



Voice of Integrity

VOLUME 13 NO. 2

SUMMER/FALL 2004



No good thing will God withhold from those who walk with Integrity. —Psalm 84:11

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SUMMER/FALL 2004. VOLUME 13 NO. 2

INTEGRITY'S MISSION IS TO BE A WITNESS OF GOD'S INCLUSIVE LOVE TO THE EPISCOPAL CHURCH AND TO THE LESBIAN, GAY, BISEXUAL, AND TRANSGENDER COMMUNITY.

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From the Editor

by Doug Ball



These remarks have been written for you during the dog days of summer from hot and steamy south Florida. Temperatures should be somewhat cooler (at least for you) by the time you read this summer/fall issue of the *Voice*. As usual, I recommend this entire magazine, which has been carefully organized and edited by your Senior Editor, John Clinton Bradley. And as usual, I'd like to emphasize several items in this edition.

One Year Down, Two to Go

by the Rev. Susan Russell



You certainly cannot miss the flyer advertising the Episcopal Church EVENT of the fall season! If you haven't made your reservations for JUSTICE IS ORTHODOX THEOLOGY in Atlanta, October 7-9, 2004, at All Saints Episcopal Church, please do so immediately. This celebratory occasion hosted by Integrity/Atlanta is not only an Integrity affair; it is being sponsored by Claiming the Blessing, Episcopal Women's Caucus, Every Voice Network, and the *Witness Magazine*—all national advocates for justice and human rights within the church. Hear keynote speakers Bishop Gene Robinson and Bishop Steven Charleston, listen to great preaching by the Rev. Winnie Varghese, attend workshops on innumerable issues, and commemorate 30 years of both the first ordinations of women as priests and the founding of Integrity—to name only a few of the programs planned for us. This is just the kind of event we Episcopalians need right now when there is so many tales of doom and gloom in the media about what lays a head for the future of the Episcopal Church in

It was exactly a year ago that I followed in Michael Hopkins' august footsteps and began my three-year term as your president. And my, what a year it has been—for the Episcopal Church and for Integrity! I have joked with many who've asked "how's it going?" that I've been too busy to even have time to redecorate the Oval Office! The irony, of course is that we don't have an Oval Office—or the cadre of paid staffers, deep pockets, and large budget that go along with it. In some ways that makes the work we have been able to accomplish—and

this country. Come and see the positive forces still going strong in the church since General Convention last year—forces that are taking an active role in leading the Episcopal Church in the 21st century.

Also in this magazine, don't miss reading a very thoughtful piece in the Historical Voice section by Dr. Louie Crew, founder of Integrity, on what Integrity is, was, and can be for the future. Also, there is much food for thought in a Theological Voice article by the Rev. Edward J. Mills III, entitled "The Church and Sex." Finally, I recommend everyone in any vocation of pastoral care and care giving for children and adolescents to read the Literary Voice review and then buy (and use) the book entitled *GLBTQ: The Survival Guide for Queer and Questioning Teens*. Every parish library should have at least one copy on the shelf.

Happy reading and continue to enjoy the warm days.

the witness we have been able to offer—all the more remarkable. It is that work and witness I want to review with you now as well as take a peek forward at "what's next."

The extraordinary events of General Convention in Minneapolis do not bear repeating here—they have been well chronicled in these pages and elsewhere. However, by consenting to the election of Gene Robinson as Bishop of New Hampshire and passing C051, the Episcopal Church took a giant step forward toward achieving the "full

EDITORS' VOICE

PRESIDENT'S VOICE

PRESIDENT'S VOICE

and equal claim" that has been Integrity's goal since its inception. Our work is far from done. However, much has been accomplished and it is with a great deal of joy that we celebrate the one-year anniversary of the courageous witness offered by the Episcopal Church during General Convention.

Far from "calming down" after we left Minneapolis, it seemed that events just accelerated. It became clear in the weeks and months immediately following General Convention 2003 that those opposed to the actions we celebrate had their "exit strategy" well planned and they moved quickly into the execution phase. In October, Integrity was represented at the American Anglican Council's "Plano Conference" in Dallas. We were, of course, excluded from the proceedings because we would not sign their required "theology statement." However, we helped to offer an alternative Episcopal voice to the secular media covering the gathering. We also prayed and witnessed with mainstream Episcopalians from the Dallas/Fort Worth area appalled by the very real threat of having their dioceses hijacked into the "network" being proposed by those determined to bring about schism in the Episcopal Church. Later in the month we had representatives "on the ground" in England for the primates meeting at Lambeth and the "Halfway to Lambeth" conference in Manchester. In November, we gath-

ered with great joy in the Diocese of New Hampshire to celebrate the consecration of V. Gene Robinson as Bishop-Coadjutor; a momentous day for all of us! The "Kodak moment" I took away with me was the image of the new bishop standing between Ed Browning and Barbara Harris—two icons of inclusion whose work and witness helped pave the way in so many ways for the progress we celebrated that great day.

The early months of this year have been consumed with balancing our proactive and reactive strategies. Make no mistake—we do not take lightly the threat to the unity of the Episcopal Church and the Anglican Communion posed by those whose absolutist positions make dialogue and compromise impossible. We have been actively networking with, and providing resource to, those seeking to offer alternative perspectives and witness—including collaborating on the submission of materials to the Lambeth Commission. At the same time, we have determined to find ways to be proactive about the mission and ministry to which we have been called: to tell the Good News of God in Christ Jesus and the Episcopal Church, and to continue to strive for the day when that "full and equal claim" is not just a resolution but a reality. Toward that end, we have been networking with dioceses moving forward with liturgies for the blessing of unions. I personally note with

great joy the privilege of participating in two such events: the blessing of the relationships of Malcolm Boyd and Mark Thompson in Los Angeles in May and Michael Hopkins and John Clinton Bradley in June. In addition, Integrity has been participating in the "gay marriage" conversations in the secular arena—offering a progressive faith-based voice as an alternative to the religious right.

Finally, we are currently working with other progressive organizations within the Episcopal Church to stage "Justice IS Orthodox Theology"—a big-tent justice conference scheduled for October 7-9 in Atlanta. More about the conference can be found on the next page.

