



Voice of Integrity

VOLUME 13 NO. 1

WINTER/SPRING 2004



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

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

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From the Senior Editor

by John Clinton Bradley



In the last issue I pledged that the *Voice* would be published every four months. Unfortunately, the limited financial reserves of the organization have delayed publishing another edition until now. (See *Treasure's Voice* for more on this.) Despite switching to a cheaper printer and a lower postage rate, the last issue still cost about \$6,800.

Thanks to those readers who gave feedback on the last edition. Almost all of the responses were complimentary. One reader suggested that we add a "Letters to the Editor" section. Another

reader felt that the photo of the anti-gay demonstrators on page 8 was inappropriate.

Again, I invite your comments on this issue and suggestions for future editions by completing the form at www.integrityusa.org/voice, e-mailing me at editor@integrityusa.org, or writing me at 8146 Mandan Terrace, Greenbelt, MD 20770.

EDITORS' VOICE

From the Editor

by Doug Ball



You are in for a treat with the arrival of this *Voice of Integrity*. It is one of the most balanced presentations of information on Integrity and its GLBT friends that we have put out in recent memory. There are articles of celebration in the *National Voice* and *Local Voice* and a very sad but necessary statement

in the *International Voice*. There is an exuberant conference to read about in the *Ecumenical Voice* along with a fine description of the post-General Convention conference by two collaborative Integrity chapters last fall in San Diego. We have chapter news, national organization news, a literary review, an analysis of diocesan resolutions since GC2003, and a treasurer's report. And don't overlook e-Voice and the *Historical Voice*. Plus loads and loads of great photos. Not only does this magazine give you the past and present of this organization, our Integrity president, Susan Russell, offers her reflections on the future choices for Integrity members and friends in these rough and tumble times.

And by the time that you receive this issue of the *Voice*, spring will definitely be in the air for everyone across the country with great anticipation for more outdoor activities and a looking ahead for summer Pride events in many of our cities. If you need booth materials for those Pride events, don't forget to timely order these things on Integrity's website. Also, there is a reservations form on the website for ordering Integrity's display stand.

DO ENJOY THIS MAGAZINE.

Erratum

Our apologies to Phil Nicholson, whose name was misspelled on page 9 of the last issue.

Choose

by the Rev. Susan Russell



"It's our choices, Harry, that show what we truly are, far more than our abilities."

— Professor Dumbledore to Harry Potter

I believe it has been our choices—far more than our abilities—that have shown what Integrity truly is as an organization. Our choices have enabled us to reach this moment where we stand poised between the amazing accomplishments of the recent past and the unknown challenges of God's future. An inventory of our abilities might lead one to the conclusion that we have bitten off far more than we can chew. We are dependent on the donations of supporters to keep us funded. We rely on the commitment of over-extended volunteers to keep us moving. Our resources sometimes pale in comparison with the work that looms in front of us, even while we celebrate how far we have come.

Much progress has been made in realizing the dream voiced in 1976 of a church where a "full and equal claim" means a "full and equal claim." And while God is not finished with us or with the Episcopal Church yet, we do

indeed have much to celebrate. New Hampshire has a fabulous new bishop. The number of dioceses creating policies to enable the blessing of same gender relationships continues to grow. Perhaps most importantly, as a result of the actions of General Convention 2003, we have a tremendous opportunity for evangelism in the LGBT community in many parts of the country.

At the same time, we are also dealing with a predictable backlash within the church as those who have made a decision for schism continue to practice a "Chicken Little" theology. They insist that the Anglican sky is falling, despite the body of evidence to the contrary. Many who live in parts of the country where the actions of General Convention are not being embraced have a hard time imagining the day when the decisions in Minneapolis will make a positive difference in their congregations. In this election year, we are also finding that gay and lesbian families are in danger of being scapegoated as the source of all that is wrong with the sanctity of marriage in this country. These are but a few of the challenges to our resources and our energy, our commitment and our abilities. But once again, I believe it will be our choices that will show what we truly are.

We must choose to continue working together as chapters, networks and congregational circles. We must choose to continue telling our stories, witnessing about our faith, and bringing others into conversation and conversion. We must choose to continue proclaiming the vision of the full inclusion of LGBT people into the Body of Christ, and that this is not

an issue that will split the church but an opportunity that will grow it! We must choose to continue serving as ministries of reconciliation and outreach to those whose perspectives differ from ours—even when it is hard, we are tired of extending our hand, and we are sick to death of our own stories. Finally, we must choose to continue to base our witness and our work on the firmest foundation of all: the sure and certain love, acceptance, and grace of our Lord and Savior Jesus Christ; to bear witness to the blessing God's love has been to us and to our relationships by being a blessing to those we encounter even as we go about the struggle for justice and inclusion.

May God continue to bless us in the struggle!

“Therefore, Father, make Gene a bishop in your Church...”

Photos by Cynthia Black except where noted.

NATIONAL VOICE



The evening before Gene Robinson's consecration, New Hampshire's General Convention delegation hosted a reception for out-of-town guests (with Integrity folk particularly in mind) at St. John's Episcopal Church in downtown Portsmouth. Former Integrity President Kim Byham (right) shares a joke with Gene and Mark Andrew (center), Gene's partner,



The consecration was held in the hockey rink at the University of New Hampshire, Durham. Media from around the world were present. Security was tight. Everyone entering the building had to pass through metal detectors and all bags were searched. Gene himself wore body armor.



There were a number of anti-gay protestors. A much larger group of students from the university showed up to support Gene.



As specified by the *Book of Common Prayer*, the Presiding Bishop asked, "if any of you know any reason why we should not proceed, let it now be made known." A handful of people politely voiced objections. There was one objector who began to graphically describe the alleged sexual behavior of gay men; the Presiding Bishop interrupted him and directed the objector come to his main point.



Doug Theuner, retiring Bishop of New Hampshire (top), gave the sermon—at the end of which he delivered a charge to Gene (standing) while Presiding Bishop Frank Griswold (center) and Former Presiding Bishop Ed Browning (left) looked on.



Over 50 bishops laid hands on Gene to make him the first openly gay bishop in the Episcopal Church and the Anglican Communion. Photo by Episcopal New Service.



Gene presided at the celebration of Holy Eucharist. Communion was served in beautiful chalices and patens specially made for the occasion.



At the end of the service, Gene blessed the congregation.



Immediately after the service, a public reception was held in the rink. A more private dinner party took place at the nearby New England Center. Gene poses for a photo with Integrity President Susan Russell and Former Integrity President Michael Hopkins.

Diocesan Convention Actions Since Minneapolis

by John Clinton Bradley

Background

Although there have been numerous reports of diocesan convention responses to the last General Convention, no complete or systematic assessment has been conducted. At the request of the Every Voice Network, I conducted an online survey of Integrity members and friends to capture the resolutions considered by diocesan conventions since August 2003.

Methods

A web-based survey was created and deployed using the free zoomerang.com service.

The survey asked the following questions:

1. Who are you?
2. Which diocese had a convention?
3. When was the convention held?
4. What type of convention was held?
5. Did diocesan convention consider a resolution to affiliate with

the Network of Anglican Communion Dioceses and Parishes?

