

THE EPISCOPAL CHURCH: TEARING THE FABRIC OF COMMUNION TO SHREDS (2012)

Executive Summary

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

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. In this report, we 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.

Catalog of Heresies: Quoting Episcopal Church Leaders

- TEC leaders, including the presiding bishop, have denied Jesus as the only way to the Father, denied the divinity and uniqueness of Jesus Christ, denied the Resurrection, denied heaven and hell, denied salvation through the cross of Jesus Christ, denied the authority of Holy Scripture, denied the Creeds, and denied Biblical standards for human sexuality.

Fruits of TEC’s Theology

- The fruits of TEC’s new theology 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 promoting these abominations throughout the Communion.
- A “baptismal theology” detached from catholic and biblical doctrine and the pursuit of “justice” are frequently cited as the rationale for these actions.

Declining Membership

- Also a result of TEC’s new theology and the 2003 consecration of a bishop in a homosexual relationship, TEC membership has dropped 16 percent from 2002 to 2010 (the most recent data reported by TEC)—from 2,320,221 members down to 1,951,907 members.
- Average Sunday attendance has dropped by 22 percent during this period; the median average Sunday attendance in a TEC parish is now only 65 people.
- TEC reports that 511 parishes and missions have ceased to exist during this period. From 2003 to 2012, at least 314 congregations have split or completely withdrawn from TEC.

Litigation, Uncanonical Acts, and Harassment

- TEC leadership has accelerated its litigation against departing parishes and has initiated at least 78 lawsuits against parishes, clergy and individual lay leaders. TEC has spent nearly \$22 million on litigation.
- TEC leadership has violated its own canons to depose or remove 12 bishops and at least 419 priests and deacons who should have been transferred to another province of the Anglican Communion.
- The Presiding Bishop uncanonically dissolved a lawfully constituted Standing Committee, appointed another, called a Special Convention and bypassed a Standing Committee in the appointment of an Interim Bishop within the Diocese of San Joaquin.
- Bishop Lawrence and the Diocese of South Carolina have been plagued by uncanonical interference and harassment by the Presiding Bishop, TEC Executive Council, Disciplinary Board of Bishops, and the bishops of Province IV (Southeast U.S.).



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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., 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**

“The overarching connection in all of these crises has to do with the great Western heresy – that we can be saved as individuals, that any of use alone can be in right relationship with God. It’s caricatured in some quarters by insisting that salvation depends on reciting a specific verbal formula about Jesus. That individualist focus is a form of idolatry, for it puts me and my words in the place that only God can occupy, at the center of existence, as the ground of all being.” **Presiding Bishop Katharine Jefferts Schori, General Convention opening address, July 7, 2009**

DENYING THE AUTHORITY OF HOLY SCRIPTURE

“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 Beverly 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**

“...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...” **Bishop Gene Robinson in a sermon to students at St. Paul’s School in Concord New Hampshire, October 29, 2002**

“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 Witch 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 office 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.'" 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.

“Too often even those who support us can be heard talking about abortion as a tragedy. Let’s be very clear about this: When a woman finds herself pregnant due to violence and chooses an abortion, it is the violence that is the tragedy; the abortion is a blessing. When a woman finds that the fetus she is carrying has anomalies incompatible with life, that it will not live and that she requires an abortion – often a late-term abortion – to protect her life, her health, or her fertility, it is the shattering of her hopes and dreams for that pregnancy that is the tragedy; the abortion is a blessing. When a woman wants a child but can’t afford one because she hasn’t the education necessary for a sustainable job, or access to health care, or day care, or adequate food, it is the abysmal priorities of our nation, the lack of social supports, the absence of justice that are the tragedies; the abortion is a blessing. And when a woman becomes pregnant within a loving, supportive, respectful relationship; has every option open to her; decides she does not wish to bear a child; and has access to a safe, affordable abortion – there is not a tragedy in sight—only blessing. The ability to enjoy God’s good gift of sexuality without compromising one’s education, life’s work, or ability to put to use God’s gifts and call is simply blessing.

These are the two things I want you, please, to remember – abortion is a blessing and our work is not done. Let me hear you say it: abortion is a blessing and our work is not done. Abortion is a blessing and our work is not done. Abortion is a blessing and our work is not done.” **Rev. Dr. Katherine Ragsdale, current President and Dean of Episcopal Divinity School, speech given July 21, 2007**

WEAKENING TRADITIONAL MARRIAGE, PROMOTING SAME SEX BLESSINGS AND MORE

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.” General Convention 2009 approved resolution C056 that calls for the collection and development of same-sex blessings rites and allows for “generous pastoral response” to same-sex couples. The resolution effectively permits same-sex blessings in The Episcopal Church. 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, Bethlehem, California, Colorado, Connecticut, Delaware, El Camino Real, Hawaii, Kentucky, Long Island, Los Angeles, Maine, Maryland, Massachusetts, Minnesota, Missouri, Newark, New Hampshire, New York, North Carolina, Northern California, Ohio, Olympia, Oregon, Pennsylvania, Rochester, San Diego, San Joaquin, Southeast Florida, Southern Ohio, Utah, Vermont, Virginia and Washington D.C.

TEC’s Standing Committee on Liturgy and Music (SCLM) has proposed Resolution A049, Authorize Liturgical Resources for Blessing Same-Gender Relationships, for approval at General Convention 2012. The resolution commends “[I Will Bless You and You Will Be a Blessing](http://publicaffairs.createand1.com/t/r/1/djjjhkt/xllklitdj/h)” (<http://publicaffairs.createand1.com/t/r/1/djjjhkt/xllklitdj/h>) for study and use in TEC and authorizes a same-sex blessing liturgy for trial use beginning in Advent 2012, under the direction of diocesan bishops. This liturgy was demonstrated at the Inter-Anglican Liturgical Commission meeting in 2011 and the March 2012 House of Bishops meeting.

