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As possible send the presentation to one other cleric and one other lay person -- or more. I am praying it would travel about the world and this to God’s glory.

My prayer is that it will be used in parish situations, with vestries and other groups for educational purposes.

If you are the recipient of the presentation I would value hearing from you. My email address is: deanlobs1@aol.com My interest is only in your location.
The purpose of the Presentation:

1. To dispel that Bishop Gene Robinson “is the problem.” Bishop Robinson is the fruit of the actual problem.

2. The actual problem is longstanding blasphemy, anarchy, and apostasy which the leadership has chosen not to discipline or circumscribe.

3. To give a brief review of history. Understanding is power.

4. To assist us in moving past our parochial understandings of the Church of Jesus Christ.

5. Should the day come when, God forbid, we must choose between being Anglican or American Episcopalian a sense of history is invaluable.
Dean Richard Lobs
The Cathedral Church of Saint Luke
Orlando, Florida

A Cathedral of the Anglican Communion Network
Dedicated To:

All of the Episcopalians, clergy and lay, living and dead, who in this generation remained faithful to the Jesus Christ and who will hear Him say to them:

“Come you who are blessed by my Father; take your inheritance, the kingdom prepared for you since the creation of the world.” Mt. 25:34
Dedicated To:

My wife: The Rev. Deacon Donna Lobs

And

My father: George R. Lobs, Jr.
INTRODUCTION
The Laodicean Syndrome
The Laodicean Syndrome

To the Church in Laodicea (from Jesus Christ) (Revelation Chapter 3)

“These are the words of the Amen, the faithful and true witness, the ruler of God's creation. I know your deeds, that you are neither cold nor hot. I wish you were either one or the other! So, because you are lukewarm—neither hot nor cold—I am about to spit you out of my mouth.
The Laodicean Syndrome

You say, ‘I am rich; I have acquired wealth and do not need a thing.’ But you do not realize that you are wretched, pitiful, poor, blind and naked.

I counsel you to buy from me gold refined in the fire, so you can become rich; and have white clothes to wear, so you can cover your shameful nakedness; and salve to put on your eyes, so you can see.
The Laodicean Syndrome

Those whom I love I rebuke and discipline. So be earnest, and repent ...”

“He who has an ear, let him hear what the Spirit says to the churches.”

Revelation 3: (selected verses)
"Woe to those who call evil 'good' and good 'evil'."

Isaiah 5:20
apostasy

n: “the state of having rejected your religious beliefs ... (often in favor of opposing beliefs or causes)”
blasphemy

n: “the crime of insulting or showing contempt or lack of reverence for God or a religion and its doctrines and writings and especially God as perceived by Christianity and Christian doctrines and writings.”
Are you prepared to contend for the faith?
Snapshots Of Missteps

Part I
When the era of 1960 through the present is studied, will it be largely for warning as to what dreadful things can happen to a denomination?
Or will historians see that we Episcopalians learned our lesson well, mended our ways, repented and sought to live more purely to the glory of God?
Will this Cathedral mark the dramatic errors of our denominational history?

Will we take all precautions to guard the Gospel,
and live an orderly life in continuity with the magnificent Anglican tradition?

Will we contend for the faith?
A Vow

The Bishop asks the person being ordained priest:

“Will you, be ready, with all faithful diligence, to banish and drive away from the Church all erroneous and strange doctrines contrary to God’s Word...?”

Book of Common Prayer, 1928, page 542
An Important Vow

What would happen if this vow were ignored for forty years?

Where would it lead?
The Church and Truth

“"The Church is … the pillar and ground of truth.”

- Book of Common Prayer, page 854
A Beginning Point: 1953

“There is no such thing as revealed truth.”

-- Archbishop William Temple, *Nature and God*
1960

The doctrine of the Holy Trinity is “outdated, incomprehensible and nonessential.”

“... heaven is not a place for Christians only ... I expect to see many present day atheists there.”