Much has been begun and there is much left to accomplish. As we prepare to celebrate the 30th anniversary of the founding of Integrity, please join me in giving thanks for all that has been accomplished—and in offering prayers the strength and courage we need to continue the struggle.

justice *IS* orthodox theology

But let justice roll down like waters, and righteousness like an everflowing stream. – Amos 5:24

A nationwide gathering of Episcopalians, celebrating our unity in Christ, embracing our call to do justice, witnessing to God's love in our lives



WHERE: All Saints Episcopal Church, Atlanta GA

WHEN: October 7–9, 2004

WHO: Confirmed Participants Include:

The Right Reverend V. Gene Robinson, Bishop of New Hampshire
The Right Reverend Steven Charleston, President and Dean of EDS
The Reverend Winnie Varghese, Episcopal Chaplain, Columbia University
The Honorable Byron Rushing, Massachusetts State Representative
Music by Ana Hernandez

WHAT: Planned Program Includes:

- Festival Eucharist at All Saints Church: The Rt. Reverend V. Gene Robinson, celebrating; the Reverend Winnie Varghese, preaching
- Workshops: Opportunities for education and inspiration presented by national justice leaders
- "Giants of Justice" Banquet: An evening of celebration, honoring those who have led us this far on the way
- Commemoration of the 30th Anniversaries of the Ordination of Women and the founding of Integrity

HOW: For Registration Information:

Call 626-583-2755, e-mail cmackeymason@allsaints-pas.org, or visit www.claimingtheblessing.org.

Sponsoring Organizations Include:

Claiming the Blessing, Episcopal Women's Caucus, Every Voice Network, Integrity, the *Witness Magazine*

Proposed Changes to National Bylaws

Integrity's bylaws were last updated in February 2000. During the Spring 2004 Board of Directors meeting, a number of new amendments to the national bylaws were discussed and approved. These proposed changes must now be approved by the majority of members who return the enclosed postcard ballot by 1 November 2004.

The amendments are needed to reflect how the organization currently operates and to resolve some ambiguities or errors in the bylaws. Here are the main issues addressed by the proposed changes:

- 1 In March 2000 the board voted to officially expand Integrity's mission to including bisexual and transgender people.
- 2 For many years, national Integrity has provided each chapter with a list of affiliated members on a quarterly basis. Some past board members were uncertain whether the confidentiality article of the national bylaws allowed the sharing the names and contact information of at-large members with chapters-in-formation, networks, and circles. In March 2001 the board voted to provide membership information to all classes of local Integrity leaders upon request.
- 3 A portion of dues (currently \$5 per membership) is set aside for the work of regional vice presidents. This is a line item in the national budget. No regional vice president has prepared a

separate regional budget for many years.

- 4 Currently, board members may only vote on resolutions in person, or by conference call or mail. Although the board has been using the Internet as a decision-making tool for several years, all decisions made in this manner must be officially voted upon during the next board meeting.
- 5 Some of the dates specified in the board election process are ambiguous or in conflict with the 2000 amendments.
- 6 In April 2002, the board adopted a policy to clarify how a vacancy in the presidency would be filled.
- 7 In March 2001, the board authorized two additional ways for members to collaborate on the local level—diocesan networks and congregational circles.
- 8 Standing committees have not been appointed in many years. Instead, short-term task forces have been established as needed.
- 9 Some regions have not held regional conventions in many years.
- 10 The bylaws are silent on the disposition of funds from chapters that dissolve or are decertified. In November 2000, the board adopted a policy requiring these funds to be transferred to national Integrity to support the mission for which they were given.
- 11 When the bylaws were last revised, separate chapter dues were eliminated. However, one vestige of chapter dues was inadvertently left in the bylaws.

Below is a brief description of the proposed changes. The current bylaws, as well as the full text of the proposed changes in context, can be found at <http://www.integrityusa.org/documents/bylaws.htm>

Note: If the proposed changes are approved by the membership, many chapter and article numbers will be updated. Current chapter and article numbers are used below and on the ballot.

Preamble

Changes all references to "gay" and/or "lesbian" to "lesbian, gay, bisexual, and transgender" or "LGBT"

Chapter 1. Membership

Article 3. Confidentiality

Clarifies that local Integrity leaders may be provided with the names and contact information of members in their area.

Chapter 2. Board of Directors

Article 7. Responsibilities

Removes references to separate regional budgets.

Article 8. Meetings

Allows the board to vote on resolutions via the Internet.

Article 9. Elections of Officers

Clarifies the deadline for appointment of the nominating committee.

Clarifies when election results shall be published.

Clarifies procedures for filling board vacancies, including the presidency.

Article 10. Duties of Officers

Removes references to separate regional budgets.

Adds development of diocesan networks and congregational circles to the responsibilities of regional vice presidents.

Chapter 4. Committees and Representatives

Article 13. Standing and Special Committees

Deleted, effectively eliminating requirements for committees.

Article 14. Representatives

Changes "lesbian and gay" to "LGBT"

Divided into two articles.

(Note: If changes to Article 13 and Article 14 are approved, Chapter 4 will be renamed "Representatives.")

Chapter 5. Regions

Article 16. Regional Governance

Eliminates requirement and all specifications for regional conventions.

Clarifies that regional meetings may be held.

Article 17. Regional Finances

Removes references to separate regional budgets.

Outlines activities that may be supported by regional allocations within the national budget.

Completely eliminates rollover of unspent regional allocations from year to year.

Chapter 6. Chapters

Article 21. Changes in Chapter Status

Requires chapters to transfer all remaining funds to national Integrity upon dissolution or decertification.

Article 22. Governance

Deletes reference to chapter dues.

Article 23. Joints Chapters

Changes "lesbian and gay" to "LGBT"

NATIONAL VOICE

Recent Press Releases

Integrity Thanks Executive Council

4 June 2004

Integrity expresses its thanks to the Executive Council of the Episcopal Church for its recent actions objecting to the Ohio Defense of Marriage Act and a proposed amendment to the Ohio State Constitution that would prohibit benefits for domestic partners. Integrity also thanks Mr. Kim Byham, a former president of Integrity, for bringing this human rights issue before Executive Council.

If legal discrimination against the gay and lesbian citizens of Ohio continues unabated, Integrity

stands ready to work with General Convention 2006 to make a strong, public witness for equality in Columbus.

Defeat of Federal Marriage Amendment

14 July 2004

Integrity is gratified that the Federal Marriage Amendment failed in the U.S. Senate today. Although the country as a whole is still divided on same-sex marriage, our elected senators have wisely rejected an attempt to write discrimination against gay and lesbian couples into the Constitution—the foundation of liberty for all the citizens of this nation.

Integrity applauds Presiding Bishop Frank Griswold and the Episcopal Church's Office of Government

Relations for their work on this issue. Integrity also thanks those Episcopal senators who voted to block the measure.

30th Anniversary of the Ordination of Women

29 July 2004

Integrity celebrates with great joy the 30th anniversary of the ordination of women as priests in the Episcopal Church. We recognize that the mission and ministry of the Episcopal Church has been enlivened and enriched by the fuller inclusion of women in all orders of ministry over these past thirty years. We commit ourselves to continue the struggle for justice and equality until all the baptized are fully included in the Body of Christ.

