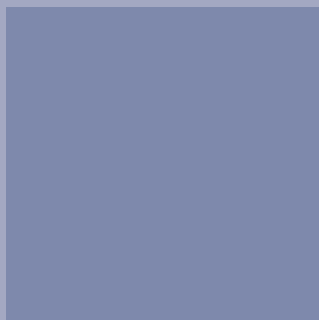


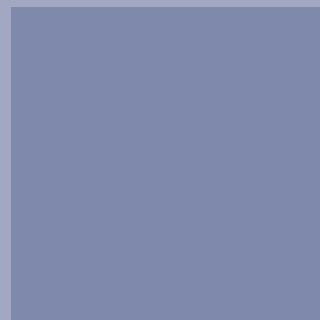
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VOLUME 11 NO. 2

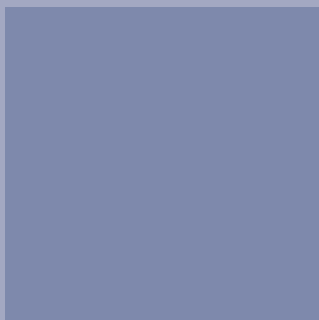
SUMMER/FALL 2002



**INTEGRITY
UGANDA**



**GENERAL
CONVENTION,
MINNEAPOLIS
2003**



Integrity's mission is to be a witness of lesbian, gay, bisexual and transgender persons in the Episcopal Church and to the world.

BECOME AN INTEGRITY PARTNER!

Does your parish, congregation, or organization share Integrity's vision? If so, we urge you support our ministry by becoming a corporate partner. Partners receive:

- a subscription to the *Voice of Integrity*
- a partnership certificate suitable for display, and
- a listing on Integrity's web site and in the *Voice of Integrity* (Both are a great way to announce that you are welcoming to GLBT folk!)

Since the last issue, these congregations and organizations have become partners:

Nativity Episcopal Church
21220 W 14 Mile Road
Bloomfield Township, MI 48301
248-646-4100
nativity@wwnet.net
wwnet.net/~nativity

Cathedral Church of St. Paul
2 Cherry Street
Burlington, VT 05401
802-864-0471
www.stpaulscathedralvt.org/

Thanks for your support! For a complete list of partners, visit www.integrityusa.org/partners.

INTEGRITY PARTNERSHIP FORM

Name of Congregation/Organization

Contact Person (for Integrity use only)

Address

Telephone

E-mail

Web Page

Level of Support \$75 (min) \$250 \$500 \$1000 Other _____

Signature of senior clergy person

Mail this form, along with your check made payable to "Integrity" to:
INTEGRITY PARTNERS, 1718 M Street NW, PMB 148, Washington, DC 20036.

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INTEGRITY'S MISSION IS TO BE A WITNESS OF LESBIAN, GAY, BISEXUAL AND TRANSGENDER PERSONS IN THE EPISCOPAL CHURCH AND TO THE WORLD.

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Director of Development:
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Director of Programs:
 The Rev. Elizabeth Kaeton
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FROM THE EDITOR



by Doug Ball

As many of you know, our president, Michael Hopkins, visited Integrity Uganda for two weeks in June. Thanks to his very kind hosts, he was able to see a large cross section of Ugandan life, both urban and rural, and I believe that I can

safely say that this sojourn to Africa was a life-changing and spiritual event for Michael. Please read his reflections and trip diary of the journey and enjoy the many photographs that he was able to take of very courageous gay people and their friends.

By the time you receive this magazine, you should have received registration information for the CLAIMING THE BLESSING event in St. Louis on November 7, 8 and 9, 2002. Integrity's president and board encourage you to attend this gathering to start the push for securing the authorization for the blessing of same-sex unions at next year's General Convention at Minneapolis. One person who is playing a deci-

sive role in these preparations is the Rev. Susan Russell, Integrity's new Director of Communications. Susan introduces herself in one of the featured articles in this issue.

We have added a new section to this magazine entitled the "Historical Voice." Check it out. And I wish to thank the Rev. Malcolm Boyd for sending Integrity a timely piece of his poetry.

There is so much in this edition that I'm closing this column with fewer than usual of my carryings-on. Welcome back from your summer vacations and hope to see you in St. Louis!

FROM THE PRESIDENT

Claiming the Blessing in Uganda and at Home



by The Rev. Michael W. Hopkins

Someone asked me after my recent return from Uganda, "How do people reconcile themselves to a positive view of homosexuality in a culture that is so thoroughly hostile to it?" Good question!

When it was asked, I'm not sure I adequately answered it, other than my initial gut response, "The same as we do here."

As I've pondered the question further, I've stuck with that response, but gotten clearer about what I mean. And my meaning has everything to do with what the coalition of groups and individuals working toward General Convention 2003 has chosen to call itself: Claiming the Blessing.

How can gay and lesbian Christians in Uganda dare to remain both gay or lesbian and Christian? How can straight Christians in Uganda accept them as both? Because of the blessing. The blessing of God is experienced in the lives and loves of gay and lesbian people there and it cannot be ignored in spite of horrific external pressures to do so.

It is the same principle that has operated among us in the United

States, how we gayfolk have stuck it out in the Church and how so many straight folk have come around to welcoming and encouraging us. It's about the blessing that cannot be explained in any other way than God.

Ours is not to ask the Church for a blessing, but to claim the blessing of God in our lives. That is true—despite enormous cultural differences—in both Uganda and the United States. What appear to be two very different works for Integrity are really one in the same.

I am reminded of words of Jesus: You are the light of the world. . . . Let your light so shine before others, so that they may see your good works and give glory to your Father in heaven. (Matthew 5:14,16)

Susan Russell named CTB Executive Director



The Rev. Susan Russell began as Executive Director of Claiming the Blessing on August 1. Susan also serves as Integrity's Director of Communications. In her new, full-time, role, she will oversee the CTB coalition and its activities, working under the supervision of the CTB Executive Committee (Ms. Peggy Adams, the Rev. Michael Hopkins, and the Rev. Elizabeth Kaeton).

Susan has been Assistant Rector of St. Peter's Church, San Pedro, California, and chairperson of the Bishop's Commission on Gay and Lesbian Ministries in the Diocese of Los Angeles. She is also on the National Board of the Episcopal Church Women (ECW). Her offices as CTB Executive Director will be at All Saints' Church, Pasadena, home of Beyond Inclusion.

New Midwest Regional Vice President Sought

Mr. Robert Vogler is no longer Integrity's Midwest Regional Vice President. The Board of Directors is accepting nominations for this vacancy. They should be sent in writing or via e-mail to...

The Rev. Michael Hopkins,
President, *Integrity*
8146 Mandan Terrace
Greenbelt, MD 20770
stgeogd@aol.com

...no later than October 1, 2002. Please include full contact information for any individual you nominate. Below is a job description. The individual elected will serve until September 30, 2003, and will be eligible for reelection by the membership of the region.

Until this position is filled, the board has appointed John Clinton Bradley as the acting vice president for this region. John's contact information is:

8146 Mandan Terrace
Greenbelt, MD 20770
301-345-8628
johnclint@aol.com

Regional Vice President Job Description

Purpose:

To represent Integrity in a defined geographic area. To organize and maintain Integrity chapters, networks, and congregational circles in that area to represent that defined geographic area on the national Board of Directors.

Accountability:

Is accountable to the President for carrying out the functions and purposes of this position.

Functions:

- Communications with chapters, networks, and circles in defined geographic area—phone contacts, e-mails, letters, visits
- Develops a relationship with chapter conveners, network coordinators, and circle facilitators
- Coordinates annual regional conferences as required in by-laws
- Nurtures growth of new chapters
- Serves as resource to chapters, networks, and circles—ideas, program materials, etc.
- Assures chapter, network, and circle compliance with national requirements
- Promotes membership in regions
- Encourages Integrity presence at diocesan conventions
- Interprets and promotes national agenda
- Attends and participates in meeting of the national board of directors
- Serves as a listening post for chapters, networks, circles, and members at large
- Reads chapter newsletter in the region
- Administers regional budget
- Chairs regional meetings
- Encourages chapter, network, and circle interaction
- Serves in pivotal role of raising funds for Integrity's presence at General Convention
- Establishes and serves in a personal relationship between national and local entities
- Replies promptly to all communication—phone calls, e-mails, and correspondence
- Maintain files

continued on next page

Vice President Needed, from page 5

- Keeps current on church periodicals (national & diocesan)
- Is a sounding board and responds to new ideas for Integrity
- Pledges annually to Integrity; and
- Turns over all records, software, and any Integrity hardware to President at end of term.

