

THE EPISCOPAL CHURCH: TEARING THE FABRIC OF COMMUNION TO SHREDS

EXECUTIVE SUMMARY

“When the foundations are being destroyed, what can the righteous do?” Psalm 11:3

In the following sections we describe how the leadership of The Episcopal Church has been systematically destroying the foundations of Anglican Christianity within the United States, and tearing the fabric of the Anglican Communion to shreds. Through the following sections, we will demonstrate, through the words of TEC leaders, their actions and their defiance of both the Bible and the instruments of Anglican unity, why orthodox Anglicans in North America were led to form the Anglican Church in North America in order to preserve and promote an Anglicanism that is truly Biblical, missionary and united.

Catalogue of Heresies

Quoting Episcopal Church leaders denying Jesus as the only way to the Father, denying the divinity and uniqueness of Jesus Christ, denying the Resurrection, denying heaven and hell, denying salvation through the cross of Jesus Christ, denying the authority of Holy Scripture, denying the Creeds, and denying Biblical standards for human sexuality.

We also document the fruits of TEC’s new theology—which include a refusal to reaffirm the historic articles of the Christian faith, syncretism, the promotion of abortion, weakening traditional marriage, promoting same sex blessings and other sexual aberrations, communion for the unbaptized, and accelerating litigation by TEC against the orthodox.

We conclude with the heresies of the current Presiding Bishop, in her own words, an analysis that demonstrates her affirmation of the classic heresies of Pelagianism, Marcionism, Pluralism, Universalism and Gnosticism.

Declining Membership

Also a fruit of TEC's new theology, and accelerating since the 2003 consecration of a bishop in a homosexual relationship. The statistics are taken from the Episcopal Church's own online membership data.

Clergy Crisis

Documenting the inhibition, deposition and flight of orthodox bishops from TEC.

Canonical Abuses

How the leadership of the Episcopal Church has violated its own canons in furtherance of the new theology: including the abuse of abandonment and renunciation canons in order to inhibit and depose 10 bishops and 104 priests and deacons, and the unconstitutional assumption of power by the Presiding Bishop in dissolving a lawfully constituted Standing Committee and substituting another without warrant.

Litigation: a history of lawsuits initiated by the leadership of TEC

Documenting how TEC and its dioceses have accelerated litigation in defiant rejection of the Primates' call for a moratorium on the same at the Dar es Salaam meeting. The 56 instances of complaints filed in court by TEC and its dioceses against individual churches, clergy and vestries demonstrate the reckless indifference to the truth by TEC bishops who, at Lambeth 2008, declared that it was TEC which was being sued by local churches.

Pictures worth a thousand words

Including pictures of an Episcopal Church cathedral where the "interfaith chapel" has no cross except one on a column *under* the Islamic crescent moon and star, Episcopal bishops taking partners in same sex ceremonies, and bishops participating in homosexual rights parades.

TEC non-compliance with Anglican Communion requests for moratoria on same sex blessings and consecrations to the episcopate of persons in homosexual relationships

Documenting chronologically diocesan resolutions which defy Anglican Communion calls for moratoria on same sex blessings and consecrations to the episcopate of persons in homosexual relationships by (1) calling for the repeal of General Convention 2006 resolution B033, (2) weakening the definition of traditional Christian marriage, and (3) promoting the creation of rites for same-sex blessings.

Churches that have left the Episcopal Church since 2003

Documenting chronologically the departure of 312 congregations that have either split or withdrawn from TEC.

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CATALOG OF HERESIES

QUOTING EPISCOPAL CHURCH LEADERS

DENYING JESUS AS THE ONLY WAY TO THE FATHER

“I am the way, and the truth and the life. No one comes to God except through me.’ The first thing I want you to explore with me is this: I simply refuse to hold the doctrine that there is no access to God except through Jesus. I personally reject the claim that Christianity has the truth and all other religions are in error... I think it is a mistaken view to say Christianity is superior to Hinduism, Buddhism, Islam, and Judaism and that Christ is the only way to God and salvation.”

The Rev. Dr. George F. Regas, Rector Emeritus, All Saints Episcopal Church, Pasadena, California, April 24, 2005, guest sermon at Washington National Cathedral

“My understanding of idolatry includes the assumption that I can know and comprehend the way in which God saves people who are not overtly Christian. I understand that Jesus is my savior, I understand that Jesus is the savior of the whole world. But I am unwilling to do more than speculate about how God saves those who don’t profess to be Christians. I look at the fruits of the life of someone like Mahatma Gandhi and the Dalai Lama and I see Christ-like features ...”

Presiding Bishop Katharine Jefferts Schori, Virginia Theological Seminary, May 25, 2007

“And what was God thinking ... when the Angel Gabriel was sent by God to reveal the Law to Moses? And what was God thinking ... when the Angel Gabriel was sent by God to reveal the sacred Quran to the prophet Muhammad?”

And what was God thinking ... when the Angel Gabriel was sent by God to reveal the birth of Jesus Christ, the Son of God?

Were these just random acts of association and coincidence or was the Angel Gabriel who appears as the named messenger of God in the Jewish Old Testament, the Christian New Testament Gospels, and the Quran of Islam, really the same miraculous messenger of God who proclaimed to a then emerging religious, global community and to us this morning that we are ALL children of the living God? And as such we are called to acknowledge that as Christians, Jews and Muslims we share a common God and the same divine messenger. And that as children of the same God, we are now called to cooperatively work together to make the world a haven for harmony, peace, equality and justice for the greatest and least among us.”

The Rt. Rev. John Chane, Bishop of Washington D.C., Washington National Cathedral, December 25, 2003

KJS: Christians understand that Jesus is the route to God. That is not to say that Muslims, or Sikhs, or Jains, come to God in a radically different way. They come to God through human experience—through human experience of the divine. Christians talk about that in terms of Jesus.

RY: So you're saying there are other ways to God.

KJS: Human communities have always searched for relationship that which is beyond them—with the ultimate—with the divine. For Christians, we say that our route to God is through Jesus. That doesn't mean that a Hindu doesn't experience God except through Jesus. It says that Hindus and people of other faith traditions approach God through their own cultural contexts; they relate to God, they experience God in human relationships, as well as ones that transcend human relationships; and Christians would say those are our experiences of Jesus; of God through the experience of Jesus.

RY: It sounds like you're saying it's a parallel reality, but in another culture and language.

KJS: I think that's accurate.

Presiding Bishop Katharine Jefferts Schori, interview by Robin Young on NPR’s “Here and Now”, Oct 18, 2006

“I certainly don’t disagree with that statement that Jesus is the way and the truth and the life. But the way it’s used is as a truth serum, or a touchstone: If you cannot repeat this statement, then you’re not a faithful Christian or person of faith. I think Jesus as way – that’s certainly what it means to be on a spiritual journey. It means to be in search of relationship with God. We understand Jesus as truth in the sense of being the wholeness of human expression. What does it mean to be wholly and fully and completely a human being? Jesus as life, again, an example of abundant life. We understand him as bringer of abundant life but also as exemplar. What does it mean to be both fully human and fully divine? Here we have the evidence in human form. So I’m impatient with the narrow understanding, but certainly welcoming of the broader understanding.”

Presiding Bishop Katharine Jefferts Schori, interview in the Arkansas Democrat-Gazette, Jan. 7, 2007

Arkansas Democrat Gazette: Well, the rest of the verse, that no one comes to the Father except by the son. KJS: Again in its narrow construction, it tends to eliminate other possibilities. In its broader construction, yes, human beings come to relationship with God largely through their experience of holiness in other human beings. Through seeing God at work in other people’s lives. In that sense, yes, I will affirm that statement. But not in the narrow sense, that people can only come to relationship with God through consciously believing in Jesus.

Presiding Bishop Katharine Jefferts Schori, interview in the Arkansas Democrat-Gazette, Jan. 7, 2007

“I don’t think God cares if we are Christian, Jewish, Muslim, Buddhist and so forth. What matters is a deepening relationship with God.”

Dr. Marcus Borg, Co-Director of Center for Spiritual Development at Trinity Episcopal Cathedral, Portland, and former President of the Anglican Association of Biblical Scholars, St. Petersburg Times, February 9, 2005

DENYING THE DIVINITY AND UNIQUENESS OF JESUS

Stephen Crittenden: I guess we should just dwell on it a little bit more because it's not an idea we hear very often. What is it a metaphor for, Jesus as mother?

Katherine Jefferts Schori: It's a metaphor for new creation. When we insist that the Christ event in the death and resurrection of Jesus brings a new possibility of life, a new kind of life to humanity, it is certainly akin to rebirth. When Jesus says to Nicodemus You must be born again from above, what might he mean? I think it is a way of the gospel is saying that Jesus is a venue, an event, an experience, and an instance in which life is renewed, in which every human being as access to new life.

Presiding Bishop Katharine Jefferts Schori, interview by ABC Radio, “The Religion Report,” July 26, 2006

“If you begin to explore the literary context of the first century and the couple of hundred years on either side, the way that someone told a story about a great figure was to say ‘this one was born of the gods.’ That is what we’re saying. This carpenter from Nazareth or Bethlehem – and there are different stories about where he came from – shows us what a godly human being looks like, shows us God coming among us.”

Presiding Bishop Katharine Jefferts Schori, Parabola, Spring 2007

“Because each and every one of us is an only begotten child of God; because we, as the church, are invited by God to see all of creation as having life only insofar as it is in God; because everything, without exception, is the living presence, or incarnation, of God; as the Diocese of Northern Michigan, We affirm Christ present in every human being and reject any attempt to restructure The Episcopal Church’s polity in a manner contrary to the principles of the baptismal covenant;”

Statement by the Diocese of Northern Michigan Standing Committee, Core Team, Diocesan Council, and General Convention Deputation, August 11, 2007

“I see the pre-Easter Jesus as a Jewish mystic who knew God, and who, as a result, became a healer, wisdom teacher and prophet of the kingdom of God. The latter led to his being killed by the authorities who ruled his world. But I do not think he proclaimed or taught an extraordinary status for himself. The message of the pre-Easter Jesus was about God and the kingdom of God, and not about himself.”

Dr. Marcus Borg, Co-Director of Center for Spiritual Development at Trinity Episcopal Cathedral, Portland, and former President of the Anglican Association of Biblical Scholars, Washington Post, December 30, 2006

“Rather, I see the grand statements about Jesus — that he is the son of God, the Light of the World and so forth — as the testimony of the early Christian movement. These are neither objectively true statements about Jesus nor, for example in this season, about his conception and birth. To speak of him as the son of God does not mean that he was conceived by God and had no biological human father. Rather, this is the post-Easter conviction of his followers.”

Dr. Marcus Borg, Washington Post, December 30, 2006

DENYING THE RESURRECTION

“The story of Jesus’ bodily resurrection is, at best, conjectural; that the resurrection accounts in the four Gospels are contradictory and confusing... the significance of Easter is not that Jesus returned to actual life but that even death itself could not end the power of his presence in the lives of the faithful.”

The Rt. Rev. John Chane, Bishop of Washington, D.C., Easter sermon in 2002

“Asked about the literal story of Easter and the Resurrection, Jefferts Schori said, ‘I think Easter is most profoundly about meaning, not mechanism.’”

Episcopal Life on line, April 8, 2008

DENYING HEAVEN AND HELL

TIME Question: Is belief in Jesus the only way to get to heaven?

Katherine Jefferts Schori: We who practice the Christian tradition understand him as our vehicle to the divine. But for us to assume that God could not act in other ways is, I think, to put God in an awfully small box.

Presiding Bishop Katharine Jefferts Schori, TIME Magazine interview, July 10, 2006

CNN Question: So what happens after I die?

Jefferts Schori: What happens after you die? I would ask you that question. But what’s important about your life? What is it that has made you a unique individual? What is the passion that has kept you getting up every morning and engaging the world? There are hints within that about what it is that continues after you die.

Presiding Bishop Katharine Jefferts Schori, interview by CNN Live, June 19, 2006

“Public Answers to Private Questions’ got off to a quick start as an anonymous audience member bluntly asked, ‘If God is supposed to be all-forgiving, why do some people end up in hell?’ Shaw responded by saying, ‘I’m not sure that I believe in hell,’ pointing out that there are places in the Scripture where no hell is mentioned and concluding that the subject is open to interpretation.”

The Rt. Rev. M. Thomas Shaw, Bishop of the Episcopal Diocese of Massachusetts, speaking to students at Boston College, Dec. 5, 2007

Arkansas Democrat Gazette: So does that mean that in your view there is no afterlife?

KJS: That's not what I said. I said what I think Jesus is more concerned about is heavenly existence, eternal life, in this life.