6. If diocesan convention considered a resolution to affiliate with the Network of Anglican Communion Dioceses and Parishes, what was the outcome of that resolution?
7. Did diocesan convention consider a resolution to withhold funding from the national Episcopal Church?
8. If diocesan convention considered a resolution to withhold funding from the national Episcopal Church, what was the outcome of that resolution?
9. Did diocesan convention consider a resolution to authorize development of a local policy on the blessing of same-sex relationships?
10. If diocesan convention considered a resolution to authorize development of a local policy on the blessing of same-sex relationships, what was the outcome of that resolution?
11. Did the diocesan convention consider any other resolutions directly or indirectly related to the actions of General Convention 2003, the blessing of same-sex relationships, or the confirmation/consecration of Bishop Gene Robinson? If YES, please describe the intent and outcome of each resolution.

The survey was launched on 14 February 2004 and closed on 23 February 2004. It was promoted via several Integrity e-mail lists as well as the Claiming the Blessing Steering Committee e-mail list.

No attempt was made to verify the data given by respondents against official diocesan records.

Results

There were 58 completed surveys. Data was provided on 45 out of 112 dioceses.

According to respondents, seven diocesan conventions considered resolutions to affiliate with the Network of Anglican Communion Dioceses and Parishes. Only two dioceses passed such resolutions (Table A). (However, the diocesan councils of the dioceses of Pittsburgh and Springfield reportedly also voted to affiliate their dioceses with the network.)

Table A | Resolutions to Affiliate with the Network of Anglican Communion Dioceses and Parishes

Outcome	Dioceses
Passed	Central Florida Fort Worth
Defeated	East Tennessee West Tennessee
Tabled indefinitely	Tennessee
Offered from the floor but insufficient votes to consider	Florida
Moderate substitute passed	Virginia (substitute described below)

Eleven diocesan conventions reportedly considered resolutions to withhold funding from the national Episcopal Church. Only three dioceses passed such resolutions (Table B); however, in two of those dioceses (Dallas and Florida), parish vestries may elect to continue allocating funds to the national church.

Table B | Resolutions to Withhold Funding From the National Church

Outcome	Dioceses
Passed	Dallas Florida Pittsburgh
Defeated	Springfield Northern Indiana
Tabled indefinitely	East Tennessee Tennessee
Died in committee or offered from the floor but had insufficient votes to be considered	North Carolina
Referred to interim body	San Diego Virginia
Other (Allows individual parishioners to request 1.7% of their pledge be redirected to efforts of Diocese in Honduras)	Southwest Florida

Two diocesan conventions reportedly considered resolutions authorizing development of a local policy on the blessing of same-sex relationships. Only one such resolution passed (Table C).

Table C | Resolutions Authorizing Development of a Local Policy on the Blessing of Same-Sex Relationships

Outcome	Dioceses
Passed	Nevada
Died in committee	Newark

Twenty diocesan conventions reportedly considered a plethora of other resolutions directly or indirectly related to the actions of General Convention 2003, the blessing of same-sex relationships, the confirmation/consecration of Bishop Gene Robinson, or other GLBT issues. Negative resolutions were frequently transformed into neutral substitutes or amendments. Twenty-three resolutions passed, and ten failed. (Failed resolutions include those defeated by a regular vote, ruled out of order, offered from the floor but had insufficient votes to be considered, tabled, and referred to interim bodies.)

Table D | Other Resolutions

Diocese	Intent of Resolutions That Passed	Intent of Resolutions That Failed
Dallas	Does not recognize the authority of GC 2003 on confirmation of Gene Robinson and same-sex blessings	
East Tennessee		Agrees with the October 2003 primates' statement
Florida	Young people should be taught that celibacy is the only appropriate response to being homosexual Creates a commission to determine the impacts of the Eames Commission report on the diocese	Change articles of incorporation to disassociate from ECUSA
Iowa	Respect one another and acknowledge differences; pray, study, talk, and keep all doors open for one year before anyone does anything	
Hawaii		Set up discussions during the next year
Missouri	Recognizes differences of opinion on human sexuality, affirms unity as the body of Christ, and asks bishop to provide more opportunities for conversation on this issue	

Table D | Other Resolutions (cont.)

Diocese	Intent of Resolutions That Passed	Intent of Resolutions That Failed
Newark	<p>Supports enactment of laws to protect GLBT citizens from discrimination</p> <p>Opposed the federal marriage amendment</p> <p>Recognizes that that which unites us stronger than that which divides us and commits to moving forward</p>	
North Carolina	<p>Regrets any negative consequences from GC 2003 and affirms desire for reconciliation</p>	
North Dakota		<p>Disagrees with the ordination of Gene Robinson and opposes same-sex blessings</p>
Pittsburgh	<p>Change diocesan canons to nullify any section of ECUSA canons with which the diocese does not agree.</p>	
Oklahoma		<p>Disassociates from the actions of GC 2003</p>
Rio Grande	<p>Upholds biblical teaching and Christian tradition that marriage "is a solemn and public covenant between a man and a woman in the presence of God"</p> <p>Disassociates from the confirmation and consecration of Gene Robinson</p>	
San Diego	<p>Regrets wounds caused by the actions of GC 2003 and calls for Episcopalians to refrain from harmful words and deeds, seek reconciliation, and engage in dialog</p> <p>Take no action on relationship with ECUSA or withholding funds from ECUSA until one year after election of new bishop</p> <p>Expresses desire to maintain unity of ECUSA, commits to continue full financial support to diocese and ECUSA, and calls on members of the diocese to refrain from using labels to classify Episcopalians with whom they disagree</p>	
South Dakota	<p>Conduct talks in regional deaneries on gay/lesbian issues in the church</p>	<p>Fully include gay/lesbian people in the life of the diocese</p>
Southern Ohio		<p>Protest actions taken by GG 2003</p>
Southwestern Virginia	<p>Hear and understand those with whom we disagree, continued to meet at the altar rail, and pray for the bishop during this troubled time</p>	

FROM THE DIRECTOR OF COMMUNICATIONS

Table D | Other Resolutions (cont.)

Diocese	Intent of Resolutions That Passed	Intent of Resolutions That Failed
Utah	<p>Affirms the actions of GC 2003</p> <p>Recognizes that not every individual in the diocese agrees with the election of Gene Robinson</p> <p>Recognizes the concerns expressed by the October 2003 primates' statement</p>	<p>Supports the creation of the Eames Commission</p>
Virginia	<p>Forms a Reconciliation Commission</p>	
Washington	<p>Recognizes that some members of the diocese were troubled by the actions of General Convention 2003 and encourages such members to make their views known in writing to an existing task force</p>	<p>Reaffirm certain Anglican doctrines and practices</p> <p>Disavows the actions of GC 2003 and asks bishop to delay promulgating a policy on same-sex blessings until the Eames Commission completes its work</p>
West Tennessee	<p>Regrets pain caused by actions of GC 2003, acknowledges that ECUSA has survived other disagreements, supports bishop's leadership, and authorizes a commission to study marriage, human sexuality, and same-sex blessings and to formulate a pastoral response to those who disagree with the action of GC 2003</p>	

Table E | Overall Impact

Resolution Intent	Positive Impact	Negative Impact	Total
Affiliate with the Network of Anglican Communion Diocese and Parishes	+5	-2	+3
Withhold funding from the national Episcopal Church	+8	-3	+5
Permit the blessing of same-sex relationships	+1	-1	0
Other	+12	-6	+6
TOTAL	+26	-12	+14

This data can be quantified (Table E) to determine overall impact by using the following criteria...