The SCLM’s work was largely funded by secular foundations that gave more than half a million dollars to Church Divinity School of the Pacific (where SCLM chair, the Rev. Dr. Ruth Meyers was a professor) expressly for SCLM projects. A March 2011 consultation of more than 200 House of Deputies members and other SCLM initiatives were funded by grants totaling \$494,000 from the Arcus Foundation, which advocates for lesbian, gay, bisexual and transgender rights. The E. Rhodes and Leona Carpenter Foundation which funds projects offering support to lesbian, gay, bisexual and transgendered persons of faith, or endeavoring to insure faith communities’ understanding, affirmation, and inclusion of such persons also contributed \$75,000 to the SCLM.



In spite of the Windsor Report request for a moratorium on the consecration of non-celibate homosexual bishops, partnered homosexuals and lesbians continue to be nominated for bishop (dioceses of California, Los Angeles, Chicago, Utah, Minnesota, New Hampshire), and the partnered lesbian Rev. Mary Douglas Glasspool was consecrated as suffragan bishop in the Diocese of Los Angeles in 2010.

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.

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.

The Diocese of California’s Episcopal Community Services (ECS) was a major beneficiary of the Folsom Street Fair in 2003, 2006, and 2009—the world’s largest adult oriented, sex-positive fetish/leather event. Beneficiaries must apply to be eligible for a donation of \$10,000-\$25,000 and must promise to promote the festival events and schedule 50-90 volunteers to work at them. Bishop Marc Andrus is chair of the board of ECS.

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.

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 TEC dioceses permitted this uncanonical and unscriptural practice.

The Episcopal Diocese of Eastern Oregon is forwarding an Open Table resolution (C040) to General Convention 2012 that would change the rubrics and practice of The Book of Common Prayer to invite all to Holy Communion, “regardless of age, denomination or baptism.” Adopted unanimously by delegates to the 2010 Diocesan Convention, the resolution recently was ratified by Diocesan Council for submission to General Convention. It would delete from the Constitution and Canons of The Episcopal Church Canon 1.17.7, which says “No unbaptized person shall be eligible to receive Holy Communion in this church.”

EXPORTING REVISIONIST THEOLOGY TO THE REST OF THE COMMUNION

A wealthy retired TEC priest, the Rev. Marta Weeks, gave \$1.5 million to the Satcher Institute Center of Excellence for Sexual Health to fund the Anglican Communion’s Continuing Indaba project that has been criticized for its attempts to persuade participants to accept same-sex behavior. Weeks and retired Bishop David Richards were just a few of the TEC clergy who were associated with the Center for Sexuality and Religion that merged with Satcher and who advocated for a more “progressive” stance within churches on issues of sex outside marriage, homosexuality, same-sex marriage and the ordination of non-celibate homosexuals, bisexuality, transgenderism, and abortion. As part of its efforts to influence religious leaders, the Satcher Institute was looking for a large-scale project to test its process for developing consensus among participants with widely differing views and were able to forge a partnership with the Anglican Communion Office with the help of their TEC associates. Full AAC report is here. (<http://www.americananglican.org/money-sex-indaba-corrupting-the-anglican-communion-listening-process>)

TEC presented their case for same-sex blessings during the Inter-Anglican Liturgical Commission (IALC) meeting on marriage, held in August 2011 in Canterbury, England. The TEC representatives, the Rev. Dr. Ruth Meyers and Bishop Thomas Ely, staged a mock blessing of the union of two women and invited conference attendees to take part in the liturgy and prayers. According to a report in the Church of England Newspaper, one participant said the majority of the



IALC members did not support it. While some believed it was unbiblical, others objected to TEC's "aggressive" push to insert their agenda into a meeting that was supposed to focus on traditional marriage.

TEC's Chicago Consultation, a group of Episcopal and Anglican bishops, clergy and lay people who support the "full inclusion" (i.e. ordination and marriage/blessings) of lesbian, gay, bisexual and transgender Christians in the Episcopal Church and the worldwide Anglican Communion, funded a [conference](#) with the Ujamaa Centre in South Africa between many of TEC's leading activists for LGBT rights and African Anglican bishops, clergy and theologians.

<http://www.americananglican.org/lgbt-activists-move-sexuality-dialogue-to-africa-2> TEC presenters talked about the ordination of LGBT people, same-sex blessings, and TEC's concept of "baptismal theology" which is detached from catholic and biblical doctrine. After the conference, the Chicago Consultation told its supporters: "Opponents of the full inclusion of LGBT people in the life of the church frequently argue that doing justice within our church will ruin our relationships with others in the Anglican Communion. This honest, joyful gathering demonstrated that this is not the case." One African attendee said he knew little about the all-expenses paid conference at an exclusive beach resort when he accepted the invitation from Professor Gerald West of the Ujamaa Centre, and he believes many of the other Africans were similarly unaware of the conference sponsors' agenda.