Presiding Bishop Katharine Jefferts Schori, interview in the Arkansas Democrat-Gazette, Jan. 7, 2007

DENYING SALVATION THROUGH THE CROSS OF CHRIST

“I would choose to loathe rather than to worship a deity who required the sacrifice of his son.”

The Rt. Rev. John Spong, retired Bishop of Newark from *Why Christianity Must Change Or Die*, 1998

“That’s one of the tragedies afflicting the church right now,’ he said. ‘So many of us seem to think that salvation depends on our theological correctness.’”

The Rt. Rev. Jeffrey Lee, Bishop of Chicago, Chicago Tribune, Feb 3, 2008

“The question is always how can we get beyond our own narrow self-interest and see that our salvation lies in attending to the needs of other people.”

Presiding Bishop Katharine Jefferts Schori, Parabola, Spring 2007

DENYING THE AUTHORITY OF HOLY SCRIPTURE

“So I think there is no question of devaluing Scripture; I think it’s a question of accepting the fact that Scripture doesn’t presuppose every eventuality, nor does it transcend being in some ways historically limited by those who wrote the words — their worldview, their understanding of human reality. Jesus in the Gospel of John says, ‘I have many more things to say to you, but you cannot bear them now; however, the spirit of truth will come and will draw from what is mine and reveal it to you.’ So it is clear as I read the Bible that truth is an unfolding reality and is not simply fixed or circumscribed at a particular moment or by the pages of Scripture itself. The Holy Spirit can transcend the words that the Holy Spirit has inspired and lead us to new understandings and new appreciations.”

Former Presiding Bishop Frank Griswold, comments following the House of Bishops meeting, Religion and Ethics Newsweekly, January 2005

“Because we live in different cultural situations, not all biblical commandments or proscriptions apply simply or in the same way to any one person or situation.”

The Episcopal Church Center, “To Set Our Hope on Christ,” 2005, authored at the invitation of Presiding Bishop by a commission of six theology professors from four theological seminaries and a bishop

“It’s not about having answers as much as it is about engaging a story. It is about your story and how your story connects to an ancient story of desert wanderers that, in time, came to see that humanity and this energy they called God mingled and existed through Christ and thus, exists in all of humanity.”

The Episcopal Church web site, Visitors Center, “Spiritual but not Religious”

“There is no single biblical morality. Few biblical scholars would claim that a monochromatic approach to ethics and human behavior exists in the Holy Scriptures...The Holy Scriptures, written in antiquity, could not and did not foresee many of the ethical questions we face in our age.”

A Statement from the Episcopal Diocese of Utah, March 13, 2007

“It is not something of which I should repent and I have no intention of doing so. I have been led to understand that I am loved by God just as I am. That is not to say I am perfect but it is my belief that my

orientation is value-neutral. It is what I do with my relationship that God really cares about ... We worship a living God, not one locked up in the Scripture of 2,000 years ago..."

Bishop Gene Robinson to the Guardian November 4, 2008 regarding his homosexual lifestyle

DENYING THE CREEDS

In the rhythm of the Eucharistic liturgy, there is a natural flow from the ministry of the word directly into prayer. The Nicene Creed breaks that flow and serves as an unnecessary speed bump in worship (Creedal gymnastics teach about community," February).

As Marion J. Hatchett points out in his Commentary on the American Prayer Book, page 33, the Nicene Creed did not become a regular part of the Eucharist until the 11th century. For the first thousand years, the church got along just fine without its intrusion into the Sunday liturgy. Clearly, it is not an essential part of the shape of the liturgy.

Since 1979, I have quietly restored the natural flow of worship by omitting the creed; none of the members of my congregations have missed it. I would encourage others to let go of the creed and feel the freedom.

The Rev. John Beverley Butcher, Pescadero, California, reader letter in Episcopal Life, June 2008, pg. 23.

"Those creeds are not about checking off a bunch of propositions. They are about giving our heart to a sense that Jesus shows us what it looks like to be a divine human being."

Presiding Bishop Katharine Jefferts Schori, Parabola, Spring 2007

"You don't all have to profess exactly the same understandings of the central tenets of the faith," she added. "What's important is to worship together."

Presiding Bishop Katharine Jefferts Schori, San Diego Union-Tribune, April 5, 2008

DENYING BIBLICAL STANDARDS FOR SEXUALITY

"Holiness and wholeness and health all come from the same root in English, and they're related quite intimately to the word 'salvation'. Living a holy life, living a whole and full life, is one of our understandings of what salvation means, and when Jesus says 'I came that you might have life and have it abundantly', he certainly means in the fullness of our beings, and if we understand that some people are created, are born, in this world with affections ordered toward those of the same gender, then perhaps it means we need to pay attention to that."

Presiding Bishop Katharine Jefferts Schori, ABC Radio, The Religion Report, July 26, 2006

"For almost forty years, members of the Episcopal Church have discerned holiness in same-sex relationships and, have come to support the blessing of such unions and the ordination or consecration of persons in those unions. Christian congregations have sought to celebrate and bless same-sex unions because these exclusive, life-long, unions of fidelity and care for each other have been experienced as holy. These unions have evidenced the fruit of the Holy Spirit: 'joy, peace, patience, kindness, generosity, faithfulness, gentleness, and self-control.'"

Episcopal Church Center, "To Set Our Hope on Christ," 2005

"...I don't think the Scripture writers had any notion of homosexuality...So you're dealing with a reality that isn't reflected in Scripture. Is this possibly an instance where we've learned something that takes us beyond the world of the Bible and therefore the texts used don't really apply?"

Presiding Bishop Frank Griswold in an interview by Deborah Caldwell published on www.beliefnet.com

“...if you are physically, sexually active with someone, whether with a person of the opposite or the same sex, you can remember or discover for the first time all the wonderful ways of being sexual with another person, without having intercourse, without risking your life. We parents and we in the church have been so busy preaching ‘just say no,’ that we have forgotten to celebrate this God-given gift of sexuality and to rejoice in this incredible means of communicating with a beloved. But there are many ways of communicating physically and sexually with another person short of intercourse...”

Gene Robinson in a sermon to students at St. Paul's School in Concord New Hampshire, October 29, 2002

“I would be a fool to regret that decision. Gene Robinson is one of the finest priests that I’ve ever known and one of the finest bishops I’ve ever known. There’s no way, shape, or form that I could not have voted for Gene Robinson.”

Jon Bruno, Bishop of Los Angeles, The Advocate, October 26, 2004

“The Holy Scriptures do not speak of what we describe in The Episcopal Church as loving, faithful, monogamous, life-long commitments of two persons of the same sex, nor do they speak of the intimate sexual lives such committed persons may express with one another in their relationships. We must therefore look more deeply within as well as beyond the Holy Scriptures for guidelines that may be brought into dialogue with those passages of Scripture usually employed to address matters of sexual intimacy.”

A Statement from the Episcopal Diocese of Utah, March 13, 2007

“The Bible has been ‘hijacked by the religious right,’ he said. “That is our Bible. It’s time we take it back.” He continued, “I keep on saying to gay and lesbian people: Let’s reclaim this book. It is our story. Do you think that if I had declined to be consecrated, this would have all gone away?” he asked. “That toothpaste isn’t going back into the tube. Even if something happened to me, there are gay and lesbian people everywhere waiting to be elected.

“The religious right is hardly religious and definitely not right,” he said, to laughter and applause. “They’re in bed with the enemy. They’re in bed with winning and arrogance. We have let them hijack the Bible. It is our book, and these are our stories, and we cannot let them be misused.”

The Rt. Rev. Gene Robinson, Bishop of New Hampshire, The Washington Times, October 10, 2004

“It’s very unfortunate and embarrassing that the [Christian religion] is in large part responsible for this act of bigotry.”

The Rev. Ed Bacon, rector of All Saints Episcopal, Pasadena, Ca. referring to the vote in favor of California’s Proposition 8 which prohibits same-sex marriage, Los Angeles Times, Nov. 8, 2008

FRUITS OF TEC’S THEOLOGY

UNORTHODOX

At General Convention 2003, the House of Bishops rejected on a roll call vote Resolution B001, which would have reaffirmed “Holy Scripture as the foundation of authority in our Church” and “historic positions adopted by previous General Conventions,” as well as the principle that “no member of this Church shall be forced to practice anything contrary to the clear meaning of Holy Scripture.”

General Convention 2006 refused to consider, much less approve, a resolution (D058) declaring salvation is through Christ alone because, as one Evangelism Committee member noted, the debate would likely be contentious. The Evangelism Committee voted to discharge this resolution, claiming that 1982 Resolution A047 stated the same thing. Attempts to bring the resolution to the floor for a current reading failed.

“Via Media: Evangelism for the Episcopal Church” is the newest and most heavily publicized program for new TEC members. It represents the basic ethos of TEC in terms of “radical inclusion,” even suggesting the inclusion of other faiths and thereby presenting TEC as a sort of Unitarian sect. Its presentation of “pluriform reality” and revisionist version of “Christianity” is contradictory to Scripture and traditional teachings of Anglicanism and Christianity.

SYNCRETISM

General Convention 1991 affirmed a resolution (A060) to “Reaffirm Commitment to Evangelism and Recognize Religious Pluralism” that set the stage for syncretism by calling for the church to “be aware of the significance of God’s self-revelation outside the Church” and “learn humbly from those whose perception of God’s mystery differs from our own.”

Since the early 1990s, cathedral and parish churches have experimented with Sunday liturgies that delve into paganism. One such service at the Cathedral of St. John the Divine in New York City even included praises to “Ra, the Sun god of Egypt” and “Ausar, ruler of Amenta, the realm of our ancestors.” This service was led by the diocesan bishop.

TEC’s National Christian Education Conference in 2002 included various shrines to other religions, including Islam, Native American spirituality, Buddhism and Christianity. At each shrine individuals were encouraged to engage in some activity related to the religion represented (e.g. wave a feather and say a Native American “ancestor prayer,” weave a small prayer mat out of strips of construction paper, or ring a Buddhist prayer bell and recite a Buddhist chant).

In 2004, the Michigan chapter of Episcopal GLBT (GLBT stands for “Gay, Lesbian, Bisexual and Transgendered”) “outreach” group Oasis which is supported by the Episcopal Diocese of Eastern Michigan, helped sponsor “Together in Faith” which brought together Wiccans, shamans, Muslims, pagans, Hindus, and people of all religions and spiritualities to talk about topics such as “Sex & Spells: Gender and Political Activism in the Witchen Community.” Jim Toy who serves on several diocesan commissions and committees, led one of the workshops.

In 2004, the Rev. Bill Melnyk and his wife, the Rev. Glyn Lorraine Ruppe-Melnyk, both priests in the Diocese of Pennsylvania, were exposed as leaders of a local society of Druids who follow a pre-Christian practice of worshipping the sun and venerating the Earth. The Rev. Ruppe-Melnyk also composed a pagan rite to pagan deities called “A Women’s Eucharist—A Celebration of the Divine Feminine,” which was featured on TEC’s Office of Women’s Ministries webpage. The rite contained no reference to Jesus or the cross, but instead said the wine in the chalice represented a woman’s menstrual blood. The Rt. Rev. Charles Bennison, Bishop of Pennsylvania, referred to the situation as “a small error of judgment that has been very costly to their ministry and their church, and the church at large.” As a result of the controversy, Bill Melnyk left TEC to become a Druid priest, but his wife remains a TEC priest. She contributed a liturgy for the Stations of the Cross to the Women’s Ministries webpage that denies substitutionary atonement and the bodily resurrection of Christ.

In 2004, Christ Church Cathedral of the Episcopal Diocese of Missouri held a program at its “Art and Soul Café” in which participants were to “Walk and meditate to a Buddhist chant by guest artist Mitsu Saito and then find your own chanting voice.” They were to “Learn about ‘interspirituality’—the mystical connection between the world’s great religions: Islam, Judaism, Hinduism, Buddhism and Christianity.”

In 2004, St. John’s Cathedral of the Episcopal Diocese of Colorado hired a Muslim imam on its staff to head its “Abrahamic Initiative.”

At Christ Church Cathedral of the Episcopal Diocese of Texas, a course was offered in 2005 called “Invoking Dionysus.” The Cathedral’s website said, “C.G. Jung thought Dionysus was the ‘shadow’ of the Christ, the god who had been eclipsed and then repressed with the advent of Christianity. But a god is not so easily slain, and though we may not recognize his presence amongst us, we feel his powerful effect. This course will invoke the ‘mad god’ Dionysus.”

An Episcopal priest in Washington State, the Rev. Ann Holmes Redding, claimed to be a practicing Muslim. Diocese of Olympia bishop, the Rt. Rev. Vincent Warner said he accepts her as both and “finds the interfaith possibilities exciting.” In June 2007, a story about Redding in the *Seattle Times* generated controversy outside the diocese and as a result the Rt. Rev. GERALYN WOLF, bishop of Rhode Island where Redding is canonically resident, suspended and eventually inhibited her in 2008.

