end?

6 A. I'm not sure --

7 Q. Okay.

8 A. -- to be quite honest. I'm not
9 sure. I just knew it wasn't long. That's all
10 I know.

11 Q. Okay. She was there for how long?

12 A. A couple of years.

13 Q. Okay. Then --

14 A. A few years.

15 Q. Then John Atkins.

16 I heard a rumor, I don't know if
17 it's true, that he was bought out by
18 St. Paul's.

19 A. That I don't know.

20 Q. Or by a member of St. Paul's or
21 something, bought out of his contract.

22 A. That I don't know. I mean --

23 Q. Okay.

24 A. I do know he had lots of health
25 issues, that there were a lot of health issues.



1 So maybe if there's a contract that
2 was in place and he just physically couldn't
3 continue --

4 **Q. Uh-huh.**

5 A. -- I don't know.

6 **Q. All right.**

7 A. That could -- as I said, you know,
8 we -- we weren't attending.

9 **Q. Okay.**

10 A. And I -- we tried to stay out of it.
11 Jack's predecessors were very active
12 at St. Paul's, and it was a challenge.

13 **Q. Yeah.**

14 A. So we tried really hard not to
15 challenge.

16 **Q. Yeah, I hear you.**

17 A. We wanted to be supportive, and
18 so --

19 **Q. Yeah.**

20 A. -- I don't -- I don't know. I just
21 know that he was very sick.

22 **Q. Uh-huh.**

23 A. So --

24 **Q. How long was he at the parish?**

25 A. I think just a few years.



1 had in the parish around that time frame?

2 A. That was it.

3 Q. You're not singing in the choir or
4 anything?

5 A. No.

6 Q. Okay. You mentioned you're --
7 you've maintained friendship with two people
8 who work at the parish?

9 A. Uh-huh.

10 Q. And I'm guessing one of those is
11 Lois?

12 A. Correct.

13 Q. And who would the other one be?

14 A. Sue Starner.

15 Q. Okay. I filled up every pad I
16 brought with me, which was a lot. I'm taking
17 notes backwards on our -- good thing I printed
18 one-sided.

19 Sue Starner and Lois, okay, are
20 friends of yours who continue to work at the
21 parish?

22 A. Well, Lois was Jack's work spouse.

23 Q. We just use that phrase, don't we?

24 A. Yes.

25 Q. Yeah.

1 A. Yes.

2 **Q. Yeah. Okay.**

3 A. She was there the whole time he was,
4 so -- so we knew her.

5 **Q. She's been there through everything.**

6 A. She has. She was the unpaid
7 assistant minister of that church.

8 **Q. Oh, wow. And what do you mean by**
9 **that? Do you mean like --**

10 A. She -- during transitions --

11 **Q. Okay.**

12 A. -- she held people's hands. She
13 ministered to them. She kept their history.

14 **Q. Okay.**

15 A. And she was the culture -- she is
16 the culture keeper of St. Paul's.

17 **Q. Okay. Her role at St. Paul's is**
18 **parish administrator, right?**

19 A. Correct. That was the last I knew,
20 yes.

21 **Q. Is she a member of St. Paul's?**

22 A. No.

23 **Q. She's a staff person?**

24 A. Correct.

25 **Q. And you socialize with her?**



1 the parish --

2 A. Uh-huh.

3 Q. -- was behavior you couldn't stand
4 anymore, what -- what was it?

5 A. Misappropriation of funds.

6 Q. Okay.

7 A. Nastiness to a beloved parishioner.

8 Q. Okay.

9 A. Cruelty to a beloved parishioner.

10 Q. Okay.

11 A. Disregard for the culture of the
12 parish, and, basically, behavior unbecoming
13 that of a minister.

14 I felt that -- Jack and I put our
15 heart and soul in St. Paul's, and I just saw a
16 mockery of everything. I'm sorry.

17 Q. It's okay.

18 A. It's something that was just thrown
19 away. We loved that place.

20 And, yes, every parish is tough and
21 when you're dealing with people, the schools or
22 churches, but when you have God's protection
23 and you do what -- God's will, some things fall
24 into place. And they did for us and -- sorry.