- +1 = a resolution with a positive impact that passed, or a resolution with a negative impact that failed (for whatever reason).
- 1 = a resolution with a negative impact that passed, or a resolution with a positive impact that failed (for whatever reason).
- 0 = a resolution with a neutral impact that passed or failed (for whatever reason).

Conclusions

Diocesan convention support for affiliating with Network of Anglican Communion Dioceses and Parishes is extremely limited.

Diocesan convention support for withholding funds from the national church is also very small.

Diocesan convention support for authorizing development of a local policy on the blessing of same-sex relationships is inconclusive. Comments from several respondents indicate that this issue may

be considered the domain of the diocesan bishop.

The outcome of other resolutions indicates that the majority of diocesan conventions support the actions of General Convention and GLBT issues. In classical Anglican form, many diocesan conventions affirmed a *via media* that seeks to maintain unity while recognizing diversity.

The overall ratio of positive to negative impacts resulting from diocesan convention resolutions is 2.2 to 1.

Summary of Fall 2003 Board Meeting

by John Clinton Bradley

Integrity's board of directors held its semi-annual meeting on 9-10 November 2003 at St. Paul's Cathedral in San Diego, California. Full minutes can be found at www.integrityusa.org/minutes/. Below are the highlights.

The following members were present:

- Susan Russell, President
- Michael Hopkins, Past President & Director of Global Mission
- Neil Houghton, Northeast Regional Vice President
- Bruce Mason, Western Regional Vice President
- Brad LaMonte, Southeastern Regional Vice President
- David Tarbet, South Central Regional Vice President
- John Clinton Bradley, Director of Communications

The following members were absent:

- Dylan Breuer, Secretary
- Frank Dowd, Treasurer
- Pam Stephens, Midwest Regional Vice President
- Elizabeth Kaeton, Director of Programs
- Doug Ball, Executive Secretary

There was a quorum.

In the absence of Dylan Breuer, John Clinton Bradley was appointed secretary pro tem.

NATIONAL VOICE

John Clinton Bradley's notes from the 21-22 March 2003 board meeting (as published in the last issue of the *Voice of Integrity*) were received as minutes.

For the benefit of new board members, Michael Hopkins gave an overview of Integrity's history. He also described the organization's past and current relationships with other Episcopal GLBT organizations, the justice ministries of the Consultation, the National Gay and Lesbian Task Force's Religious Round Table, Souforce, Dignity, and Lutherans Concerned.

John Clinton Bradley gave an orientation to new regional vice presidents about working with the bishops, members, chapters, networks, partners, and circles in their regions.

A financial report from Treasurer Frank Dowd was received. As of

30 September 2003, the organization had assets of approximately \$9000, year-to-date income of approximately \$117,000, and year-to-date expenses of approximately \$121,000. It was noted that General Convention expenses exceeded income by about \$15,000.

A review of Integrity's 2002 financial statement was received from Nancy K. Reynolds & Associates, CPAs, of Naples, Florida. The review stated that no material modifications are needed to conform to generally accepted accounting principles.

Executive Secretary Doug Ball's activity report was received. The board elected not to rescind monograph charges at this time because of the organization's financial situation.

Susan Russell made the following appointments, which were confirmed by the entire board:

- John Clinton Bradley, Director of Communications
- Elizabeth Kaeton, Director of Programs
- Michael Hopkins, Director of Global Mission

A candidate for Director of Development was discussed.

Susan Russell reported on the status of Claiming the Blessing.

Michael Hopkins reported on the Halfway to Lambeth conference held in Manchester, England. He noted that Susan Russell and he were able to do a great deal of networking.

The board reaffirmed the parameters listed in the last *Voice of Integrity* for handling donations to the Hopkins Fund for Global Mission.

The board evaluated Integrity's presence at General Convention 2003.

The board discussed holding a national Integrity convention in the fall of 2004, hopefully in conjunction with other justice and peace organizations. (The convention is tentatively scheduled for 7–9 October 2004 in Atlanta, Georgia.)

The next board meeting will be held 14–15 May 2004 in Atlanta.

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

Chapter	Action
Boulder County	In-information status extended six months
Brooklyn	In-information status extended six months
Hawai'i	Certified as a full chapter
Minnesota	Decertified
New Jersey	In-information status extended six months
Palm Beach	In-information status extended six months
Spokane	Certified as a full chapter
St. Michael's (Lexington, KY)	In-information status extended six months
Staten Island	No further action to decertify at this time
Treasure Valley	In-information status extended six months
Utah	In-information status extended six months
Westchester	No further action to decertify at this time
Wilmington	In-information status extended six months

WorldPride 2005 in Jerusalem

Being a gay Episcopalian in the United States can be a tricky business at times, but have you ever stopped to consider what it might be like to be lesbigay in the city that is the cradle of Christianity—Jerusalem? Can you imagine what it is like to be gay and Christian, lesbian and Jewish, bisexual and Muslim in a place that is one of the most intensely religious on earth?

Many of us are accustomed to thinking of Jerusalem in terms either of its ancient monuments—temples, mosques, and churches, the great city walls of honey-colored stone—or more sadly of the religious and political violence that too often fills our headlines. But there are several reasons why we—as Christians, and more specifically as Episcopalians—might want to give some attention to the LGBT community in that city. Increasingly, lesbians and gay men in Jerusalem are becoming a kind of prism for thinking about both the reformation of religious traditions in more hospitable ways, and the possibility of overcoming conflict through a unity based on mutual respect and love.

Much of this development is due to the work of the Jerusalem Open House (JOH), a non-profit organization founded in 1997 that has become one of the Middle East's leading LGBT service and advocacy organizations. The Jerusalem Open House promotes the values of tolerance and pluralism in a city of traditional values and deeply rooted religious com-

mitments. JOH runs support and discussion groups, collaborates with medical providers for AIDS outreach, provides speakers on LGBT issues to the non-gay Jerusalem community, and organizes media and public campaigns to combat discrimination against lesbians and gays.

What is striking is that Jerusalem Open House does all this in a non-sectarian way. It is not a religious organization, but it hosts a Torah discussion group for Orthodox Jews as well as monthly Sabbath services. It is located in primarily Jewish downtown Jerusalem, but an important part of its outreach is to Arab residents of the city, a group for whom being gay or lesbian is no less stig-

city center. The *Los Angeles Times* commented on the numbers of people who “undeterred by the outrage of ultra-Orthodox Jews or fear of terrorist attack,” came together for “a chance...to express their hope and say that they want to live together in Jerusalem.” Jerusalem Pride has become a rare show of unity and peaceful celebration in an often-tense city.

Now JOH and the city of Jerusalem itself are gearing up for what will be the biggest demonstration yet of LGBT pride and the power of love to overcome barriers. In August 2005, Jerusalem will host WorldPride, an international pride festival lasting ten days and spanning events in Jerusalem and other cities in Israel.



Jewish, Christian, and Muslim GLBT folk celebrate Pride Day together in Jerusalem.

matized than among Orthodox Jews. The policy of inclusion and respect for difference, familiar to LGBT Episcopalians and their supporters as a prophetic witness to God's love, is at the core of JOH's mission too.