Episcopal Divinity School offered a workshop on “Love and Wisdom - Buddhist Meditations to Illumine Christian Understanding” led by Tibetan Buddhist Lama and Boston College professor John Makransky in Sept. 2006 that included guided Buddhist meditations.

In June 2007, the Rev. Mark Lewis, rector of Church of our Saviour, Secaucus, N.J., presided over the interfaith baptism of twin boys in which rabbinical student Rachel Barenblat and Islamic scholar Hussein Rashin participated by offering Jewish and Muslim prayers during the service.

A Tibetan Buddhist sand mandala of the healing Medicine Buddha was constructed inside Trinity Episcopal Cathedral, Sacramento, California in Dec. 2007, as Tibetan monks chanted and prayed in the sanctuary. A Tibetan Buddhist sand mandala was constructed in the Philadelphia cathedral in January 2008, depicting the wheel of life design, complete with an image of Jesus and Buddha next to each other. In October 2008, the public was invited to attend and pray while Buddhist monks from the Drepung Gomang Monastery in South India constructed their second sand mandala inside the Diocese of Kentucky headquarters building adjoining the cathedral. At the conclusion of the mandala display periods, the sand was swept up and sprinkled into the local rivers.

In the January 15, 2007 edition of the *Deseret News*, a Utah based newspaper, an Episcopal Priest on a Navajo Indian reservation admitted to blending Christian worship services with Navaho spiritual practices and traditions:

“Father Corbett told a previous bishop that he thought the Navajo would always see Christ as first among many Holy People. ‘That was too much for him,’ Father Corbett recalls. Still, he is sure most of his superiors in the church believe as he does, ‘If you are going to have dialogue between the Navajo and Christian, if it is a true dialogue, both sides have to be open to change.’ The Episcopal Church has a long history of adapting, he points out. He mentions the Nicene Convention.

So the Episcopal Church will use Navajo teachers and medicine men next week to help with a Navajo blessing ceremony when they ordain their new bishop. Father Corbett predicts, “The sermon will draw parallels with Christianity. No doubt we shall sing some hymns as well as Navajo chants. This has to be done by someone who is at home with both traditions. Otherwise we will end up with a mishmash.”

Episcopal bishops, local interfaith leaders, native American “smudgers” and drummers, throughout Nevada gathered January 5 to participate in the consecration of Dan Thomas Edwards as the 10th bishop of Nevada. Smudgers are Native American incense-bearing tribal leaders who are said to have the power to influence spirits. Smudgers also participated at the investiture at the Washington National Cathedral of the Rt. Rev. Katharine Jefferts Schori as Presiding Bishop of the Episcopal Church.

Saint Mark’s Cathedral, Seattle, Wash., offered a workshop on “Movement as Prayer” in Oct. 2007 that included opportunities to experience the ways in which movement becomes a form of worship and “whirl with the Sufis.” Sufi dance is one of the physical methods used to try to reach religious ecstasy by some practitioners of this form of mystical Islam.

In December 2007, St Andrew's Episcopal Church in Seattle offered a three-session course titled "They Followed a Star: Astrology and Christianity as Allies on the Journey." The course was taught by Dan Keusal, a licensed counselor and astrologer in private practice, who described the course on his web site as one in which participants will "explore the connections between astrology and Christianity, and look at how astrology can support and deepen our journeys as men and women seeking meaning and purpose for our lives."

During a joint Hindu and Episcopal service celebrating an Indian Rite Mass in Los Angeles, Ca. in January 2008, a statement by diocesan Bishop Jon Bruno was read which apologized for centuries-old acts of religious discrimination by Christians, including attempts to convert Hindus. The celebrant, the Rev. Karen MacQueen, an associate priest at St. Paul's Episcopal Church in Pomona, said both faiths revere "great figures who embody the divine light, who teach the divine truth." In a later interview, McQueen said, "Perhaps there are enough Christians in the world. What we need to see is more Christians really living like disciples of Jesus and practicing love towards others."

PROMOTING ABORTION

In January 2006, Executive Council of the Episcopal Church approved for TEC to become a member of the Religious Coalition for Reproductive Choice (RCRC), an organization whose role is "educating the public to make clear that abortion can be a moral, ethical, and religiously responsible decision." A number of resolutions to repudiate and rescind membership were introduced at General Convention 2006, and one, D063, actually made it to the floor of the House of Bishops, but the bishops voted to table it.

WEAKENING TRADITIONAL MARRIAGE, PROMOTING SAME SEX BLESSINGS AND MORE

To honor feminist scholars in the Church, in November 2008 Episcopal Divinity School featured polyamory (multiple partners) advocate, the Rev. Marvin Ellison, lecturing on "Is Marriage a 'Must' or a 'Bust'? Enlarging the Justice Agenda." Ellison called for the "reframing of Christian ethics" to overturn marriage and heterosexuality as the norms for society. "We must draw a larger picture of love, commitment, and family with ample room for same-sex partnerships, one-parent households, extended families, blended families, and other relational configurations, including plural relationships," he said.

Many Episcopal congregations have been blessing same-sex unions for years and they have continued in spite of repeated primatial requests for a moratorium on same-sex blessings. During General Convention 2003, resolution C051 was approved which "recognize[s] that local faith communities are operating within the bounds of our common life as they explore and experience liturgies celebrating and blessing same-sex unions." Many dioceses are in the process of developing official written policies authorizing such blessings. Other dioceses make allowances for a wide range of pastoral responses to include blessings for same sex couples. The following dioceses have approved (explicitly or implicitly) or developed rites of same-sex blessings and/or affirmed their support of homosexual marriage: Atlanta, California, Connecticut, Delaware, El Camino Real, Long Island, Los Angeles, Massachusetts, Minnesota, Missouri, Newark, New Hampshire, New York, North Carolina, Northern California, Olympia, Oregon, Pennsylvania, Rochester, Utah, Vermont, and Washington D.C. The diocese of Virginia recently affirmed the blessedness of same-sex relationships and developed liturgies to celebrate those relationships. The current bishops of Arkansas and Nevada have reversed their predecessors' policy of allowing same sex blessings.

TEC's Virginia Theological Seminary provides faculty housing for sexually active non-married faculty (of any sexual preference), and General Theological Seminary in New York City has held the official policy that it is "willing to make apartments available to committed same-sex couples" since 1994.

In spite of the lewd sexual displays that occur during many “gay pride” festivals, several Episcopal dioceses and bishops have promoted and participated in them. In 2007, the Rt. Rev. Sergio Carranza, assistant bishop to the Rt. Rev. Jon J. Bruno, rode in the lead car of the Los Angeles Gay Pride Parade and the Rt. Rev. Marc Andrus, bishop of California, took part in the San Francisco Gay Pride Parade (see photos on page 33).

TEC delivered a presentation at the June 2005 Anglican Consultative Council meeting accompanied by a 133-page document describing a new awareness (heretofore unknown) of the “holiness” of same-sex unions; explaining that those who had consented to the election and consecration of Gene Robinson were “guided by the Holy Spirit” in their decision; and drawing parallels between homosexuality and both slavery and the early Church’s acceptance of Gentiles into their midst.

In spite of the Windsor Report request for a moratorium on the consecration of non-celibate homosexual bishops, the Diocese of California included two partnered homosexuals among its five nominees for the post of diocesan bishop in 2006 and the Diocese of Chicago nominated a partnered lesbian for bishop in 2007.

Several dioceses (Atlanta, Bethlehem, California, Central New York, Central Pennsylvania, Chicago, Connecticut, El Camino Real, Los Angeles, Maine, Massachusetts, Michigan, Missouri, New Hampshire, North Carolina, Northern California, Northern Michigan, Olympia, Oregon, Rochester, Utah, Vermont, and Western North Carolina) have passed resolutions endorsing same-sex blessings, declaring that all barriers to ordination for partnered homosexuals should be removed, and/or calling for General Convention 2009 to repeal resolution B033.

During the Diocese of Los Angeles Convention in December 2008, Bishop Jon Bruno announced a new diocesan policy and liturgy which allows parishes to offer the sacramental and spiritual blessings of a “life-long covenant” to same-sex couples who currently may not be legally married in the State of California. California voters overturned same-sex marriage by approving Proposition 8 in November 2008.

The Diocese of Mississippi held a Gay and Lesbian Spiritual Renewal Retreat in August of 2007 led by the Rev. Thomas Brown, who served on the Joint Nominating Committee for the Selection of the Presiding Bishop (2003-2006).

At their October 2007 meeting, TEC’s Executive Council passed NAC 026, a resolution which expressed appreciation for the House of Bishops September 2007 response to the Primates’ Dar Es Salaam questions, but “the House of Bishops’ statement exacerbated feelings of exclusion felt by many of the lesbian and gay members of our church by defining Resolution B033 from the 75th General Convention to include lesbian and gay people” and “it may inappropriately suggest that an additional qualification for the episcopacy has been imposed beyond those contained in the constitution and canons of the church.”

COMMUNION FOR THE UNBAPTIZED

Communion for the unbaptized is becoming more common in TEC, despite the fact that the canons specifically cite the practice as impermissible. A 2004-2005 survey by a task force of the diocese of Northern California revealed that among the 48 dioceses who responded, half of them have parishes that permit Communion without baptism. Even if the 55 dioceses which did not respond did not allow communion without baptism, that would mean at least 23 percent (in all likelihood more) of ECUSA dioceses permitted this uncanonical and unscriptural practice.

ACCELERATING LITIGATION

In spite of the Primates' repeated requests to suspend litigation, the national church and several TEC dioceses are involved in litigation against former TEC parishes that have left for other jurisdictions in the Anglican Communion. Litigation against former TEC parishes, clergy and members has been initiated in the dioceses of Atlanta, Central Gulf Coast, Central New York, Colorado, Connecticut, East Carolina, Florida, Fort Worth, Georgia, Long Island, Los Angeles, Massachusetts (settled out of court), Milwaukee, Nebraska, Northern California, Northwest Texas, Ohio, Pennsylvania, Pittsburgh, Rio Grande, Rochester, San Diego, San Joaquin, and Virginia.

TEC has refused to reveal how much has been spent on litigation against former parishes despite repeated requests to do so. In 2007 over 5,000 people signed a petition demanding TEC reveal the sources of funds and how much money it has "spent since 2004 on litigation against individuals and parishes." Five retired bishops also wrote the Executive Council requesting the same information, but TEC refused to answer, saying only that "the church is receiving extraordinary value for the funds it does spend." TEC leaders even attempted to commit \$25,000 from the Church Pension Group to the litigation task force in 2006 despite the fact that their request to do so was illegal. The 2007 TEC budget included over a million dollars for legal fees. In 2008 TEC went over budget by approximately \$1.5 million in litigation costs. The budget for 2009 just released by the Executive Council allocates \$600,000 for legal support to dioceses and litigation expenses. Only \$1.1 million is available in short term reserves to cover additional legal expenses.

The Diocese of Virginia spent \$1 million on their case against 11 departing parishes and in 2008 raised their line of credit by another \$1 million and considered selling non-strategic unimproved real estate to cover legal expenses.

The Rt. Rev. John Chane, Bishop of Washington, and others, represented by attorneys from the ACLU and Americans United for the Separation of Church and State, are plaintiffs in a lawsuit against the District of Columbia which alleges that the government's land swap deal with the Central Union Mission (a Christian homeless shelter) unfairly assists the religious ministry because the property it is receiving from the D.C. government is currently valued higher than the property it is giving up. Chane objects to the purported unlawful use of public funds and property to "support the propagation of a religion and the coercion of homeless persons to take part in religious activity."

HERESY OF THE PRESIDING BISHOP

Searching the published writings, sermons, and interviews of Presiding Bishop Katharine Jefferts Schori, one would be hard pressed to find clear-cut, unmitigated expressions of orthodox Christian doctrine. At the same time, the following five errors consistently stand out.

1. PELAGIANISM

Pelagianism: The British monk Pelagius (354-420 AD) rejected the doctrine of Original Sin, insisting that the created order remained unmarred by Adam's Fall. Asserting the pristine nature of humanity, he denied the necessity of divine grace. Humans naturally know and do the good.

The argument consistently advanced by Presiding Bishop Katharine Jefferts Schori in support of blessing homosexual behavior proceeds in 6 steps: 1. Homosexuality is a genetically/biologically predetermined trait/predisposition. 2. God is Creator. 3. God as Creator has Created all things. 4. God has called all created things good. 5. Homosexual desire is created by God. 6. Homosexual desire and behavior is, therefore, good.