National Board Meeting Debriefing

by John Clinton Bradley

The board of national Integrity held its semi-annual meeting the week-end of April 26-27, 2002, at the lovely new home of Frank Dowd and Doug Ball in Naples, Florida. Below are some of the highlights and significant decisions made.

The minutes from the previous board meeting (March 2001) were approved. The full text can

be found at <http://www.integrityusa.org/minutes/>. (Note: The board normally meets semi-annually. No meeting was held in the autumn of 2001 due to difficulty in finding a time when a quorum could be achieved.)

Mr. Robert Vogler was removed as Midwest Regional Vice President. Southeast Regional Vice President John Clinton Bradley was appointed as acting vice president for the Midwest. President Michael Hopkins will solicit nominations for a replacement from the members of the region.

continued on next page

The status of all chapters was reviewed. The following actions were taken:

City	Chapter Action
Boulder	In-formation status extended six months
Brooklyn	In-formation status extended six months
Central Pennsylvania	Certified as a full chapter
Columbia-Willamette	Decertified
Ft. Lauderdale	In-formation status extended six months
Jacksonville	First reading to decertify
Meridian	In-formation status extended six months
Middle Tennessee	Decertified (transformed into a diocesan network)
New Jersey	In-formation status extended six months
Pittsburgh	Decertified
Rhode Island	Decertified
South Central Kansas	In-formation status extended six months
Tidewater	Decertified (transformed into a diocesan network)
Treasure Valley	In-formation status extended six months
Utah	In-formation status extended six months.
Washington	Decertified (transformed into a diocesan network)
Wilmington	In-formation status extended six months

The Rev. Elizabeth Kaeton was reappointed as Director of Programs. Mr. Jack Finlaw was reappointed Director of Development. The Rev. Susan Russell was appointed Director of Communications. All terms are valid through October 2002.

President Michael Hopkins shared his plan to visit Integrity Uganda during June 2002. The board voted \$4,000 to cover the expenses.

Treasurer Frank Dowd reported that during 2001, Integrity had a net income of approximately \$112,000 and net expenses of about \$109,000, meaning Integrity experienced a net gain of around \$3,000.



John Clinton Bradley reported that 34 congregations and organizations are now official Integrity Partners. The board voted to issue another invitation to the congregations in its database. A list of partners and a partnership form can be found at www.integrityusa.org/partners/.

John Clinton Bradley also reported that there are now 19 Integrity Networks. Most networks cover an entire diocese; a couple of networks minister to an entire

state or only to a region of a diocese. A list of networks can be found at <http://www.integrityusa.org/networks/>.

Finally, John Clinton Bradley reported that there are now two Integrity Circles. A list of circles can be found at www.integrityusa.org/circles/.

The board designated Executive Secretary Doug Ball as Integrity's registered agent in Illinois, where our corporate license resides.

The board voted to retain a private investigator to identify, locate, and stop the scam artist who has preyed on members for many years.

Since the bylaws contain no provision for presidential succession, the board adopted a policy. Should the president resign or be unable to perform his or her duties, the Executive Secretary will call a meeting within 30 days—in person or by telephone—to appoint someone to fill the vacancy until the next election.

President Michael Hopkins reported that Integrity has formed the "Claiming the Blessing" coalition with Beyond Inclusion and the

Oases of Newark, California, Missouri, and Michigan. The coalition will focus on securing a rite for the blessing of same-sex unions at the next General Convention. An executive director will soon be announced, whose primary function will be fundraising. A joint national conference of all Claiming the Blessing members is planned for November 7-9.

Reported violations of the canon protecting lay people against discrimination because of sexual orientation were discussed.

See page 20 for more information on this issue.

The status of all chapters was reviewed. The following actions were taken:

"First reading to decertify" means that a chapter has six months to correct serious problems before the board takes a final decertification vote. Regional vice presidents work with the leaders and members of troubled chapters to resolve these problems and avoid decertification.

With this issue, the Voice adds a new section highlighting the history of Integrity and GLBT Episcopalians. If you have an historical story to share, please send them to the editor.

January 1977: John McNeil Celebrates Mass in Albany

by the Rev. Dennis Wienk

Ahead of Thanksgiving Day 1976, Tom Dolan came to me after the late Mass at Grace and Holy Innocents Church in the City of Albany, where I was then serving as Rector, to ask if the Albany Dignity organization, which counted a number of Episcopalians in their number, might sponsor a Mass and sermon in the church on Saturday, January 29, the next year. Tom was a regular communicant and member of the parish, and actually lived in the parish, and his partner was a practicing Roman Catholic. I had known Tom for a couple of years, for he had helped out at Mount Carmel House, the Catholic Worker house of hospitality in Schenectady, where he had sought me out as an Episcopal priest who might not write him off because he was gay.

The Dignity group met regularly in rooms of the RC parish church, St. Patrick's on Central Avenue around the corner from us, but after at first acceding to the request to house the January Mass at St. Patrick's, the pastor "had had second thoughts" and withdrew his permission. I said a quick yes and told Tom we'd work out the details later.

Early in the week following, we did just that. John McNeil, S.J., who would be in town for an address at SUNY Albany Friday, January 28, was to say the Mass and preach, and Bill Rand (W. Judson Rand, our stellar organist, chairman of the Fine Arts Department at Siena College, after being replaced as Organist and Master of the Choristers at prestigious St. Peter's

Church after a nearly fatal auto accident, when it was believed he would not work again) and some singers would furnish the music. The sponsoring group would take care of all other details.

That evening I told Elinann Reynolds, one of the wardens, of the plan, and next day I walked down to Swan Street to tell Bishop Hogg. Both were interested and spoke of the need to tend the gay members of the church. The bishop had read and admired McNeil's *The Church and the Homosexual*.

Elinann and I informed the parish Vestry of the scheduled event at its December meeting, and there was little comment, none adverse certainly, and body language indicated that the information seemed to have been taken in stride.

Deanery life was pretty dim in those days, but we younger clergy saw something of each other, and I had had the chance to talk with Michael Hartney, curate at St. Peter's, and Lionel "Bud" Therriault, curate at St. Paul's, whom I had mentored during his diaconate and at whose priesting I was to preach on the Feast of Stephen. Both were excited and promised to be present and bring family and parishioners.

Aside from notices in our weekly parish newsletter and at the Masses the Sunday before, that sermon (attached) was the only other occasion on which I referred to the event in public. St. Paul's Church, the site of the ordination, was a new building for the old parish which had been displaced from its old because of the New

York State project in its capital city which was then called the South Mall. The "chancel-sanctuary" was situated between the choir, hidden by a screen, and nave, with the pulpit raised on the north side. For the ordination liturgy the bishop's chair had been placed with its back to, and up against, the pulpit, which meant that the preacher would be preaching "over the head of" the bishop mitred, an attractive position for a fledgling clergyman.

At the reception after the ordination and as I met people in various parts of the buildings afterward, many of the thirty or so priests present and a few members of the laity thanked me for the sermon, noting their special thanks for the announcement of the January 29 event it contained.

I thought little more about the matter until Tom telephoned late in the afternoon of Friday, the 28th, to say that McNeil had arrived and that things were proceeding as scheduled. All I imagined I had to do was open the doors at 6:30 next morning, say the regular 7 o'clock Mass, read Morning Prayer, and supervise the Altar Guild's preparations for 11 o'clock.