DECLINING MEMBERSHIP

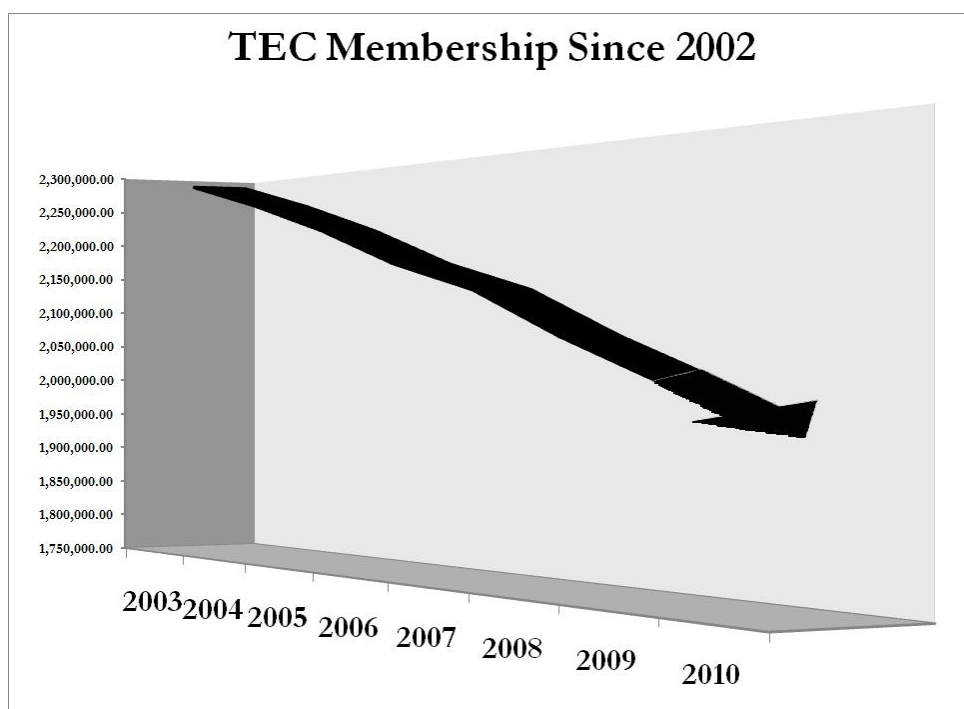
The following statistics were taken from The Episcopal Church's online membership data.

Episcopal Church Attendance Records (Domestic Dioceses)									
Category	2002	2003	2004	2005	2006	2007	2008	2009	2010
Parishes and Missions	7,305	7,220	7,200	7,155	7,095	7,055	6,964	6,895	6,794
Active Baptized Members (millions)	2.32	2.28	2.25	2.20	2.15	2.12	2.06	2.01	1.95
Net Change in Active Membership from Prev. Yr.	-8,201	-35,988	-36,414	-42,443	-50,804	-37,823	-59,457	-51,949	-54,436
Total Average Sunday Attendance (ASA)	846,640	823,017	795,765	787,271	765,326	727,822	705,257	682,963	657,831
Net Change in ASA from Prev. Yr.	-11,926	-23,623	-27,252	-8,494	-21,945	-37,504	-22,565	-22,294	-25,132
Median Average Sunday Worship Attendance	79	77	75	74	72	69	69	66	65

Between 2002 and 2010, TEC's average Sunday attendance dropped 188,809 or 22 percent — *the equivalent of 403 people leaving every week*. This would be the same as 5.6 average sized congregations (72 people) leaving every week for 9 years.

The Episcopal Church lost more than 511 parishes during 2002-2010.

The Episcopal Church comprises less than three percent of the membership of the 78 million-member worldwide Anglican Communion. In 2010, the number of active baptized members dropped below 2 million.



PARISHES THAT HAVE LEFT TEC SINCE 2003

From 2003 through 2012, at least 314 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-2
- 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

2010: 1 Parish

- South Carolina

2012: 1 Parish

- Georgia

LITIGATION, UNCANONICAL ACTS, AND HARASSMENT

ACCELERATING LITIGATION

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, were 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 objected 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." The suit was dismissed in 2011 after the Mission agreed not to make religious services mandatory for clients.

In spite of the Primate's 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, Tennessee, and Virginia.

TEC's Presiding Bishop hired a personal litigator as her special counselor in February 2009. This new hire is an addition to the Presiding Bishop's existing legal team.

TEC has refused to reveal how much it 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." [Attorney Allan Haley](#) conservatively estimates that TEC has spent and/or budgeted \$21,650,000 through the end of 2012 for lawsuits against departing parishes. An article in the [Wall Street Journal](#) quoted Haley's estimate, and TEC posted a [rebuttal](#) on Oct. 13, 2011 but did not offer any correction to Haley's figures. (<http://accurmudgeon.blogspot.com/2010/09/just-how-much-has-ecusa-spent-on.html>)

Rather than negotiate with departing parishes, in the vast majority of cases TEC bishops have sued them for the property. The Diocese of Virginia was in negotiations with 11 departing parishes and had drafted a separation protocol, but as directed by Presiding Bishop Jefferts Schori, negotiations were halted. In her deposition during the court case she said, "I told Bishop Lee that I could not support negotiations for sale if the congregations intended to set up as other parts of the Anglican Communion." She did say that she would allow negotiations with parishes that intended to join another denomination or become a community church.

Even when there aren't enough remaining Episcopal worshippers to form a viable congregation, TEC bishops have still sued for the property rather than negotiate with the departing Anglicans. In the case of Good Shepherd Binghamton (#18 below) the diocese rejected the parish offer to purchase the building which was initially appraised at \$207,000 and offered for sale at \$206,000. Eventually the diocese sold the empty church for \$50,000 to a Muslim group for a mosque. In the Diocese of Virginia (#35-45 below), there are no remaining Episcopal members of Church of the Apostles or Truro to inhabit those buildings. The vast majority of members of the Falls Church and Church of the Epiphany left TEC and very few Episcopalians remain to take over those buildings. The Falls Church Episcopal congregation had an average Sunday attendance of 74 in 2010 and a budget of \$249,406 and they could be taking over a church building that once served 2,000 worshippers and cost \$750,000 a year to maintain. Church of the Epiphany's Episcopal congregation had an average Sunday attendance of 20 in 2010 and annual income of \$50,000, which will not be sufficient to maintain the building they are taking over from the Anglican congregation.