Here is one example from an interview with Stephen Crittenden of the Religion Report:

KJS: Well if one looks at the rest of creation, there are lots and lots of instances of same-sex behaviour in other species. They're generally a small percentage of the whole, but they're clearly evident. If they exist, an evolutionary theorist would say they have some kind of evolutionary benefit, or they don't have a massive evolutionary detriment, and if we can affirm that creation is good, as Genesis would say, then I think we have to take those instances quite seriously.

This argument necessarily rests on the Pelagian concept of a pristine created order. By way of contrast, the biblical doctrine of the Fall means that Christians cannot assume that “inborn” or “natural” desires and/or behaviors are necessarily “created” desires and/or behaviors. “Natural” desires and behaviors are measured by the standard of God’s Word in order to determine whether they are consistent with God’s created order or consistent with the fallen nature.

This requires submission to divine revelation over and above human reason.

2. MARCIONISM

Marcionism: Marcion (excommunicated 144 AD) imagined a god whose character was wholly love and grace. This god, revealed primarily in the New Testament, stood opposed to the god of law revealed primarily in the Old Testament. Using the concepts of “love” and “grace” as normative criteria Marcion argued that the Church must systematically remove those books and passages from the canon that do not fit. The true canon, in other words, would be determined by Marcion’s re-imaged conceptualization of the divine.

In the same way the Presiding Bishop explicitly privileges certain sections of the scriptures over and above others, based on her own predetermined “image” of the divine.

Here is one example from an article she wrote in the fall of 2003 for her diocesan newsletter.

KJS: As Anglicans, we have always asserted that we listen to three primary sources of authority to scripture, to tradition, and to reason. The debate which has risen to the level of the Anglican primates has its roots in putting different emphasis on those three sources of authority. The Episcopal Church’s General Convention acted last summer out of a sense that reason and a broad reading of the Great Commandment required a different conclusion about matters of homosexuality than did strict adherence to seven passages in scripture which seem to speak against it. The other wing of the church says that those seven passages have ultimate authority, and therefore “we will obey the Bible.”

The “Great Commandment” is her criterion for determining the authority and relevance of the rest of scripture because it (the Great Commandment) is consistent with her personal construct or image of God; an “image” formed by “reason” apart from God’s own self-revelation.

3. PLURALISM

Pluralism (John Hick): The Rev. Dr. Alister McGrath in his introductory text “Christian Theology” (pp 534-537) summarizes three distinct ways of understanding the mediatorial role of Christ in salvation:

1. *Particularism:* The idea that subjective appropriation (knowledge, assent and surrender) or “faith” in the Person and Work of Christ is necessary for salvation.

2. *Inclusivism:* Articulated by theologian Karl Rahner and codified in the Roman document “Dominus Jesus,” the Inclusivist asserts that individuals who, though without access to the gospel, sincerely seek the Truth,

follow the Truth they find, and obey the witness of their own conscience, may be saved by the merciful and vicarious application of the benefits of Christ.

These first two positions (Particularism and Inclusivism) maintain the classic orthodox claim that Christ is the sole mediator of salvation. The third position, Pluralism, articulated by John Hick in the early 20th century, has been rejected by every major branch of the Church.

3. *Pluralism*: Christ is one among many valid pathways to God, but not the only pathway. Faithful Buddhists, for example, are saved through Buddha (not Christ vicariously mediated through Buddhism)

Katherine Jefferts Schori consistently and explicitly articulates the Pluralist view. Here is a notable example from her interview with Time Magazine:

Time: Is belief in Jesus the only way to get to heaven?

KJS: We who practice the Christian tradition understand him as our vehicle to the divine. But for us to assume that God could not act in other ways is, I think, to put God in an awfully small box.

Christ is one among many equally valid vehicles to the divine. This a clear embrace of Hick’s Pluralist position. Moreover, given an opportunity during an interview with National Public Radio to clarify her remarks and perhaps retreat to the Inclusivist view, she instead chose to reiterate and confirm the Pluralist position.

4. UNIVERSALISM

Universalism: The assertion that there is no eternal judgment or hell; that all, by virtue of natural birth, receive eternal life with God. Universalism is the logically consistent position for those who reject the concept of Original Sin and who believe that all faiths are equally valid “vehicles” to the Father. It is, therefore, the stated position of the Unitarian Universalist Church. It also seems to be the position of the Presiding Bishop of the Episcopal Church:

Here is a quote from the Presiding Bishop’s interview with CNN

KJS: What happens after you die? I would ask you that question. But what's important about your life, what is it that has made you a unique individual? What is the passion that has kept you getting up every morning and engaging the world? There are hints within that about what it is that continues after you die.

Her answer seems to be that the “essence” of “who you are,” your “passion,” lives on after you. You are “fulfilled.” Your potential is realized. This is a thoroughly pagan idea. There is no mention whatsoever of judgment, sin, heaven, hell, Jesus Christ, the cross, or repentance.

Her view is that everyone experiences an afterlife wherein their greatest passion is “actualized.” Eternal life is a universal given. Within the framework of a pristine created order this makes perfect sense. If there is no Fall, there is no need for “salvation”. “Actualization” or self-fulfillment is far more relevant. This is, of course, in direct contradiction to biblical revelation.

5. GNOSTICISM

Gnosticism: The influx and influence of Gnostic thought during the second, third, and fourth centuries provoked the Christological controversies that ultimately produced of the Nicene and Athanasian Creeds.

These authoritatively defined Trinitarian dogma and affirmed the dual natures of Christ over and against Gnostic assertions of a radical antithesis between body and soul, flesh and spirit. Gnostic “Christians” deemphasized, allegorized, and/or denied the biblical witness to the Incarnation, Virgin Birth, and bodily Resurrection, considering the idea that God would take on human nature, human flesh, utterly repugnant.

Modern day radical New Testament critics like Marcus Borg, John D. Crossan and John Spong take up the Gnostic flesh/spirit antithesis, asserting a dichotomy between the “Risen Christ” and the “historical Jesus” and denying the historicity of the Incarnation, Virgin Birth, and bodily Resurrection. New Testament accounts are reinterpreted as literary metaphor and allegory or reduced to mystical experience. This permits modern-day Gnostics to employ the language of the Creeds while denying their content.

Here is a troubling quote from the Presiding Bishop that echoes the modern critics (also from her Religion Report interview linked above)

Stephen Crittenden: I guess we should just dwell on it a little bit more because it's not an idea we hear very often. What is it a metaphor for, Jesus as mother?

Katherine Jefferts Schori: It's a metaphor for new creation. When we insist that the Christ event in the death and resurrection of Jesus brings a new possibility of life, a new kind of life to humanity, it is certainly akin to rebirth. When Jesus says to Nicodemus You must be born again from above, what might he mean? I think it is a way of the gospel is saying that Jesus is a venue, an event, an experience, and an instance in which life is renewed, in which every human being has access to new life

What is a “Christ event” and what specifically was the Christ event in the death and resurrection of Jesus? Wouldn't any event in the earthly life of Jesus necessarily represent a “Christ event”?

While at first glance she seems to recognize the resurrection as an “event” in Jesus' historical life; that impression is difficult if not impossible to maintain given the rest of her answer. In her final sentence, Jesus is not described as an historical person but as a “venue, an event, and experience and an instance in which life is renewed.”

This is quite similar to the language found in the various works of Borg, Crossan, Spong. It is a description of the historical events of Jesus' life in mystical/metaphorical terms.

It is important to note, given her words above, that in 2003 Presiding Bishop Schori invited Bishop John Shelby Spong to lead a training conference for the clergy of her diocese, calling Spong “one of the leading spokespersons in the world for progressive Christianity.”

CONCLUSION

In sum, the elected leader of the Episcopal Church consistently makes comments consistent with the following five major heresies:

- Pelagianism
- Marcionism
- Pluralism
- Universalism
- Gnosticism

*This material is from “The Presiding Bishop's Top Five” by the Rev. Matthew Kennedy,
<http://www.standfirmfaith.com/index.php/site/article/1503>*

DECLINING MEMBERSHIP

The following statistics were taken from The Episcopal Church’s online membership data.

Between 2002 and 2007, TEC’s average Sunday attendance dropped 118,818 or 14 percent — the equivalent of 381 people leaving every week. This would be the same as 5 average sized congregations (73 people) leaving every week for 6 years.

Between 1997 and 2007, the average Sunday attendance of TEC declined by 13.5 percent.

The Episcopal Church lost more than 250 parishes during 2002-2007.

The Episcopal Church comprises less than three percent of the membership of the 78 million-member worldwide Anglican Communion.



Episcopal Church Attendance Records (Domestic Dioceses)						
Category	2002	2003	2004	2005	2006	2007
Parishes and Missions	7,305	7,220	7,200	7,155	7,095	7,055
Active Baptized Members	2,320,221	2,284,233	2,247,819	2,205,376	2,154,572	2,116,749
Net Change in Active Membership from Prev. Yr.	-8,201	-35,988	-36,414	-42,443	-50,804	-37,823
Total Average Sunday Attendance (ASA)	846,640	823,017	795,765	787,271	765,326	727,822
Net Change in ASA from Prev. Yr.	-11,926	-23,623	-27,252	-8,494	-21,945	-37,504
Median Average Sunday Worship Attendance	79	77	75	74	72	69

CLERGY CRISIS

WHAT HAS HAPPENED TO TEC'S ORTHODOX BISHOPS?

DISCIPLINED OR DEPOSED

March 2007

The Rt. Rev. David Bena, retired Suffragan Bishop of Albany

Charged with Renunciation

In January 2007 Bishop Bena transferred to the Province of Nigeria which became effective upon his retirement in March 2007. In January 2008, Presiding Bishop Schori accepted his "renunciation." He responded, "Since I have now been transferred from one Province in Communion with the See of Canterbury to another Province in Communion with the See of Canterbury, I am neither renouncing my Orders as a Bishop, nor am I abandoning the Communion of the Church."

March 2007

The Rt. Rev. William J. Cox, retired Suffragan Bishop of Maryland and retired Assisting Bishop of Oklahoma
Deposed

In June 2005, retired Bishop Cox ordained two priests and a deacon at Christ Church, Overland Park, Kansas, on the request of and on behalf of the Most Rev. Henry Luke Orombi. In 2006, Presiding Bishop Griswold forwarded charges against Bishop Cox to the Title IV (disciplinary) Review Committee, which determined that there were sufficient grounds to proceed to trial. In March 2007 he was received into the Province of the Southern Cone. On March 12, 2008, a simple majority of those present from the House of Bishops consented to his deposition. TEC canons require a majority of those eligible to vote to consent to deposition.

June 2007

The Rt. Rev. Andrew Fairfield, retired Bishop of North Dakota

Charged with Renunciation

Bishop Fairfield transferred to the Anglican Province of Uganda in June 2007 and notified Presiding Bishop Schori but did not request approval from the House of Bishops. In January 2008, Presiding Bishop Schori announced by letter that she accepted his "renunciation of ministry."

December 2007

The Rt. Rev. John-David Schofield, Bishop of San Joaquin

Deposed

Bishop Schofield and the Diocese of San Joaquin voted to leave TEC and join the Anglican Province of the Southern Cone on December 8, 2007. On March 12, 2008, a simple majority of those present from the House of Bishops (rather than the required majority of those eligible to vote) consented to his deposition.

February 2008

The Rt. Rev. Terence Kelshaw, retired Bishop of Rio Grande

Charged with Renunciation

Retired Bishop Kelshaw wrote the Presiding Bishop in February 2008 to inform her that he had been received into the Province of the Church of Uganda. In March 2008, Presiding Bishop Schori informed Bishop Kelshaw by letter that she had accepted his renunciation of the ordained ministry. Bishop Kelshaw did not renounce his ministry.

April 2008

The Rt. Rev. Edward MacBurney, retired Bishop of Quincy
Inhibited

Bishop MacBurney did not leave TEC, but he was inhibited by Presiding Bishop Schori on April 2, 2008 for conducting confirmations in June 2007 on behalf of Archbishop Venables at a former diocese of San Diego parish which had joined the Anglican Province of the Southern Cone. News of the inhibition reached him as he was mourning the death of his son who had been in hospice care. The inhibition was temporarily lifted so he could participate in the funeral. An ecclesiastical trial was scheduled for November 2008, and the inhibition received substantial negative public reaction. The Presiding Bishop removed the inhibition on September 9, 2008, but is now threatening to inhibit and depose him if he provides assistance to the re-aligned Diocese of Quincy.

September 2008

The Rt. Rev. Robert Duncan, Bishop of Pittsburgh
Deposed

Bishop Duncan was deposed September 19, 2008 for abandonment of communion by a simple majority of bishops present for a special House of Bishops meeting (rather than the required majority of those eligible to vote). Nor had he been inhibited prior to the vote, as required by canon. He was immediately received into the Anglican Province of the Southern Cone. The following month the diocese of Pittsburgh voted to leave TEC and join the Southern Cone.