Or so I thought. We read the Albany Times-Union, the morning paper, and had not seen Friday evening's Knickerbocker News with a front page picture of the church and the headline, "Gay Mass in Clinton Avenue Church." And no one had seen fit to inform me yet.

continued on next page

John McNeil,
from page 8

The telephone started ringing pretty early. There were numerous telephones in the Rectory of Grace and Holy Innocents Church, built to house single priests, so telephones in all bedrooms, the common room, the kitchen, and two office-studies. Spouse Marilyn and I, when we realized what was going on, ran each time it rang to the nearest phone in order to obviate the need for either of the children, Christopher, aged 13, or Margaret, aged 6, to be subjected to what was growing into a string of irate callers. Oh, there were a few who wanted directions and other particulars. But most were indignant religious folks, of one kind or another. The Secretary General, who lived in nearby Hudson and frequently made the pilgrimage to Grace and Holy Innocents, of the sodality of The Living Rosary of Our Lady and St. Dominic telephoned to express her sadness at having to expel me from the sodality for my sin. Suffragan Bishop Charles Persell called. He and I shared a birthday, he had confirmed my son on one of our joint birthdays, he had spent two of the joint birthdays drying dishes, mopping up, and talking wonderfully with the street folks who would drop in at the Schenectady Catholic Worker and having the evening meal, Mrs. Persell bringing the joint birthday cake, with the crowd that always gathered. He called to tell me how sad he was that he had misestimated me, that he was sad to learn that I could not be trusted after all, that he was sad to be probably no longer able to support me when questions were raised concerning my socialist economics and anarchic politics and pacifism. I thanked them both for thinking of me.

Around ten o'clock the phone was ringing for perhaps the fiftieth time, and Marilyn missed, picking up after Christopher had taken the call. She came to me in tears, and I feared the worst. She said, "Let him take the rest. I didn't hear what the caller had said, but I did hear him say, 'But my dad says we're all children of God.'" Christopher became receptionist for the day. We debriefed him late in the afternoon, but it appears that he got more calls for information than calls of complaint. I was just as glad, but just as proud as well.

A couple of lovely chorale preludes wafted through the church as a capacity congregation of 240+ people gathered. Marilyn, the children, and I, in cassock and biretta, occupied the clergy pew, the first on the north side, and we all stood tall to sing the hymns and hear the gospel. I noticed at gospel time that Bishop Hogg had entered and was sitting with others of our priests. I was glad and thought nothing in particular about it.

The sermon was really good and the communion touching, many apparently partaking of the "gifts and creatures" for the first time in so accepting an environment or perhaps for the first time in a long time. Bill Rand finished off with one of the big Vierge pieces.

At the conclusion of the Mass after speaking briefly with folks I knew—a reception was to take place elsewhere—I busied myself getting the sanctuary back in shape for the morning Masses. Michael Hartney came up to me in the midst of those chores and said that the bishop wanted all the clergy to join him in St. Joseph's Chapel. For whatever reason, I did not heed the invitation, and pretty

soon Hartney returned to say, "He means you too."

By the time I arrived—I couldn't have left my chores right away, evidently—the group was breaking up, and the bishop asked if he might speak with me privately. I invited him into the Rectory, an entrance to which was located across a corridor separating it from St. Joseph's Chapel. On the way I thanked him for coming and asked what he thought of the sermon. He spoke inconsequential words that didn't really fit.

Soon we were seated at the dining room table, and there a very burdened Bishop of Albany let me know how miserable his life had been made from the time the evening papers went on sale well into the night, and of course during the morning until he came away to be in the church. He had let the clergy know that he "had to be displeased." They apparently thought nothing of it. I didn't rightly understand. When I spoke with Hartney later, he said all the clergy present were supportive of the endeavor.

Rather than press the man of God who was having such a hard time making sense with his words, I asked the bishop if Marilyn might join us. She brought coffee, and we sat around the table for another quarter of an hour, Marilyn, her usual articulate self, telling both the bishop and me how the values of God's kingdom break in sometimes in spite of us. I wish I could say that her words made the bishop feel better. They certainly made me feel better.

At the late Mass the next day, Aunt Mary, the most aged of our com-

continued on next page

John McNeil,
from page 9

municants who was brought weekly by a devoted niece, tugged at the sleeve of my cassock on her way out. When I bent over to hear her, she asked, "Father, you don't think that the newspapers (both papers had reports on the address and the Mass) brought our church down, do you?" I answered, "Oh no, Aunt Mary. They brought us up." "I knew you'd say that," she twinkled back.

There was little further conversation in the parish, nothing more in the papers, and I didn't see fit to engage either bishop any further on the subject, preferring to stand aside while they digested their intake.

Churchwarden Reynolds let me know, however, during the following week that a member of the Vestry had written to the bishop—he had not spoken to her or to me—asking for a "ruling" on the matter. Apparently coworkers in Al Barnard's office had given him a hard time. I never learned why he didn't speak first with me or someone in the parish. Vestry was to meet the next week, and because Reynolds had learned of the letter from the bishop himself (she was a Deputy to General Convention, the sister of a priest on the staff of the Cathedral of All Saints, and someone the bishop respected and felt comfortable with), I suggested she ask him to write a letter that would assist us in our discussion of the matter itself, not necessarily Barnard's letter, at our meeting.

The bishop did write the letter, sending it to Reynolds, and in it he said that in ordinary circumstances there was nothing more objectionable about the January 29 Mass

than there would be about a Mass being held for left-handed people. Only, as with a Mass for the gay community apparently, there was little discernible reason to hold a Mass for left-handed people. Wow! That's all he said. Several Vestry Members remarked that they found the bishop's words confusing, unless he meant, and which they hoped he meant, that all people were equally invited to participate in all Masses. Member Barnard said he thought that was what the bishop meant. Another male Member said he thought it was a left-handed compliment. No one chose to follow up on that remark.

When I asked for the Members' reflections on the event, there were only two who ventured to give theirs. Margaret Dow, aged around 60 at the time, lived up Clinton Avenue from the church, walked to church and to the bus stop. Sister of a priest of the Diocese of Rochester, adult lifetime communicant of Grace and Holy Innocents, spouse of decades long-clerk of the Vestry Charles, a regular at weekday Masses and extraliturgical devotions, hostess of St. Alban's Ward of the Confraternity of the Blessed Sacrament, Margaret's word about anything counted. In my book too. She said very simply, "Well, I've always thought of Grace and Holy Innocents as the 'Little Church around the Corner' of Albany. This is simply the sort of thing we do, and should do." After a respectful space, Pat Newman, aged under 30 at the time, spoke up. Pat was baptized and grew up in the parish, a sensible young Catholic Christian, newly married, Sunday School teacher and Pied Piper of the whole Sunday School. She made this simple statement: "I've

always imagined our church was the one people came to when they couldn't find a home in any other church."

Margaret and Pat gave these simple reflections thoughtfully. There was some silence after each. After the second one, there apparently being no others, I asked if there were other matters to be brought before the body, and, there being none, adjourned the meeting with the Our Father, Hail Mary, Glory be, the Collect for Aid against Perils, and The Grace, as was our custom.

Next day I wrote a brief letter to the bishop thanking him for his and indicating that our discussion at Vestry was "helpful." It may be the only time in my life when I wrote a short note while so much was going on inside.

*Appended note: I resigned to do other work in June that year. The next Rector was a gay man with a partner. The parish developed further work with the neighborhood, including a meals program, and arranged for the use of the Rectory as an AIDS hospice and rooms on the second floor of Willcomb Hall, the parish house next door, as a center for fellowship and education for members of the gay community. None of this was done without great courage on the part of the organizers, vision and cooperation on the part of well-wishers within and without the parish, nor was it done without hindrance from many quarters inside and outside the church. **DW***

Father Wienk is rector of St. Thomas' Episcopal Church in Bath, NY

Out in Africa

The following are excerpts from the journal of Integrity's President, the Rev. Michael Hopkins. The full text can be found on the Integrity website.

Some introductions and setting the stage

From June 6 through June 18, 2002, I visited the people of Integrity Uganda and the Kitemu Community Center, located 14 kilometers west of Kampala. The purpose of this, my first visit to Uganda and to Africa, was to build



relationships between our two organizations and experience the realities that lesbian, gay, and bisexual (glb) Ugandans and their supporters experience. What follows is a summary of my activities and some reflection.