Jerusalem Open House has twice taken its message to the streets. In both 2002 and 2003, a Jerusalem Pride festival and march drew nearly 4,000 participants to the

The first WorldPride took place in Rome in 2000, when tens of thousands of gays and lesbians brought to the Pope's doorstep the message that we are a vital part of humanity. WorldPride 2005 in Jerusalem promises to proclaim this message on a yet more challenging frontier. The major theme of the event is “Love Without Borders.” As JOH Executive Director, Hagai El-Ad, puts it, “Jerusalem WorldPride 2005 will

bring a new focus to an ancient city through a massive demonstration of LGBT dignity, pride, and boundary-crossing celebration."

WorldPride will include a parade, street fair, and rally in Jerusalem; an LGBT film festival; opportunities to attend religious services; workshops on gay and lesbian social and political issues; an interfaith conference on religion and homosexuality; and a full schedule of

parties. The goals of these events will resonate with Episcopalians' commitment to social justice and interfaith dialogue, as well as with all LGBT Christians' vision of inclusion: to show that human rights transcend cultural and ethnic boundaries, and that our differences can be respected peacefully. As the home of three of the world's great religions, there is no better place in the world than Jerusalem to make that statement.

And there is perhaps no city that needs to hear it more.

Detailed planning for Jerusalem WorldPride 2005 has just begun. To find out more, or to learn about ways that you can support and spread the word about WorldPride 2005, visit the Jerusalem Open House website at <http://gay.org.il/joh/eng/WPJ.htm> or email pride@joh.gay.org.il.

Integrity USA and Integrity Uganda Joint Statement on Integrity Uganda Leadership and the Rev. Erich Kasirye

Leaders of Integrity USA and Integrity Uganda have been in joint consultation for several weeks concerning troubling accounts of the activities of one of the members of the leadership team of Integrity Uganda, the Rev. Erich Kasirye. Fr. Kasirye was among the founders of Integrity Uganda in 2000 and has served frequently as its chief spokesperson.

It is now, sadly, clear to us that Fr. Kasirye has been involved in a number of scams in order to raise money for himself personally using his connection with Integrity Uganda. In particular, in January 2004 he solicited funds from a number of organizations and individuals claiming to have

been imprisoned because of his connection to Integrity Uganda, a claim which has turned out not to have been true. At the same time he has, in Uganda, publicly renounced his connection with Integrity to church officials and turned over to them the Kitemu Community Center, which has been the base of Integrity ministry in Uganda. Kitemu Center was built largely with funds raised by Integrity USA.

We do believe that Integrity Uganda remains a vital and legitimate expression of an alternative voice for the Church of Uganda and a haven for lesbian and gay Anglicans in Uganda. The Rt. Rev. Christopher Ssenyonjo, retired Bishop of West Buganda, and Mr. Denis Iraguha, who has been serving as the President of Integrity Uganda, remain in leadership and have continued the ministry at a site in Kampala. We also believe that Fr. Kasirye's efforts in founding and building Integrity Uganda were honorable, and we are saddened beyond comprehension that he has broken trust with so many people.

It is important, however, for the many networks we have built around the world in support of

this ministry, that we make clear that the Rev. Erich Kasirye no longer has any legitimate connection to Integrity Uganda, nor does his wife, Patricia Kasirye, or Colonel Josephine Luboyera, in both of whose names Fr. Kasirye has frequently solicited aid. In addition, the e-mail address integrityuganda@yahoo.com is no longer available as a link to the leadership of Integrity Uganda. Our new e-mail address is integrityugcommitte@yahoo.com.

We extend our apologies to all those from whom funds have been solicited for illegitimate purposes in our names and ask your prayers as we seek to re-build the trust that is so vital for our witness. We are building new structures of accountability among us that we hope more adequately protect this trust.

Integrity Uganda

The Rt. Rev. D. Christopher Ssenyonjo, Chairman
Mr. Denis Iraguha, President

Integrity USA

The Rev. Susan Russell, President
The Rev. Michael Hopkins,
Global Mission

Integrity/San Diego and Integrity/Desert Host Post-General Convention Conference

by David Gary,
Integrity/Alabama



Convention participants were welcomed with a reception on Friday evening. All photos in this article by Jim Langston.

Hosted in St. Paul's Cathedral, San Diego (where the Very Rev. Scott Richardson said a motivating factor in his accepting the position as dean was seeing an open and affirming congregation which included a visibly active Integrity chapter), more than 60 Integrity members from across the nation gathered the weekend after Gene Robinson was consecrated bishop to hear a series of addresses by current leaders of the American inclusion movement.

Called "giants" of the "justice and inclusion movement" by Richardson, Louie Crew, Susan Russell, and Michael Hopkins were often interrupted by applause during their respective presentation— which collectively challenged those attending

to "seize the moment" provided by the events pre- and post-General Convention 2003 and to spread the word of God's inclusive love.

Opening Eucharist

A festival Eucharist, which included an altar party of 21 with ten priests con-celebrating, opened the conference. The procession was led and followed by servers carrying rainbow streamers attached to 25-foot poles. The cathedral and Integrity banners were included in the order of procession that included a thurifer.

The Rev. Andrew Green, rector of St. Paul in the Desert, Palm Springs, delivered the sermon. Green's insightful reflection on the appointed Gospel reading (Luke 11:9-13) began with a reminder that, "Baptism is where it all begins."

Green pointed out that as Christians we all drink from the same stream as our adversaries. "Susan Russell and David Anderson drink from the same stream," he said, referring to the leaders of Integrity and the American Anglican Council. Green added, "None of us own the stream...(we are) called not to let people put up fences around the stream and not put up fences of our own."



Reflecting on Luke's recounting Christ's words to ask, search, and knock, Green challenged the congregation to do "whatever it takes" to keep the door open. "It is about keeping our foot in the door or wedge in there—what ever it takes—to keep the door open," he said, "... to proclaim there is a wideness in the Episcopal Church."

Louie Crew's Comments

Kicking off the November 8 conference was Louie Crew, Ph.D., Executive Council member, Integrity founder, and Alabama native. Crew reminded those attending that GLBT people are well within the church, even though it may not feel like it to some in the wake of related events in Minnesota and New Hampshire this summer.

"General Convention 2003 said 'enough already' to endless talk without action by passing very important resolutions," he said.

Crew advised attendees to heed a Christian calling to "be gentle" and support those in authority as they learn how to support the marginalized. "The only triumph is the cross," he said, reminding participants there will still be times to, "...pick up that cross and carry it"

Crew summed up recent events within the church as sending a message that, "Taboos don't make any sense any more," when he reflected on Pauline scripture passages detailing early church arguments over the need for circumcision.

"We can move past taboos concerning sexual identity and sexual behavior," he said, jokingly referring to St. Paul as a true Anglican because of his ability to, "... muddle up the conversation to come up with a phrase on circumcising one's heart."

"We are the one religion that remembers the first command that we love God with our minds," Crew said.

Addressing probable changes within the church, Crew drew parallel to similar activity in the American civil rights movement. "No American wanted to live in the old mindset after King's death," he said, referring to the slain civil rights leader, Martin Luther King, Jr. "More and more, the work will be done by the majority. Seminarians now will serve a post-Generobinson-election church," Crew said of future church leadership.

Crew also addressed the leadership skills of Russell and Hopkins who, "take abuse and turn it into a gospel opportunity."

"They have been stunningly effective, never yielding to basic instincts of our humanity," he said, referring to the manner in which the two had addressed opposing forces over the summer.