INTERNATIONAL VOICE



Tracy Longacre of Oakland, California, recently attended a Sunday evening meeting of Integrity Uganda. Bishop Christopher presided over a celebration of the Holy Eucharist.

Chapter & Partner News

Integrity/New Orleans is looking forward to Louie Crew's visit at its regular meeting on October 18. Still growing in numbers and enthusiasm as a new chapter, it is cooperating with Equality Louisiana to fight a constitutional amendment (defining marriage as the union of one man and one woman) that will be on the ballot September 18.

For the past several years, **Integrity/Central Pennsylvania** has been working with the Gay Affirming Interfaith Network (GAIN)—an interfaith group in the greater State College area and surrounding communities. In March 2004 GAIN arranged for a prominent local attorney to conduct a forum entitled "Marriage, Civil Unions, The Massachusetts Ruling"

The forum was attended by about 45 people. GAIN is sponsoring "Love, Family, Marriage—A Workshop Exploring Same-Gender Unions" on October 2, 2004, in State College, Pennsylvania. Integrity/Central Pennsylvania was also an exhibitor at the annual convention of the Diocese of Central Pennsylvania in June. An unusually large number of lay and clergy persons stopped by for conversation and to pick up literature.

Oasis/California is convening a meeting of about 20 LGBT and "friendly" straight laity and clergy in mid-August with the Bishop of California. The purpose of the meeting is to discuss hopes for a policy on and rites for same sex unions in the diocese. A draft of an Oasis/California-sponsored diocesan convention resolution—calling upon the bishop to form a task force relating to the formation of

such a policy and rites—will also be discussed. (There is no Integrity chapter in the Diocese of California; however the Oasis/California is an Integrity partner and the president of Oasis/California, the Rev. Joseph Lane, serves as Integrity's network coordinator in the diocese.)

Starting September 19th, 2004, **Integrity/Western Massachusetts** will meet on the 3rd Sunday of each month, 6:00 p.m., Grace Episcopal Church (on the town common) in Amherst, Massachusetts. Meetings will begin with regular parish service in the main church, followed by a gathering of Integrity members.

What has your chapter, network, or circle been doing? Please send brief articles (one paragraph) and photos to editor@integrityusa.org.

Blessings

Michael & John

On June 12, 2004, the Rev. Michael Hopkins and Mr. John Clinton Bradley publicly entered into a covenant with one another, their relationship was blessed, and the Holy Eucharist was celebrated. The service took place at St. George's Episcopal Church, in Glenn Dale, Maryland. The Rt. Rev. John Bryson Chane, Bishop of Washington, presided and the Rev. Susan Russell, President of Integrity, preached. About 200 friends, family, and parishioners attended. This was the first time the newly authorized rite had been used in the Diocese of Washington and the first time the Bishop of Washington had blessed a same-sex relationship. Several members of the press cov-



Michael Hopkins (left), Bishop John Chane (center), and John Clinton Bradley (right). Photo used by kind permission of Lucy Chumbley, Editor of *Washington Window*.

ered the event. A handful of protesters stood silently across the street with crosses draped in dark cloth. Maryland Delegate Don Dwyer wrote a letter to the attorney

general of Maryland, asking if any state laws had been violated. Links to the rite, the sermon, and media coverage can be found at www.integrityusa.org.

Blessings (continued from previous page)

Connie & Amy

Constance (Connie) Cohrt and Amy Reichman, who have been life partners for almost 29 years, had a “celebration and blessing” of their relationship on October 2, 1993, at St. Luke in the Fields Episcopal Church, in New York City. In attendance were family, friends, and almost the entire parish of the Church of the Holy Apostles—where Connie and Amy were parishioners from 1989-1995). One parishioner referred to it as a “barn-raising” event.

Have you had a same-sex wedding, blessing, or holy union recently? If so, please send a photo and brief description (one paragraph) to editor@integrityusa.org for inclusion in the next issue!



Connie Cohrt (left) and Amy Reichman (right).

More Dioceses Permit Same-Sex Blessings

Since the last issue of the *Voice* was published, the number of dioceses with official, written policies authorizing the blessing of same-sex relationships has increased from three to six. The six dioceses are:

Delaware
Nevada
New Hampshire
North Carolina
Vermont
Washington

At least three other dioceses are currently working on similar policies.

Visit www.integrityusa.org/samesexblessings/ for links to diocesan policies and rites.



GLBTQ—The Survival Guide for Queer & Questioning Teens

by The Rev. Edward J. Mills III,
Diocese of East Tennessee



Huegel, Kelly, *GLBTQ*—The Survival Guide for Queer & Questioning Teens* (*Gay-Lesbian-Bisexual-Transgender-Questioning). Minneapolis, MN: Free Spirit Publishing, 2003. 224 pages, with Glossary, Resources, Bibliography, and Index. Paperback, \$15.95.

Kelly Huegel's *GLBTQ* is an excellent book which I thoroughly enjoyed reading. It is not an academic book, though it is packed with information that is vital to widely disseminate. It is very practical and written for an adolescent audience. Huegel's sole aim is to help teens come to terms with their sexual orientation, with being transgender, or with simply being unsure about issues of orientation. As I read through *GLBTQ* I tried to read it with one question in mind, "Would this be helpful to a young person who came to me (as a parish priest) to talk about their growing awareness of their sexual orientation?" I believe that it would be greatly helpful for

such a young person. In fact, I plan to order three more copies to have on hand and conveniently leave one of them sitting in our Youth Group room

Huegel's work is comprised of an introduction and eleven chapters, as follows:

- Chapter 1—GLBTQ 101
- Chapter 2—Homophobia
- Chapter 3—Coming Out
- Chapter 4—Life at School
- Chapter 5—GLBTQ Friends
- Chapter 6—Dating and Relationships
- Chapter 7—Sex and Sexuality
- Chapter 8—Staying Healthy
- Chapter 9—Religion and Culture
- Chapter 10—Transgender Teens
- Chapter 11—Work, College, and Beyond.

Much of Huegel's writing either defines terms such as *gay*, *lesbian*, *coming out*, *homophobia*, and *Queer* (I was again amazed that this now is often the title of preference of Queer people for themselves). She gives important statistics (the high rates of suicide, addiction, and being assaulted in school among GLBTQ/Queer children. She also corrects misconceptions about GLBTQ people (they are promiscuous, they are not able to commit to long term relationships, etc.).