November 2008

The Rt. Rev. Jack Iker, Bishop of Ft Worth,
Charged with Renunciation

Bishop Iker and the Diocese of Ft. Worth voted to leave TEC and realign with the Anglican Province of the Southern Cone on November 15, 2008. He was inhibited on November 21. Then in a change of course, the Presiding Bishop announced on December 5 that she had accepted Bishop Iker's renunciation of orders. Bishop Iker did not renounce his orders but the Presiding Bishop said his November 24 news release regarding the realignment constituted "a renunciation of the ordained ministry of this Church, and a desire to be removed therefrom."

January 15, 2009

The Rt. Rev. Henry Scriven, Assisting Bishop of Pittsburgh
Charged with Renunciation and Deposed

After the Diocese of Pittsburgh voted on October 4, 2008 to realign with the Anglican Province of the Southern Cone, Bishop Scriven notified the Presiding Bishop by letter on October 16 that he was transferring his canonical residency to the Anglican Province of the Southern Cone. He was not "resigning" and indeed continued to function as the Assisting Bishop through December 2008 in the Diocese of Pittsburgh. On January 1, 2009 he moved back to the U.K. where he was ordained, and now serves as Director of the Church Missionary Society/SAMS. Despite the fact that he is canonically resident in either the Southern Cone or the CoE, and never having renounced Holy Orders, the Presiding Bishop of TEC asserted jurisdiction over him and under Canon III.12.7(a) declared that he was "deprived of the right to exercise the gifts and spiritual authority as a Minister of God's word and sacraments conferred in Ordinations."

January 15, 2009

The Rt. Rev. William Wantland, retired Bishop of Eau Claire
Charged with Renunciation and Deposed

After the Diocese of Ft. Worth voted in November 2008 to realign with the Anglican Province of the Southern Cone, Bishop Wantland, a recognized expert in TEC canon law, wrote the Presiding Bishop a carefully worded letter in which he wrote in pertinent part, "I am not resigning my orders, nor am I abandoning the Communion of the Episcopal Church, being a member of a sister Province of the Anglican Communion in compliance with the provisions of Canon IV.9" Bishop Wantland then requested that he be admitted as an honorary member of

the TEC House of Bishops pursuant to HOB Rule XXIV which provides for such for bishops from another province of the Anglican Communion residing within TEC. On January 15, 2009 the Presiding Bishop declared that, based on this letter, Bishop Wantland has voluntarily renounced his Holy Orders within the meaning of Canon III.12.7.

Bishop Wantland's succinct response to the Presiding Bishop is an excellent summary of the lawlessness and abuse with which the leadership of TEC has misinterpreted and misused its own canon law. We quote his letter in its entirety:

Dr. Schori:

This will acknowledge electronic receipt on this date of a letter apparently not mailed to me, but dated January 15, 2009, purporting to "accept" my letter to you dated November 15, 2008 as a Renunciation of my Orders. As you must know, my letter specifically declared that "I am not resigning my Orders". Nowhere do I renounce or resign my Orders. My letter to you in no way comports with the provisions of Canon III. 12. 7. Further, I specifically requested status in the House of Bishops of The Episcopal Church in conformity with Rule XXIV of the House of Bishops. This request has been totally ignored by you.

I can only conclude that either you (1) do not understand the plain and fairly simple language of either the Canons or my letter to you, or (2) have deliberately violated the Canons for your own purposes and contrary to your obligation as a Christian not to bear false witness. Further, as you acknowledge in your cover letter that I have transferred to another Province of the Anglican Communion, you therefore have absolutely no jurisdiction over me or my ministry, and your purported action of January 15, 2009, is simply null and void.

I would request a response, indicating whether you lack a basic understanding of the English language, or choose to engage in illegal activities. There is no other possible rational interpretation of your actions.

Faithfully,

The Rt. Rev. William C. Wantland

DEPARTED TEC FOR ROMAN CATHOLIC CHURCH

March 2007

The Rt. Rev. Daniel Herzog, retired Bishop of Albany
Bishop Herzog retired and joined the Roman Catholic Church.

August 2007

The Rt. Rev. Clarence C. Pope, Jr, retired Bishop of Fort Worth,
Bishop Pope joined the Roman Catholic Church.

November 2007

The Rt. Rev. John Lipscomb, retired Southwest Florida
Bishop Lipscomb retired in September 2007 and joined the Roman Catholic Church in November 2007.

December 2007

The Rt. Rev. Jeffrey Steenson, Bishop of the Rio Grande
Bishop Steenson resigned from TEC and joined the Roman Catholic Church.

CANONICAL ABUSES

HOW TEC LEADERSHIP HAS VIOLATED ITS OWN CANONS IN FURTHERANCE OF THEIR AGENDA

ABUSE OF ABANDONMENT CANON FOR BISHOP: CANON IV.9

A bishop may be inhibited and deposed for abandonment of the Communion of this Church “(i) by an open renunciation of the Doctrine, Discipline or Worship of this Church, or (ii) by formal admission into any religious body not in communion with the same, or (iii) by exercising episcopal acts in and for a religious body other than this Church or another Church in communion with this Church...” This canon specifies at least four procedural requirements for inhibition and deposition: (1) certification of the facts by a majority vote of all the members of the Review Committee to the Presiding Bishop; (2) consent of the three senior bishops having jurisdiction in this church; (3) notice of inhibition prior to deposition; and (4) deposition only by “a majority of the whole number of Bishops entitled to vote”—and not by a simple majority of those present (emphasis added). The following four bishops have been inhibited and/or deposed in violation of the substantive and procedural requirements of this canon:

March 2007 The Rt. Rev. William J. Cox, retired Suffragan Bishop of Maryland and retired Assisting Bishop of Oklahoma, Deposed
(for episcopal acts on behalf of another province of the Anglican Communion, and without a majority of the whole)

December 2007 The Rt. Rev. John-David Schofield, Bishop of San Joaquin, Deposed (without a majority of the whole)

April 2008 The Rt. Rev. Edward MacBurney, retired Bishop of Quincy, Inhibited
(for episcopal acts on behalf of another province of the Anglican Communion)

September 2008 The Rt. Rev. Robert Duncan, Bishop of Pittsburgh, Deposed
(in anticipation of leaving TEC, and not for actual acts per Canon IV.9, without consent of the three senior bishops having jurisdiction, without inhibition first, and without a majority of the whole)

ABUSE OF ABANDONMENT CANON FOR PRIESTS AND DEACONS: CANON IV.10

A priest or deacon may be inhibited and deposed when $\frac{3}{4}$ of the members of the Standing Committee of the diocese in which they are canonically resident shall ascertain facts that demonstrate the priest or deacon in question “has abandoned the Communion of this Church by an open renunciation of the Doctrine, Discipline or Worship of this Church, or by formal admission any religious body not in communion with this Church, or in any other way....” This disciplinary canon was *never* intended to be used against those who transferred to another jurisdiction within the Anglican Communion. It was intended for those who leave TEC for another, non-Anglican denomination. The following 83 deacons and priests have been inhibited and deposed under this canon for transferring to another jurisdiction in the Anglican Communion:

The Rev. Robert L. DeMoss II	Released (Jan. 2006)	Alabama
The Rev. Foley T. Beach	Deposed (July 2004)	Atlanta
The Rev. Garland L. Watts, Jr.	Deposed (July 2004)	Atlanta
The Rev. Paul F. Gerlock	Inhibited (July 2006)	Atlanta

The Rev. M. Anthony Seel	Inhibited (July 2007)	Central New York
The Rev. Mark Hansen	Deposed (Jan. 2006)	Connecticut
The Rev. Gene Geromel	Deposed (Aug. 2005)	Eastern Michigan
The Rev. Bradley T. Page	Deposed (June 2006)	Florida
The Rev. Charles Alexander Farmer	Deposed (Nov. 2006)	Florida
The Rev. Charles H. Coit	Deposed (March 2008)	Florida
The Rev. Charles S. Bailey (Deacon)	Deposed (March 2008)	Florida
The Rev. Claudia C. Kalis	Deposed (Sept. 2005)	Florida
The Rev. David C. Allert	Deposed (March 2008)	Florida
The Rev. David Sandifer	Deposed (Nov. 2006)	Florida
The Rev. Dennis Ackerson	Deposed (Sept. 2005)	Florida
The Rev. Dorothy Head	Deposed (March 2008)	Florida
The Rev. Edwin C. Griswold	Deposed (March 2008)	Florida
The Rev. Eric Dudley	Deposed (June 2006)	Florida
The Rev. Gary R. Blaylock	Deposed (March 2008)	Florida
The Rev. George W. Hall, Jr.	Deposed (March 2008)	Florida
The Rev. George W. Stockhowe, Jr.	Deposed (March 2008)	Florida
The Rev. Gilbert T. Crosby	Deposed (March 2008)	Florida
The Rev. Harald K. Haugan	Deposed (March 2008)	Florida
The Rev. James L. Hobby	Deposed (March 2008)	Florida
The Rev. James M. Parker	Deposed (March 2008)	Florida
The Rev. James McCaslin	Deposed (Nov. 2006)	Florida
The Rev. James Needham	Deposed (Nov. 2006)	Florida
The Rev. Jonathan P. Hartzler	Deposed (Nov. 2006)	Florida
The Rev. Lawrence E. O'Connell	Deposed (March 2008)	Florida
The Rev. Leonard Eugene Strickland	Deposed (March 2008)	Florida
The Rev. Mark R. Eldredge	Deposed (March 2008)	Florida
The Rev. Michael W. Petty	Deposed (June 2006)	Florida
The Rev. Neil Lebharr	Deposed (March 2008)	Florida
The Rev. Patrina A. McCarty	Deposed (March 2008)	Florida
The Rev. Robert Sanders	Deposed (Nov. 2006)	Florida
The Rev. Samuel Pascoe	Deposed (Nov. 2006)	Florida
The Rev. Sharon S. Hobby	Deposed (March 2008)	Florida
The Rev. Shawn E. Porter	Deposed (March 2008)	Florida
The Rev. Travis Greenman	Deposed (March 2008)	Florida
The Rev. W. Hall Hunt	Deposed (March 2008)	Florida
The Rev. William Earl Palmer	Deposed (March 2008)	Florida
The Rev. Charles Conover (Deacon)	Deposed (Sept. 2007)	Indianapolis
The Rev. Dr. Thomas Tirman	Deposed (Sept. 2007)	Indianapolis
The Rev. John Beasley	Deposed (Dec. 2007)	Indianapolis
The Rev. Kent Litchfield	Deposed (Jan. 2006)	Kentucky
The Rev. Jose Poch	Deposed (March 2005)	Los Angeles
The Rev. Kathleen Adams	Deposed (March 2005)	Los Angeles

The Rev. Richard Menees	Deposed (March 2005)	Los Angeles
The Rev. William Thompson	Deposed (March 2005)	Los Angeles
The Rev. Lance Giuffrida	Deposed (October 2007)	Massachusetts
The Rev. Allen Kannapell	Deposed (July 2006)	Michigan
The Rev. Terence L. Wilson	Deposed (Feb. 2005)	Milwaukee
John Thomas Urban	Deposed (Oct. 2004)	Mississippi
Ruth Virginia David Urban	Deposed (Oct. 2004)	Mississippi
Deacon Samuel E. Gordin II	Deposed (Jan. 2007)	Oklahoma
The Rev. Donald L. Lawrence, Jr.	Deposed (Jan. 2007)	Oklahoma
The Rev. David J. Harnish	Deposed (July 2006)	Rochester
The Rev. Keith J. Acker	Deposed (Aug. 2006)	San Diego
The Rev. Robert M. Jepsen	Deposed (Aug. 2006)	San Diego
The Rev. Stephen A. Baron	Released (Aug. 2006)	San Diego
The Rev. Paul L. Nicely	Released (Aug. 2006)	Southern Ohio
The Rev. William Midgett	Deposed (August 2008)	Tennessee
The Rev. David N. Jones	Deposed (July 2007)	Virginia
The Rev. David R. Harper	Deposed (July 2007)	Virginia
The Rev. E. Kathleen Christopher	Deposed (July 2007)	Virginia
The Rev. Elijah B. White	Deposed (July 2007)	Virginia
The Rev. Frederick M. Wright	Deposed (July 2007)	Virginia
The Rev. George R. Beaven	Deposed (July 2007)	Virginia
The Rev. Herbert J. McMullan	Deposed (July 2007)	Virginia
The Rev. Jack W. Grubbs	Deposed (July 2007)	Virginia
The Rev. Jeffrey O. Cerar	Deposed (July 2007)	Virginia
The Rev. John A.M. Guernsey	Deposed (July 2007)	Virginia
The Rev. John W. Yates II	Deposed (July 2007)	Virginia
The Rev. Marion D. Lucas, III	Deposed (July 2007)	Virginia
The Rev. Mark W. Brown	Deposed (July 2007)	Virginia
The Rev. Marshall Brown	Deposed (July 2007)	Virginia
The Rev. Neal H. Brown	Deposed (July 2007)	Virginia
The Rev. Ramsey D. Gilchrist	Deposed (July 2007)	Virginia
The Rev. Richard C. Crocker	Deposed (July 2007)	Virginia
The Rev. Robin Rauh	Deposed (July 2007)	Virginia
The Rev. Robin T. Adams	Deposed (July 2007)	Virginia
The Rev. Valarie A. Whitcomb	Deposed (July 2007)	Virginia
The Rev. Charles A. Williams IV	Deposed (April 2005)	West Tennessee