Archbishop of Canterbury,
Michael Ramsey
London Daily Mail, 10-2-1961
The Virgin Birth of Jesus is “a primitive myth” and Joseph was probably his real father.

_Bishop James Pike, Redbook, 8-1961_
The “God is Dead” movement began by Paul Van Buren, Episcopal Theologian.
"The whole scheme of a supernatural being coming down from heaven to ‘save’ mankind from sin ... is frankly incredible to man ‘come of age’.”

Why was the leadership of the Episcopal Church unable or unwilling to exert discipline?

Where will this lead?
1967

Heresy charges brought against Bishop Pike.

The Episcopal Church adopted a resolution that heresy was out of date.
1967

“Jesus might have been a homosexual.”

*Canon Hugh Montifore, Cambridge University, Christianity Today, 8-1967*
In 1974, after the General Convention had twice refused to approve the ordination of women to the Priesthood, three retired Bishops illegally ordained eleven women Deacons as Priests.

Rationale: Their act was an "obedient" and "prophetic" protest against oppression.
There was an attempt to bring the offending Bishops to trial, but the attempt was foiled.
1975

Bishop George Barrett, illegally ordained four more women to the Priesthood.

**Rationale:** To wait for the General Convention to give approval to women's ordination was to affirm discrimination in principle.
Why was the leadership of the Episcopal Church unable or unwilling to exert discipline?

Where will this lead?
1960’s through 1970’s

Looking back over these years … one can see certain things firmly in place:

1. ECUSA's espousal of enlightened culture and progressive cultural trends;

2. And the inability of the governing structures … to restrain independent action on the part of its Bishops.

3. (Paraphrase of Dr. Phillip Turner)
1976

John Spong ordained a bishop even though he denied many major doctrines of the Christian religion.
Why was he confirmed and ordained a bishop and where will this lead?
1977

Bishop Paul Moore (Diocese of New York) ordained a non-celibate lesbian to the Priesthood.

The House of Bishops expressed "disapproval" of Bishop Moore's action.
Yet, the official position of the Episcopal Church is found here:

"it is not appropriate for this Church to ordain a practicing homosexual or any person who is engaged in heterosexual relations outside marriage."

- The 1979 General Convention
1979

Twenty dissenting Bishops immediately announced that in the name of "apostolic leadership" and "prophetic witness" they would not implement the resolution in their Diocese.
“It may be that Jesus was an illegitimate son.”

Bishop Desmond Tutu,
*Cape Times, 10-24-80*
Archbishop of Canterbury, Robert Runcie said he was agnostic as to why Jesus suffered on the cross.

- *Sunday Times Weekly Review,*

*London 4-11-82*
Bishop Spong condemned evangelistic and missionary endeavors and said biblical absolutism is a “vice.”

- Christian Century, 1-82
David Jenkins, Anglican Bishop of Durham, described Jesus’ resurrection as: “a conjuring trick with bones.”

- *St. Louis Post Dispatch, 10-28-84*
“The Christian is not bound up with freak biology or corpses getting up and walking around” and “You don’t have to believe in the virgin birth.”

~David Jenkins,
Bishop of Durham
Only 20 of 31 Church of England bishops polled insisted that Christians must accept Jesus as both God and man.

-Associated Press
Why was the leadership of the Anglican Communion and the Episcopal Church unable or unwilling to exert discipline?

Where will this lead?
Bishop David Jenkins got a standing ovation from the General Synod of the Church of England when he defended his doubts about the virgin birth and the bodily resurrection of Jesus.

*Associated Press Service, 7-86*
1986

Bishop David Jenkins called the God of the Scriptures: “a cultic idol.”

Ecumenical News Service, 7-86
1987

A panel of seven Episcopal bishops dismissed heresy charges against Bishop John Spong.
1989

Panel of five Episcopal bishops unanimously dismissed a second set of heresy charges filed against Bishop John Spong.
Bishop Righter ordained a non-celibate homosexual man: September 1990. Heresy charges were brought against him by the Bishop of Dallas.