Concerning detractors of the GLBT liberation movement, Crew emphasized his desire that people

not leave the church, adding that demonizing detractors, particularly their leadership, is "not Christian."

"We are so much further along when we love those who hate us because it is so much easier after they change their minds," he said.

What About My Blessing?

The Rev. Susan Russell, Executive Director of Claiming the Blessing and President of Integrity, also spoke. Russell said she is increasingly convinced, "...that what we actually passed, C051, will eventually be of greater benefit to the church than what we went to Minneapolis asking for, which was a liturgy for blessing in the Book of Occasional Services"

gospel agenda. "It is time to get over fighting for the crumbs under the table and get on with our fight for a piece of the pie," she said as she reflected on the collaborations of a large number of justice groups working directly with Claiming the Blessing over the past three years.

Russell said that within these collaborative efforts "justice, inclusion, and evangelism" are understood, are key to nurturing secular humanists, lapsed church members, and people who have never been part of a church in a post-September 11th world.

"They don't know Christianity has anything for them because the other side has had the microphone too long," she said, adding,



Participants broke into small groups on Saturday afternoon. Here, Susan Russell leads a discussion.

According to Russell, the Presiding Bishop has received requests to provide liturgical guidance in dioceses currently performing or interested in such blessings.

Acknowledging that 30 years after the church resolved to allow women priests, and three of some 100 dioceses still reject the practice, Russell said, "...maybe it won't take that long" for the whole church to embrace same-sex blessings.

She reminded those attending to work for justice and inclusion as a

"We have something to offer and people are coming when they see a church where we can drink from the same stream."

"We take scripture too seriously to take it literally," she said, reflecting on conservatives who have turned classical Anglicanism into a narrow literalism.

Russell pointed out a small percentage of conservative leadership in the church has worked, since the 1970s, by planning and funding an exclusive message to render the Episcopal

Church into looking “nothing like” the church that many cradle Episcopalians of her generation knew.

“We are bigger, stronger and smarter than schism. What binds us together is more important than what threatens us,” Russell added.

Welcome to Nineveh

The Rev. Michael Hopkins, Past President of Integrity and Rector of St. George’s Church in Glenn Dale, Maryland, gave the keynote address.

Hopkins drew parallels between the Bible story of Job and the Episcopal Church of today. “Inclusion has been realigned, Jesus-style,” he said, and “mercy is wider than human imagination,” in a world where a new Sunday morning form of segregation has taken shape via ideology rather than race, and repentance “has been highjacked by the Right.”

Speaking further on shifts in culture and the church that have produced “lightning rods of anxiety,” Hopkins advised those present to,



A convention dinner was held Saturday evening at a local restaurant.

“embrace our vocation,” rather than perpetuating victim status.

Hopkins proposed that collaborative efforts will be important for groups like Integrity as the course of events for social justice groups have prompted a need to unite, “for the good of the whole.”

“Collaboration is the future,” he said, as “the journey continues to get harder and riskier” in an environment where he called for GLBT people and others to revive their energy with collaborative efforts, blending narrow agendas for a stronger witness.

The Good News of Inclusion

Reflecting on the actions of General Convention and the focus of the conference, Dean Richardson said churches would not have enough seats to accommodate people interested in attending if declarations of openness were to be made of the “good news.”

“Millions are waiting for the church to say it believes in reaching out on justice and inclusion,” he said.

Chapter & Network News

On Saturday, January 10, 2004, the **Integrity/Diocese of Georgia Network** met at St. John & St. Mark’s Episcopal Church in Albany, Georgia. Folks came from Baxley, Statesboro, Twin City, Savannah, and Tybee Island to meet their new Integrity friends of the Albany area. The Rev. Joe Clift celebrated the Holy Eucharist and gave an uplifting homily. This was followed by a delicious lunch of

Brunswick stew and all the fixings. The meeting was held concurrently and the 25 folks discussed the upcoming diocesan convention to be held in Valdosta in February, planned a retreat for the fall, and developed a speaker’s bureau. Seven new folks came to this meeting who were not at the previous June meeting at Christ the King Episcopal Church in Valdosta. This network is now two years old and has created a voice for gay/lesbian Episcopalians and others to find spiritual church homes in the Episcopal Diocese of

Georgia. The first meeting was held at St. Paul’s in Savannah—which was a partnership sponsored meeting with St. Matthew’s Savannah and All Saints’ Tybee Island. Meetings have also been held in Statesboro, Augusta, and Valdosta; there are many gay-friendly churches in the diocese and a few that are not. Other events have included last year’s Walk for AIDS and participation in the two previous diocesan convention information booths. Anyone is welcome to network events. Additional information is available

from the network coordinator, Jamie Maury, 912-234-5398 or snyderpc@bellsouth.net.

The **Integrity/Triangle** chapter-information gathered for its first Eucharist on November 20, 2003, at St. Luke's Episcopal Church in Durham, North Carolina. The celebrant was the Rt. Rev. Robert C. Johnson, Bishop of North Carolina (retired). Bishop Johnson discussed openly and honestly his views on many subjects—including the heresy trial of Bishop Righter in the 1990's, the consecration of V. Gene Robinson, and the current effects of General Convention 2003 on the Diocese of North Carolina. Future Integrity/Triangle meetings will be held on the third Thursday of the month at the Episcopal Center at Duke University in Durham.

On November 25, 2003, David Lyle, coordinator of the **Integrity/Diocese of Tennessee Network**, addressed a group of about 50 persons attending the men's breakfast group at Christ Church Cathedral, Nashville, on theological reasons for rites of blessing for same-sex couples. A diocesan priest and member of the American Anglican Council, the Rev. Richard Kew, had addressed the same group in October. During diocesan convention, Integrity members were prominent as observers in the gallery and maintained an information booth in the display hall.

In September 2003, the **Integrity/Diocese of Iowa Network** held its first gathering of GLBT Episcopalians in many years. The purpose of the meeting was to get to know one another, to talk about diocesan convention, discuss the work of Integrity, to pray,

and to eat. Concerns were raised for brothers and sisters in parishes and dioceses where the aftermath of General Convention is extremely difficult. The network has had tables at Gay Pride days and lent its support to the state GLBT Lobby Day in February.

The Diocese of Albany was one of the few dioceses in the Northeast that opposed the ordination of Gene Robinson. The **Integrity/Diocese of Albany Network** is conducting a petition drive to demonstrate to Albany Bishop Herzog that he is out of step with Capital Region Episcopalians. They are also contacting diocesan churches to request meetings with the vestries and congregations to answer questions they may have and to assist in the educational process of acceptance of all of God's children within our church. If anyone would like more information, contact network coordinator Joe Laux at 518-462-6652 or josephlaux@hotmail.com.