During the 2008 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: "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. 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 (current as of April 2012) 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 in 2001 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). Trial court ruled against the three parishes following the decision by the California Supreme Court in the St. James Newport Beach case; parishes decided not to appeal.
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 affirmed the decision of the Fourth Appellate District, awarding the property to the plaintiff Diocese of San Diego; the defendants did not seek further review)



- 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., Episcopal Diocese of Los Angeles and TEC v. St. David's (North Hollywood) et al.; Episcopal Church Cases, S155094 (Diocese of Los Angeles is plaintiff, joined by TEC; Supreme Court ruled 05/05/11 that suit may go ahead; litigation is now in the discovery phase)
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. (Fourth Appellate District ruled in favor of Plaintiff Diocese of Los Angeles; parish decided not to appeal further)
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 settle following California Supreme Court decision, parish moved to another location and is now a member of ACNA); (Diocese of Northern California was 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); (case is back in Superior Court after successful appeal by Bishop Schofield to the Fifth Appellate District, in discovery phase, with trial in late summer 2012)
12. Against Trinity Anglican Church in Bristol, Connecticut (CT) (Plaintiff is the Diocese of Connecticut; case settled in 2008; congregation left property to the Diocese)
13. Against The Rector and former vestry of Bishop Seabury Church in Groton, CT; (Plaintiff is the Diocese of Connecticut) (parish lost decision in trial court, and Connecticut Supreme Court recently affirmed that decision; parish has appealed to the U.S. Supreme Court)
14. Against Redeemer Anglican Church in Jacksonville, Florida (FL): Episcopal Church in the Diocese of Florida v. Lebar, Case No. 16-2006-CA-002361 (Duval Cnty. Fla. Cir Ct.) (plaintiff was the Diocese of Florida; parish left property to go to other premises)
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). (Plaintiffs Diocese of Georgia and TEC, joined subsequently by shadow congregation formed by TEC and the Diocese, won in Court of Appeal and recently in Georgia Supreme Court; congregation handed over keys to property on 12/12/2011; parish has appealed decision to U.S. Supreme Court)
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 in 2003)
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 was the Diocese of Central New York, joined by TEC; trial court ruled in favor of Diocese, and Diocese eventually sold church buildings for \$50,000—well below its appraised value of \$207,000—to a Muslim group for a mosque)
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 action brought in 2005 after it lost its first suit, filed in the early 1980's—the case settled early in 2008, and St. Joseph's kept its property in exchange for a below-market value payment of \$275,000);



20. Against St. James Anglican Church in Elmhurst (Queens), NY (plaintiff was the Diocese of Long Island; summary judgment against the parish in 2008 was not appealed)
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; N.Y. Court of Appeal ruled in favor of Diocese, based on NY statute giving effect to Dennis Canon)
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—Diocese refused to settle the lawsuit by leasing property to parish, so parish walked away in 2007)
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 was the Diocese of Pennsylvania, and ultimately prevailed in the Pennsylvania Supreme Court; after six years, parish hall being used for a middle school, which has a weekly afternoon service in the historic church building)
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 – after losing in the trial court on remand, defendants agreed to vacate the property as of April 30, 2012; Diocese has no replacement congregation)
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 – after losing in the trial court on remand, defendants' request to the Virginia Supreme Court to hear appeal is pending)
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 – parish subsequently settled and vacated the property; Diocese has no replacement congregation)
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 – after losing in the trial court on remand, defendants' request to the Virginia Supreme Court to hear appeal is pending)
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 – after losing in the trial court on remand, defendants' request to the Virginia Supreme Court to hear appeal is pending)
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 – parish subsequently settled and vacated the property; Diocese has no replacement congregation)
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; parish settled with Diocese in 2011 by agreeing to a five-year leaseback of the property, and to disaffiliate from ACNA)
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 – see news for cases 35-45 below)
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 – see news for cases 35-45 below)



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; parish agreed to settle with the Diocese in early 2011 on terms similar to those with the Church of Our Savior, Oatlands)
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 – after losing case on remand from Virginia Supreme Court, parish has settled, and surrendered premises to remnant congregation)
- 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; case was tried again in Circuit Court in 2011 following reversal by Virginia Supreme Court in 2010 of trial court's earlier decision in favor of parishes, retrial resulted in decision for Diocese; final judgment entered March 1, 2012; Truro, The Falls Church and Church of the Apostles have requested Virginia Supreme Court to hear appeal, and have requested the trial court to stay the enforcement of its judgment against them pending the appeal. Church of the Epiphany in Herndon settled, and will vacate property; no news as of this writing as to St. Margaret's, Woodbridge or St. Paul's, Haymarket – they have been ordered to vacate their properties by April 30, 2012.)
- 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; trial court granted summary judgment in its favor, and parishes are leaving their properties)
51. Against Church of the Good Shepherd, San Angelo, Texas (TX) (Plaintiff is the Diocese of NW Texas; parish lost below and in the Court of Appeal, and has appealed to the Texas Supreme Court, which has not yet set the case for oral arguments)
52. Against St. Edmunds Anglican Church, Elm Grove, Wisconsin (WI) (Plaintiff is the Diocese of Milwaukee; trial court granted summary judgment in December 2011 and parish was ordered to vacate premises before Christmas; Diocese has no replacement congregation)
53. Against the 50+ churches of the Episcopal Diocese of Pittsburgh (Anglican-Southern Cone). Plaintiff is the TEC replacement Diocese of Pittsburgh, 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. The judgment by the trial court required the Anglican Diocese to turn over all of its property to the remnant Episcopal Diocese, was affirmed by the Commonwealth Court in early 2011, and review was later denied by the Pennsylvania Supreme Court. Three parishes have since settled with the remnant diocese, which demanded that one disaffiliate from the Anglican Diocese; the others moved out of their property rather than agree to such terms; Diocese has no replacement congregations for their buildings. Discussions continue regarding the arrangements to be made with the other parishes.
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; the parish has moved for summary judgment, but the court has not yet ruled)
55. Against the Rt. Rev. Jack Leo Iker and the other trustees of the Corporation of the Episcopal Diocese of Fort Worth, in the 141st District Court of Tarrant County, TX (Plaintiffs, the remnant diocese and its appointed bishop, were later joined by the Episcopal Church, and the lawsuit was subsequently broadened to include all individual parishes of the remnant diocese as cross-complainants, and all individual parishes of +Iker's Episcopal Diocese as cross-defendants; the trial court's grant of summary judgment in favor of the remnant diocese and its bishop in early 2011 is on appeal to the Texas Supreme Court, which has not yet set the case for oral argument)
56. Against St. Andrew's Episcopal Church of Ft. Worth, in Hood County District Court, TX (Plaintiff is the remnant diocese of Ft. Worth and Bishop Ohl, its provisional bishop; plaintiff seeks to have the proceeds of a trust fund left to St. Andrew's, which remains with Bishop Iker and his Diocese, turned over to the remnant group; the trial court stayed the proceedings pending the outcome in the case described in the previous paragraph)
57. Against the Rt. Rev. Jack Leo Iker individually, for alleged trademark infringement, in federal district court in Ft. Worth (plaintiffs are the remnant diocese and its bishop; court stayed proceedings pending the outcome of the main case [No. 55 above])