25 Q. It's all right.

1 A. Okay. I'm okay.

2 **Q. You made me cry a minute ago. I**
3 **don't know if you saw it.**

4 **It's all right. And, in fact, if**
5 **you need to take a minute and go visit with**
6 **Jack?**

7 A. No, I'm okay.

8 **Q. Okay. That's fine. I'm going to**
9 **ask you follow-up questions.**

10 A. Okay.

11 **Q. But I'm --**

12 A. Okay.

13 **Q. We can take a -- do you want to take**
14 **five and get some water?**

15 A. Yeah, let me take five and get some
16 water.

17 **Q. Yeah. Stare out the window for a**
18 **minute and --**

19 MS. STAMBAUGH: Why don't we go off
20 the record, and I'll disappear from the
21 room for a minute, and I'll go get you
22 some water.

23 We'll leave you guys and bring you
24 back some water.

25 THE WITNESS: That's fine.



1 Q. That's okay. I appreciate your
2 honesty in your expressiveness.

3 I mean, you're -- you're a witness,
4 so I need to hear what you're going to have to
5 say, and I have a feeling you're going to be
6 heard.

7 You're -- you know, you're the
8 former canon to the ordinary's wife, and things
9 that you have to say about the culture of
10 ordained ministry -- if you're going to testify
11 at the hearing panel, it's important for me to
12 hear what you have to say.

13 So I appreciate your candor and your
14 openness and your responsiveness to open-ended
15 questions, because I'm trying to get a handle
16 on what's going on here.

17 A. Sure.

18 Q. Yeah. I mean, is there anything
19 else you would like to say about the evil just
20 emulated from him?

21 A. No. I think it was a collection of
22 a lot of things. And -- but the topper was in
23 crossing Greg Sammons' wife off the necrology
24 list --

25 Q. Okay.



1 A. -- really got me.

2 Q. Okay.

3 A. That was the icing on the cake.

4 You know, it's, basically, take the
5 high road. I mean, the woman is dead. She was
6 beloved here. Greg was beloved here. He's a
7 priest. She was a priest.

8 He didn't like her because she
9 criticized him on some of his ideas on worship
10 and brought things to his attention. And it
11 was clear he didn't like her.

12 Q. Okay.

13 A. And really would -- they were made
14 to feel not welcome.

15 Q. Greg Sammons was a professional
16 interim?

17 A. Yes.

18 Q. And what's his wife's name?

19 A. Peg.

20 Q. Peg.

21 A. Margaret.

22 Q. Margaret?

23 A. Margaret.

24 Q. So Greg Sammons, was he -- where was
25 he -- this was in March or April of 2022 that

1 vestry. So you can look up who was in the
2 vestry at the time.

3 **Q. How do you know about this?**

4 A. Because I was recording pledges and
5 taking deposits and marking them against who
6 pledged what. And I gave everybody status
7 reports at the end of pledging.

8 **Q. Did the McClains make a \$30,000**
9 **pledge?**

10 A. They pledged that they would do
11 \$6,000 a year for five years.

12 **Q. And they didn't make it?**

13 A. No. But, again, even if they did,
14 it's not a pledge.

15 **Q. Thank you.**

16 A. Yeah.

17 **Q. How do you know that -- you said it**
18 **was a gift for government purposes and a loan**
19 **for internal purposes.**

20 **How do you know -- have that**
21 **information?**

22 A. From my position as registrar and
23 recorder of deposits. That's what I -- I was
24 told by the vestry.

25 **Q. Okay. You were told by the vestry**



1 **that -- that it was a gift for government**
2 **purposes and a loan for internal purposes?**

3 A. Not those exact words, but -- and it
4 was pretty convoluted, so I was very
5 uncomfortable with it.

6 **Q. Yeah.**

7 A. As was Sue.

8 **Q. Okay.**

9 A. And I talked to Sue about it many
10 times.

11 **Q. Okay.**

12 A. Saying, what the heck?

13 **Q. Yeah.**

14 A. And how do I mark this? Is this
15 something that goes to your desk or something
16 that goes to my desk?

17 **Q. The --**

18 A. And I confronted one of the members
19 of the vestry. And that was pretty much what
20 they told me, that he would be paying back this
21 gift/loan, was his term, as a pledge.