More than 300 blankets were distributed during the third annual winter blanket drive coordinated by **Integrity /Alabama**. The effort brought together more than 40 volunteers who donated their talents, time (exceeding 80 hours), and treasure (more than \$1,200). According to social workers and program leaders through whom the chapter worked to distribute blankets to those in critical wintertime need, many people received a holiday gift that would not have been available through traditional social service programs. Approximately 20 colorful children's blankets were provided to county welfare social workers who placed the blankets in underserved homes. Fabric artist Donna Rice made 55 fleece hats that

were also distributed as a part of the annual service project. Parishioners from Birmingham's Grace Church-Woodlawn—including interim rector and Integrity member the Rev. Dr. Ruth LaMonte—processed more than 200 blankets and pillows for distribution. Parishioners from St. Andrew's Birmingham gathered to process 60 blankets for distribution from the parish hall to clients served by a local soup kitchen. The Rev. Marc Burnett, as a part of the Christmas Eve service, blessed the blankets that were distributed on Christmas Day. More than 50 holiday gift baskets, consisting primarily of personal hygiene products that are not readily available through existing public health programs, were assembled. The baskets, blankets, and pillows were provided via AIDS Alabama to clients of Birmingham's Agape House and Jasper House—programs that provide housing to individuals who are unable to live independently due to their HIV status, mental illness, or addiction challenges.

The Rev. Ann Fontaine recently volunteered to serve as coordinator for the **Integrity/Diocese of Wyoming Network**. If you live in Wyoming and would like to get involved, you can contact Ann at 307-332-3682 or annkri@aol.com.

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

Dylan & Karen's Holy Union

Congratulations to Sarah Dylan Breuer and Karen Keely, whose Holy Union took place on 4 October 2003 at Memorial Episcopal Church in Baltimore. Dylan is the Secretary of Integrity.

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



Left to right: Louie Crew (Founder of Integrity) and Michael Hopkins (Past President of Integrity) with the happy couple, Dylan and Karen

LOCAL VOICE

Witness Our Welcome 2003: God's Deliverance Is for All!



Registering for the WOW conference.

More than 800 participants from throughout the U.S. and Canada arrived at the **Witness Our Welcome (WOW) 2003 Conference** in the midst of the East Coast blackout. Concerns about the darkness that settled over the Northeast and a handful of antigay protestors could not dampen the joyous anticipation as participants entered the opening

worship service through a cordon of local Souforce volunteers that kept the protestors at bay. The rousing music and singing that greeted the participants inside the Church of the Holy Trinity heightened the expectancy of this second ecumenical conference of Welcoming Churches and lesbian/gay/bisexual/transgender (LGBT)-affirming Christians. The worship service celebrated and affirmed the identity of this unique gathering—with a stirring proclamation by lesbian evangelist Janie Spahr, a provocative challenge by renowned author Virginia Mollenkott, a moving testimony by two-spirited Cherokee Vance Robbins, and the heartfelt singing of performer Louise Rose.

As the service unfolded inside the church, community residents began gathering in the square across the street to form a counter-demonstration to the antigay protestors. As the crowd supporting the WOW participants grew and the verbal exchange with the

protestors heightened, police cars and a TV news crew arrived. As the church doors opened at the end of the service, the community residents moved across the street to form a safe passageway from the church doors to the buses awaiting the WOW participants. WOW participants streamed out the church doors singing the South African "Freedom Is Coming," with drumming, dancing and waving rainbow banners. Overwhelmed by this explosion of spirit, the protestors departed and the street celebration continued until all the buses were loaded and drove away. This auspicious beginning captures the drama and power that was WOW2003.

WOW2003 happened from August 14–17, 2003, at the University of Pennsylvania, in the heart of Philadelphia. The conference was supported by more than 100 organizations, ministries and congregations, most of whom had displays in the vast WOW2003 Resource Center—the largest-ever

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collection of resources on religion and LGBT concerns. The Resource Center was framed by a dramatic display from the Shower of Stoles Project.

Worship was the heartbeat of the conference. As one participant commented, "WOW2003 was like one long, wonderful worship service sharing gifts across cultures, orientations, and gender identities." The Friday night worship was marked by the rocking gospel singing of the Transcendence Gospel Choir, a transgender ensemble from the City of Refuge Church in San Francisco, and the powerful preaching of City of Refuge pastor Yvette Flunder. The more reflective Saturday worship evoked different cultural experiences of spirituality within the vast expanse of the newly-renovated Philadelphia Cathedral. Sunday worship drew the conference to a close with a grand procession, a vigorous commendation and challenge from Metropolitan Community Churches founder and leader Troy Perry, and a celebration of the Eucharist—all punctuated with spirited music and singing.

The ecumenical character of the WOW2003 Conference provided many opportunities for participants to interact with a host of LGBT Christian leaders. Each WOW day opened with a breakfast dialogue where participants could choose to reflect in a smaller group with either Chris Glaser, Presbyterian activist and author; Dr. Mary E. Hunt, co-director of the Women's Alliance for Theology, Ethics and Ritual; Rev. Eric H.F. Law, diversity consultant and author; Rev. Irene Monroe, journalist and public theologian; Dr. David Otto, gay religion professor; Rev. Erin Swenson, family therapist and transgender

activist; or Rev. Dr. Mark Wilson, Baptist pastor and seminary professor. The thirty-six different afternoon workshops were led by accomplished activists and scholars and covered diverse topics in organizing in churches and inter-faith settings, personal spiritual development, ministries with LGBT persons, queer theology, cross-cultural education, and equipping congregations for ministry.

One of the more profound experiences of the conference was a plenary Forum on Racism led by the WOW2003 Coordinating Committee. In this session, selected Coordinating Committee members reflected openly and honestly about their experiences, often painful or frustrating, in dealing with racism as it is manifest in mainline Christianity, in the Welcoming Church Movement, and within the Coordinating Committee that worked for two years in preparation for WOW2003. Seeking to "break the silence" that most often cloaks racism in our society and churches, conference participants were invited to respond to these presentations. Irene Monroe and Eric Law wove together this give-and-take with their observations as diversity consultants. Following the forum, participants ate lunch in small groups to reflect on and continue the discussion. Later participant comments thanked the planners for "creating a safe space" and for "openness and risk-taking in being part of the forum." They noted that the session was "both very intense and necessary" and also that "it is essential to keep the difficult conversations going."

Another unique aspect of WOW2003 was the visible presence of a significant number of transgender Christians and the dis-

cussions of transgender concerns that accented many parts of the conference. One participant noted, "WOW2003 gave me the overwhelmingly joyous inspiration to live my life to its fullest and to not be as afraid to be the transgendered person I am." Another participant commented that this was the "first time I have been able to interact with transgender persons in a faith setting." Yet another noted "this is the first time I have been in a group where transgender people were in the majority."

Another important component of the WOW experience was the participation of approximately 70 youth and young adults throughout the weekend. In addition to participating in the worship services and other conference activities, the youth and young adults retreated to a rooftop lounge where they played, prayed, worshiped, and talked together. Meals in this setting provided opportunities for youth and young adults to interact with some of the WOW2003 leaders, including Janie Spahr and Vance Robbins. Several youth and young adult participants shared that they were deeply touched by this experience of being affirmed as equal children of God.

The festive nature of so much of WOW2003 was accentuated by many outstanding performers. Lesbian Christian performing artist Marsha Stevens shared her impassioned singing on the first night. An afternoon Soul Food Café on Friday and Saturday provided a break from the headier proceedings and showcased a variety of different performers and art forms. The gala Saturday night celebration opened with performances during dinner by Philadelphia artists including DIVA's queer-positive a capella music, the

Philadelphia MCC Gospel Choir, the and Attic Youth Ensemble. The gala ended with a gospel revue concert featuring Delores Berry and David North and also Peterson Toscano delivering his comic and poignant "Doin' Time in the Homo No Mo Halfway House: How I Survived the Ex-Gay Movement!"