In every chapter, and regarding everything about which she writes, Huegel starts at a very basic "beginners" level, assuming no knowledge on the part of her adolescent readers—except their growing knowledge that they may be different than middle class America's expectations of teenagers in matters sexual. Most importantly, she is a great pains to communicate that all of the main-

stream professional caregiver associations—the people who we trust to care for our children in almost every other difficult situation—do not consider Queer people sick, mentally ill, or deviant. Three of the most important groups she mentions are the American Psychiatric Association, the American Psychological Association, and the American Academy of Pediatrics. I cannot imagine what good news this would be to her young GLBTQ readers considering what horrible things that many of them have been told about themselves by their families, peers, and authority figures. She also points out that many in the various religious communities in the United States no longer consider being Queer sinful. She lists religious support groups for every imaginable flavor of faith in her Resources section.

As an aside, an important one, as I read *GLBTQ** I was again struck by how far behind the curve that the Church is when one honestly examines how the sciences, the social sciences, and medicine now view Queer people. If I worked in a medical school setting, or in a psychology department in any major university, I would not need to write this review...at least for any other reason than to recommend a good resource that might be helpful to educate a backward society and backward religious groups! What a pity this is.

Some of Huegel's best work is when she writing about coming out. She is sensitive and yet direct. She gives good practical advice on this complex topic in the body of this chapter, and in the Resources section she provides an exhaustive list of support groups that the reader can contact via the U.S.

LITERARY VOICE

mail, telephone, and the Internet. I suspect that these support groups might well provide the difference between life and death for some of the young people who read *GLBTQ*. Some of the personal testimonies interspersed in this chapter are both sad and also inspire hope. She gives very good, detailed advice on how to deal with harassment and assault in the school setting—even pointing out the number of large dollar judgments/settlements becoming more frequent against school systems that will not protect their GLBTQ students. Again, the Resources section is invaluable. Every Queer-friendly advocacy group of which I am aware is listed, and also some of which I was unaware.

Her chapter on sex and sexuality is excellent. As a Christian, I was happy that she repeatedly writes that one does not have to engage in sexual activity until one chooses to. She also points out that one does not have to engage in sexual activity in order to “test” to see if one is Queer. She wisely points

out that this is about far more than sexual intercourse—it is about who a person is at every level of their being. She also is at pains to instruct her young readers how to avoid contracting sexually transmitted diseases. (I, being pretty knowledgeable in this area, learned a couple of things I did not know). She threads the line between hopes for responsible sexual behavior and cold hard realism about the rate of teen involvement in sexual behavior pretty well here. In this chapter she provides humorous, yet pointed, responses to pressure to engage in unwanted sexual activity. There is a similar list of responses to slurs and put-downs in her chapter on homophobia. Some of the witty responses of both lists are laugh out loud funny, and, I imagine, effective.

Again, this is a wonderful book full of wisdom, good information, and humor. I would advise anyone in the Church who works with young people to get a copy, read it, and then be ready to disseminate it to

those who desperately need it. The Glossary and Resources sections themselves are worth the purchase price. The only criticism that I would make is that when the author writes about dealing with alcoholism and addiction there is no mention of Alcoholics Anonymous or Narcotics Anonymous. It has been my experience that involvement in one or both of these groups provides the best hope for continuous sobriety/clean time.

This is brings me to the most important comment I should make. *GLBTQ* is a great book, a great resource. My question is whether we, who are in positions of leadership in the Church, will have the courage to actually give it to young people who come to us.

The Church and Sex

by The Rev. Edward J. Mills III,
Diocese of East Tennessee

In pondering the debate about the Episcopal Church's view of homosexuality, and gay and lesbian people, I have come to the conclusion that we begin this discussion a step farther down the line than we should. I am more and more convinced that we must, if we are to negotiate the shoals of our current acrimonious debate, step back and honestly examine, and then willingly jettison, the Church's historically obsessive and repressive beliefs about human sexuality in general. I believe that flawed origins of the Church's historic homophobia can only be clearly understood from this perspective.

A complex set of causes created the Church's repressive theology about human sexuality in the early and medieval Church. It is, however, quite astonishing to observe how radically it diverged from Christianity's origins in Judaism. Judaism has historically had a far healthier attitude toward human sexuality. It was seen as a gift from God and to be embraced as a duty to God, a *mitzvah* (of course within the bonds of marriage). Christianity's about face seems to have come about due to many cultural factors, the most important among them being: Paul's teaching in his Corinthian correspondence (*"It is better to marry than burn"*—hardly an endorsement of sex and marriage!); the early Church's revulsion at the sexual license in the Roman world; and the heroic stature of the Desert Fathers (all celibate). The negative emotional template set by these

factors regarding sex was later given an intellectual foundation by Augustine and finally codified and expanded by the jurists and theologians of the medieval Church. And, in the end, the enormous power of this repressive viewpoint seems to have been deeply rooted in the rise of the heroic status of celibacy in the Church over time—in the deepest fears of those who made the rules. The results of all this was far reaching and must have brought untold misery to many.



St. Augustine, Bishop of Hippo, from Thevet's, *Les vrais portraits et vies des hommes illustres* (Paris 1584). Used by kind permission of the Special Collections Library, University of Michigan.

First to Augustine. I believe that it can be convincingly argued that the mind and writings of Augustine provided the intellectual foundation of what we now call Christianity, Catholic and Protestant. He took practices and ideas that had arisen prior to his time, engaged in the roiling theological debates of his time, and created a synthesis of thought and practice that was often brilliant. When he came to the topic of human sexuality, however, his brilliance faded. In his bitter battle with Pelagius he was forced to erect what is now known as the doctrine of original sin. In his desire to eliminate any human

effort in working out human salvation (thus uplifting the grace of God in his mind), he was forced into a theological corner. He proclaimed that all human beings were born fallen, sinful, and damned—hence all in need of God's grace. His opponents laughingly pointed out that it was ridiculous to posit that a beautiful child could be called sinful. They obviously have no power or ability to sin. His opponents also argued that, at least theoretically, human beings were capable of living virtuous lives pleasing to God by their own power. In their view, human beings needed Jesus, but not in the radical way Augustine claimed.

What, one may ask, does any of this have to do with human sexuality? The answer is found in the logic Augustine used to counter these arguments. He countered by citing the Church's ancient practice of infant baptism. He argued backwards from that practice: we would not baptize children unless they needed salvation, hence they were sinners. The difficulty he then had was to explain how human beings were born sinners if they could not in fact commit sin at such a tender age. His answer: the sexual intercourse that creates all human life. He argued that sin (original sin and God's judgment) was "passed on" to each succeeding generation because of and through the lust involved in the sexual intercourse that results in the conception of each human person, "concupiscence". Human beings are fallen, he explained, because their parents lusted in creating them. He argued that no sex act could be divorced from this lust, so all human beings were born sinful. This did not, to say the least, set a happy tone for the later Church's thinking about

human sexuality. This, Augustine's theology, provided the theological justification for the increasingly repressive views of the Church regarding sex.