22 **Q. Was whose term? Whose term?**

23 A. I'm not going to give you the name.

24 **Q. Okay.**

25 A. Paul Sampson.

1 **Q. Okay. So --**

2 A. Because I was very uncomfortable,
3 and I pushed him on it, as did Sue.

4 **Q. So your understanding, based on your**
5 **communications with Paul Sampson, was -- and I**
6 **see why you don't want to disclose that name,**
7 **because that's a weird way to deal with the**
8 **IRS, is that -- that Paul Sampson told you**
9 **that, internally it's a loan, but as far as**
10 **government is concerned, it's a gift?**

11 A. Those weren't his exact words, but
12 it's --

13 **Q. That's how -- is that how you**
14 **understood it?**

15 A. That's how I understood it.

16 **Q. What were Paul's exact words?**

17 A. I can't recall his exact words.

18 **Q. Okay.**

19 A. But I asked multiple people, because
20 I was uncomfortable with it.

21 **Q. Uh-huh.**

22 A. I was very uncomfortable with it.

23 **Q. Okay.**

24 A. With how this was being handled.

25 **Q. Yeah.**



1 A. So --

2 Q. So --

3 A. I mean, also, for Dan's sake, too,
4 because if the IRS -- I mean, he could get a
5 huge tax bill --

6 Q. No. He --

7 A. -- if it wasn't reported right.

8 Q. He paid the taxes on it.

9 A. Okay.

10 Q. If it's a gift to an employee --

11 A. Then it's a 1099. So then it was a
12 gift.

13 Q. Yeah.

14 A. But then I'm told he's supposed to
15 pay it back.

16 Q. Right.

17 A. So then it wasn't a gift.

18 Q. Right.

19 A. So I was -- see where the dilemma I
20 was?

21 So then I was talking to Paul, like
22 what the heck is this? I don't know. And
23 where to put this.

24 Q. So -- so I need you to help me
25 because, at this point, it's coming from you,



1 Nanci, and I don't think we want it to be
2 coming from you, Nanci, that -- that it was a
3 gift for government purposes but a loan for
4 pledge -- a loan or pledge for internal
5 purposes.

6 How -- what did he -- what did Paul
7 Sampson tell you?

8 A. I told you, I don't remember the
9 exact words.

10 MS. ADAMS: Objection.

11 A. I mean, it -- everybody was real
12 fudgy about it. Nobody was specific. That's
13 what made me uncomfortable.

14 BY MS. STAMBAUGH:

15 Q. Okay.

16 A. And I got different answers from
17 different people at different times, so --

18 Q. Okay.

19 A. -- that's the clearest answer I can
20 give you.

21 Q. So back -- let's do it like this.

22 Back in 2020, you got different
23 answers from different people at different
24 times about the nature of this \$30,000 payment
25 to the McClain family?



1 **Q. Get any feedback?**

2 A. No.

3 **Q. Yeah.**

4 A. Dan was all about Dan, and he didn't
5 care what other people thought or felt. That
6 was my --

7 **Q. That was your take on it?**

8 A. At the end. At the end, for sure.

9 **Q. Okay. So E, you're mentioning**
10 **respondent's failure to provide any past -- or**
11 **somebody on your behalf is saying you're going**
12 **to testify about respondent's failure to**
13 **provide any pastoral care to a staff member who**
14 **had a death in the family.**

15 Can you elaborate on what this
16 situation is?

17 A. It was Lois' daughter who committed
18 suicide --

19 **Q. Okay.**

20 A. -- and was given very little
21 pastoral -- in fact, I even reached out --
22 because I was not part of St. Paul's
23 volunteering staff at that point, and I reached
24 out to a member of the vestry.

25 I said, what's going on, you know,



1 **doing it as well as Jack would have done it?**

2 A. That's kind of an inappropriate
3 question. I'm not at liberty to compare.

4 **Q. All right.**

5 A. I mean --

6 **Q. You and Jack visited Lois, though,**
7 **after this death in her family?**

8 A. Yes.

9 **Q. We're at F. And that is,**
10 **respondent's decision not to allow the**
11 **deceased's spouse of a former interim priest at**
12 **the parish to be included in the parish's All**
13 **Souls', All Saints' Day list.**

14 I think you've talked about that
15 already.

16 A. Yeah, that was -- yeah.

17 **Q. Do you have anything else to add to**
18 **what you said before?**

19 A. No.

20 **Q. I promised you an opportunity to**
21 **come back to C, which was respondent's practice**
22 **of manipulating people and demeaning and**
23 **marginalizing those with whom he disagreed.**

24 And I don't -- if there's a link,
25 you know, an example of something that you

EXHIBIT “22”

Exit Checklist for Clergy

A good beginning depends on a good ending. Your church's ability to call your successor depends on how well you leave and on your ability to let go. Your character and integrity are demonstrated in how you leave a position.

These are not commandments, rubrics or rules. They are collected wisdom and good practices about an important moment in the life of every ordained person, a moment of celebration, ending, beginning, death and resurrection.