In addition, we believe the following 13 clergy (for a total of 96 to date) were also inhibited and deposed by the abuse of this canon:

Deacon Aldo Erazo	Deposed (June 2006)	Europe Conv.
The Rev. D.O. Smart	Deposed (Nov. 2005)	Kansas
Deacon Sara Lee Burch	Deposed (Aug. 2006)	Los Angeles

The Rev. Ronald W. Jackson	Deposed (Aug. 2006)	Los Angeles
The Rev. Donald Helmandollar	Removed (June 2007)	Connecticut
The Rev. Ronald McCrary	Deposed (Nov 2005)	Kansas
The Rev. Anna Gulick	Removed (March 2006)	Lexington
The Rev. David Brannen	Inhibited (Jan. 2005)	Lexington
The Rev. Martin Gornik	Removed (March 2006)	Lexington
The Rev. Samuel M. Outerbridge	Released (May 2006)	New Jersey
The Rev. John W. Gibson, Jr.	Deposed (2005)	North Carolina
The Rev. David H. Miller	Deposed (Dec. 2006)	Northern California
The Rev. Constance D. Harris	Released (July 2006)	Ohio

**ABUSE OF THE RENUNCIATION OF ORDAINED MINISTRY CANON FOR BISHOPS:
CANON 111.12.7**

Provides that a bishop not otherwise subject to discipline under Title IV may renounce “the ordained Ministry of this Church, and a desire to be removed therefrom...” However, the canon requires that a bishop shall do so only by a declaration in writing to the Presiding Bishop. The Presiding Bishop declared the following six bishops to have renounced their orders within the meaning of this canon without ever having received the required declaration in writing from any of them:

March 2007 The Rt. Rev. David Bena, retired Suffragan Bishop of Albany, Renunciation (Bishop Bena’s response to the Presiding Bishop’s abuse of this canon: “Since I have now been transferred from one Province in Communion with the See of Canterbury to another Province in Communion with the See of Canterbury, I am neither renouncing my Orders as a Bishop, nor am I abandoning the Communion of the Church.”)

June 2007 The Rt. Rev. Andrew Fairfield, retired Bishop of North Dakota, Renunciation

February 2008 The Rt. Rev. Terence Kelshaw, retired Bishop of the Rio Grande, Renunciation

November 2008 The Rt. Rev. Jack Iker, Bishop of Ft Worth, Renunciation

January 2009 The Rt. Rev. Henry Scriven, Assisting Bishop of Pittsburgh, Renunciation

January 2009 The Rt. Rev. William Wantland, retired Bishop of Eau Claire

**ABUSE OF THE RENUNCIATION OF ORDAINED MINISTRY CANON FOR PRIESTS: CANON
111.9.7**

Provides that a priest not otherwise subject to discipline under Title IV may renounce “the ordained Ministry of this Church, and a desire to be removed therefrom...” However, the canon requires that a priest *shall do so* only by a declaration in writing to the bishop of the diocese in which such priest is canonically resident. The following 8 priests have been declared to have renounced their orders within the meaning of this canon, by the bishops and Standing Committees of the diocese in which they were canonically resident, without ever having written a declaration of renunciation:

The Rev. Phil Ashley	Deposed (Dec. 2005)	Virginia
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The Rev. Bruce Flickinger	Deposed (March 2006)	Florida
The Rev. John Eason	Deposed (Aug. 2006)	Florida
The Rev. Lynne Ashmead	Deposed (Jan. 2006)	Florida
The Rev. Nicholas Marziani	Deposed (Feb. 2006)	Florida
The Rev. Patricia Smith	Deposed (Aug. 2006)	Florida
The Rev. Robert Coon	Deposed (Jan. 2006)	Florida
The Rev. Travis Boline	Deposed (Jan. 2006)	Florida

**UNCONSTITUTIONAL ASSUMPTION OF POWER BY PRESIDING BISHOP IN
CIRCUMVENTING A LAWFULLY EXISTING STANDING COMMITTEE IN THE DIOCESE OF
SAN JOAQUIN THROUGH THE MISUSE OF CANON I.17.8**

In 2006 San Joaquin’s Diocesan Convention voted to withdraw from TEC and define the diocese as “a constituent member of the Anglican Communion.” Though the convention might have done so, these actions did not align the diocese with any other Anglican Province. However, in December of 2007 the convention took a necessary second vote to withdraw from TEC. As well, it voted to place itself under the authority of the Primate of the Anglican Province of the Southern Cone.

After the convention however, six of the eight members of the Standing Committee indicated their intention not to follow the majority of the diocese. Further, in mid-January the President of the Standing Committee in a telephone conversation with the Presiding Bishop stated that the majority of the Standing Committee did not intend to join the secession, and what is more wished to continue to operate under the Constitution and Canons of the Episcopal Church.

In an extraordinary letter dated January 25, 2008 the Presiding Bishop wrote the six who did not leave for the Southern Cone saying that she did not recognize them as the Standing Committee of the Diocese of Joaquin. Her reason for “de-recognition” was a purported action on the part of the Standing Committee to take the Diocese of San Joaquin out of TEC. This action she claimed conflicted with the Constitution and Canons of the Episcopal Church. She mentioned in particular Canon I.17.8 that states, “any person accepting any office in this Church shall well and faithfully perform the duties of that office in accordance with the Constitution and Canons of this Church and the Diocese in which the office is being exercised.”

In the first place, despite claims to the contrary, there is no constitutional provision that prevents a diocese either from withdrawing from TEC or aligning itself with another province or another Primate. An action of this sort does not lie beyond the right of any diocese, because it does not violate the Constitution of TEC. Therefore Canon I.17.8 does not apply.

Secondly, in contradiction to the Presiding Bishop’s claim, the members of the Standing Committee took no actions *as members of the Standing Committee* that do not accord with the Constitution and Canons of TEC. Even if one assumes withdrawal from TEC is unconstitutional, it was the convention of the diocese and not its Standing Committee that took the actions in question. How the members of the Standing Committee might have voted at the convention is both unknown and irrelevant.

Moreover, if one accepts for purposes of argument the Presiding Bishop’s assumption that withdrawal is unconstitutional, the most reasonable conclusion to draw is that the six were perfectly correct when they warned the Presiding Bishop in a response to her letter, “Any attempt on your part, or the part of any other person, to circumvent or replace the Standing Committee as the Ecclesiastical Authority will be a violation of the Constitution and Canons of the Episcopal Church.” As members of the Standing Committee they had taken no action to withdraw.

Finally, Canon 1.17.8 does not on its face, or by implication, grant authority to the Presiding Bishop to remove anyone from office.

Despite these facts, the Presiding Bishop dissolved the Standing Committee and issued a call for a Special Convention at which all delegates were required, as a condition of attendance, to subscribe to an oath of conformity to the Episcopal Church. She went on to appoint clergy from other dioceses to serve in San Joaquin on an interim basis, and she chose a retired bishop as interim until confirmed by the Special Convention.

The Diocese of San Joaquin acted within its rights to withdraw from TEC and align itself with the Province of the Southern Cone. However, even if one rejects this conclusion, neither the Constitution nor the Canons give the office of the Presiding Bishop authority to dissolve a Standing Committee, appoint another, call a Special Convention or bypass a Standing Committee in the appointment of an interim bishop. Her actions are best interpreted as aggressive attempts to assume powers not accorded her office either by TEC's foundational document or by its canon law. Should these claims be allowed to stand, the Constitution of TEC will have been both violated and, by said violation, changed in a way that frankly reverses its clear terms. The dioceses of TEC will, in principle, have been rendered creatures of the General Convention and the office of the Presiding Bishop rather than, as is now the case, the reverse.

LITIGATION

A HISTORY OF LAWSUITS INITIATED BY THE EPISCOPAL CHURCH

AT LAMBETH 2008, BISHOPS OF TEC MISREPRESENTED THE FACTS TO OTHER BISHOPS OF THE ANGLICAN COMMUNION WHEN THEY CLAIMED THAT DEPARTING CHURCHES HAD INITIATED LAWSUITS AGAINST DIOCESES AND TEC

During the Lambeth Conference indaba group discussions, TEC bishops either deliberately, or with reckless indifference to the truth, misrepresented the truth about the lawsuits they are involved in with their own parishes. As the Rt. Rev. Jonathan Gledhill, Bishop of Litchfield, reported on his weblog:

In the discussion afterwards we are told that the US House of Bishops has regretted for the hurt it has caused and its lack of consultation and has issued a public apology - though no one has the exact wording. We are also told that the Canadians have voted against same-sex blessings - though two dioceses are pressing their bishops to change that. We are told that in the lawsuits in America between parishes and their dioceses it is the dioceses who are the defendants and the conservative parishes who are the accusers.

This is manifestly untrue. It is a well known fact to many individual Episcopalians—both those who have left TEC and those who have remained—that TEC and its dioceses have followed a pattern of suing any church that chooses to leave for another Anglican jurisdiction. The lawsuits initiated by TEC and its dioceses to date are listed below, and the listing makes no claim to be complete. It is a list of those legal actions that we are aware of, where The Episcopal Church and/or one of its dioceses played the role of plaintiff—the party who initiates a case in court by filing a complaint to seize the assets and real property of any church choosing to leave TEC. Please note that wherever possible the actual citation of the case has been listed. Also, please note the dates on said cases, which demonstrate the acceleration of litigation by TEC and its dioceses in *defiant rejection* of the Primates’ call for a moratorium on litigation at the Dar es Salaam meeting:

1. Against Christ Anglican Church in Mobile, Alabama (plaintiff was the Diocese of the Central Gulf Coast---the suit settled before trial);
- 2-4. Against St. John’s Episcopal Church in Fallbrook, California (CA); St. Anne’s, in Oceanside CA; and Holy Trinity, in Ocean Beach, CA (plaintiff in all three cases is the Diocese of San Diego). Stayed, pending outcome in California Supreme Court.
5. New cause of action by TEC against St. John’s Episcopal Church in Fallbrook, CA: Dale W. New, Richard L. Goodlake and the Episcopal Diocese of San Diego v. The Rev. Donald L. Kroeger, et al. (California Supreme Court has accepted review of a decision of the Fourth Appellate District); (Plaintiff is the Diocese of San Diego)
- 6-8. Against St. James Anglican Church, Newport Beach CA and two others; Episcopal Diocese of Los Angeles and TEC v. St. James (Newport Beach) et al. (lead case), Episcopal Diocese of Los Angeles and TEC v. All Saints (Long Beach) et al. (on hold), Episcopal Diocese of Los Angeles and TEC v. St. David's (North Hollywood) et al. (on hold); Episcopal Church Cases, S155094 (Diocese of Los Angeles is plaintiff, joined by TEC; Supreme Court ruled 01/05/09 that suit may go ahead)
9. Against St. Luke’s of the Mountains Anglican Church, et al, La Crescenta CA; Patricia Huber, The Right Rev. Sergio Carranza, The Protestant Episcopal Church in the Diocese of Los Angeles, The Right Rev. J. Jon Bruno, Bishop Diocesan of the Episcopal Diocese of Los Angeles v. The Rev. Dr. Ronald W. Jackson, St. Luke's of the Mountains Anglican Church, et al. (on appeal from Los Angeles Superior Court)

to Second Appellate District, but assigned to the Fourth Appellate District for decision); (Plaintiff is the Diocese of Los Angeles)

10. Against St. John's Anglican Church in Petaluma, CA ; Episcopal Diocese of Northern California v. St. John's Anglican Church, Petaluma (Sonoma County Superior Court; parties agreed to await California Supreme Court decision); (Diocese of Northern California is plaintiff);

11. Against Bishop John David Schofield and the diocesan investment fund in the Anglican Diocese of San Joaquin, CA (Southern Cone); Episcopal Diocese of San Joaquin, The Rt. Rev. Jerry A. Lamb and The Episcopal Church v. Bishop John-David Schofield and The Episcopal Foundation of San Joaquin (Fresno Superior Court; case involves the Diocese of San Joaquin withdrawing from the Episcopal Church); (TEC established and funded Diocese of San Joaquin is the Plaintiff).

