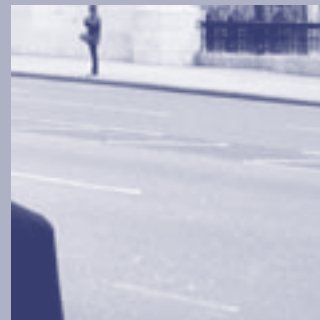




Voice of Integrity

VOLUME 14 NO. 1

WINTER/SPRING 2005



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

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WINTER/SPRING 2005. VOLUME 14 NO. 1

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 are momentous times! When we conceived what this magazine would look like for the winter/spring edition, we expected that it would be devoted to a

discussion of the fall event in Atlanta called Justice IS Orthodox Theology. And it was a grand event.

However, actions within the Anglican Communion affecting the Episcopal Church and all LGBT members in North America have trumped our intended focus. Please read carefully and prayerfully the responses of our past Integrity president and our current president as they reflect on their talks with Anglican officials in London in early February with regard to how the LGBT community within the church on this side of the pond are reacting to the contents of the Windsor Report. Michael and Susan have poignant and powerful things to say.

Further, read over what has developed in the primates' meeting which took place in the last week of February.

As I write this, we are in the midst of Lent with its dual emphasis on spiritual introspection and our intentional response to the basic needs of others. We look forward to the joyous season of Easter with our resurrected Lord. Easter brings the hope so fervently needed in these bitterly divided times in our world-wide communion.

EDITORS' VOICE

Turning on the Light

by the Rev. Susan Russell



Make no mistake about it—the weeks and months ahead will be ones of challenge to those of us who love the Episcopal Church and value our roots in the Anglican Communion. The communiqué issued following the February meeting of the Anglican primates contained language that is—to put it mildly—“problematic” for those

of us who believe our General Convention acted in response to the Holy Spirit's guidance.

I will leave to other venues the overall dissection of the communiqué and its recommendations and focus here on what I consider a glaring contextual issue. It comes in the language of item #12: *We as a body continue to address the situations which have arisen in North America with the utmost seriousness. Whilst there remains a very real question about whether the North American churches are willing to accept the same teaching on matters of sexual morality as is generally accepted elsewhere in the Communion, the underlying reality of our communion in God the Holy Trinity is obscured, and the effectiveness of our common mission severely hindered.*

To start with, the words “accept the same teaching on matters of sexual morality” are specifically

problematic. The argument of the American church has in fact been that sexual morality is SO important that we don't want to see it restricted to heterosexual marriage. So, we've worked hard to articulate a theology of relationship that transcends sexual orientation—a theology that was contained in resolutions passed by General Convention 2000 and 2003. I believe what the American church is doing is holding up a very high standard of sexual morality—one that the primates' communiqué completely ignores by framing the conversation as a debate of morality versus immorality. One can argue that their presumption—in defining for us what it is we are talking about—has cut off the conversation before it could begin.

Which brings me to the subject of listening—of conversation. Lambeth conferences in 1978, 1988, and 1998 all came out with resolutions that called the church

PRESIDENT'S VOICE

PRESIDENT'S VOICE

to listen to the witness of gay and lesbian Christians. And how much listening has been done? Virtually none. In the places where it has been done, in the American and Canadian churches, the response to that listening—to the stories of gay and lesbian Christians and the witness of gay and lesbian families—has been our movement forward. Since much of the rest of the Communion have not listened, they do not understand the reasons for North American actions—and so we find ourselves in these challenging times.

Where does the responsibility lie? At the feet of those who have been doing what the Lambeth Commission has asked them to do over the last 30 years? Or at the feet of those who have been ignoring it. You can't have it both ways. There is a point where we have got to hold each other

mutually accountable for both the challenges that got us here and to finding the solutions.