Leave-taking Essentials

- Inform the Bishop in writing of your leaving and the date of your last service.
- Notify the wardens (in person) and with the wardens notify the vestry of your decision to leave.
- Canons require the vestry to give formal consent of your resignation.
- The canons require the wardens to notify the Bishop in writing that the parish is without a priest.
- Pray and spend some time with whatever spiritual practice keeps you centered and focused upon God and the fact that Jesus is walking this journey with you.
- With the vestry, clarify the terms of unused leave or vacation time, plans for continuing contributions into the Church Pension Fund, and arrangements for insurance coverage.
- Notify the Church Pension Fund, securing the proper forms, if you are retiring. The Bishop's signed approval is required for retirement.
- Plan a ritual ending of your pastoral relationship within the context of worship. Refer to the *Book of Occasional Services* for suggestions or contact your Diocesan Transition Minister for other examples. Plan an ending with parish organizations and staff.

Communicating Your Decision

- Assist the wardens with writing a letter to the congregation that outlines your plan for leaving, expresses your gratitude for your mutual ministry and assures them that they will have support and guidance from the diocesan staff through the transition.
- Develop an agreement with the vestry and let the congregation know, in writing, that:
 - You value their friendship;
 - After you leave, you will no longer be able to function as their pastor or priest;
 - It no longer will be your role to officiate at their baptisms, weddings, and funerals; and

- You will come back only at the invitation of your successor; and then you will attend as their former pastor.
- Notify local ecumenical groups or clergy associations that you are leaving and resign from positions you hold in community organizations.

Preparing To Go

- Schedule an exit interview with the Diocesan Transition Minister (DTM) and the wardens and/or vestry and parish leaders. If needed, schedule private exit conversations with the Bishop or DTM.
- List all your current responsibilities, assigning a hand off date, and designating a specific person to take up that task.
- With the wardens, review all leadership positions, clarify roles and responsibilities.
- Make sure you and the wardens/vestry are clear about all financial commitments to each other and how to handle whatever vacation time remains.
- Update job descriptions for paid staff. Thank the staff and pray with and for them.
- Meet privately with individuals with whom there may have been tension or conflict. Pray with them.
- Be clear about any commitments (baptisms, weddings, funerals) that are scheduled to occur after your leave-taking date for which alternate arrangements must be made.

Organizing For Your Successor

- Review with the wardens and vestry their leadership responsibilities for property, finance, and administration during the transition.
- Identify those in hospitals, nursing homes, assisted living facilities, and home bound, noting who expects to be visited and with what regularity. Be sure there is a list of the names, addresses and contact information for all of these.
- Note significant pastoral concerns such as premarital counseling, pregnancies, divorces in process, terminally ill, and the bereaved, remembering to maintain confidentiality of matters that are pastorally sensitive. This information should be left in writing for the interim priest and may be delivered by the Senior Warden or by the appropriate Canon.
- Note preplanned funeral arrangements and where the information is filed.
- Prepare a calendar for the upcoming year, including Episcopal visitations, homecoming, patronal feasts, sunrise services, graduations, every member canvas, stewardship, and annual meeting.

- Leave clear instructions about your congregation's participation in community or ecumenical services, as well as their expectations about preaching and hosting future events.
- Balance the discretionary fund and turn it over to the wardens.
- Make a list of any special funds, their purpose, use and signatories, including scholarships and other financial commitments.
- Prepare a file of audits, parochial reports, annual reports, copies of budgets for three years, and by laws.
- Identify the location of the safe and who knows the combination.
- Identify the location of the bank deposit box and who has keys.
- Make sure parish lists and service registers are up to date.
- Preserve historic documents.
- Clean out personal files. Keep what you need and carefully dispose of the rest.
- Prepare a file of service leaflets for the past three years.
- Prepare a file of Eucharistic Ministers and Visitor certificates, lists of current altar guild members, ushers, acolytes, and servers with contact information (phone numbers and e-mail addresses). Pray with them and thank them for their ministry with you.
- Describe unique parish customs for the conduct of worship especially weddings and funerals.
- Prepare a file of current agreements and contact information for all groups that use the buildings.
- Note the location of home communion set, chrisms, last year's palms, the nativity set, etc.
- Take out the trash. Throw away clutter that has accumulated and is no longer in use.
- As a kindness to your successors (whether interim or settled) leave a notebook. Not a 'how to' but a 'where to:' Where to get good take-out food, get a good haircut, find a dentist, get ice cream; take a stress reducing walk or jog, etc.
- Create a contact list of parish leaders including roles and email addresses. Pray over the list. Give thanks for your ministry together.
- Turn in your keys, clearly tagged.
- Establish a date certain for moving out of church-provided housing.