As a brief caveat, Augustine's teaching about human sexuality was the origin of the Roman Catholic doctrine of the immaculate conception of Mary, the mother of Jesus. The Church reasoned that, in order for Jesus to not be born of an impure vessel, Mary's parents, in conceiving her, engaged in the only instance in history where lust was not an aspect of sexual intercourse—hence she was born “immaculately.” In this way she did not pass along her corrupted human nature (because it was immaculate) to Jesus when God conceived him in her womb. Starting from the premise that sex is wicked, the doctrine of the immaculate conception makes perfect sense.



Manuscript of *Decretum Gratiani* (Bologna, 13th Century).

Upon this theological foundation the edifice of a full-blown phobia about sex was built by the medieval theologians and jurists. I chose Gratian (12th century, available at <http://www.fordham.edu/>

halsall/sbook.html) as my primary source for the medieval Church's position because his work was so formative and important for the medieval Church's faith and practice. I could have chosen from any of the important figures in medieval history—a veritable “Who's Who” of the Church—and illustrated the same point. Most of what I say below can be found in his *Decretum Gratiani*.

One of the most important theological assumptions that these men made (and they tended to be celibate men, all) was the difference they supposed existed between what human beings were like regarding sex and genital contact before the Fall, and then after the Fall. They believed that before the Fall (when human beings were good) human genital contact would have been much like shaking hands, a neutral event with no arousal whatsoever (arousal being ever suspect). A phrase they used was that it would be “like slate on slate” (i.e., no sexual arousal). They went on to say that after the Fall (when all human beings were wicked) genital contact is always accompanied with “some itching or pleasure” which made it sinful. Their view may be summed up best by the amazing quote, “A person cannot be without blame if there is an emission of sperm.”

With this repressive understanding of sexuality and genital contact, Gratian and others erected hair-splitting rules about when one could engage in sexual intercourse without imperiling one's immortal soul. They posited that a man may know his wife sexually for several reasons, some being virtuous, some not (note, to begin with, that they were only talking

here about a man's right with his wife, not the reverse):

- For the sake of procreation. This might merit eternal life if done for love/charity.
- To pay “the debt” (what they called the mutual arrangement between man and wife commanded by Paul in I Corinthians 7:5-7) which could be a virtuous act, or not.
- For situation “A” or “B” (above) when done “in incontinence” (i.e., for pleasure) which was a venial sin.
- In any case when done simply for the sake of pleasure, or to satisfy lust, which was always a mortal sin.

This teaching is still embodied in the current Roman Catholic catechism, and, in my experience as a pastor, in the psyche of many Episcopalians. The idea that a man and wife (much less any other two people) might just love each other and want to have loving, lusty sex was anathema to the Church. Even if one had intercourse for procreation or to fulfill “the debt” it is clear that one had better not enjoy it! And the biological inability of procreation in gay and lesbian sexual intercourse, of course, put those engaged in it absolutely beyond the pale for these men.

Even when sexual intercourse *was* allowed, *was not* deemed sinful by the distinctions above, and *was not* enjoyed a little too much, the following were absolutely forbidden by Gratian in his *Decretum Gratiani*:

- Sexual intercourse with a woman who is menstruating, pregnant, or nursing.

- Sexual intercourse during Advent, Lent, Easter Week, or the week following the Day of Pentecost.
- Sexual intercourse on feast or fast days; Sundays, Wednesdays, Fridays, and Saturdays.
- Sexual intercourse during daylight hours, or if naked, or if in a church.
- Any fondling, lewd kisses, oral sex, intercourse in any “strange positions”, and having sexual intercourse more than once a day.

Gratian then added that one must always wash afterward! Sexual intercourse was seen somehow to pollute those involved. The amount of misery and pain that must have been created by this foolishness in generation after generation of Christians simply boggles the mind. The shame and guilt engendered regarding all matters sexual in the collective psyche of Western Culture is the poisonous fruit of the work of these men.

One may ask, looking back over the two millennia of the Church’s history, how this came about and, given how unnatural it is, how it had such staying power. The answer, I believe, lies in who was writing theology and making the rules. One need not know a lot of modern psychological theory to imagine the subconscious factors at work when men mandated to not have any sex are “making the rules” for the rest of society. It makes great sense psychologically when celibate men, trying to live within a foolishly mandated chastity, turned the very thing they both desired and feared into a vile and loathsome thing. This repression and projection also drove a ferocious misogyny in the Church’s

thought and practice. It turned women, for whom they naturally longed, into evil beings and sources of temptation. Because of the unnatural demands placed upon them by Church dogma, they could not admit they had the natural desires that God gave all human beings. It became the woman’s fault. As Cyprian put it, “Woman is the instrument the Devil uses to gain possession of our souls.”

More to the point at hand in our debate about homosexuality, when one further understands that many, if not most, of these celibate men were living in community *with other men*, one can easily understand the vitriolic fear and proscription of homosexuality in the Church from the time of Peter Damian (the 11th century). Damian seems to be the first to so clearly strike this tack theologically. It had been given voice by earlier writers, but Damian raised the tone of this homophobia to a fever pitch. To forestall gay love between monastics and priests living in community homosexuality became the pinnacle of human evil; vile, blasphemous, and incapable of forgiveness even when repented.

Given this long, sad history it is no wonder that we cannot talk rationally about human sexuality, most particularly homosexuality. It has been my constant experience as a priest that, even though many in the Church are no longer persuaded by such thinking, the fear, shame, and prejudice created by this world-view still lie, like land mines, beneath the psychological surface of our culture and people. We must, before we can embrace gay and lesbian people as part of the wide spectrum of God’s cre-

ation of human variation, put to rest the dominant theology and emotional template set by the Church about sex in general over most of its history.

We must start over and build a new theology of human sexuality that is built upon the best of scripture (as Judaism has historically done) and modern science. We must build this new theology upon a joyous celebration of God’s gift of human sexual love, even given its power to wound when misused. And, above all, we must start over in our appraisal of homosexuality. Truly, the historic phobia and animus of the Church toward gay and lesbian people is the most bitter fruit of the foul tree of the repressive theology of the Church regarding human sexuality. It was unfounded in reality and was created by the worst forms of repression, projection, and fear that reside within the human breast. We must start over.

e-VOICE

Blog



Integrity now has a public blog (short for “web log”). The blog allows the Board of Directors and other designated contributors to

easily add news and commentary to the Integrity website. It also allows any interested reader to comment on posted content. The blog can be accessed from www.integrityusa.org/blog.