I suggest that the impact of the prophetic actions of the American and Canadian churches has been to "turn on the light" in the Anglican Communion—and there is now nowhere to hide from the mess that centuries of denial and homophobia have made. I believe the choice that faces the Communion right now is whether we will work together to clean up the mess or turn the lights back off. We will be under enormous pressure to exercise the latter option, which is really not an option. We cannot—with any integrity—go back to living in the darkness of "don't ask, don't tell;" to consent to some kind of moratoria on the movement of the Holy Spirit; or to participate in enabling the church to relive

its past history of institutionalized bigotry rather than claiming God's future of inclusive love.

Walter Wink has written, "History belongs to the intercessors, who believe the future into being." Strengthened by what we have seen, may we be given the grace to believe a future of light, love, and inclusion into being. A future where the present battles over sexual orientation will seem as ancient, foreign, and irrelevant to our descendants as the Levitical purity codes seem to us. A future where the church apologizes for the pain it has caused generations of gay and lesbian people and gives thanks for those who worked together to clean up the mess rather than succumbed to the temptation to turn out the light. A future where the "full and equal claim" that belongs to all the baptized is finally realized.

TREASURER'S VOICE

Treasurer's Notes

by Frank Dowd



Here are the final figures for 2004, which have not yet been audited. 2004 was a good year for Integrity. The membership responded very well to the year-

end appeal and we finished the year in the black. This will stand us in good stead as we prepare for General Convention 2006. Thank you for all of your hard work and generosity in supporting Integrity!

The Board passed a resolution at its Spring 2004 meeting to commit to a \$200 transfer per month from operating funds into the Vanguard Money Market Fund (Hopkins Fund) to bring the level of actual cash on hand in the Hopkins Fund for Global Mission up to that in the fund balance. Cash flow problems had hitherto prevented a full transfer to this fund out of the checking account. Our aim is to make sure that every dollar contributed to this fund will make it into the money market account by the end of 2005, if not earlier.

Finally, we have been advised that memberships are not tax-deductible. Contributions over and above the basic membership are, however, fully tax-deductible. I am working carefully with our new database coordinator, John Clinton Bradley, to make sure that all memberships and contributions are recognized in a timely manner.

Integrity, Inc.

Income and Expenses, 2004

Income

Hopkins Fund for Global Mission	\$ 1,335.00
Uganda	1,150.00
General Convention	2,603.00
Individual Memberships	89,906.91
Interest Income	49.33
Legacies and Bequests	432.63
Miscellaneous	200.00
Parish Partners	775.00
Sale of Merchandise	56.10
Total Income	\$ 96,507.97

Expenses

Administration	\$ 21,165.71
Board of Directors Travel and Meetings	10,051.60
Chapter Support (from dues and contributions)	11,599.00
Voice of Integrity	11,947.94
Development (data processing, advertising, printing, etc.)	14,743.55
General Convention Expenses	155.00
Hopkins Fund Transfers	1,400.00
International Participation (Uganda support)	8,725.00
Reciprocal memberships, program expenses	1,406.92
Regional support	288.05
Total Expenses	\$ 81,482.77

Net Income **\$ 15,025.20**

Balance Sheet (as of December 31, 2004)

Assets

Checking Account	\$21,061.27
Vanguard Money Market (Hopkins Fund)	5,430.82
Total Assets	\$26,492.59

Liabilities and Fund Balances

Opening Balance	\$20,743.41
Hopkins Fund for Global Mission	9,886.63
Retained Earnings	-19,162.65
Net Income	15,025.20
Total Equity	\$26,492.59

Total Liabilities and Fund Balances **\$26,492.59**

JUSTICE /S ORTHODOX THEOLOGY

Photos by Cynthia Black and John Clinton Bradley



The conference was held at All Saints Episcopal Church on October 7–9, 2004. A few protestors greeted participants.



The Rev. Susan Russell, President of Integrity, welcomed participants during the Thursday evening kick-off session.