- Encourage and emphasize hospitality for welcoming new clergy and their loved ones.
- Let people say good-bye, thank you and give you their blessing. Accept them!
- Assist wardens in making arrangements for temporary emergency pastoral coverage for the time immediately following your departure.
- Don't leave anything for the next priest. If it needs to be done, do it! Too many arriving clergy are sunk by things left undone.

Relating After You Leave

- Arrange for change of address and mail forwarding. Notify those outside the parish of your new e-mail address.
- After your last day, do not return to the office to check mail, e-mail, or phone messages.
- In all cases, the responsibility belongs to clergy leaving to make clear that the pastoral relationship has ended. Know your diocesan guidelines about this and convey them to the vestry and congregation verbally and in writing.
- It is expected that clergy will not communicate with former parishioners about matters involving the church and will not meet with any members of the church for any reason during the interim period until new ordained leadership is fully integrated into the life of the church, and then only at the invitation of the new rector.
- Never be involved with the search process including giving names or offering opinions about candidates.
- Avoid getting triangulated with members of the congregation and your successor.
- Make plans to worship with another congregation. Pray and/or seek spiritual counsel about this, especially if you are retiring.
- In the absence of a rector or interim priest, the wardens are canonically responsible for the worship, finances, property and administration of the parish.
- Remember, you have no official or canonical role in the parish you leave and your priestly, pastoral, and administrative functions end on the effective date of your resignation or retirement. However, you may hold your former congregation and its people in your prayers.

Adapted by the Rev. Thad Bennett from work done by numerous Diocesan Transition Ministers, particularly the Rev. Canon Thomas R. Orso of New York .

- c) If the minister's next ministry setting will potentially put the minister in continued contact with the local church (such as a judicatory position in the same conference), the conference and the local church must discuss how to navigate this appropriately. When possible, it is best for another staff person to offer appropriate leadership to the former ministry setting.
- d) Similarly, if the minister goes to serve in a new congregation within the same association, the departed minister and the new minister are encouraged to have some conversation, facilitated by the Committee on Ministry, regarding continued ecclesial boundaries. Examples may include the following: If members from the former church show up to worship in the new ministry setting, the authorized minister should encourage them to continue their relationship in the former ministry setting. When the new minister is installed, the former minister should send representatives from their new setting, but should exercise care and restraint in discerning whether to attend personally. When there are association events (including worship services) at the former congregation, the former minister and the current minister should discern appropriate roles for the former minister (including perhaps no role).

BEST PRACTICES IN RETIREMENT

When a minister retires from a ministry setting, the boundaries outlined above are still expected. A retired minister should transfer their church membership (and ministerial standing, if appropriate) upon their departure from a congregation at the point of retirement. This will facilitate the retired minister's ability to build relationships in a new community and in a new role.

Recognizing that some retired clergy remain in the communities they have served prior to their retirement, it nevertheless remains the best practice for the minister to not participate in the life of the church for a period of 1-3 years, determined in conversation with the local Committee on Ministry and the incoming minister. It should be understood by the retiring minister and the congregation that "not participate" is comprehensive, including such events as funerals, wedding, and baptisms for parishioners, for persons with informal connections to the congregation, and for the wider community.

EXHIBIT “23”

Episcopal Diocese of Southern Ohio

Before the Hearing Panel

IN RE: Title IV Proceedings Against The Rev. Dr. Daniel Wade McClain, Respondent

Case No. 2023-01

Mandatory Disclosures of the Church Pursuant to Canon IV.13.5(a)

The Church, by and through its Church Attorney, hereby submits to Respondent in conformity with Canon IV.13.5(a) of The Constitution and Canons of The Episcopal Church its Mandatory Disclosures in connection with this matter.

The Church notes that its investigation into the claims and defenses at issue in this matter is ongoing and it reserves the right to add, amend or modify these disclosures as its investigation proceeds.