My hosts were the Rev. Erich and Patricia Kasirye, who live in a modest home in Kitemu. Father Erich founded Integrity Uganda in 2000 after conversations with many Ugandans and myself after the 1998 Lambeth Conference. Erich and Patricia have two daughters, Emily & Elsie. They also care for a ten-year-old orphan named Dickson. The President of Integrity Uganda, Mr. Denis Iraguha, and his

partner, Mr. Henry Irankunda, live in a room on the property as well. I stayed in a room next to theirs.

The Rt. Rev. Christopher Senyonjo and his wife, Mary, live on the eastern side of Kampala. I was able to see a fair bit of Bishop Senyonjo during my visit.

Currently both Bishop Christopher and Father Erich are barred from exercising official ministry so long as they support Integrity Uganda and the equal presence of glb people in the Church. This ban has carried on now for almost two years.

Integrity Uganda must live totally

outside the institutional church. Indeed in the Diocese of Namirembe, where Kitemu is located, "homosexuals," as well as any who support them, are barred from the Church altogether. They have even explicitly been denied the right of Christian burial.

Integrity Uganda has been headquartered in Kitemu for the last year. The Kitemu Community Center is their first big project. It is currently a block of three rooms erected entirely by members of the community. It serves as the headquarters of Integrity Uganda, an alternative place of worship on Sunday mornings for Integrity Uganda members and anyone in

the community who cares to join them, and a center of ministry in the surrounding community. As I arrived, for example, a leadership course was being completed. Plans are for vocational training programs to be offered.

Day 2: Saturday, June 8

Today was a field trip day for the Kitemu Center to Mubende, 100kms or more west of Kampala. There were 18 of us crammed into a minibus. We had lunch in a tiny village near Mubende, the home of relatives of a member of Integrity. I was received as an honored guest and presented with a rooster! I have rarely felt so thoroughly welcome anywhere! It was a tremendous first experience of Ugandan hospitality.

Day 3: Sunday, June 9

The Eucharist today was held outside the Center as there were too many people for inside. There were about 60 people present. Bishop Christopher presided and I preached. Denis Iraguha translated for me. My text was 1 John 4:7-21, in particular the words, "perfect love casts out fear."

At their insistence I offered a portion of the eucharistic prayer in Luganda. I later apologized for butchering their language but they were delighted that I had tried! The Church of Uganda, by the way, still uses the 1662 Book of Common Prayer, both in English and in a Luganda translation.

Day 4: Monday, June 10

In the morning I purchased a white board for the Community Center. In the afternoon we were

continued on next page

Africa, from page 11

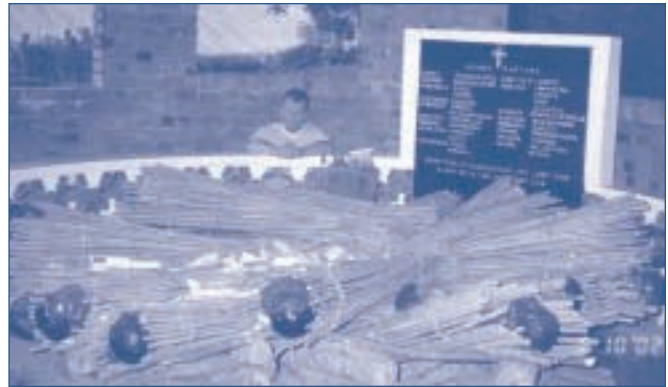
off to Namugungo, to the north-east of Kampala, to visit the shrine of the Martyrs of Uganda. There are actually two shrines: one Roman Catholic and one Anglican, since the martyrs were some of both. The martyrdom occurred in 1886, when several young people refused to renounce Christianity in front of the Kabaka (the king of Buganda). Most were burned to death. At the Anglican shrine we took time to pray. The shrine itself was littered with scraps of paper and letters left from the Martyrs Day celebration of June 3 (an annual national holiday).

Days 6 & 7: Wednesday & Thursday, June 12-13

Bishop Christopher, Denis, and I went on a tour of Christopher's former diocese, West Buganda, centered around Masaka, a city southwest of Kampala. Christopher was bishop here from 1972 to 1998.



Among the places we visited was a secondary school in Masaka, Nserester School, run by a priest whom Christopher had ordained. It is largely composed of orphans and former street kids. It is an impressive place where the kids get an extraordinary amount of hands on



training as well as the usual theoretical stuff. They were in the midst of building their own library, for one! Christopher and I both had the opportunity to address an all-school assembly of several hundred teenagers. Their choir also sang for us—marvelously!

We also visited Christopher's old diocesan offices and the bishop's residence where he and Mary had lived, as well as the cathedral, which is still in process of construction. Christopher had laid the foundation stone in 1973. The working cathedral is the old parish

church that sits next door. It was fun to take a photograph of Christopher next to his old cathedral. We spent a bit of time with the two clergy at the Cathedral. The assistant to the Dean is a woman whom Christopher had ordained.

Day 8: Friday, June 14

I visited Sanyu Orphans School in Nabbingo, a neighboring village to Kitemu. The Community Center has been supporting the school. I had a delightful time. The children had prepared several songs for my visit and I spoke to them and prayed for them

My tour of Uganda was unexpectedly expanded to include a hospital visit and a wake. Erich's sister was in the hospital in the late stages of a pregnancy, and his grandmother's "co-wife" had suddenly died. The wake was an especially interesting experience. There were crowds of people gathered at the woman's home. She was laid out in her bed, surrounded by mourners who would occasionally break out into a hymn. Patricia told me they would spend the night in vigil.

While at the wake we ran into the Diocesan Secretary of Namirembe Diocese. Erich introduced me and the secretary declared that he recognized my name and had heard much about me! "Diocesan Secretary" in Uganda is more or less equivalent to Canon to the Ordinary in the US. The Bishop of Namirembe has been the most hostile to Integrity Uganda.

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Africa, from page 12

Day 9: Saturday, June 15

Today we had a retreat for the leadership of Integrity Uganda and the Kitemu Center. It was a marvelous experience—a truly holy time. We did Bible Study on Matthew 24: the Summary of the Law, and talked about love of God, love of neighbor and love of self. Love of self was a new concept for them, certainly as something God expected them to do!

Then we talked about the power of storytelling. I told them my story, which elicited a great deal of comment and questions. Soon



some of them were telling pieces of their stories. It was a powerful time. I had presented them with A Book of Revelations, which Integrity had done in the early '90's. They immediately had the idea that they wanted to do their own collection of stories.

Lastly we talked about the worshiping community at Kitemu. Erich and Denis had asked me to suggest a name for it, but instead I asked the group for ideas. One of

them was "Community of Love," which caught on quickly and gained approval. The next day at Service it was presented to the whole community and accepted.

Day 10: Sunday, June 16

I attended Service at St. Andrew's Church, Bukoto, in Kampala Diocese. This is where Christopher and Mary attend when they are not at Kitemu Center, as it is the closest church to their home.

We arrived as the English Service was near its end. It was fun to sing "the Church's One Foundation" with the people (it was a packed house). We, however, were attending the Luganda

Service. It was not a communion Sunday (generally only once a month in Uganda). This was an "evangelistic Sunday." The Service was a very abbreviated Morning Prayer (no readings except the psalm), and then a group of young people ("Life Ministries" which I was told is the Ugandan equivalent of Campus Crusade for Christ) sang praise songs and one of them preached a long, evangelistic sermon. I was a bit unnerved to hear the preacher

proclaim that their participation in the Church, including their confirmation, was to no avail if they did not accept Jesus in their heart. Using the image of the vine and the branches from John 15, he tells them they will be cut off and burned if they are not true Christians. There was an "altar call" and several people came forward, most of them children. Their names were taken and they were told that there were three things they must now do to stay Christians: pray daily, participate in Bible Study, and attend "fellowship" (which meets Sunday evening). "Not Sunday morning?" I ask myself, "Not regularly receive Communion?" I left Service more aware than ever of the deep differences between our two Churches: Ugandan and American.