58. Against The Rt. Rev. Jack Iker, individually, and unnamed agents and representatives acting with him as part of the Episcopal Diocese of Ft. Worth, in federal district court in 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; the grounds alleged are very similar to those alleged in the suit described in the previous paragraph; suit is on hold pending the outcome of the main case [No. 55 above])

59. 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; parish left its property behind and formed a CANA congregation)

60. Against St. Andrew's, Nashville, TN, its rector and vestry members, No. 09-2092-III in Davidson County Chancery Court, October 2009 (Plaintiffs are the Diocese of Tennessee and its Bishop [Bauerschmidt]; trial court granted summary judgment to Diocese, parish appealed and case has not yet been set for argument (No. M2010-01474-COA-R3-CV)

61-69. Against St. Columba's Fresno, and its rector and its vestry members, in Fresno County Superior Court (2010); St. Francis Anglican Parish of Turlock, and its rector and its vestry members, in Stanislaus County Superior Court (2010); St. Michael's Anglican Parish of Ridgecrest, and its rector and its vestry members, in Kern County Superior Court (2010); the Rector, Wardens and Vestrymen of St. John's Parish in Porterville, California, in Tulare County Superior Court (2010); St. James Church, Sonora, and its rector and its vestry members, in Tuolumne County Superior Court (2010); the Rector, Wardens and Vestrymen of Redeemer Parish in Delano, California, in Kern County Superior Court (2010); the Rector, Wardens and Vestrymen of St. Paul's Parish in Visalia, California, in Tulare County Superior Court (2010); St. Paul's Anglican parish in Bakersfield, California, and its rector and its vestry members, in Kern County Superior Court (2010); the Wardens and Vestry of St. John's, Stockton, and its rector and its vestry members, in San Joaquin County Superior Court (2010); (plaintiffs are the remnant diocese of San Joaquin and its bishop; suits seek an order turning over control of all parish property to the bishop of the remnant diocese; Superior Court of Fresno County denied a motion to consolidate all nine cases with the one already pending there [No. 11 above]; cases are in various stages of discovery)

70-78. Against the rectors and vestry members of the same nine parishes in Nos. 60-68 above, but not against their parish corporations, in the same Superior Courts, respectively (2011) (complaints in intervention filed by the Episcopal Church).

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 five instances in which a diocese or TEC was a defendant, rather than a plaintiff. But in case numbers 2-5, as noted below, it was the diocese (or TEC) which triggered the 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. The suit eventually found its way to the South Carolina Supreme Court, which in September 2010 issued a decision finding that the Dennis Canon did not create any kind of a trust interest in parish property under South Carolina law, and ruling that the property remained with the parish despite its disaffiliation from the Episcopal Church.

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 prevailed in 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. The trial court granted judgment for the Diocese following a trial in 2009, and the parish chose not to appeal, but to move from the property to a new location.

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. Eventually the trial court granted summary judgment to the Diocese, and the parish left its property.

5. The Diocese of Quincy sued the Episcopal Church for declaratory relief after it had asked the diocese's bank to freeze its accounts. The case is still in the trial court, where the Church, joined by the remnant diocese, brought a motion for



summary judgment, which the court denied – citing an issue of fact as to whether the Episcopal Church (USA) is hierarchical; trial date not yet set.

**ABUSE OF POWER BY TEC AND DIOCESAN BISHOPS IN AUTHORIZING LITIGATION AGAINST
INDIVIDUAL LAY LEADERS IN CHURCH PROPERTY CASES**

The litigation tactics typically employed by The Episcopal Church and its dioceses include suing individual, volunteer vestry members to recover parish property in court. For example, in the cases litigated by TEC and the Dioceses of Los Angeles and San Diego (numbers 2-9, above) against departing congregations since 2004, at least 48 volunteer vestry members of the departing congregations have been sued. Dozens more individuals have been sued in related cases. Neither these cases, nor the observations from them, purport to be a complete list of the litigation currently authorized by TEC bishops against individual, volunteer vestry members. Out of the California cases one can draw the following observations:

1. In every one of the lawsuits referenced above, the property has been owned by and held in the name of the parish corporation, a separate legal entity under state law. Thus, while the parish corporations have been properly named as defendants when corporate property is in dispute, there is no legal justification for suing church volunteers for property they do not own.
2. When the Episcopal Diocese of Los Angeles first sued the 36 vestry members of St. James, Newport Beach, All Saints', Long Beach, and St. David's, North Hollywood in 2004, they sought *punitive damages* against these church volunteers, alleging claims for theft and trespass. The purpose of punitive damages in the American legal system is to punish people for oppressive or malicious illegal behavior where compensatory damages are insufficient given the outrageous nature of the conduct. By making such claims, TEC and the Dioceses were saying in effect that church volunteers should have their personal bank accounts, savings and homes subject to forfeiture because their vestry vote to move from one branch of the Anglican Communion to another, as a matter of conscience, qualified as unlawful, oppressive or malicious behavior. These claims for punitive damages were ultimately dropped by the Diocese of Los Angeles, but only after defense motions were brought seeking to strike them.
3. In addition to suffering intentional infliction of emotional distress at the possibility of losing their personal assets, individual lay leaders and vestry members sued by TEC and the dioceses have suffered other tangible injuries by the mere filing of these claims. Some are retired on fixed incomes. Some have had to hire financial planners as a result, to help them plan for worst case scenarios. Others have had difficulty in refinancing their homes (as a standard question, banks ask is whether the loan applicant is a defendant in a lawsuit). For the same reasons, others may have difficulty obtaining a security clearance for a new job. Some marriages have been severely strained where the spouse who is not a vestry member becomes anxious or concerned about his or her spouse's role as a defendant in the litigation.
4. Where The Episcopal Church has prevailed in court, they have obtained court judgments against the individual vestry members even though they could have exercised restraint and obtained the same outcome. A good example is St. Luke's, La Crescenta, which grew beyond a simple property dispute into a case about whether the vestry had the legal ability to change the corporation's religious affiliation. Even so, at the end of the case The Episcopal Church could have obtained a judgment that the corporation was still Episcopal, without having judgment entered against each of the individuals that will follow them for the rest of their lives every time a background check or credit report is needed by an employer or bank in the future.
5. Whenever counsel representing the departing congregations have sought to dismiss the individual defendants from a property case, or asked the Episcopal attorneys to dismiss them, they have been ignored or met with delay tactics seeking to prevent motions from being heard by a court. For example, since 2004 attorneys for St. James Church, Newport Beach repeatedly asked Episcopal attorneys to dismiss former vestry members from claims that carried the threat of monetary damages since the property in dispute is owned by a church corporation, not any individuals. Five years later, in 2009, St. James was forced to bring a motion in court, which could not be heard by the court for two more years due to Episcopal delay tactics and a second appeal to the California Supreme Court (which they lost). In late 2011, the Orange County Superior Court heard the motion, ruling in favor of the former vestry members and dismissing them from all claims threatening monetary damages. At oral argument, Judge Kim Dunning said from the bench that the Episcopal Church had not cited any legal authority for holding church board members liable for damages. This was after holding them hostage (in a legal sense) for **seven years**.

A lawyer can make an argument or use a tactic to advance the cause of the client provided it is lawful and within the Code of Professional Responsibility. This affords counsel great discretion. But the permissibility of a tactic or a claim does not mean that it **should** be brought, especially by Christians in court against each other. Ultimately, it is the client, not the



attorney, who decides who to sue and what claims to bring. It is a reasonable assumption, therefore, that each of the litigation tactics described above was authorized or directed by an Episcopal bishop.

**TEC LEADERSHIP HAS VIOLATED ITS OWN CANONS, DUE PROCESS AND NATURAL JUSTICE IN
DEPOSING AND REMOVING 12 BISHOPS AND 419 PRIESTS AND DEACONS**

Abuse of Title IV Abandonment of Communion canons against 3 bishops and 237 priests and deacons

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...” (Canon IV.9.1)

This canon specifies at least five 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 (Canon IV.9.1)
- (2) The Presiding Bishop must obtain the consent of the three senior bishops having jurisdiction in this church to inhibition of the bishop so charged (Canon IV.9.1);
- (3) Notice of certification and inhibition *forthwith* and *prior* to deposition (Canon IV.9.2);
- (4) 60 days for the bishop so charged and inhibited to declare by a verified written statement to the Presiding Bishop that the facts in the alleged statement are false or to utilize the provisions of Canon IV.8 or Canon III.12.7 (Canon IV.9.2) and
- (5) Deposition only by **“a majority of the whole number of Bishops entitled to vote”** (Canon IV.9.2)—and not by a simple majority of those present (emphasis added).

The charge of “abandonment of communion” in Canon IV.9 was never intended to apply to a bishop transferring to another church within the Anglican Communion. Even if it were, the five procedural requirements in Canon IV.9 were repeatedly violated in the **depositions of the three bishops** listed below, and most especially by the failure to obtain the consent by “the majority of the whole number of bishops entitled to vote,” pursuant to Canon IV.9.2 rather than by a simple majority of those bishops present at a meeting.

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)

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)

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...” (Canon IV.10.1)

Similarly, the charge of “abandonment of communion” in Canon IV.10 was never intended to apply to priests and deacons transferring to another church within the Anglican Communion. Imposition of sentence under Canon IV.10.2 extinguishes the right to exercise the gifts and spiritual authority conferred in Ordination, whether by deposition or as otherwise provided under section 2. From July 2004 to the present, **at least 237 priests and deacons have been deposed or “released”** under Canon IV.10 for transferring from TEC to another church in the Anglican Communion. (See <http://www.americananglican.org/assets/Resources/TEC-Canonical-Abuses.pdf> for a complete list of names.)

By applying Canon IV.10 to these transferred clergy, the bishops having jurisdiction have declared themselves and their dioceses *either* no longer in communion with other churches in the Anglican Communion *or* a communion unto themselves and apart from the rest of the Anglican Communion—an ecclesiology which is novel, has no counterpart elsewhere in the Anglican Communion, and which precludes the interchangeability of Anglican Holy Orders.

The original act which brought the abandonment canons into being—the departure of a bishop to join the Roman Catholic Church—dealt with completed actions that resulted in a full departure of the person in question from The Episcopal Church *and* from the Anglican Communion of which it is a constituent member. Canons IV.9 and IV.10 were



never intended to be applied to ongoing actions within the body of the Anglican Communion as a whole resulting from actions taken in General Convention, or to actions which can be dealt with in a presentment, or by other disciplinary means. In fact, the appropriate canon to deal with alleged violations of the Constitution and Canons of General Convention and Dioceses regarding transfers to another church within the Anglican Communion would be Canons IV.1 and IV.5. These canons call for a trial or other hearing, with confrontation of witnesses and the presentation of both sides of a case. Those procedural steps are unnecessary in cases of true abandonment, and so Canons IV.9 and IV.10 do not use them. But it is just that feature of the abandonment canons—as well as the renunciation canons III.12.7 and II.9—that has made their abuse so tempting: the authority bringing the charges does not have to prove anything at trial.