Summarizing the overall impact of the conference through the lens of participants, these general observations emerge:

1. WOW2003 deepened and strengthened the faith journeys of participants.

2. WOW2003 embodied the breadth of the LGBT-affirming movements in churches and built connections across denominations and other social divisions.

3. WOW2003 affected participants initially more in emotional or non-rational ways.

4. WOW2003 empowered folks to return home and engage in transformational work.

The WOW2003 Coordinating Committee has recommended that the next WOW Conference be held in the summer of 2006. Persons

interested in supporting the WOW Conferences, assisting in planning for WOW2006; and/or being informed on future WOW plans can e-mail wow2003@wow2k.org or write WOW Conference, PMB#111, 5250 N. Broadway, Chicago, IL 60640.

More reports on WOW2003, including photos of the conference, can be found on the web site: www.wow2k.org.

ECUMENICAL VOICE

The Invention of Sodomy in Christian Theology

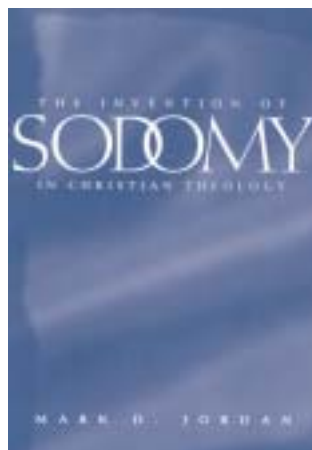
by the Rev. Edward J. Mills III
Good Samaritan Church,
Knoxville, Tennessee

Jordan, Mark D., *The Invention of Sodomy in Christian Theology, The Chicago Series on Sexuality, History, and Society*. Chicago and London, The University of Chicago Press. 1997. 190 pages, footnoted, with Index, paperback.

Mark Jordan, in *The Invention of Sodomy in Christian Theology*, does a masterful job in illustrating the historical roots of the rabid efforts of the Christian church in the Middle Ages to define and then proscribe what came to be called "sodomy" (Latin *sodomia*). *The Invention of Sodomy in Christian Theology* is not, however, easy

reading. It assumes that the reader will have some knowledge of the people, places, culture, and theological currents of the medieval world. A working knowledge of Latin is also helpful—particularly for the footnotes. That said, if one wishes to understand the intellectually faulty yet malignant roots of the current ugliness in the Episcopal Church regarding homosexuality, I highly recommend this book. It is worth the effort needed to read it.

Jordan's work is comprised of seven chapters with a prelude and postlude. In chapter one the author begins his work in the popular culture of medieval times by describing the various renditions of the martyrdom of the 10th century Iberian Saint Pelagius at the hand of the Moslem caliph of the city of Cordoba. In these stories Pelagius' crime was not so much that he was a Christian but that he would not give himself to the caliph sexually. These authors all appealed to accepted stereotypes of the



homosexual wantonness assumed of both Moslems and the city of Cordoba by Christians.

In chapters two and three Jordan offers a very detailed and compelling argument that the abstraction "sodomy/sodomia" was first coined and invented by Peter Damian in the 11th century. Jordan then argues that Damian's invention of the moral category sodomia in his crusade against homosexuals was, in turn, the

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result of a ten-century process of two social constructs gradually joining hands in Catholic thought and theology.

The first of these intellectual constructs, says Jordan, was the attribution of the sin of homosexuality as the cause of God's wrath upon the city of Sodom in Genesis 19. Modern biblical scholarship has made it absolutely clear that a homosexual interpretation of Genesis 19 only arose about the time of Jesus (perhaps first in Philo of Alexandria). The author correctly notes that until then the sin of Sodom was variously described as pride and arrogance, a violation of the cultural code of hospitality, or a wantonness of bodily appetites in general. He then ably documents how this new homosexual interpretation of Genesis 19 slowly became dominant in the church through the successive work of Jerome, Ambrose, Augustine, and finally Gregory the Great.

The second of these intellectual constructs, argues Jordan, was the emerging dominance of the moral category of sin *luxuria*, usually inaccurately translated into English as "lust." *Luxuria*, a term borrowed from Roman authors, in fact described a wide range of proscribed behaviors to the Roman and then medieval mind all having to do with indulgence and self-gratification. It involved excess in any area of life, most particularly those having to do with the appetites for food, drink, and sex. As early as Roman times it denoted effeminacy and "womanish" behavior in men, not because of homosexual connotations but because of connotations of woman-like weakness. Paradoxically, what was originally an expression of Greek and Roman misogyny became an expression of homophobia for the church. *Luxuria*

then became a ready-made moral category under which the newly coined sin of *sodomia* would be subsumed as the worst sort of effeminate behavior.

Jordan argues that this naming of sodomites, in turn, objectified homosexuals unlike any other medieval descriptions of sinful behavior. They were no longer seen as persons who sinned, as were others, but as sodomites, as "things"—sin itself, in some way. Ultimately they were seen as vile and irredeemable "things" incapable of being saved—even if repentant. Damian himself wrote, "If blasphemy is the worst sin, I do not know in what way sodomy is any better."

Jordan continues by devoting a chapter each to Alan of Lille, medieval pastoral care, Albert the Great, and finally Thomas Aquinas (chapters four through seven). In these chapters he documents the growing obsession with sodomy and sodomites in the church's thought and actions. Into this bitter brew of homophobia, he argues, was mixed yet another ingredient that further drove the church's increasing mania regarding homosexual persons. This ingredient was the church's inordinate suspicion of sexual desire and any sex act that was neither procreative nor done "in accordance with nature" (the standard, heterosexual missionary position—in which the genitals "fit"). Jordan ably documents the logical vacuity of both these arguments from nature. It is an interesting point to note, as Jordan does, that many non-creative, "unnatural" heterosexual acts were condemned by this logic, paradoxically, as *sodomia*. When combined with the new moral categories of *luxuria* and *sodomia*, this addition bore particularly bitter fruit for gay and lesbian people.

Rather than summarize the rest of Jordan's work, I hope to tantalize the reader with a taste of the rest of the book. Jordan is masterful in showing to what illogical lengths Alan of Lille went to condemn homosexuality when he used ancient sources in his work that, in fact, assumed the normalcy of same-sex relationships. He illustrates how Albert the Great disregarded or misrepresented the opinions of his ancient medical sources in order to use them to argue that same-sex union is unnatural. Perhaps his best analysis is that of Thomas Aquinas. He cogently argues that as brilliant and logically consistent as Aquinas was, when he came to discuss human sexuality, more particularly same-sex desire and union, he allowed his culture's biases and phobias to blind him and that he created logically flawed work on these issues. And the rest is history.

Two final notes are appropriate. The first is that Jordan parenthetically explores the psychological roots of the church's pathology about human sexuality and especially about homosexuality—that is, the fact that the dominant voices in medieval moral theology were celibate men, often living in community. He suggests that there was more than just a little transference in their work—unconsciously projecting their fear of their own sexual desires on gay and lesbian people. This, I believe, explains the inordinate time and energy devoted to this topic in medieval writers. The second is in the section entitled "Moral Theology and Authority" (page 154). Here Jordan brilliantly theorizes how the church might rethink and reacquire natural law theory and Thomistic thought to lay foundations in moral theology that both legitimize same-sex love and union and hallow it. I only wish he had written more about both.