A surprise came at the end of the Service when Christopher was asked to come forward and do the blessing. It was the first time he had been asked to do anything in a Service there. At first he hesitated and said to me, "I don't think I'm supposed to do this." My response was, "Get up there!" It probably happened because the Vicar was away at a funeral and lay people were leading the Service. Christopher had been very touched the previous day at the funeral he attended here when one of the leading lay people in the parish slipped him a piece of paper which read, "Not all of us have abandoned you."

We then went to Christopher and Mary's home for a luncheon in my honor. It was a truly grand occasion, Mary had pulled out all the stops. They had family and

continued on next page

Africa, from page 11

friends there, as well as the leadership of the Kitemu Center. There was a time of speech making, and I had an opportunity to thank them for supporting Christopher even if they didn't entirely understand what he was doing or why. I was also able to thank them for their extraordinary hospitality. I told them that I came to Uganda a little scared and am leaving a little homesick—not for the US, but for Uganda.

Day 11: Monday, June 17

My last full day in Uganda was spent running errands, including buying a good bicycle for the Community Center to use. It will especially be helpful to Denis, who,



in addition to being President of Integrity Uganda is also the Manager of the Center. He is also a teacher in a primary school nearby. In the evening, I hosted Bishop Christopher, Erich and Patricia, Denis and Henry, at a dinner in town at a nice restaurant. Denis and Henry have a great time. They clearly enjoyed being treated as a couple, which rarely happens here

Day 12: Tuesday, June 18

A farewell luncheon at the Kasiry'e's was attended by quite a

few people from the Center. We have fun together, laughing, joking, clearly at ease with one another. I'm given a Ugandan name: "Lugalobi." It is a name of the "fish clan," to which they decide I must belong because I wouldn't eat their smoked fish! The good bye is tearful all around. I have made good friends here, but, of course, who knows when we will be able to be together again

Final Thoughts

The trip has been successful beyond my wildest dreams. I have found a vital community, incredibly faithful and hopeful despite persecution. They are doing great work, fulfilling a vision of a "Community of Love." I'm proud of them and more than happy to urge Integrity USA's continued support.

that ever change? Sooner or later it will, particularly if this courageous group of folks continues its ministry. The love of God manifest in human lives cannot be denied forever.

I have many ideas of new and different ways we can be involved and will be sharing these with the Integrity Board and membership, as well as my diocese and parish.

A Postscript

Within two weeks of my return to

the US, Denis Iraguha was fired from his teaching post. His headmaster claimed that he had been urged to do so by the Bishop of Namirembe who learned that Denis is a homosexual. All of us, including Denis, knew and accepted the potential for negative consequences from my trip and the publicity surrounding it after I returned. The reality is harder to bear, of course.

Denis Iraguha Introduces Himself

The following is a piece of the life story of Denis Iraguha, who was elected President of Integrity Uganda earlier this year. Denis' first language is Luganda.

I hereby greet you in the name of our Lord Jesus Christ as sons and daughters of the same family. First and foremost I would like to introduce to you briefly myself and the life we the gays of Uganda often have. I have had quite an interest-

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Talk to Your Deputies and Bishops About Same-Sex Blessings!

by John Clinton Bradley

During the last two General Conventions, resolutions authorizing the development of a rite for blessing of same-sex relationships were narrowly defeated. General Convention 2003 in Minneapolis will undoubtedly deliberate a similar resolution. If such a resolution is to succeed, more deputies and bishops must be persuaded to vote in favor of same-sex blessings. Deputations that were divided in 2000, and bishops who abstained, especially need to be nudged.

I encourage you to contact your deputies and bishops before General Convention to discuss this issue. Here are some suggested action steps:

Take a look at the three tables below to see how your clerical deputies, lay deputies, and bishops

voted on slightly different versions of the eighth resolve of Resolution D039 (which are also printed below). In the House of Deputies, a vote by orders was taken. In the House of Bishops, a roll-call vote was taken. While this information has been compared to official records, keep in mind that it is based partially on unofficial Integrity records.

Find out who your deputies will be at General Convention 2003. Dr. Louie Crew, founder of Integrity, maintains a list of deputies and their e-mail addresses at www.newark.rutgers.edu/~lcrew/deputations2003.html. Note which deputies were at the last convention and who is new.

If you are affiliated with an Integrity chapter or diocesan network, coordinate your efforts with

other Integrity members in your diocese. You may want to arrange a "listening session" between Integrity members, deputies, and bishops in your diocese. Otherwise, a letter, e-mail, or one-to-one meeting can be equally effective.

Politely ask veteran deputies and bishops how they voted in Denver on developing a rite for the blessing of same-sex relationships. Ask them why they voted the way they did.

Politely ask your deputies and bishops how they plan to vote in Minneapolis on this issue. Ask them why they intend to vote that way.

Politely explain to your deputies and bishops your position on this issue and why it is important to you. Personal stories from same-sex

continued on next page

The Eighth Resolve of Resolution D039 Rejected by the House of Deputies During General Convention 2000

Resolved, that desiring to support relationships of mutuality and fidelity other than marriage which mediate the grace of God, the 73rd General Convention directs the Standing Commission on Liturgy and Music to prepare for consideration by the 74th General Convention rites for inclusion in the Book of Occasional Services by means of which the Church may express that support.

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Same Sex Blessings

from page 14

couples that have had their relationships solemnized in some religious context, or that would avail themselves of an official rite, will be especially effective

Do NOT threaten to leave the church or withhold your pledge if General Convention 2003 does not

authorize development of a rite. Make it clear that you are a loyal Episcopalian and intend to continue engaging the church on this issue regardless of how General Convention acts in 2003.

Thank your deputies and bishops for listening.

Share your experience with your bishops and deputies on Integrity Lightspeed, an Internet chat list for Integrity members. If you are not a subscriber, visit our site at www.integrityusa.org/lightspeed to join.

Clerical Deputation Votes On The Eighth Resolve of Resolution D039

YES (55)

Arizona
Arkansas
Atlanta
Bethlehem
California
Central Pennsylvania
Chicago
Churches in Europe
Colombia
Connecticut
Delaware
Eastern Michigan
Eastern Oregon
El Camino Real
Fond du Lac
Hawaii
Idaho
Indianapolis
Kentucky
Lexington
Litoral
Los Angeles
Louisiana
Maine
Maryland
Massachusetts
Michigan
Milwaukee
Minnesota
Missouri
Montana
Nebraska
Nevada
New Hampshire
New York
Newark
Northern California

Northern Michigan
Ohio
Oklahoma
Olympia
Oregon
Pennsylvania
Rochester
South Dakota
Southern Ohio
Southern Virginia
Spokane
Utah
Vermont
Washington
Western Massachusetts
Western Michigan
Western New York
Western North Carolina

NO (34)

Alabama
Alaska
Albany
Central Florida
Central Gulf Coast
Dallas
Dominican Republic
East Carolina
Easton
Eau Claire
Florida
Fort Worth
Georgia
Haiti
Honduras
Long Island
Navajoland
Northern Indiana
Northwestern Pennsylvania

Pittsburgh
Quincy
Rio Grande
San Joaquin
South Carolina
Southeast Florida
Springfield
Taiwan
Tennessee
Texas
Virgin Islands
Virginia
West Tennessee
West Texas
Western Louisiana

DIVIDED (19 according to official records, 20 according to Integrity records)

Central New York
Colorado
East Tennessee
Ecuador
Iowa
Kansas
Mississippi
New Jersey
North Carolina
North Dakota
Northwest Texas
Rhode Island
San Diego
Southwest Florida
Southwestern Virginia
Upper South Carolina
West Missouri
West Virginia
Western Kansas
Wyoming

TABLE 1

Same Sex Blessings

from page 14

Lay Deputation Votes On The Eighth Resolve of Resolution D039

YES (51)

Alaska
 Arizona
 Arkansas
 Atlanta
 Bethlehem
 California
 Albany
 Arizona
 Arkansas
 Bethlehem
 Central Florida
 Chicago
 Churches in Europe
 Colombia
 Dallas
 Eastern Oregon
 Eau Claire
 Ecuador
 El Camino Real
 Florida
 Fond du Lac
 Hawaii
 Honduras
 Idaho
 Indianapolis
 Iowa
 Kansas
 Kentucky
 Lexington
 Los Angeles
 Maine
 Massachusetts
 Milwaukee
 Minnesota
 Montana
 Nebraska