Abuse of Title III Renunciation canons against 9 bishops and 152 priests and deacons

Canon III.12 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 may do so *only* by a declaration in writing renunciation of the ordained ministry of this Church *and* a desire to be removed therefrom to the Presiding Bishop. With the advice and consent of the majority of the Advisory Council, the Presiding Bishop may accept the renunciation and the bishop “is released from the obligations of all Ministerial Offices, *and is deprived of the right to exercise the gifts and spiritual authority as a Minister of God’s Word and Sacraments conferred in Ordination.*” (*italics added*)

From January 2008 to the present, the Presiding Bishop has “implied renunciation” in the absence of a specific written declaration of renunciation required by Canon III.12.7 for **nine bishops** who have resigned and transferred to another church in the Anglican Communion. Each one of them informed the Presiding Bishop that they had not renounced their orders. The most egregious example of overbearing episcopal behavior is The Presiding Bishop’s misuse of Canon III.12.7 to “impliedly renounce” the Holy Orders of Bishop Henry Scriven, ordained and consecrated in the Church of England, after serving in the Diocese of Pittsburgh as an Assistant Bishop and notifying the Presiding Bishop of his resignation and transfer back to the Church of England.

January 2008 The Rt. Rev. David Bena, retired suffragan, Albany, was transferred by letter by his diocesan bishop to the Church of Nigeria in February 2007.

January 23, 2008 The Rt. Rev. Andrew Fairfield, retired Bishop of North Dakota, transferred to the Anglican Province of Uganda in June 2007.

March 2008 The Rt. Rev. Terence Kelshaw, retired Bishop of Rio Grande, wrote the Presiding Bishop in February 2008 to inform her that he had been received into the Province of the Church of Uganda.

December 2008 On November 24, 2008, and in the face of the Presiding Bishop’s announcement of her intent to inhibit **The Rt. Rev. Jack Iker**, Bishop of Fort Worth, he issued a public statement: “Since November 15, 2008, both the Episcopal Diocese of Fort Worth and I as the Diocesan Bishop have been members of the Anglican Province of the Southern Cone.

January 2009 The Rt. Rev. Henry Scriven, Assistant Bishop of Pittsburgh, ordained and consecrated in the Church of England, notified the Presiding Bishop, by letter copied to the Bishop of Oxford, that he was returning from the Episcopal Diocese of Pittsburgh (after the deposition of Bishop Duncan) to the Church of England where he would become an Honorary Assistant Bishop of the Diocese of Oxford and be subject to the jurisdiction of the Bishop of Oxford.

May 2009 The Rt. Rev. David C. Bane, resigned, Bishop of Southern Virginia, notified Presiding Bishop Schori that after failing to find any assignment within TEC, he had joined the Anglican Province of the Southern Cone and accepted an offer to serve as Assisting Bishop in the Diocese of Pittsburgh, replacing Bishop Henry Scriven (see above).

May 2009 The Rt. Rev. Edward MacBurney, retired Bishop of Quincy, 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. Bishop MacBurney apologized for his actions and the presiding bishop removed the inhibition on September 9, 2008. After notifying the Presiding Bishop in March 2009 that he had accepted an offer to serve as Assisting Bishop in the Diocese of Quincy under the Anglican Province of the Southern Cone, Bishop MacBurney received official notification in June 2009 from the Presiding Bishop that she had accepted his letter as a voluntary renunciation of his ordained ministry pursuant to Canon III.12.7.



January 2009 In November 2008 **Bishop William Wantland** (retired, Diocese of Eau Claire) wrote the Presiding Bishop to notify her that he was serving as an Assisting Bishop in the Diocese of Fort Worth, Province of the Southern Cone, under Bishop Jack Iker.

October 2009 In July 2009 **Bishop Keith Ackerman** (retired, Diocese of Quincy) notified Presiding Bishop Schori in a handwritten letter of his ministry to the homeless in Dallas Texas, his service as a part time assisting bishop in the Episcopal Diocese of Springfield, and his desire to respond positively to the invitation of the Bishop of Bolivia to minister part time there and to participate informally (seat but no voice and no vote) in the House of Bishops of the Southern Cone.

From December 2005 until present, bishops having jurisdiction have “implied renunciation” in the absence of a specific written declaration of renunciation as required by Canons III.9.8 and III.7.8 for **152 priests and deacons** who have resigned and transferred to another church in the Anglican Communion. (See <http://www.americananglican.org/assets/Resources/TEC-Canonical-Abuses.pdf> for a complete list of names.) The use of the renunciations canons against bishops, priests and deacons resigning and transferring from TEC to another church in the Anglican Communion is creating a functional/local definition of Holy Orders that is neither catholic nor recognized anywhere else in the Anglican Communion.

PRESIDING BISHOP'S MISUSE OF CANON I.17.8

**The following is based on an article published by the Rev. Dr. Philip Turner, Subversion of the Constitution and Canons of the Episcopal Church: On Doing What it Takes to Get What You Want. The article was originally published in November of 2008.*

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.”

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 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.

Canon I.17.8 states that “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.” Even if one assumes that the Diocese of San Joaquin did not have the right to amend its Constitution, withdraw from The Episcopal Church and join the Province of the Southern Cone, the Presiding Bishop was not authorized by the plain terms of Canon I.17.8 to dissolve a lawfully constituted 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.