Magazine Archives

Thanks to Kim Byham (a former president of Integrity) and Louie Crew (founder of Integrity), text

archives of many early issues of Integrity’s magazine are now available at www.integrityusa.org/voice. This includes the very first issue of *Integrity: Gay Episcopal Forum* published in November 1974. (The magazine has had several names during its history.) The texts of almost all issues from the 1970s are available in HTML format.

HISTORICAL VOICE

So Great a Crowd of Witnesses

A Reflection On the 30th Anniversary of the Founding of Integrity

by Dr. Louie Crew



In discovering my own wholeness in my new relationship with Ernest Clay early in 1974, many parts of life began to make sense for the first time. I knew the stigmas well enough to know that my life would never be the same again, but I little suspected the marvelous transformation and the

great blessings in store for me. The life which I had been raised to live, the privileges which I took to be my birthright as a white, male Southerner, vanished. Yet in embracing the stigma, I discovered afresh that those who would find their life must lose it, and that those who lose their life for Christ’s sake, will find it.

For what shall it profit one to gain all measure of Respectability and lose one’s soul?

Immediately I found myself surrounded by a crowd of witnesses on this same journey of spiritual discovery, and the crowd has grown and grown over the last three decades. One of my favorite things to do in prayer is to make lists of the dozens and dozens of persons in Integrity who have so richly blessed my life, to remember their many acts of service to us all. I like to name and pray for God’s continued blessings upon the many couples that have told me that they first met at an Integrity meeting.

How audacious it seemed then and how audacious it is now to proclaim afresh that God loves folks like you and me, enjoys our

company, is delighted in creating our bodies, even in creating those parts we are not supposed to talk about, and delights still in our enjoyment of them.

How marvelous that God is using us to say to many, many more, “I love you. Can you still doubt it when you see how much I love these whom others hold in contempt?”

Early on we talked about working Integrity out of a job once the Church begins to claim as the mission of the whole the mission that God has for now entrusted to us. In some dioceses Integrity members have become so involved in service in their own parishes, dioceses, and in national commissions, committees and boards that they have not had time, nor felt the need to continue, to maintain Integrity with the old models of chapters with regular Eucharistic gatherings of their own.

However, at almost the same pace, new Integrity chapters continue to spring up—many of them in dioceses once felt too hostile for people to organize and hold regular meetings. Both new and

old models are necessary to meet the diversity of our Church.

Perhaps it is traces of my own lingering homophobia that I still find myself surprised by God's presence among us in a steady stream of strong leaders, as if one would not expect God to be manifested so powerfully in those in whom the Church has least expected to see God, but Jesus constantly told us to expect Him in those whom we treat as the least among us.

Witness the strong leadership, talent, and character in Bishop Gene Robinson. Who else among the other nine who received consents to their election at General Convention 2003 could have stood the awesome scrutiny he endured with such grace and such joy in the opportunity to witness to God's love for absolutely everybody? Bishop Doug Theuner said in his sermon on that occasion that God is using +Gene as an instrument of Christian unity, that God always wants the whole to embrace the margins and that in his person, +Gene brings the margins to the center of the House of Bishops and to the center of the Episcopal Church.

Witness the brilliant and articulate leadership of the Rev. Susan Russell, president of Integrity and the master of sound bites with a difference, a difference forged out of the deep spiritual reserves in her own faith journey.

Witness the dynamic growth of St. George's in Glenn Dale, Maryland, during the tenure of the Rev. Michael Hopkins as its rector. For over a hundred years that place had been a quasi-rural chapel, the sort of place that most dioceses can no longer afford to maintain.

Instead of shutting it down to serve as museum for its ancient graveyard, God used Michael to bring dozens of new members, to build a new building, and to offer a model to the entire Diocese of Washington—and during much of the time Michael served as Integrity's president, stirring up the entire Anglican Communion!

A major change (so far, little noted) is that at General Convention 2003, Integrity's mission, Integrity's "agenda," became the mission, the "agenda" of the Episcopal Church—namely to bring the news of God's radical inclusion to absolutely everybody, whatever one's views or theology regarding human sexuality. In Minneapolis, General Convention broke down the wall of separation between straights and gays. People are only gradually beginning to realize how radically we changed. And even with the clamor of the loud minority who voted against us, I have yet to hear from any deputy, "I made a mistake; I would like to reverse the vote I took on consents." Kendall Harmon, floor leader of the opposition, said on the floor of the House of Deputies, "The Episcopal Church will never be the same again."

I am especially aware of this when I visit seminaries, as I am invited to do more often these days. Speaking at the Commencement of the Church Divinity School of the Pacific in May, I unabashedly proclaimed...

Good missionaries recruit, and I want to use this occasion to recruit you to take this flagrant good news to absolutely everybody, especially to those who least expect to hear us say it, "God loves you."

I warn you flat out that if you put it that way, most will think you are a nut, or a fanatic, or at best, just a nuisance. To succeed, you will often need to go as a missionary incognito. And we can best prepare people to believe that God loves them if we love them first and show it by our actions more than by our words.

You who are straight will have some special advantages working in the gay and lesbian mission field of the unchurched. When I tell them that God loves them, they think I do so to seek Respectability, but when you tell them that God loves them, or better yet, when you stand in for God and love them yourself, they see that you risk losing Respectability, and your claim has added cogency. Those who lose their life for my sake will find it. What a marvelous religion, this.

From the beginning Integrity has had a two-fold mission—to be the LGBT presence within the Episcopal Church and to be the Church's presence in the LGBT community. We lesbians and gays have done much better with the first of these tasks than with the second, but our straight brothers and sisters can have far more success in the LGBT community than we can, precisely because they take risks in sharing the stigma.

And what's for LGBTs to do now? For what additional purposes has God put us through the tests that have developed our strength and have sharpened of intelligence and skills? What other groups less advantaged than we stand to benefit from God's blessings through us?

It is not ourselves whom we proclaim, but Jesus, and ourselves as Jesus' servants.

Integrity has not worked itself out of a job so much as it has discovered new jobs. We need only use our imaginations to glimpse the ministry that God wants to enable in us.

For example, activists have forced a complete change in the way that new drugs are approved in this country: Surely we can re-deploy those same skills in addressing the global issues of AIDS. I am told that by 2010 the number living with AIDS in Africa alone will be equal to the number of elemen-

tary school students in the United States. That is staggering.