Persons With Knowledge

The Church identifies the following individuals believed by it to possess direct knowledge of information which may be used to support the allegations against

Respondent:

1. Doug Almoney, [REDACTED]. Dr. Almoney and his wife were parishioners at St. Paul's Episcopal Church, Dayton, Ohio ("St. Paul's") for 75 years before leaving the

- c. Circumstances attendant to the departure of one of the parish staff members in January 2021 and Respondent's involvement therewith;
- d. Respondent's treatment of parishioners, including Ms. Izor, who disagreed with his leadership and management of the parish;
- e. Respondent's behavior during a September, 2021 vestry meeting at which the Vestry implemented changes to parish COVID policy and to Respondent's spouse's status as a paid staff member;
- f. Respondent's attempt in early 2024 to deceive and coerce Ms. Izor into transferring her membership from St. Paul's to another parish;
- g. Perceived threats of retaliation and intimidation directed by Respondent to other parishioners and staff members.

14. Nanci Koepke, Ms. Koepke is an occasional volunteer staff person in the parish office. The Church anticipates that Ms. Koepke may testify as to the following:

- a. Respondent's mishandling of financial matters, including but not limited to charging personal items to the parish;
- b. Respondent's failure to repay the loan/gift extended to him by the parish in August 2021;
- c. Respondent's practice of manipulating people and demeaning and marginalizing those with whom he disagreed;

- d. Respondent's installation of fear in other staff members that they would lose their jobs or otherwise be retaliated against if they cooperated with the Church's investigation into Respondent;
- e. Respondent's failure to provide any pastoral care to a staff member who had a death in the family;
- f. Respondent's decision not to allow the deceased spouse of a former interim priest at the parish to be included in the parish's All Souls/All Saints day list.

15. Jimmy Leach, Mr. Leach is the former Music Director at St. Paul's who was fired by Respondent in January 2021. The Church anticipates that Mr. Leach may testify as to the events leading up to his dismissal, the manner in which his employment was terminated, and communications made by Respondent to the parish thereafter.

16. Daniel Linqvist, Mr. Linqvist is a former parishioner at St. Paul's who was elected to the Vestry in 2018 and as Junior Warden in 2021. The Church anticipates that Mr. Linqvist may testify as to the following:

- a. Numerous complaints raised by parishioners to Mr. Linqvist regarding Respondent's leadership and management, his reporting of the same to Respondent, and Respondent's negative reaction to the same;
- b. Respondent's disregard of accepted COVID protection and protocols;
- c. Respondent's indifference to Mr. Linqvist's and others' complaints of allergies to cat dander after Respondent unilaterally introduced cats into the church building and allowed them essentially free rein of the premises;

EXHIBIT “24”

Begin forwarded message:

From: <sher@stpauls-dayton.org>

Subject: **UPDATED NECROLOGY**

Date: October 31, 2022 at 2:16:22 PM EDT

To: "Lois Smith" <lois@stpauls-dayton.org>, "Dan McClain" <dan@stpauls-dayton.org>

Sher Patrick

Communications and Membership Director

St. Paul's Episcopal Church

33 Dixon Dr.

Dayton, OH 45419

SAINT
EPISCOPAL



PAUL'S
DAYTON-OH

Congregational Necrology
St. Paul's Episcopal Church-Dayton 2022

William "Bill" Bumiller
Douglas Bugg
Mary Anne Barr
Mary Creager
Robert "Bob" Fenwick
Nancy Lee Fox
Betty "B.B." McCollum
Dixon Switzer
Adele Good
Jane Cote
Martha Ordeman

Congregational Necrology
Nov. 1 All Saint's Eve - 2022

**Information from the Burial Book and
Master Calendar (Necrology Report)**

William "Bill" Bumiller
Douglas Bugg
Mary Anne Barr
Mary Creager
Nancy Lee Fox
Betty "B.B." McCollum
Dixon Switzer
Adele Good
Jane Cote
Martha Ordeman
Thayer Bartlett

Robert "Bob" Fenwick*
Margaret "Peg" Sammons*

*Clergy

Names Provided by Membership:

Donald Wade
Brother John-Aelred
Suda Conway
Joseph Schumacher
Adele D. Good
Bruce Bilanow (pronounced bill-a -noh)
Michael Azar (pronounced AY-zar)
James K. Barrentine
Erin Raizk (rhymes with desk)
Justin Seagren
Kay Ollech (pronounced Oll-esh)
Sylvia Green
BB and John McCollom

James Aglamesis
Alexander Musienko
Anne Patterson Woodhull
Roger Stout Woodhull
Elizabeth O'Brien Verity
Calvin William Verity
James Morris Woodhull
Jean Verity Woodhull
Philip Schaff
Mary Gladding Schaff
Kathy Cunningham
Deane Dixon
Carol Yoder
Dorothy Greenfield
Ed Commons
Nadia Carroll

EXHIBIT “25”













EXHIBIT “26”