12. Against Trinity Anglican Church in Bristol, Connecticut (CT) (Plaintiff is the Diocese of Connecticut, case recently settled)

13. Against The Rector and former vestry of Bishop Seabury Church in Groton, CT; (Plaintiff is the Diocese of Connecticut)

14. Against Redeemer Anglican Church in Jacksonville, Florida (FL): Episcopal Church in the Diocese of Florida v. Lebhar, Case No. 16-2006-CA-002361 (Duval Cnty. Fla. Cir Ct.) (plaintiff was the Diocese of Florida)

15. Against Christ Church in Savannah, Georgia, GA; Bishop of the Episcopal Diocese of Georgia, Inc., The Episcopal Church, et al. v. The Rector, Wardens and Vestrymen of Christ Church in Savannah, et al., (Civil Action No. CV07-2039KA, Superior Ct., Chatham County). (Plaintiff is the Diocese of Georgia and TEC, joined subsequently by shadow congregation formed by TEC and the Diocese);

16. Against All Saints Church in Attleboro, Massachusetts (MA) (plaintiff was the Diocese of Massachusetts; the case settled in 2007);

17. Against St. Andrew's Anglican Church in Morehead City, North Carolina (NC) (plaintiff was the Diocese of East Carolina and those members of the parish who had not voted to join AMiA; following a jury mistrial, plaintiffs obtained summary judgment which was affirmed on appeal);

18. Against the Church of the Good Shepherd in Binghamton, New York (NY); The Diocese of Central New York v. The Rector, Church Wardens, and Vestrymen of the Church of the Good Shepherd, Index No. 2008-0980 (N.Y. Sup Ct. Broome Cnty); (Plaintiff is the Diocese of Central New York, joined by TEC; trial court recently ruled in favor of Diocese)

19. Against St. Joseph's Anglican Church (formerly Trinity Church of East New York) in Brooklyn, NY, which originally separated from TEC in 1977, before the adoption of the Dennis Canon (plaintiff was the Diocese of Long Island, in a second brought in 2005 after it lost its first suit, filed in the early 1980's---the case settled early this year);

20. Against St. James Anglican Church in Elmhurst (Queens), NY (plaintiff was the Diocese of Long Island)

21. Against All Saints Protestant Episcopal Church in Rochester, NY; Episcopal Diocese of Rochester, et al. v. Harnish et al., Index No. 2006-2669 (N.Y. Sup Ct. Monroe Cnty.) (plaintiff was the Diocese of Rochester; Court of Appeals ruled in favor of Diocese)

22. Against St. Andrew's in Syracuse, NY; Diocese of Central New York, et al. v. St. Andrew's Episcopal Church, Index No. 2006-4606 (Sup. Ct. N.Y. Onondaga Cnty.) (plaintiff originally was the Diocese of Central New York, and TEC's Domestic and Foreign Missionary Society later intervened---the lawsuit recently settled);
23. Against the Church of St, James the Less, Philadelphia, Pennsylvania (PA); In re Church of St. James the Less, 585 Pa. 428; 888 A.2d 795; 2005 Pa. LEXIS 3116 (Pa. 2005); (Plaintiff is the Diocese of Pennsylvania)
24. Against Church of the Epiphany Herndon, Virginia (VA); The Protestant Episcopal Church in the Diocese of Virginia v. Church of the Epiphany, Herndon, CL 2007-1235 (Circuit Court for Fairfax County, Va.); (Plaintiff is the Diocese of Virginia)
25. Against Truro Church Fairfax VA; The Protestant Episcopal Church in the Diocese of Virginia v. Truro Church, CL 2007-1236 (Circuit Court for Fairfax County, Va.); (Plaintiff is the Diocese of Virginia)
26. Against Christ the Redeemer Church, Chantilly VA; The Protestant Episcopal Church in the Diocese of Virginia v. Christ the Redeemer Church, CL 2007-1237 (Circuit Court for Fairfax County, Va.); (Plaintiff is the Diocese of Virginia)
27. Against Church of the Apostles, Fairfax VA; The Protestant Episcopal Church in the Diocese of Virginia v. Church of the Apostles, CL 2007-1238 (Circuit Court for Fairfax County, Va.); (Plaintiff is the Diocese of Virginia)
28. Against The Falls Church, Falls Church VA; The Protestant Episcopal Church in the Diocese of Virginia v. The Church at The Falls – The Falls Church, CL 2007-5250 (Circuit Court for Fairfax County, Va.)(formerly Case No. 07-125, Circuit Court for Arlington County, Va.); (Plaintiff is the Diocese of Virginia)
29. Against Potomac Falls Church, Potomac Falls VA; The Protestant Episcopal Church in the Dioceses of Virginia v. Potomac Falls Church, CL 2007-5362 (Circuit Court for Fairfax County, Va.)(formerly Case No. 44149, Circuit Court for Loudoun County, Va.); (Plaintiff is the Diocese of Virginia)
30. Against Church of Our Saviour, Oatlands VA; The Protestant Episcopal Church in the Diocese of Virginia v. Church of Our Saviour at Oatlands, CL 2007-5364 (Circuit Court for Fairfax County, Va.) (formerly Case No. 44148, Circuit Court for Loudoun County, Va.); (Plaintiff is the Diocese of Virginia)
31. Against St. Margaret's Church, Woodbridge VA; The Protestant Episcopal Church in the Diocese of Virginia v. St. Margaret's Church, CL 2007-5682 (Circuit Court for Fairfax County, Va.) (formerly Case No. CL 73465, Circuit Court for Prince William Cnty., Va.); (Plaintiff is the Diocese of Virginia)
32. Against St. Paul's Church, Haymarket VA; The Protestant Episcopal Church in the Diocese of Virginia v. St. Paul's Church, Haymarket, Case No. CL 73466 (Circuit Court for Fairfax County, Va.) (formerly CL 2007-5683, Prince William County, Va.); (Plaintiff is the Diocese of Virginia)
33. Against Church of the Word, Gainesville VA: The Protestant Episcopal Church in the Diocese of Virginia v. Church of the Word, CL 2007-5684 (Circuit Court for Fairfax County, Va.)(formerly Case No. CL 73464, Circuit Court for Prince William County, Va.); (Plaintiff is the Diocese of Virginia)

34. Against St. Stephen's Church, Heathsville VA; The Protestant Episcopal Church in the Diocese of Virginia v. St. Stephen's Church, CL 2007-5902 (Circuit Court for Fairfax County, Va.)(formerly Case No. CL 07-16, Circuit Court for Northumberland County, Va); (Plaintiff is the Diocese of Virginia)

35-45. Against Truro Church and all of the Virginia Anglican churches affiliating with CANA above, Plaintiff is the Episcopal Church (TEC); The Episcopal Church v. Truro Church, et al., CL 2007-1625 (Circuit Court for Fairfax County, Va

46-50. Against St. Luke's Church in Akron, Ohio (OH) and four other northeast Ohio parishes; The Episcopal Diocese of Ohio, et al.v. Anglican Church of the Transfiguration, et al., Civil Action No CV 08 654973 (Cuyahoga County, Ohio Court of Common Pleas). (plaintiff is the Diocese of Ohio).

51. Against Church of the Good Shepherd, San Angelo, Texas (TX) (Plaintiff is the Diocese of NW Texas)

52. Against St. Edmunds Anglican Church, Elm Grove, Wisconsin (WI) (Plaintiff is the Diocese of Milwaukee, as reported in The Living Church January 7, 2009)

53. Against the 50+ churches of the Episcopal Diocese of Pittsburgh (Anglican- Southern Cone). Plaintiff is the TEC replacement Diocese of Pittsburgh (as reported January 9 in The Associated Press), arising out of an earlier lawsuit initiated by Calvary Church, Pittsburgh *against* Bishop Duncan and the Diocese of Pittsburgh to prevent them from leaving TEC.

54. Against St. Barnabas Anglican Church, Omaha, Nebraska, pending (Plaintiff is the Diocese of Nebraska, as reported in The Omaha World-Herald, January 20, 2009)

55. Against The Rt. Rev. Jack Iker, individually, and unnamed agents and representatives acting with him as part of the Episcopal Diocese of Ft. Worth (Plaintiffs are TEC funded and supported members of the vestry of All Saints Episcopal Church, Ft. Worth, as reported in a letter of January 21, 2009 released to Stand Firm).

56. Against St. Andrew's In the Pines Anglican Church, Fayette County, Georgia, Superior Court, Civil Action No. 2007-V0272C, October 2007 (Plaintiff was the Episcopal Diocese of Atlanta)

As a matter of fairness, we also list the number of cases where TEC or one of its dioceses is the defendant and not the plaintiff. There are only four instances in which a diocese or TEC was a defendant, rather than a plaintiff. But in case numbers 2-4, as noted below, it was the diocese which triggered the filing of a lawsuit by moving to take control of the individual church's assets, and the legal actions that followed were essentially a defensive response against those moves.

1. The earliest instance of a parish starting a lawsuit was in 2000, after a dispute arose between All Saints Parish, Pawley's Island, South Carolina (SC), the Diocese of South Carolina, and TEC in connection with the formation of the Anglican Mission in America.

2. An action was brought in 2005 in federal district court by six parishes and their rectors (the "Connecticut Six") against the Diocese of Connecticut, whose bishop had suspended the priests in question and taken over some of the church properties. The court dismissed the lawsuit the next year, and the diocese has since brought the actions listed as Nos. 12 and 13 above.

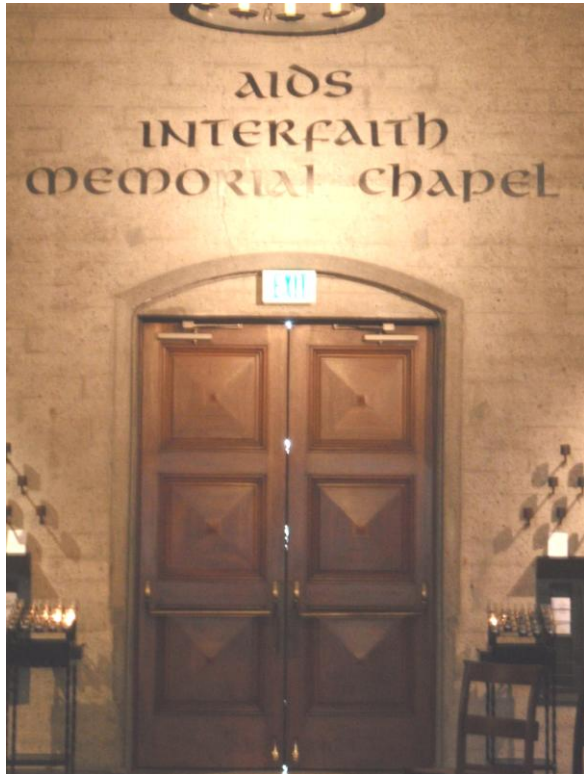
3. Grace Church & St. Stephens, Colorado Springs, Colorado, sought declaratory judgment against the Bishop and the Diocese of Colorado. However, in that suit, the plaintiff church sought a simple declaration that the diocese had no right, title or interest in its property, in response to an attempt by the

diocese to freeze the church's bank accounts. The response of the diocese was to file a counterclaim against the church, its rector and 17 of its vestry and leading parishioners seeking millions of dollars in damages. Those so named answered in kind, and the claims have been set for trial in February 2009.

4. The Diocese of the Rio Grande is suing St. Francis on the Hill (El Paso, TX). St. Francis began the suit with a claim for declaratory relief in response to the threat of suit by the diocese to take their property.

In conclusion the data gathered above are more than sufficient to demonstrate that the official TEC “line at Lambeth,” as heard and reported by Bishop Gledhill, is manifestly contrary to the facts.

Pictures worth a thousand words



INTERFAITH CHAPEL

The pictures on this page are of the Interfaith Memorial Chapel at Grace Cathedral, Episcopal Diocese of California. The only cross appears under the Islamic symbol of the crescent moon and star.





Bishop Gene Robinson (right) and his husband, Mark Andrew, during their private civil union ceremony on June 7, 2008 at St. Paul's Episcopal Church. The civil ceremony was followed by a religious service with Eucharist conducted by the Rev. Canon Timothy Rich.

Commitment Ceremony held at St. Gregory of Nyssa in San Francisco on April 24, 2004 uniting Bishop Otis Charles and Felipe Sanchez Paris.



Bishop of California Marc Andrus celebrating the legalization of gay marriage in California in a parade.