New Jersey
 Newark
 North Dakota
 Northwestern Pennsylvania
 Oregon
 Pittsburgh
 Quincy
 Southern Ohio
 Southern Virginia
 Southwestern Virginia
 Spokane
 Western Massachusetts
 Western Michigan
 Western New York
 Western North Carolina
 Wyoming

NO (39)

Alabama
 Albany
 Central Florida
 Central Gulf Coast
 California
 Central Gulf Coast
 Central New York
 Colorado
 Delaware
 East Carolina
 East Tennessee
 Eastern Michigan
 Easton
 Haiti
 Litoral
 Long Island
 Louisiana
 Maryland
 Missouri
 Navajoland

New Hampshire
 Northern California
 Northern Indiana
 Northwest Texas
 Ohio
 Oklahoma
 Olympia
 Pennsylvania
 Rio Grande
 San Diego
 San Joaquin
 South Carolina
 South Dakota
 Southeast Florida
 Southwest Florida
 Taiwan
 Tennessee

Western Kansas
 Western Louisiana

DIVIDED (17)

Atlanta
 Central Pennsylvania
 Connecticut
 Dominican Republic
 Fort Worth
 Georgia
 Michigan
 Mississippi
 Nevada
 New York
 North Carolina
 Northern Michigan
 Rhode Island
 Rochester
 Springfield
 Texas

FEATURE ARTICLE

TABLE 2

Bishops' Votes on the Eighth Resolve of Resolution D039

YES (63)

Anderson, Robert
 Bainbridge, Harry
 Bennison, Charles
 Borsch, Frederick
 Bruno, Jon
 Caldwell, Bruce
 Chang, Richard
 Charles, Otis
 Charleston, Steven
 Croneberger, John P.
 Dixon, Jane
 Donovan, Herbert A.
 Doss, Joe
 Garrison, J. Michael
 Gibbs, Wendell N.
 Gloster, J. Gary
 Grein, Richard F.
 Grew, J. Clark
 Gulick, Edwin
 Haines, Ronald H.
 Harris, Barbara
 Hart, Donald P.
 Ihloff, Robert
 Jelinek, James
 Johnson, Robert C.
 Johnson, Robert H.
 Kelsey, James
 Knudsen, Chilton
 Ladehoff, Robert
 Lee, Edward
 Marble, Alfred C.
 Maze, Larry
 McKelvey, Jack
 McLeod, Mary Adelia
 Moody, Robert
 Packard, George
 Persell, William
 Powell, F. Neff
 Price, Kenneth
 Putnam, Frederick
 Rabb, John
 Robertson, Creighton
 Rockwell, Hays H.
 Roskam, Catherine S.
 Schofield, Calvin
 Shahan, Robert
 Shaw, Thomas
 Shimpfky, Richard L.
 Sisk, Mark
 Smalley, William
 Swenson, Daniel

Talton, Chester L.
 Taylor, E. Don
 Theuner, Douglas E.
 Thornton, John S.
 Vache, Charles
 Walker, Orris G.
 Warner, Vincent
 Waynick, Catherine (Cate)
 Wolf, GERALYN
 Wolfrum, William H.
 Wood, Stewart
 Wright, Wayne

NO (85)

Ackerman, Keith
 Alard, Leopoldo
 Bailey, Scott F.
 Bane, David
 Beckwith, Peter
 Bena, David
 Brown, James
 Charlton, Gordon
 Cochran, David R.
 Coleman, James
 Coleridge, Clarence
 Creighton, Michael
 Curry, Michael J.
 Daniel, Clifton
 Daniels, Theodore A.
 Duncan, Robert
 Duracin, Jean
 Duvall, Charles
 Epting, Christopher
 Fairfield, Andrew
 Folts, James E.
 Gray III, Duncan
 Gray, Francis
 Hampton, Sanford
 Hargrove, Robert
 Harris, Rogers
 Henderson, Dorsey F.
 Herlong, Bertram
 Herzog, Dan
 Hibbs, Robert
 Holguin-Khoury, Julio C.
 Howe, Barry
 Howe, John W.
 Hughes, Gethin
 Iker, Jack
 Irish, Carolyn
 Jacobus, Russell E.
 Jecko, Stephen
 Jenkins, Charles

Jones, David
 Joslin, David
 Keyser, Charles
 Krotz, James
 Lamb, Jerry A.
 Larrea, Neptali
 Lee, Peter
 Leidel, Edwin
 Leighton, David
 Lipscomb, John
 Little, Edward
 Louttit, Henry I.
 MacPherson, D. Bruce
 Marshall, Paul
 Matthews, F. Clayton
 Merino, Bernardo
 Ohl, C. Wallis
 Ottley, James H.
 Parsley, Henry
 Parsons, Donald
 Payne, Claude
 Plummer, Stephen
 Rowley, Robert
 Rowthorn, Jeffery
 Said, John
 Salmon, Edward L.
 Scantlebury, Victor
 Scruton, Gordon
 Skilton, William
 Soto, Onell
 Stanton, James
 Strickland, Vernon E.
 Sterling, William
 Swing, William E.
 Tennis, Cabell
 Thompson, Herbert
 Turner, Franklin
 vonRosenberg, Charles
 Wantland, William
 Warner, James D.
 White, Roger
 Whitmore, Keith
 Williams, Huntington
 Williams, Jr, Arthur
 Wimberly, Don
 Wolterstorff, Robert
ABSTAIN (4)
 Bartlett, Allen
 Chien, John C. T.
 Frade, Leopold
 MacDonald, Mark

Claiming the Blessing

by The Rev. Susan Russell

There's something about September that brings out in me that primal urge to sharpen some pencils, buy some crayons, stock up on spiral notebooks. "Back to school" time still conjures up images of fresh school supplies, clean black boards and new beginnings ... with both the excitement and anxiety that such transitions bring. Those are my "ghosts of September past" ... which are remarkably in sync with the reality of my September present! As I write this, I have just concluded my ministry as the Associate Rector of St.

Peter's, San Pedro (Diocese of Los Angeles) and am beginning a new adventure as the Executive Director of "Claiming the Blessing" and Director of Communications for Integrity.

It has been no small "leap of faith" that has brought me to this juncture. Stepping out of parish ministry to take on the CTB project was not an option I could have even envisioned in January when I gathered with Michael Hopkins, Louie Crew, Elizabeth Kaeton and others to brainstorm about this "Collaborative" of justice seekers we were striving to create. Taking on the role of Director of Communications is not something I could have "asked for or imagined" when I showed up in Denver as the new kid on the

Integrity block as a communications volunteer. But here I am ... and here we go!

The countdown to General Convention 2003 has begun. In the months ahead we will work together to take important steps toward making "full and equal claim" for all the baptized a reality. "Claiming the Blessing" of liturgical rites for the blessing of same sex couples is an important piece of that work – critical, I believe, to moving the church forward in our call to proclaim the Good News of God in Christ to all people. But as important as that goal is, I believe the means we use to achieve it are as important – and I believe God is using our passion

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FEATURE ARTICLE

Integrity, Inc 2001 Financial Report: Summary of 990 Form filed with IRS

by Frank Dowd



I. Overview

Total revenue for 2001 was \$122,931. Expenses were \$112,420, leaving a net excess for the year \$10,511.

A breakdown of expenses for 2001 is as follows:

Program Services	\$71,525
Management and General Expenses	29,818
Fundraising Expenses	11,077

II: Program Services Analysis

Print and mail copies of magazine "The Voice"	\$23,076
Uganda, Integrity Direct Individual Support	21,686
Integrity, Inc. Chapter Support (from dues)	12,980
General Convention Expenses Left Over from 2000	8,630
Uganda, Integrity Administrative and Conference Support	5,153

III: Analysis of Income for 2001

Memberships	\$62,961
Appeals, Uganda	29,129
Other Appeals	23,852
Parish Partnerships	4,560
Miscellaneous (refunds, etc.)	2,271
Interest Income	158

FROM THE TREASURER

Know Your Rights—and Defend Them!

by John Clinton Bradley

The Canons of the General Convention are the laws that govern how the Episcopal Church operates. These national canons are binding on all clergy and laity. Should there be a conflict between these canon and superior to diocesan canons and parish bylaws, the national canons prevail.