Bishop Gene Robinson gave the keynote address during the kick-off. He urged participants to go “beyond justice” and work for reconciliation.



A festival Eucharist was held on Friday morning. Bishop Gene Robinson presided.



The Rev. Winnie Varghese, Episcopal Chaplain at Columbia University, preached—reminding the congregation that Jesus calls us “blessed” when we are persecuted for the sake of righteousness.



The Honorable Byron Rushing, of the Massachusetts House of Representatives, gave the opening plenary address. He shared his spiritual journey, his justice ministry as an elected official, and his vision for the Episcopal Church.



Over 170 people from around the nation attended the conference.



Ana Hernandez and Ruth Cunningham led participants in worship music during each plenary session.



During luncheon conversations, participants discussed who they would most like to see nominated for the next presiding bishop.



Integrity/Atlanta sponsored a reception on Thursday evening. The Episcopal Peace Fellowship sponsored a reception on Friday evening.



At a banquet on Friday evening, several "giants of justice" were honored.



Bishop Steve Charleston, Dean of Episcopal Divinity School, gave the closing plenary address. He outlined a suggested response to the report from the Lambeth Commission on Communion.



Three sets of workshops were held—covering 21 topics. Summaries of some sessions can be found at www.integrityusa.org/JusticelsOrthodoxTheology/.

Transgender Good News

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



Conover, Pat. *Transgender Good News*. Silver Springs, Maryland: New Wineskins Press, 2002. Extensively footnoted with a good Glossary. Photographs by Mariette Pathy Allen.

I am not sure where to begin in reviewing this excellent, though sometimes flawed, book. Perhaps it is the explosive nature of the topic at hand that I find daunting, that being the wide range of diversity in the human population regarding not just sexual orientation but also regarding sex and gender themselves. The author, as a transgender person (he prefers the title “bigender”), is straightforward about his stake in the topic as well as his aim in writing the book, *“There is no point pretending that I am dispassionate. This is not a ‘trust me’ book. You will get a chance to see the factual grounding and assumptions of my work”* (p. 6). His contention is that the evidence from science and the social sciences points us to an understanding of sex, gender, and human sexuality that is far more *“complex, interactive, and flexible”* than we are

used to. The data argues that our “common sense” understandings of the mysteries of sex and gender must be corrected and greatly broadened. Grasping this will be a tall order for our society that is not practiced in complex thinking.

In the first five chapters Conover ably assesses the data that can be gleaned from the hard sciences, the psychotherapeutic fields, and sociology. He provides his own contribution to the issues at stake in chapter six. He deals with several issues that this more complex understanding of humanity raises in chapters seven and eight. Finally, he finishes the book with an excellent theological reappraisal of matters having to do with sex and gender in chapter nine. I will comment selectively on all this.

Conover is perhaps at his best in his analysis of the research in these various fields. He admits a bias toward the philosophy of science, the desire to determine *“how we know what we know”*, and it serves him well. He exhibits a fine ability to sift the research results of various fields of study in a disciplined way and accurately delineate what we can know, and not know, for sure—given the research so far accomplished in each field. His analysis is careful, precise, and often profound. He is able to carefully and accurately tease out of the extant research the conclusions that the data actually documents—and no more. This is a rare skill in fields where wild speculation and overstatement of the facts are not uncommon when these issues are approached.

In spite of a couple of factual errors [for example, the human gene complement is now believed to number about 30,000, not 70,000–150,000 (p. 18)] I was most impressed with

his analysis of the research extant on issues of gender and sex from the hard sciences. He surveys the various attempts to identify the origins of sex, gender, and sexual orientation in human genetics, brain chemistry, brain structure, hormonal loads during gestation, etc. He correctly points out that they have all failed to do so. This, in spite of a fervent desire by many in our culture that science document a definitive “cause” of these complex realities. His most creative work is what he does with the research results *when* science has failed to find this magic bullet.