“I predict a quick dismissal of these charges and a recognition by the vast majority of our Church that this procedure was nothing more than an unsuccessful attempt at intimidation.”

– Bishop John Spong
The Episcopal Dioceses of Newark and Washington D.C. ordained non-celibate homosexuals to the Priesthood.
1991

Bishop John Spong said the Apostle Paul was “a self hating, repressed homosexual.”

This same year Bishop Spong ordained his second non-celibate homosexual priest.
1992

A question directed to themselves by the House of Bishops:

"Why are we (House of Bishops) dysfunctional?"

*Kanuga, N.C.*
1992

The answer as given by Bishop C. FitzSimmons
Allison:

“Apostasy”
Through a hired consultant, the House of Bishops among other things learned:

"The bishops have no clearly stated or agreed on understanding of the episcopacy and that leads to:

- individual interpretations,
- different expectations,
- idiosyncratic behavior,
- a loss of unity, and
- a lack of discipline".
1993

Presiding Bishop Edmund Browning Failed to renounce or prevent (and he helped fund) the Episcopal Church's sponsorship and planning in the 1993 Re-Imagining Conference which included:

Continued …
1993

(a) Worship references to the goddess Sophia who was variously "blessed, thanked and praised";
(b) Revising the theology of the Trinity by using in our liturgy three goddesses (Cali, Quani and Enna) from Hindu, Buddhist and Philippine religions;

(c) Using liturgies which are comparable to fertility rites, e.g., the closing service featured a ritual milk and honey instead of the traditional bread and wine and included the words: "Our Sweet Sophia, we are women in your image."
1993

Speakers who during the Conference:

- declared that "we don't need a theory of atonement at all";
- rejected Biblical sexual norms;
- celebrated and cheered lesbianism;
- extolled New Age spiritual techniques;
- castigated the use of the word "father" to describe God;
- promoted the worship of a "Mother Goddess"; and
- stated that "We don't think we need folks hanging on crosses and blood dripping and weird stuff";
Prominent Methodist Bishop, Mack B. Stokes said this about the conference:

It was "theologically ignorant ... ontologically superstitious ... Christologically blasphemous ... ecclesiastically irresponsible".

Where do conferences like this lead a denomination and why did we invest in it?
A survey of nearly 20,000 Episcopalians showed that 70% believed “faithful Christians can be sexually active gays and lesbians.”

75% approved of living with someone of the opposite sex without marriage.

*Christian News, 11-1-93*
A professor of theology said: “monogamy is oppressive” and she “called for gay Christians to have sexual friendships“.

The Rev. Carter Haywood, professor of theology at the Episcopal Divinity School in Cambridge, Massachusetts

At least 100 Anglican priests are atheists who do not believe in “an external, supernatural God.”

London Sunday Times

July 31
National Church missionaries reduced two-thirds from 77 in 1985 to 24 in 1994.

Irony: The 1990’s was the “Decade of Evangelism.”

The Episcopal Church Annual 1994.
1994

The official policy of the General Theological Seminary (NYC) that it is:

"willing to make apartments available to committed same-sex couples".

"... Heresy implies orthodoxy, and we have no such thing in the Episcopal Church".

The Very Rev. William Rankin, Dean of the Episcopal Divinity School in Cambridge, Massachusetts.

Bishop Spong wrote that the image of God in the Bible is “no longer operative.”

-Ecumenical News Service,
12-6-96
1996

Carolyn Tanner Irish, a former Mormon was consecrated Episcopal Bishop of Utah in 1996.

She was consecrated bishop without having first received Christian baptism.
Why was the leadership of the Episcopal Church unable or unwilling to exert discipline?

Where will this lead?
The Ecclesiastical Court dismissed (7-1 decision) both counts of heresy against Bishop Walter Righter, as Bishop John Spong prophesied in 1990, saying there was "no clear doctrine" involved …”

*Christianity Today*

*June 17, 1996*
“There is no external, objective, revealed standard writ in scripture or on tablets of stone that will govern our ethical behavior for all time.”