In 1994, General Convention passed a change to canon law prohibiting discrimination against lay people based on sexual orientation:

No person shall be denied rights, status, or an equal place in the life, worship, and governance of this Church because of race, color, ethnic origin, national origin, marital status, sex, sexual orientation, disabilities or age, except as otherwise specified by Canon.

Title 1, Canon 17, Section 5.

Unfortunately, many of the laity and clergy are not aware of this section of the canons. In some cases, clergy and laity knowingly violate this section to discriminate against gay, lesbian, bisexual, and transgender [GLBT] lay people.

Some conservatives argue that this section only applies to celibate GLBT people—not those “living publicly in sin.” However, this section of the canon makes no such delineation, nor did General Convention intend such an interpretation.

Six alleged violations have been reported to Integrity in the last few

years. All of the victims were in committed, same-sex relationships. Half the victims were men and half were women. Half the alleged perpetrators were lay people and half were clergy people. Three incidents involved being prohibited from serving in congregational ministries (such as acolyte, lay eucharistic minister, and healing prayer team). Two incidents involved being terminated from or denied parish employment. One incident involved same-sex couples being treated differently than married heterosexual couples in the congregation.

In one of these cases, the victim reported the discrimination to the rector, who corrected it. In another case, the victim filed a charge against the alleged perpetrator—but the diocesan review committee refused to issue a presentment. In the other four cases, the victims did not seek justice—either because they were unaware or their rights or were afraid of retaliation.

If you experience discrimination in the church because of your sexual orientation, defend your rights! This is vital—not only for you, but to deter discrimination against other GLBT lay people. Here are some suggested actions:

Document the discrimination as soon as possible. Be sure to include all the facts: who, what, when, where, why, and how. Sign and date the document.

If possible, and you feel safe doing so, ask the perpetrator to remedy their discriminatory behavior. Document their response.

If the perpetrator does not remedy their discriminatory behavior, seek relief in writing from the next higher ecclesiastical authority. Depending

on the situation, this may be the senior clergy person of the congregation or the bishop. Document their response.

If church officials do not intervene to remedy the discriminatory behavior, consider initiating a presentment against the clergy person(s) who perpetrated the discrimination or failed to remedy it. This is a very serious step to take and should be done only after prayerful consideration. The procedures for filing a presentment are detailed in Title 4, Canon 3, of the Canons of the General Convention. The canons can be downloaded at no charge from http://www.church-publishing.org/general_convention/. It is advisable to retain a qualified canon lawyer.

Integrity intends to more systematically monitor discrimination against GLBT lay people and to better educate the church about it. A new web page has been created at <http://www.integrityusa.org/discrimination/>. A brochure has also been created, which can be ordered by calling 800-462-9498 or using the online order form at <http://www.integrityusa.org/forms/orderform.htm>. Copies of this brochure will soon be mailed to all diocese.

Press release to ABC: July 23, 2002

Integrity welcomes the appointment of the Archbishop of Wales, the Most Rev. Rowan Williams, as Archbishop of Canterbury. The announcement was made this morning that he will succeed Archbishop George Carey on

October 1. Archbishop Williams not only has written extensively on human sexuality and the full inclusion of homosexual persons in the life of the Church, he has relationships with many people in the leadership of the various

groups that make up the Alliance of Gay and Lesbian Anglicans. Having been closed out of relationship with the Arc.

POETIC VOICE

Blessings of the Same-Sex Unions

By Malcolm Boyd

Joanna and Kathleen thankfully look back over thirty years of their loving relationship, Jesus.

As you know, their hardest obstacle at the start was not being seen as normative in the eyes of most people. As lesbians, they were perceived often as unacceptable. What made it even more difficult then was that much of society dictated—or at least loudly whispered—that a woman was next to nothing without a man. This didn't give Joanna and Kathleen a very high place on the ladder of human and social acknowledgment.

However, they persevered, following in what they saw as your footsteps, Jesus, fashioning a life together woven in the example of personal courage and unconditional love.

As always, Jesus, they thank you for your blessing

Ken and Tom stand before the altar in a church, Jesus.

They have decided to throw in their human lot together, to share and love each other—in sickness and health, prosperity and poverty, enthusiasm and despair.

Both had yearned for a shared life, creating a real home with friends, responsibilities, and interests in common. Each looked for another man with whom to share wholeness and become family.

Ken's mother and father are here. Tom's parents, opposed to his being gay and especially this service, are absent. A few of their siblings are here. A short homily is in progress, following music and readings.

Ken and Tom will exchange rings and say a few words to each other, expressing their love and what this covenant of commitments means to them.

Ken and Tom hold hands and are smiling..

CHAPTER VOICE

Bishop Spong Visits Alabama

by David Gary

As the ripple effect of gay activism in Alabama, termed by some as unprecedented, continues in response to Alabama Supreme Court Chief Justice Roy Moore's February document labeling homosexuals "intrinsically evil," Episcopalian theological waters were stirred with the visit of Jack Spong who spoke in Birmingham and Montgomery to capacity crowds in March.

Organized and sponsored by the South Point Association For Exploring Religion (SPAFER), a group that planned Spong's visit a year before Moore's comments, one of the standing-room-only events, co-sponsored by Integrity/Alabama, was a presentation on human sexuality. The evening provided a forum for analysis and feedback concerning Moore's actions in addition to providing insight into the role of scripture and religion concerning treatment of the gbt community.

According to the Birmingham News, Spong said, "I would say that Judge Moore sounds like the

modern-day version of Bull Connor," referring to Birmingham's police commissioner during the civil rights era. "Judge Moore's a bit more sophisticated, but his words are just as destructive."

The paper quotes Ken Forbes, SPAFER leader as saying the association is not a gay activist group, but a discussion group that studies progressive theology.

A post-event reception was provided by Integrity/Alabama. Alabama native and Integrity Founder Dr. Louie Crew attended the event.

BULLETIN BOARD

Integrity Chapters: Because Justice Matters!

by Patti O'Kane

I began this column last Labor Day weekend with a daiquiri in hand, sitting on a lawn chair while visiting a friend in the Catskills. The classic American barbecue was on. Dopamine levels went up and down as I perused submitted chapter newsletters. I wrestled with a clever opening paragraph for this column and put the notes away. Then came September 11th and any hint of cleverness faded. The smell of 9/11 lasted for months in our Brooklyn Heights neighborhood where the twin towers were once a magnificent postcard scene. The first night we were unsure if all of our neighbors were safe. I can't tell you

the sigh of relief a day later, when we accounted for all our neighbors. Still I could not walk to the Promenade for three days as I was paralyzed with sadness so profound. From this unique experience I would learn how important "community" is. So while this column is very late, I still want to share with you what our Integrity community has been doing. Forgive the yearlong overview. I believe it is still important to celebrate our milestones, events and gatherings.

While the news may be dated, the sparks of creativity in some chapters remains very much alive. I laughed when I read that Integrity/Dignity of Madison held last fall a "not-a-potluck" (hope my parish is listening) to provide support for a local program, Teens Like Us. The notion of a "not for potluck" combined with the appetites of teens, bodes well for a dinner I'd like to go to! While the cuisine was mostly for adults with generous wallets, I was

glad to hear that the recipient adolescent program was described, as "it's not the Boy Scouts". Teen Like Us provides safe haven and support for high school teens who are g/l/bi/tr or who are just seeking information about sexual orientation. Kudos to D/I Madison as your newsletter is warm, newsy and a treat to read. It's good to see old friends in I/Houston churning out their newsletter. I remember reading this newsletter when I was NE regional VP in the mid-90s. "Marginal Notes" is anything but marginal as they produce this bimonthly newsletter and continue to give witness in their Houston community. This past May the chapter hosted theologian Carter Heyward and Bishop John Spong. In October Auburn Seminary Professor Walter Wink will be their guest. The chapter continues to invite and explore the ideas of various theologians and scholars.