And what of the many others who suffer stigma? The church at its best has always reached out to those at the margins, and we who have called the margins home for so long can, now inside the leadership of the Church, call the church to extend the good news. Jesus experienced his own first successful missions with outcasts in Samaria. Anglicans and other Christians in China started schools that no respectable Chinese would attend, because they would not be able to pass the Civil Service exams; girls had to unbind their feet to attend. Within one

generation graduates of these schools, including Sun Yat-Sen, ended feudalism and introduced the new China. All five of the leading families in Hong Kong today are descendants of the low-class children who attended the missionary school in Hong Kong in the 1850s. Similarly, the strong Church of South India is primarily the church of the "untouchables," the Dalits.

Integrity, wholeness, is not just for LGBTs; it is for the whole church. Indeed God intends it for the whole world. What a blessing to know this and to have the opportunity to share this news everywhere.

The Way We Were

by Connie Cohrt

Imagine this scene: it's the late 1970s, and a young couple enters a suburban Episcopal Church in a fast-growing desert community of Southern California. The man, with curly light-brown hair and a conspicuous southern accent, is dressed in a suit and tie. The woman is quite a bit taller, slim, and is fashionably dressed in white slacks and a black blazer. They look like the "perfect" Episcopalian couple.

The usher at the door greets them with something like, "Is this your first time here?"

"Hi. We're the speakers from Integrity who are speaking at your coffee hour."

"Oh..."

That man was Hal Harter, a beloved member of the Los Angeles chapter of Integrity in the 1970s. That woman was me. We were members of a "speakers bureau" which our chapter sponsored in the (usually rare) occurrence when we were asked to speak to a congregation on the topic of homosexuality. Nearly 28 years later, I can still remember the long drive through the desert, the feel of the modern, airy church structure, the faces peering at us intently as we told our coming out stories in the parish hall after the service and—indelibly etched in my memory—a woman's shocking question: "When did you stop being a woman?" (My answer, of course, was that I was still a woman.) Little did we know at the time that we were on the "front lines" of a movement that would span decades into the next century, grow in size and momentum and intensity, and spawn the full inclusion of lesbian, gay, bisexual and

transgender people in the life of the Episcopal Church!

My introduction to Integrity was, should I say, providential. My life partner of 29 years, Amy Reichman, and I happened to be at a protest march in response to orange juice queen Anita Bryant during 1977 in Los Angeles, where we then lived. I spied a man with a sign for "Dignity" and ran up to him, asking if Episcopalians could join their (Roman Catholic) organization. "Why, don't you know, you have your own group...Integrity!"

During those years, the Los Angeles Chapter met at St. John's Episcopal Church near downtown Los Angeles. As I recall, they were very welcoming (at least the clergy), although we did not have much contact with the parishioners as we met at night during the week. Our meeting format consisted of a Eucharist in the church, presided over by a visiting priest. Afterwards, we would gather in a

room in the parish house for a potluck supper and fellowship. The wine and conversation would flow! (A rule at chapter board meetings, held in private homes, was no wine until after the business meeting.) Although Integrity Eucharists were cherished by all of us, we were encouraged to participate fully in our respective parishes.

When I think of Integrity L.A., many names come to mind. Some of the members were closeted at work or with their families, while some of us had never seen the inside of a closet except to find clothes. All of us were determined to reconcile our sexual orientation with our religious faith.

Around 1979, I was given an opportunity to experience the inner workings of Integrity by accepting a position as the national vice president. (Looking back, I can't believe I was only 26. Not much of a boast—there were so few women involved, and I was a willing candidate.) I still exchange holiday cards with a woman with

whom I corresponded at that time while she was dealing with her fundamentalist family. Amy and I attended our first Integrity Convention in Denver in 1979. There I met board member and now a long-time friend, Donn Mitchell, a Philadelphian who has since moved to New York City where Amy and I have lived since 1980. In the next two years, I would become acquainted with the likes of such fellow board members as John Lawrence, John Fortunato, George Casper, and Mason Martens (esteemed church musician and contributor to the 1982 hymnal). The times were tumultuous, and the board was equally tumultuous! Surrounding Integrity at that time were such legends as Integrity founder, Louie Crew; priest and author, Malcolm Boyd; priest, professor and author, Carter Heyward; and first open lesbian to be ordained a priest, Ellen Barrett.

When I reflect on those years, I am more than a little proud of our boldness to meet openly as gay

Christians. However, I am even more awed by the courage of those clergy and lay leaders, both heterosexual and gay, who stood with us in solidarity—many of them “out on a limb” (in contrast to the relative safety of “coming out” as a supporter today). Those days of early Integrity were like all the '70s in the burgeoning LGBT movement: heady, adventurous, sometimes a little scary, but almost always authentic. In reflection, I am also saddened by the loss of many of my gay brothers, such as Hal Harter, who died far too young from complications of AIDS.

Mostly, I think of those days with a mixture of pride and nostalgia. Like those early American pioneers, we had traveled together through difficult, sometimes downright hostile, terrain. And the incline was often the proverbial “uphill.” Some of us would never make it to the summit to enjoy the distant views. But, as my priest once said in a sermon, “A life of faith is full of endless horizons.”

Integrity's Second Decade

To mark Integrity's 30th year of ministry, a timeline of the organization's history is being constructed at www.integrityusa.org/30years/. You are invited to contribute additions or corrections to editor@integrityusa.org. We especially need the lore of those who have been active in the movement from the early days.

Integrity's first ten years were outlined in the last issue of the *Voice*. Below is an overview of the orga-

nization's second decade. The last ten years will be printed in the next issue of the *Voice*.

1984

Mr. Robert Armstrong is elected president.

1985

Integrity is present at General Convention in Anaheim—with 20 volunteers and more organized than ever before. Two canonical changes are passed prohibiting discrimination against lay people and candidates for Holy Orders. However, after General Convention adjourned, it is found

that a clerical error resulted in the House of Bishops failing to concur with the precise wording of amendments from the House of Deputies—invalidating the changes.

General Convention passes a resolution urging each diocese to “find an effective way to foster a better understanding of homosexual persons, to dispel myths and prejudices about homosexuality, [and] to provide pastoral support.”

General Convention also passes a resolution in which it “repudiates any and all indiscriminate statements which condemn or reject

HISTORICAL VOICE

the victims of AIDS” and charges the Executive Council to take several actions in response to the AIDS epidemic.

The Rt. Rev. Edmond L. Browning is elected Presiding Bishop; in a statement after his election he said, “in this Church there will be no outcasts.”

1987

Mr. Edgar K. “Kim” Byham is elected president.

1988

Integrity is present with 30 volunteers at General Convention in Detroit. A report from the Standing Commission on Human Affairs and Health challenges the church to “to suspend—just for a moment—the ancient judgments against our present homosexual Episcopalians and simply allow them to tell the stories of their lives.” In response, General Convention calls for more dialogue. It also decries the growing number of incidents of violence against gay and lesbian persons and calls attention to the high suicide rates among gay and lesbian youth. A significant portion of the Names Project Quilt is displayed in the lower level of the convention

hall. Several concrete actions to combat AIDS are authorized.