Same-Sex Blessing Resources

by John Clinton Bradley

The Integrity website contains a wealth of useful information—including a resource page on same-sex blessings. The direct URL is www.integrityusa.org/samesexblessings.

On this page you will find a copy of General Convention resolution C051, which recognizes that “local faith communities are operating within the bounds of our common life as they explore and experience liturgies celebrating and blessing same-sex unions.”

The current status of official, written, diocesan policies on same-sex blessings is maintained on this page. Currently, three dioceses (Delaware, Nevada, and New Hampshire) have such policies, and three other dioceses (Long Island, Massachusetts, and Hawai‘i) are working on policies.

A suggested diocesan convention resolution on same-sex blessings can be found on this page.

There is a link to The Waiting List on this page. This registry was created by Integrity in 2000 to demonstrate the larger number of same-sex couples in the Episcopal Church still waiting for an official rite recognizing and celebrating their faithful, committed relationships. Almost 170 couples have registered in the past three years.

The page contains links to all the key documents on this issue that have been published by the Episcopal Church in the last decade—from the 1994 *Continuing the Dialog* pastoral study document to the 2003 *Report of the Theology Committee of the House of Bishops*.

Finally, sample rites are provided from Beyond Inclusion, the Diocese of New Westminster, and St. Thomas’ Parish—Dupont Circle in Washington, DC.

If you have additional information that will enrich this page, please e-mail editor@integrityusa.org. Official, written, diocesan policies and sample liturgies would be especially helpful.

e-VOICE

30 Years of Integrity: The First Decade

This is Integrity’s 30th year of ministry. To mark this milestone, we are constructing a timeline of the organization’s history at www.integrityusa.org/30years/. You are invited to contribute to 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.

Below is an overview of the organization’s first ten years. Later decades will be printed in future issues of the Voice.

1974

In rural Georgia, Dr. Louie Crew takes out ads in church and gay

newspapers announcing a new publication titled *INTEGRITY*.

The first chapter meeting was held in December 1974 in Jim Wickliff’s apartment in Chicago.

1975

The first Integrity convention is held in Chicago.

The Rev. Ellen Barrett and Jim Wickliff are elected as co-presidents

1976

Integrity is present at General Convention in Minneapolis. Two important resolutions are passed. The first states that “homosexual persons are children of God and have a full and equal claim with all other persons upon the love, acceptance, and pastoral concern and care of the Church.” The second states that “homosexual per-

sons are entitled to equal protection of the laws with all other citizens, and calls upon our society to see that such protection is provided in actuality.”

The Rev. Ron Wesner is elected president.

1977

The Rev. Ellen Barrett is ordained in the Diocese of New York. Bishop Paul Moore, Jr. later acknowledges that he is aware of her sexual orientation and that he does not consider it an impediment.

The House of Bishops, meeting in Port St. Lucie, FL, issues a pastoral letter to the church that called the ordination of “advocating and/or practicing” homosexual persons “inappropriate.” A resolution to “censure” Bishop Moore failed. The bishops pass a resolution

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calling on all dioceses to develop committees to study “the issue of human sexuality, including homosexuality,” and “for dialoguing with homosexual persons.” The resolution’s goal is to aid the 66th General Convention “in dealing with the issue of homosexuality.”

Integrity’s third national convention is held in Philadelphia.

1978

Mr. John Lawrence is elected president.

1979

Integrity is present at General Convention in Denver. A resolution is passed stating that “we believe it is not appropriate for this Church to ordain a practicing homosexual, or any person who is engaged in heterosexual relations outside of marriage.” Twenty deputies signed a dissenting statement expressing gratitude for “the profoundly valuable ministries of ordained per-

sons, known to us to be homosexual, formerly and presently engaged in the service of this Church” and expressing the conviction that many of them live in relationships that are “no less a sign to the world of God’s love than is the more usual sign of Christian marriage.” Several bishops also signed a dissenting statement giving notice that they “cannot accept these recommendations or implement them in our Dioceses.” General Convention also passed a resolution calling for more dialog on homosexuality to include “persons of differing attitudes, professional experiences, and sexual orientation.”

1981

Mr. John Fortunato is elected president.

1982

John Fortunato establishes a national office at his kitchen table in Washington, DC.

Integrity is present at General Convention in New Orleans. The 1976 resolutions were re-affirmed and the Hymnal 1982 is adopted.

Gary Gleason is hired as Integrity’s first executive director and the national office is established on Colorado Boulevard in Pasadena, CA.

John Fortunato resigns as president. Ms. Marsha Langford from southern California becomes president.

Gary Gleason resigns as executive director.

1983

The House of Bishops, meeting in Spokane, Washington, first responds to the AIDS crisis, calling on the church “to provide compassionate and practical ministry throughout the Church to all those victims who have been affected by AIDS and by any ostracism or persecution.”

Integrity, Inc.

Income and Expenses, 2003

Income

Hopkins Fund for Global Mission*	\$ 8,186.63
Uganda	550.00
General Convention	39,250.82
Individual Memberships	90,184.82
Interest Income	47.05
Miscellaneous	797.97
Parish Partners	13,900.00
Sale of Merchandise	237.00
Total Income	\$153,154.29

Expenses

Administration	\$ 23,019.98
Board of Directors Travel and Meetings	12,743.57
Chapter Support (from dues and contributions)	8,687.00
Voice of Integrity	17,626.28
Development (data processing, advertising, printing, etc.)	20,804.56
General Convention Expenses	55,365.04
International Participation (Uganda support)	11,670.00
Professional Fees (audit and legal fees)	3,782.75
Program (CTB, Consultation, WOW 2003)	1,704.51
Regional support	1,664.57
Total Expenses	\$157,068.26

Net Loss **\$ 3,913.97**

* This fund is to be set aside as a permanent asset account in 2004. Income from this fund will be used to fund mission efforts abroad.

Balance Sheet, December 31, 2003*

Assets

Checking Account	\$ 5,600.90
Vanguard Money Market	3,981.49
Total Assets	\$ 9,582.39

Liabilities and Fund Balances

Opening Balance	\$29,230.04
Retained Earnings	-15,733.68
Net Income	-3,913.97
Total Equity	\$ 9,582.39
Total Liabilities and Fund Balances	\$ 9,582.39

* As of Feb. 29th, 2004, assets include \$15,083.10 in the checking account and \$3,981.49 in the money market account.

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 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...

Grace Episcopal Church

1607 Grace Church Rd.
Silver Spring, MD 20910
301-585-3515
janice@graceepiscopal.org
www.graceepiscopalchurch.org

Trinity Cathedral

81 North Second St.
San Jose, CA 95113
408-293-7953
info@trinitysj.org
www.trinitysj.org

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 GLBT 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].

The following dioceses currently do not have a chapter or network coordinator:

Chicago
Churches in Europe
Colombia
Delaware
Dominican Republic
Eastern Oregon
Ecuador
Florida
Haiti
Honduras
Indianapolis
Litoral (Ecuador)
Los Angeles
Maine
Michigan
Minnesota
Montana

Navajoland
Nebraska
Newark
Northern Michigan
Northwestern Pennsylvania
Puerto Rico
Quincy
South Carolina
Taiwan
Venezuela
Vermont
Virgin Islands
West Missouri
West Texas
Western Kansas
Western New York
Wyoming

If you are willing to serve as a network coordinator, please complete the application form at www.integrityusa.org/networks/. 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 subscribe 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 their 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