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Justice Matters

from page 23

this chapter many more years on this faith journey.

Another senior chapter with years of active ministry is Dignity-Integrity Rochester (NY). Their May Spring Fling was titled, "Simple Pleasures and Closet Delights". The advantage of being around awhile means that you can hold as a chapter fundraiser, the basic "garage sale". The chapter relies on this "one and only fundraiser". I'm just curious what they unearthed from their closets!

There is one thorn in the side of the Church of Canada whom I always love to hear from, *Integrator*, the newsletter of Toronto. For the last 10 years Toronto has had an effective presence at their diocesan convention. I believe them when they report, "our colourful display was in the middle of things outside the plenary hall". Their neighbors in the hall were Fidelity, which sounds like the Canadian version of ex-gays ministries. Co-convenors (these two have been faithful members and strategists for gay social justice for years) Bonnie Crawford Bewley and Chris Ambidge were privileged with presenting the bread and wine at the diocesan Eucharist. All this presence has paid off as the diocese of New Westminster has approved proceeding with a rite for blessing of unions. Let's keep Bishop Michael Ingham in our prayers as the diocese brings this to fruition. Doubtful this offers much comfort to Jim Ferry, who last February faced the 10th anniversary of his dismissal by Bishop Finlay (after a nasty trial) for confiding his homosexual orientation. Jim, your

friends across the border have not forgotten your suffering and your personal integrity.

There's a lot of spiritual food in *Integrator* back issues especially Feb. 2001. In her column, A Journey of Faith & Blessing, Sr. Thelma-Anne, SSJD grabbed my interest when she mentioned an essay, "Passages in Homosexual Holiness" (from *Seasons of Strength: New Visions of Adult Christian Maturing* by Evelyn Eaton Whitehead and James D. Whitehead). The essay explores the passages of a gay identity and includes "the interior passage"-coming out to self, "passage of intimacy"-coming out to trusted others and "a public passage"-being recognized in the public world as gay and a believer. This might be something worth giving out at diocesan or public events.

I want to say hello to South Central Kansas. While I haven't seen a full-scale newsletter, I applaud your efforts to keep in touch with members and friends. The chapter announced a "Wills Clinic", where questions about wills and power of attorney can be addressed. If the chapter is feeling generous, maybe they would mail me a copy of the video mentioned in their newsletter, *Outing the Bible*.

Did I miss your newsletter? I'm sure I did. Sorry, as I only read what I receive from national. If you want to keep me posted on chapter events and happenings (whether you have a newsletter or not), you can e-mail me or send to my home address:

pattiok@juno.com
Patti O'Kane

55 Pineapple St. 7G
Brooklyn, New York 11201
718-522-7097

When I finish reading the newsletters I am always filled with faith in the future. We have some remarkable chapters and members and they do some remarkable things. Most times their ministries are "light under the bushel" ministries. Yet they serve as beacons to those who live in fear, or loathing, or confusion. Why do they volunteer their time and talents? Maybe the answer lies at the top of the NY newsletter, which boldly proclaims "Because Justice Matters".

Dennis Iraguha, *from page 14*

ing, educative, and challenging experience in my life during my stay with different kind of people.



I began developing a sense of being gay during my second year in a secondary school in 1995. A fellow classmate came to me in a way of teasing. The boy started teasing me

in a way of loving me sexually. Indeed after some time I gradually knew that my interest in his teasing was real. Life became new, as you say, coming out.

When it came to 1997, I got a partner called Henry. We stayed together for a year when the teachers and head teacher were open to us and that we were already under arrest. At first we did not know what was going on yet they had taken a couple of days investigating to find out the truth. The headmaster of the school decided to imprison us claiming that what we were doing was a sin.

I stayed in the prison for nine months and two weeks having strokes morning and evening and fetching of water for the police. So I agreed to sell; some small land I had at a low price so as to bribe

and I could come out of prison. After coming out of the prison I heard that there was a person who could support someone like me. So I found him but after a short time found conditions were unbearable.

For me blessed that I found Rev. Erich Kasiry, who gave me a room four housing and a job teaching in primary school last year, 2001. When my partner Henry heard I had got a job he come following me, although on his way he was in a bus accident and near death for some time with head injury and badly broken leg. Now we are together again. We continue to pass through difficult people full of oppression. We look for fellow gays who have been mistreated and forced to leave their homes. We look to become one family, knowing each other well.

Claiming the Blessing *from page 19*

and our energy for inclusion to create a "new thing" indeed. I am deeply excited about the potential of this collaboration of justice seeking Episcopalians to not only claim the

blessing we seek in Minneapolis but continue afterwards as a collective voice for the progressive Gospel that will continue to make a difference in ECUSA and beyond. I am proud to represent Integrity in that collaboration and look forward to opportunities to work together with all of you

in the weeks and months ahead.

May God bless us all in these "new beginnings" and give us renewed energy and excitement about this work we have been given to do.

INTERNATIONAL VOICE

FEATURE ARTICLE

Integrity Change of Address Form

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I want to share in Integrity's work for justice for GLBT folk! Please enter my membership as checked and begin my subscription to <i>Voice of Integrity</i> .	<input type="checkbox"/> Individual Annual Membership, \$35 <input type="checkbox"/> Couple Annual Membership, \$60 <input type="checkbox"/> Low Income/Students/Seniors, \$10

Did you know that...

- more than a third of Integrity members are not affiliated with a local chapter?
- half the dioceses in the Episcopal Church have no organized Integrity presence?
- a General Convention 2000 resolution to develop a rite for blessing same-sex relationships was defeated by only 10 deputies?

Since change begins at the local level, Integrity recently created a new way for Integrity members to work together at the grassroots—diocesan networks.

As described in the last issue of the Voice of Integrity, a network is composed of all Integrity members in a diocese. The primary missions of a network are to monitor local issues of concern and organize responses. This includes helping elect General Convention deputies who are GLBT-friendly. Each network has a volunteer coordinator, who is appointed by the Integrity regional vice president. Regional vice presidents are the primary liaison between nation Integrity and diocesan networks. Unlike chapters, networks do not meet on a regular basis. However, they are encouraged to sponsor three gatherings a year: a presence at diocesan convention, an educational activity for local congregations, and an outreach activity to the local GLBT community (e.g., presence at pride festivals). Network members communicate primarily through e-mail lists, supplemented by postcards for those without e-mail access. Networks do not have bank accounts. However, coordinators are given a small budget and are reimbursed by Integrity for allowable out-of-pocket expenses [such as postage and long distance telephone calls]. Integrity's goal is to have a network coordinator in every diocese currently without a local chapter by the fall of 2002. The following dioceses currently do not have a chapter or network coordinator:

California	Litoral (Ecuador)	South Carolina
Churches in Europe	Los Angeles	South Dakota
Colombia	Maine	Spokane
Delaware	Massachusetts	Springfield
Dominican Republic	Michigan	Taiwan
East Carolina	Montana	Vermont
Eastern Michigan	Navajoland	Virgin Islands
Eastern Oregon	Nebraska	West Missouri
Eau Claire	Nevada	West Texas
Ecuador	Newark	West Virginia
Fond du Lac	North Dakota	Western Kansas
Fort Worth	Northern Indiana	Western Louisiana
Haiti	Northern Michigan	Western Michigan
Honduras	Northwest Texas	Western New York
Indianapolis	Northwestern Pennsylvania	Western North Carolina
Iowa	Quincy	Wyoming
Kentucky	San Joaquin	

If you are willing to serve as a network coordinator, please e-mail networks@integrityusa.org. Kindly indicate your diocese. Network coordinators will be listed on <http://www.integrityusa.org/networks/networks.htm> and added to an e-mail list exclusively for them. [Coordinators must have e-mail.] Coordinator will also be provided with the contact information of Integrity members in their diocese.

VOICE OF **INTEGRITY**

SUMMER/FALL 2002

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