Bishop Lawrence and the Diocese of South Carolina have been subjected to continued uncanonical interference and harassment by the presiding bishop, TEC Executive Council, Disciplinary Board of Bishops, and the bishops of Province IV (Southeast U.S.). After Lawrence was elected bishop in October 2006 his election was declared null and void because of a technicality involving signatures on some of the consent forms. He narrowly received sufficient consents from diocesan bishops and standing committees because some believed that the fact that he came from the Diocese of San Joaquin which took action to leave TEC was enough reason to suspect that he would lead the Diocese of South Carolina out of TEC, despite his repeated claims to the contrary. This was to be just the start of troubles for the orthodox Diocese of South Carolina which sought to differentiate itself from the revisionism of the majority of TEC. The Diocese of South Carolina responded by re-electing Lawrence in August 2007.

In October 2009, after TEC's General Convention, the diocese held a special convention and authorized "the Bishop and Standing Committee to begin withdrawing from all bodies of the Episcopal Church that have assented to actions contrary to Holy Scripture, the doctrine, discipline and worship of Christ as this Church has received them ... until such bodies show a willingness to repent of such actions." This resolution did not withdraw the diocese from TEC; it merely indicated the diocese could exercise its option not to participate in various TEC bodies. It also declared "Resolutions DO25 and CO56, to be null and void, having no effect in this Diocese, and in violation of our diocesan canon."

In December 2009, the diocese learned that the presiding bishop's chancellor had retained an attorney in South Carolina to represent TEC in local matters which involved the suspicion that some parishes had been allowed to leave TEC or were planning to do so. This action was contrary to the Constitution and polity of the church because only the diocesan bishop has canonical jurisdiction in a diocese—not the presiding bishop.

In response to this attempted incursion, in March 2010, the diocese approved several resolutions to define its authority: 1) It is a sovereign diocese within the Episcopal Church; 2) The Presiding Bishop has no authority to retain attorneys in this Diocese that present themselves as the legal counsel for the Episcopal Church; 3) The diocese demands that the Presiding Bishop withdraw and terminate the engagement of all such legal counsel; 4) The ecclesiastical authority is the diocesan bishop; 5) If there is no bishop, the ecclesiastical authority is the standing committee; 5) The ecclesiastical authority is the sole and final authority with respect to any dispute concerning the interpretation of the Constitution and Canons of the diocese; 6) The ecclesiastical authority may provide a generous pastoral response to parishes in conflict with the diocese or TEC.

After the convention, St. Andrews Mt. Pleasant voted to leave the diocese and affiliate with the Anglican Church in North America. Rather than suing the parish, Bishop Lawrence allowed for an orderly separation in accordance with the resolution on generous pastoral response. The South Carolina courts had already ruled that the Dennis Canon lacked authority to impose a trust on church property owned by a parish, so no interested party stood a chance of seizing St Andrews' property in court.

In October 2010, the convention reconvened and took its first vote to remove the accession clause to the Canons of the Episcopal Church and permit the diocesan convention to meet more frequently than annually if needed. The second vote was taken in February 2011. Again, these resolutions were not an attempt to leave TEC. Instead, they sought to protect the diocese from unconstitutional intrusions by the national church and to exempt the diocese from following revisions to the Title IV disciplinary canons of the Episcopal Church which removed many of the rights to due process and gave the presiding bishop unprecedented centralized authority in disciplinary proceedings against clergy and bishops. For a detailed explanation of the problems associated with the new Title IV canons, see <http://www.anglicancommunioninstitute.com/2010/09/title-iv-revisions-unmasked/> and <http://www.anglicancommunioninstitute.com/2011/02/title-iv-revisions-unmasked-reply-to-our-critics/>

In response to those revisions in South Carolina, in June 2011 TEC Executive Council deemed a resolution they passed in 2007 applied to South Carolina, even though it was not named specifically. The resolution stated that in accordance with Article V of the church's Constitution, each diocese must accede to the constitution and canons of TEC and any amendment which limits or lessens accession is null and void. The resolution specifically mentioned the Dioceses of Pittsburgh, Ft. Worth, Quincy and San Joaquin although there are several dioceses that have never acceded to the Constitution or Canons as well as several other dioceses which only accede to the Constitution.

This Executive Council resolution is out of bounds for several reasons. First, Article V deals with new dioceses, not existing dioceses, so it does not apply for any of the named dioceses. Second, only General Convention can make resolutions that bind the church or make a binding interpretation of the Constitution or Canons. Finally, the actions taken by the South Carolina Diocesan Convention are consistent with the laws of the state of South Carolina.



In September 2011, Bishop Lawrence learned he was being investigated under the new disciplinary canon, Title IV, for charges of abandonment of communion. There were discrepancies in the way the new Title IV procedures were followed in Lawrence's case. For example, the investigating attorney Josephine Hicks was also a member of the Disciplinary Board and had to recuse herself from the investigation after the diocese pointed out the conflict of interest and failure to follow the new canonical procedures. Bishop Lawrence was eventually cleared of all charges in November 2011 when a majority of board members determined he had not met any of the requirements for abandonment.

In December 2011, just two weeks after Lawrence was cleared of abandonment charges, the Province IV bishops wrote to Bishop Lawrence asking about the circumstances surrounding quitclaim deeds he gave to the parishes in his diocese and asking that he meet with some of his fellow bishops to explain his actions. The diocesan standing committee responded: "The bishops of Province IV have no constitutional or canonical grounds for these requests, which relate exclusively and entirely to matters involving the internal policies and affairs of this Diocese. Our decisions to date have been made out of a fully informed concern for the people of South Carolina, which we shall continue to exercise, as we prayerfully believe God directs." Very little has been revealed about the meeting and this issue was not brought to closure. The Province IV bishops issued a statement afterwards, saying, ... "The gathering particularly helped to clarify the context of the Diocese of South Carolina's quitclaims decision. Where we go in the future is a matter of prayer and ongoing engagement of concerns before us, an engagement we embrace out of our love for Christ and his Church."