Bishop John Spong,
Bishop of Newark
Thesis 9 of 12
Survey found that 31% of Anglican vicars in England do not believe in the virgin birth.

*Alliance Life, 3-12-97*
1998

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

*Christianity Today, 6-15-98*
1990’s Decade of Evangelism

Presiding Bishop Edmund Browning appointed The Rev. Linda Strohmier as National Evangelism Coordinator.

She is outspoken universalist (everyone goes to heaven);

Ridiculed evangelism as “double talk.”

Declared that her first priority for evangelism would be homosexuals – with no mention of amendment of life.
1990’s Decade of Evangelism

Linda Strohmier continued …

Unilaterally changes Nicene Creed to refer to Holy Spirit as “she.”

Spoke of the Holy Eucharist as “ritual feeding”

Spoke of the consecrated Eucharist Bread as “dried pre-masticated lozenge.”
1990’s Decade of Evangelism

Equated the priesthood with shamanism (pagan term for what a witch doctor does).

Published and distributed document about AIDS prevention. It called for teens to go on “Condom Hunt” – that is to purchase condoms and discuss their feelings about the purchase.

Presiding Bishop Edmund Browning appoints Bishop John Spong to the Theology Committee of the House of Bishops.

Personal correspondence of Friday, September 22, 1995.
Why was the membership of the Episcopal Church not rising up with one voice, and saying: “enough, no more?”

Where will all of this lead?
Christians should pray to “God the Mother.”

Bishop Richard Harries, Bishop of London,
The Times 11-3-02
“Jesus was a sinner”

Bishop Charles Bennison, Bishop of Pennsylvania

Worthy News 4-14-03
In an unprecedented rebuke, Pope John Paul II choose his first meeting with the Archbishop of Canterbury to tell him that the liberal agenda of Anglicanism … undermines the integrity of Christ’s teaching.
2003

New Hampshire elects the first openly non-celibate homosexual bishop in the history.

June 7, 2003
Presiding Bishop, Frank Griswold, signed the Primates statement of October 13th that the consecration of Gene Robinson would “tear the fabric of the communion at its deepest level.”

He then returned to America and presided over the ordination of Gene Robinson. *He began the tearing with his own hands.*
Why did the leadership of the Episcopal Church allow the Presiding Bishop’s duplicity to stand?

Where will this lead us?
2004

Bishop Otis Charles, retired Bishop of Utah marries his same sex partner.
Why was this not rebuked in the strongest of terms by the leadership of the church, beginning with the Presiding Bishop?
"If you must make a choice between heresy and schism, always choose heresy."

The Rt. Rev. Peter J. Lee

The Washington Times
The Anglican Communion Network organized.

The purpose of the Network is to create a place for Episcopalians who cannot accept decisions by the 2003 General Convention.
2004

Diocese of Central Florida votes to become a Network Diocese.

Every parish, mission and the cathedral become members of the Network by that action.
October 2004 Windsor Report Issued.

Report produced at request of the Archbishop of Canterbury.

The Report made the following recommendations for unity among Anglicans world-wide:
Two of the several recommendations in Windsor Report:

- Moratorium on same sex blessings;
- Moratorium on election of additional non-celibate homosexual persons;
January 2005: Salt Lake City

The House of Bishops of the Episcopal Church gathers in Salt Lake City to discuss whether or not they would implement the recommendations of the Lambeth Commission in the Windsor Report.
January 2005: Salt Lake City

“It was decided that little would be said, and even less would be done, to try to resolve the crisis that divides us.

The Bishops (continue) …

to reject the clear teaching of the Communion on matters of sexual morality.”

*Bishop Jack Iker, Bishop of Fort Worth, Texas*
“Certainly, I, having participated in the ordination of the Bishop of New Hampshire, do not regret having done so, though I recognize the complexities that that action has had in other places and regret the pain that it has caused other people.”