1989

The Rt. Rev. John S. Spong, Bishop of Newark, ordains the Rev. Robert Williams, an openly gay man living in a relationship with another man, to the priesthood.

1990

Mr. E. Bruce Garner is elected president.

The House of Bishop meets in Washington, DC, and narrowly passes a resolution disassociating itself from Bishop Spong’s actions.

1991

Two more high-profile ordinations of gay and lesbian people occur. In the Diocese of Newark, the Rt. Rev. Walter Righter ordains the Rev. Barry Stopfel to the diaconate. In the Diocese of Washington, the Rt. Rev. Ronald Haines ordains the Rev. Elizabeth Carl to the priesthood.

Integrity is present at General Convention in Phoenix. An open hearing on homosexuality is attended by 3000 people; the Rev. Stina Pope of Atlanta and the Rev. Walter Szymanski of

Rochester officially speak on behalf of Integrity. In addition, Mr. Pat Waddell (a lay deputy from the Diocese of El Camino Real) and the Rev. Willa Goodfellow (a clerical deputy from the Diocese of Iowa) spoke eloquently on the House floor. A resolution passes that “affirms that the teaching of the Episcopal Church is that physical sexual expression is appropriate only within the lifelong monogamous union of husband and wife.” However, the resolution also recognizes “the discontinuity between this teaching and the experience of many members of this body” and commissions all bishops and deputies to hold dialogues in their dioceses to “deepen their understanding of these complex issues.” Finally the resolution directs the House of Bishops to prepare a pastoral teaching prior to the 71st General Convention—using the insights learned from the dialogues as well as the knowledge and experiences of theologians, theological ethicists, social scientists, and gay and lesbian persons. The Rev. Jane Garrett, deputy from Vermont, comes out at General Convention.

Midyear Financial Report

by Frank Dowd, Treasurer

Income and Expenses (January-June 2004)

Income

Hopkins Fund for Global Mission	\$365.00
Uganda	1,100.00
General Convention	2,603.00
Individual Memberships	39,857.80
Interest Income	15.23
Legacies and Bequests	432.63
Miscellaneous	200.00
Parish Partners	475.00
Sale of Merchandise	37.40

Total Income **\$45,086.06**

Expenses

Administration	\$9,981.46
Board of Directors Travel and Meetings	5,034.85
Chapter Support (from dues and contributions)	6,574.00
Voice of Integrity	4,959.98
Development (data processing, advertising, printing, etc.)	7,331.68
General Convention Expenses	155.00
International Participation (Uganda support)	3,728.00
Professional Fees (audit and legal fees)	0.00
Program (memberships and conference)	631.92
Regional Vice President support	156.00

Total Expenses **\$38,552.89**

Net Income **\$6,533.17**

Balance Sheet (June 30, 2004)

Assets

Checking Account	\$13,273.84
Hopkins Fund for Global Mission	3,996.72

Total Assets **\$17,270.56**

Liabilities and Fund Balances

Hopkins Fund for Global Mission	\$9,521.63
Opening Balance Equity	20,678.41
Retained Earnings	-19,462.65
Net Income	\$6,533.17

Total Equity **\$17,270.56**

Total Liabilities and Fund Balances **\$17,270.56**

Integrity Membership Form

Please mail your check or money order with this form to: Integrity, P.O. Box 1246, Bayone, NJ 07002-6246.
All contributions are tax deductible to the extent permitted by law.

Name(s)		
Address		
City	State	ZIP
Phone		
E-mail		
Chapter	Diocese	

I want to share in Integrity's work for justice for GLBT folk! Please enter my membership as checked and begin my subscription to the *Voice of Integrity*.

- Individual Annual Membership, \$35
- Couple Annual Membership, \$60
- Low Income/Students/Seniors, \$10

Integrity Membership Information Change Form

Please mail this form to: Integrity, Inc., P.O. Box 1246, Bayone, NJ 07002.

Old Information

Name(s)		
Address		
City	State	ZIP
Phone		
Email		
Chapter	Diocese	

New Information

Name(s)		
Address		
City	State	ZIP
Phone		
Email		
Chapter	Diocese	

Become an Integrity Partner!

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

Since the last issue, these congregations have become partners...

Holy Trinity Church

22 Coulter Ave.
Pawling, NY 12564
845-855-5276
lesley@warwick.com

St. Thomas's Episcopal Church

830 Whitney Ave.
New Haven, CT 06511
203-777-7623
stchurch02@snet.net
www.stthomasnewhaven.org

A complete list of all Integrity partners can be found at www.integrityusa.org/partners/.

Integrity Partnership Form

Name of Congregation/Organization		
Contact Person (for Integrity use only)		
Address		
City	State	ZIP
Telephone		
E-mail		
Web Page		
Level of Support	<input type="checkbox"/> \$75 (min)	<input type="checkbox"/> \$250 <input type="checkbox"/> \$500 <input type="checkbox"/> \$1000 <input type="checkbox"/> 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.

Integrity Needs YOU to be a Network Coordinator!

Did you know that a third of the dioceses in the Episcopal Church have no organized Integrity witness? If you live in one of those dioceses, we urge you to volunteer to serve as an Integrity network coordinator and start a network.

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. Each network has a volunteer coordinator, who is appointed by the Integrity regional vice president.

Regional vice presidents are the primary liaison between national Integrity and diocesan networks. Unlike chapters, networks do not meet on a regular basis. However, they are encouraged to sponsor four gatherings a year: 1) a presence at diocesan convention; 2) an educational activity for local congregations; 3) an outreach activity to the local GLBT community, such as a presence at LGBT pride festivals; and 4) a social activity for members. 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].

Visit www.integrityusa.org/networks/networks.htm to see if your diocese has a network coordinator. If it does not and you are interested in serving, please visit www.integrityusa.org/networks/, read the *Handbook for Diocesan Networks*, and complete the application form. Your regional vice president will contact you to confirm your appointment. Your name and contact information will be listed on www.integrityusa.org/networks/networks.htm and you will be subscribed to an e-mail list exclusively for network coordinators. [Coordinators must have e-mail.] You will also be provided with names and contact information for Integrity members in your diocese.

CONTRIBUTE TO INTEGRITY ONLINE!

Integrity accepts online credit card donations via Network For Good. You may designate your gift for a special project—such as the Hopkins Fund For Global Mission—if you wish. You may also make your gift in honor of a friend or family member, and notify them of your gift by e-mail. All donations are tax deductible. To make a donation, click the Donate Now button at:

www.integrityusa.org