Davis Mac-Iyalla rides in a convertible with the Bishop of California, Marc Andrus, June 24 at the San Francisco Pride Parade

TEC non-compliance with Anglican Communion requests for moratoria on same sex blessings and consecrations to the Episcopate of persons in homosexual relationships, by Diocese

The following data was compiled by the pro-homosexual group, "Integrity." It documents chronologically diocesan resolutions which defy Anglican Communion calls for moratoria on same sex blessings and consecrations to the Episcopate of persons in homosexual relationships by (1) calling for the repeal of General Convention 2006 resolution B033 which calls upon "Standing Committees and bishops with jurisdiction to exercise restraint by not consenting to the consecration of any candidate to the episcopate whose manner of life presents a challenge to the wider church and will lead to further strains on communion," (2) weakening the definition of traditional Christian marriage, and (3) promoting the creation of rites for same-sex blessings. The full text of the resolutions can be found at the site: <http://sites.google.com/site/beitresolved/Home/KnownDiocesanConventioResolutions>

Diocese	Convention Date	Issue	Resolution
California	10/19/2007	ecclesiastical marriage equality	Liturgical Covenanting, Blessing, and Sending Forth of Couples in Committed Same-Gender Relationships
California	10/19/2007	multiple issues	Response to the House of Bishops' Statement
Rochester	11/2/2007	B033	A Resolution Concerning Consents to Episcopal Elections
Northern California	11/10/2007	ecclesiastical marriage equality	Supporting Same-Gender Relationships of Mutuality and Fidelity
Chicago	11/10/2007	B033	Repeal of General Convention Resolution B033
North Carolina	1/18/2008	multiple issues	On The Full Inclusion Of All Persons Regardless Of Sexual Orientation As Full And Equal Participants In The Life Of Christ's Church
Central Pennsylvania	6/6/2008	equality	Resolution For The Inclusion Of All persons Regardless Of Sexual Orientation As Full And Equal Participants In The Life Of Christ's Church
Massachusetts	6/21/2008	ecclesiastical marriage equality	Resolutions on Marriage Rites in Civil Jurisdictions that Permit Same-Sex Marriages
Bethlehem	10/10/2008	ecclesiastical marriage equality	Request of General Convention to Decide to Proceed with Rites for Same Gender Blessings

California	10/18/2008	civil marriage equality	Support for Marriage Equity
Michigan	10/24/2008	B033	On amending the canons of the Episcopal Church to clarify the inclusion of all persons regardless of sexual orientation, gender identity, or gender expression
West Missouri	10/24/2008	multiple issues	Listening Process
San Joaquin	10/24/2008	equality	RESOLUTION ON EQUALITY
Michigan	10/24/2008	equality	Support for the employment non-discrimination act (ENDA)
Michigan	10/24/2008	ecclesiastical marriage equality	Inclusion of all persons regardless of sexual orientation, gender identity, or gender expression as full and equal participants in the life of Christ's church.
Rochester	10/24/2008	ecclesiastical marriage equality	Developing Gender-Neutral Language For Marriage Rites in the Book of Common Prayer
Maine	10/24/2008	B033	the Diocese of Maine calls for the repeal of B033
Connecticut	10/24/2008	ecclesiastical marriage equality	Resolved, that the .. convention ...implores the bishop to allow priests in this Diocese to exercise pastoral wisdom and care and follow the lead of their consciences
Rochester	10/24/2008	civil marriage equality	A RESOLUTION CONCERNING EQUAL MARRIAGE IN NEW YORK STATE
El Camino Real	11/7/2008	ecclesiastical marriage equality	Authorize a committee of both houses to examine the theological dimensions of Christian marriage ...
El Camino Real	11/7/2008	B033	Concerning Consents to Episcopal Elections
Massachusetts	11/7/2008	equality	In Support of Transgender Civil Rights and Inclusion in the Ministries of All the Baptized
Oregon	11/7/2008	ecclesiastical marriage equality	Resolution for the Resolution of Policy on Same-Gender Blessings
Vermont	11/8/2008	ecclesiastical marriage equality	to ask the General Convention to authorize preparation of rites of holy union for same-gender couples
Western North Carolina	11/13/2008	equality	all upon the 76th General Convention to enact legislation to insure that sexual orientation cease to be a barrier for full inclusion
New York	11/14/2008	civil marriage equality	Civil Marriage Equality in New York State

Atlanta	11/15/2008	ecclesiastical marriage equality	Development of Liturgical Rites for Same-Gender Unions
Atlanta	11/15/2008	B033	Repeal of General Convention Resolution B033
Missouri	11/21/2008	B033	regrets/rejects the discrimination against some candidates for the episcopate expressed in Resolution B033
Missouri	11/21/2008	equality	protect all persons from denial of access to the discernment process for any ministry, lay or ordained, in this Church
Missouri	11/21/2008	ecclesiastical marriage equality	Ecclesiastical Authority of each diocese may authorize for use in the diocese liturgies for blessing same-gender committed relationships of enduring love, mutuality, and fidelity,
Los Angeles	12/5/2008	B033	PROPOSED RESOLUTION REGARDING RETRACTION OF GENERAL CONVENTION 2006 RESOLUTION B033
Virginia	1/24/2009	Same-Sex Blessing	"...the Diocese of Virginia affirms the inherent integrity of and blessedness of committed Christian relationships between two adult persons,..."

Parishes that have left The Episcopal Church since 2003

The numbers below reflect congregations that have either split or withdrawn from The Episcopal Church.

From 2003 through 2008, at least 312 congregations have split/withdrawn from TEC.

2003: 8 Parishes

- Colorado
- Florida
- Georgia
- Kentucky
- Louisiana
- Massachusetts -2
- New Hampshire

2004: 26 Parishes

- Alabama
- Arizona
- California-3
- Florida-3
- Georgia-2
- Michigan
- Missouri
- Mississippi

- North Carolina
- South Carolina
- New Hampshire
- Ohio-5
- Tennessee-2
- Washington-2
- Wyoming

2005: 19 Parishes

- Alabama-
- Arizona
- California
- Florida-2
- Indiana
- Kansas
- Kentucky-2
- Maryland
- Michigan
- North Carolina
- New York
- Oklahoma
- Texas-2
- Virginia
- Wyoming

2006: 48 Parishes

- California
- Florida
- Georgia
- Kentucky
- Massachusetts
- Michigan
- Montana
- North Carolina
- Ohio
- Oklahoma
- Rhode Island
- Tennessee-2
- Texas-2
- Virginia-14

2007: 73 Parishes

- Arizona-2
- California-40
- Colorado-2
- Connecticut-2
- Florida-7
- Georgia-2

- Illinois
- Massachusetts
- North Carolina
- New Mexico
- New York
- Oklahoma
- Tennessee-2
- Texas-5
- Virginia-2
- Washington

2008: 138 Parishes

- Connecticut
- Illinois-24
- New Mexico
- New York
- Pennsylvania-47
- South Carolina
- Tennessee
- Texas-50
- Virginia-11
- Wisconsin

JANUARY 30 – FEBRUARY 8, 2009

TEC & ACoC ACTIONS LEADING UP TO AND DURING THE PRIMATES' MEETING IN ALEXANDRIA, EGYPT

- **January 30** - TEC Executive Council approved a draft budget for 2010-2012 which eliminated the budget line item of 0.7 percent spending for Millennium Development Goals (\$924,000 was allocated in the previous budget), noting that MDG-related ministries are supported in other line items of the budget. Executive Council also established Trust Fund # 1033, The St. Ives Fund, to support non-budgetary legal expenses and decided to lend the Episcopal Diocese of San Joaquin up to \$500,000 for use "in their protection of diocesan properties" (lawsuits).
- **January 30** - TEC Executive Council also submitted their response to the St Andrews Draft of the Anglican Covenant, noting that if constitutional changes are required, final consideration will not be until General Convention 2015 (lines 130-134). The Presiding Bishop stated in Oct. 2008 that she will "strongly discourage" any effort to consider or approve the Covenant during the July 2009 General Convention because there is not enough time to study the final draft after the Anglican Consultative Council meets and releases it at the beginning of May. Proposed General Convention resolutions will be released as part of the General Convention Blue Book sometime in April and additional resolutions can be accepted as late as the second day of General Convention, calling into question the Presiding Bishop's assertion that there is not enough time to consider the Anglican Covenant at the upcoming General Convention.
- **January 30** - TEC's commentary on the draft covenant expressed concern by the vast majority of diocesan deputations regarding "what was perceived as an embrace of binding arbitration, mediation and evaluation, as well as "moral authority." (lines 153-155) This calls into question TEC's willingness to participate in (and abide by the recommendations of) the professional mediation called for in the Alexandria Communiqué.
- **January 31** - The Anglican Church of Canada's Bishop of Toronto, Colin Johnson, announced that his diocese would begin blessing same-sex relationships within a year and that this innovation was in keeping with a Canadian House of Bishops statement in 2007 calling for "the most generous pastoral response possible within the current teachings of the church" on same-sex blessings.
- **February 3** - The Episcopal Diocese of Virginia and TEC filed formal notice of its intent to appeal a Fairfax County Circuit Court decision issued in January which ruled in 20 actions initiated by TEC that 11 congregations that disaffiliated from The Episcopal Church were the rightful owners of the local church property under Virginia law. The decision handed down by the judge was carefully and thoroughly supported. The lawsuit has already cost both sides more than \$5 million and the potential for TEC to win an appeal is very low.
- **February 3** - The Episcopal Church's Presiding Bishop hired a personal litigator as her special counselor. This new hire is an addition to the Presiding Bishop's existing legal team.
- **February 5** - Presiding Bishop Katharine Jefferts Schori told Episcopal News Service (ENS), a news organization owned and operated by The Episcopal Church, that she is encouraged by the tone of the Alexandria communiqué, but acknowledged that "the long-term impact of 'gracious restraint' is a matter for General Convention. We are going to have to have honest conversations about who we are as a church and the value we place on our relationships and mission opportunities with other parts of the communion and how we can be faithful with many spheres of relationship at the same

time." One day later, on Feb. 6, ENS issued a story about the proposed resolutions for the upcoming General Convention which focused on the large number of Dioceses that want to approve resolutions to explicitly permit same-sex blessings and the ordination and consecration of non-celibate homosexual bishops.

- **February 5** - In stark contrast to the accelerating litigation initiated by TEC, Bishop Jack Iker, Diocese of Ft. Worth, Texas, released four parishes from membership in the diocese because a significant majority in each voted to remain in union with the General Convention of The Episcopal Church (USA). Bishop Iker transferred the property and assets of three parishes into the name of the Rectors and Wardens of those parishes, respectively. The property of the fourth parish will be “transferred upon removal of financial encumbrances in the form of building loans currently in the name of the Corporation [of the diocese].” Bishop Iker also released 23 clergy members, declaring them to be clergy in good standing who are eligible for transfer to another jurisdiction.
- **February 5** - The Diocese of Central New York sent a letter to counsel representing the Rev. Matt Kennedy and Wardens and Vestry of the Church of the Good Shepherd Binghamton threatening further legal action including unspecified monies for alleged damages to the church property, which the Diocese has already confiscated, along with the rectory, from which they forcibly evicted Rev. Kennedy, his wife and small children. The letter also asks for an accounting from a disputed trust fund prior to Good Shepherds disaffiliation from TEC.
- **February 6** - TEC House of Deputies President Bonnie Anderson in her comments to Episcopal News Service, said she “appreciated their [the Primates] emphasis on relationships and their commitment to mission. The Windsor Continuation Group is another matter. They seem firmly anchored in the past, yearning for a centralized authority that can solve all of our problems. This is troubling, because centralization disenfranchises the laity, and diminishes the importance of the witness of the local church.”
- **February 7** - During a special organizing convention of the members of the Diocese of Ft. Worth remaining in TEC, when asked about litigation to recover diocesan property and assets, Presiding Bishop Katharine Jefferts Schori said, "It's far too early to talk about that. It's a matter for diocesan leadership to work out with my office."
- **February 8** - Canadian Archbishop Fred Hiltz wrote a letter to Canadian Anglicans noting, “Notwithstanding differing views on matters of sexuality and unity, the majority of the Primates do not believe that the blessing of same-sex unions ought to be a Communion-breaking issue.” However, this is incorrect because 22 of 38 provinces have declared themselves to be either in broken communion or in impaired communion with TEC and the Anglican Church of Canada. He stated, “In our Church the moratoria have been affirmed by the majority of Bishops until General Synod in 2010” and “that in those dioceses where resolutions have been passed requesting the authorizing of rites for blessing same-sex unions the Bishops have shown gracious restraint.” Archbishop Hiltz cannot claim there is a moratorium on same-sex blessings in Canada if various dioceses and parishes have specifically authorized and continue to perform same-sex blessings.