Presiding Bishop Frank Griswold
January 14, 2004, Two days after the meeting of the House of Bishops in Salt Lake City
The Rise of Paganism in the American Episcopal Church

Part II
Matthew Fox, an Episcopal priest, preaches a pagan religion with pseudo-Christian trappings.

“When Christianity was healthy, it didn't stomp on paganism, it embraced it.”

- Matthew Fox
Matthew Fox welcomed as an Episcopal priest by The Rt. Rev. William E. Swing, the Bishop of California, despite the fact that Fox was dismissed from the Dominican Order after his "Institute in Culture and Creation Spirituality" was discovered to have a Wiccan witch as a teacher.
Paganism

William Melnyk and Glyn Ruppe-Melnyk, Episcopal priests, admit to being active Druid leaders.

- Philadelphia Inquirer, 11/05/04
“Episcopal Church on its official website promotes idol Worship: “Women's Eucharist" calls for worship of pagan deities specifically condemned in Scripture.”

The liturgy was taken word for word from Tuatha de Brighid, a Clan of modern Druids.

*Christianity Today*

*October 2004*
PECUSA contributes $10,000 to co-sponsor a college youth conference, “Celebrate Gathering at the Crossroads.”

Featured “advocates for the introduction of Sophia as a feminine expression of God,” and at the end of which “students were urged to get in touch with the ‘God of the belly button.’”

Paganism

Summer and Winter Solstice performance at the Cathedral of Saint John the Divine.

“The beginning of the story: Once upon a time, Demeter, the Earth Mother, made the earth fruitful …”

December 2004
Paganism

A Song used in the sanctuary of the Cathedral of Saint John the Divine (NYC):

(words on next slide)
Winter is icumen in,
Lhude sing **Goddamm**, 
Raineth drop and staineth slop, 
And how the wind doth ramm! 
Sing: **Goddamm**. 
Skiddeth bus and sloppeth us, 
An ague hath my ham. 

Freezeth river, turneth liver, 
Damn you, sing: **Goddamm**. 
**Goddamm, Goddamm**, 'tis why I am, **Goddamm**, 
So 'gains the winter's balm. 
Sing **goddamm**, damm, sing **Goddamm**. 
Sing **goddamm**, sing **goddamm**, DAMM.
Why would the dean and bishop allow pagan centered entertainment to be displayed in the cathedral?

Why would it be good to blaspheme God’s Holy Name in a cathedral church?

Where does this lead?
Presiding Bishop, Edmund Browning allowed the Episcopal Center Bookstore to carry cards which "depicted a series of colorful icons which equated Christian images with various non-Christian gods and goddesses …

One card linked Christ with Quetzacoatl, the plumed serpent of Aztec mythology …

Continued …
(continuing) A card entitled 'Lord of the Dance' depicts a nude man in lotus position [with] antlers sprout(ing) from his head [who] 'was considered lord of the Otherworld and guided souls to their destination after death' ... 

An icon labeled 'Christ Sophia' peers out from under a red hood (surrounded by ... a mystic symbol of the universe used chiefly in Hinduism and Buddhism) ... 

Continued …
Paganism

Another card featured a naked horned god bearing the wounds of Christ.

Pagan Books presently for sale at the National Church Headquarters

“Goddesses Who Rule”, Elisabeth Benard and Beverly Moon

“Descent to the Goddess”, A way of initiation for women, Sylvia Brinto Perera

“Sophia: Goddess of Wisdom”, Bride of God”, Caitlin Matthews

And others …
Why was/is the leadership of the Episcopal Church unable or unwilling to excise paganism, or even speak to it?

Where will this lead?
Instruments of Unity

Part III
The Episcopal Church has suffered from forty years of leadership failure. Year after year this has weakened the foundation of the Episcopal Church.

Upon the election and ordination of the first non-celibate homosexual bishop in history, Gene Robinson, the foundations gave way.
Gene Robinson’s election, confirmation of the election, and ordination happened against all of the councils of advice in the Anglican Communion.

These councils are called the “Instruments of Unity.”
First Instrument of Unity

The Lambeth Conference
First Instrument of Unity

“This Conference … rejects homosexual practice as incompatible with Scripture.” *

Vote: 526 to 70 with 45 abstaining = 82%
voted for the Lambeth Resolution

-Resolution 1.10,XIII Summer 1998

* This is called the “Lambeth Resolution”
Second Instrument of Unity

The Anglican Primates (Archbishops)
Second Instrument of Unity

“...we as a body cannot support the authorization of such (same sex unions) rites.”

- Issued in Brazil three months before the ECUSA General Convention that ratified the ordination of a non-celibate homosexual as bishop, May 2003
Third Instrument of Unity

The Archbishop of Canterbury
The Most Reverend Rowan Williams
Third Instrument of Unity

“...Any individual ... province that officially overturns or repudiates this resolution (Lambeth Resolution) poses a substantial problem for the sacramental unity of the Communion.”

--Written one year before the GC of 2003 where Gene Robinson was confirmed to be ordained bishop, July 23, 2002.
Fourth Instrument of Unity

The Anglican Consultative Council
Fourth Instrument of Unity

The Council in a meeting in Hong Kong cautioned ECUSA “...to have in mind the impact of their decisions upon the wider Communion.”

- Resolution 34 of 12th Meeting of AAC,
  September 15-26, 2002
What would motivate the clergy and lay leadership of the Episcopal Church to ignore each and all of the Instruments of Unity?

Where will this lead?
A Word About The Present

Part IV
An Evaluation of the common life in the Episcopal Church

There is no coherence on how to run the Episcopal Church, rather there is a "creative incoherence", according to a massive study of the church by the *Episcopal Church Foundation*.

From study titled: “The Search for Coherence”
2004, Episcopal Church Foundation.

*The Episcopal Church Foundation is a National Church friendly organization.*
“The future of ECUSA is one of entrenched chaos and will remain so until the church addresses in a theological fashion, with well informed people, rather than small groups that pool limited information married with feelings and opinions.”

Bishop Keith Ackerman, Quincy
The Present

“I am … aware that … liberalism has all too often been content not to notice just what a serious thing evil really is.”

Bishop N.T. Wright, “For All The Saints,” p. 45
Bishop of Durham
The average age of a person in the U.S. is 34.6 years old.

The average age of an Episcopalian is estimated to be 57 years old.

A church that isn’t growing and where the average person is 57 years of age can expect to see roughly half of its membership die in the next 18 years.

60% of Episcopal congregations presently have a membership of 100 or less.
The following churches have changed their relationship with ECUSA following the consecration of Gene Robinson as a bishop:

The Reformed Episcopal Church.

The Roman Catholic Church.
The Present: Ecumenical Relationships

The Russian Orthodox,
Armenian Orthodox,
Syrian Orthodox,
Coptic and
Ethiopian churches have suspended ties.

Lutheran Church-Missouri Synod, has altered their relationship.
Ecumenical Relationships Broken

Numerous provinces of the Anglican Communion are in “impaired” or “broken” communion with all or part of ECUSA, including:

West Africa,
Central Africa,
Rwanda,
Kenya,
Uganda,
Tanzania,
South America,
Indian Ocean,
Congo,
Ecumenical Relationships Broken

Pakistan,
South India,
North India,
Philippines,
West Indies,
Burundi,
Sudan,
Southeast Asia,
Korea,
New Guinea,
Melanesia,
Nigeria
You have just witnessed *some* of the missteps of a denomination in rebellion. You have seen rebellion, apostasy, blasphemy, and a wanting for effective leadership and discipline.

Where has it led us?
This is where we have been led.

To the judgment of God;
To a Profound Loss of trust;
To loss of boundaries;
To loss of organizational coherence;
To loss of a unified identity;
To loss of continuity with Anglican past;
A Massive Loss of membership.
Pray for the American Episcopal Church