The author points out that science has consistently looked for a needle in a haystack, and when the needle—a definitive causal agent—is not found, the haystack is most often discarded and left unexamined. He argues that there is much to learn in the haystacks. He carefully examines the research data and finds much that is pertinent there. Of equal importance, he also documents, even were a clear genetic or other physiological basis discovered for sex, gender, and sexual orientation, just how complex the nexus is in creating human behaviors that are rooted in our physiology. His brilliant and nuanced description of the human trait of right/left handedness showcases the author’s skills of analysis at their best (p. 42) and directly applies to the topics at hand.

Conover’s work synthesizing the more complex notion of sex and gender elicited by the hard sciences with the findings of the social sciences is helpful as well. He takes on the clinical establishment full throttle and challenges the status quo. Transgender desires/manifestations are, as homosexuality once was, listed as a mental disorder (Gender

Identity Disorder, GID) in the American Psychiatric Association's *Diagnostic and Statistical Manual of Mental Disorder, 4th Edition, Text Revision (DSM-IV-TR)*. The *DSM-IV-TR* is what could be called the bible of the psychotherapeutic world and is used to define treatment, and more importantly, to assure insurance payments for therapy. I believe that he ably documents the bias that drives this inclusion in the *DSM-IV-TR* of GID in spite of the facts at hand. As was done with homosexuality in the 1960's and 1970's which led to the APA changing the DSM designation then existing. Conover here marshals a lot of evidence that indicates that, in spite of this clinical designation of GID, transgender/non-gender standard people are no more mentally ill than their neighbors. In fact, he points out that the psychological discomfort seems to be more common on the part of their parents and therapists. I suspect that, in time, the APA will catch on.

I found that in chapter nine, *Transgender Channels of Grace*, the author was at his best. I have become weary of reading the wide array of theologizing about issues of sex, gender, and sexual orientation. Consequently, I began this chapter with a certain lack of expectation of finding anything profound or helpful. I was delightfully surprised. I encountered a couple of fascinating quotations from the Church Fathers I had not run across. Conover easily debunks the current mania for procreation in matters sexual within the current teaching of the Roman Catholic Church. Except for the excursus about the surprising hostility of many feminists regarding the issues at hand, there is much to be mined from Conover's theological writing. A summary of the notes I wrote in the margins of this chapter

might convey its power: *Great! Good! Absolutely! Wow! Yes! Really Good! Really Important! and You Bet!* The depth of the author's theology may perhaps be summed up by the following quotation:

The first core truth pointed to by natural theology is thankfulness for being alive, for being able to participate in creation as aware human beings who can choose not merely how we want to meet our physiological needs but also what we want to do with our lives beyond merely existing until we die. (p. 215)

Good stuff, this. Concise, clear, and, I would argue, profound. Enormous insight is gathered in just a few words.

As to the flaws of this book mentioned in the beginning, there are two. One is that there is no index provided. Conover surveys enormous amounts of data in many fields and it is very difficult to find specific statistics, survey results, etc. without an index. It made writing this review more difficult and it will make accessing his material more difficult for the use of his readers. The other is that somewhere prior to printing there was need of one more proofing of the text. There are an exceedingly high number of typographical errors, margin errors, and footnote errors. I found them distracting and they detract from the stature of this excellent book.

In the end, having studied this book carefully, I come away from it far less sure of what makes human beings male and female, men and women, boys and girls (go with me on this for a minute). Is it simply reproductive organs and genital differences? This cautious attitude was the expressed intent of the author for his readers. Even the defining categories for male and female "traits" used

by the author himself ("*nurturance*" and "*rough and tumble play*," for example) seem terrible slippery. One might easily respond that I have lost my mind, that common sense dictates that there are men, and there are women, and that those are the facts of the matter. Look at the "X" and "Y" chromosomes! But has not science over the last century or so again and again forced us—by careful analysis of the facts at hand—to admit that the common sense view of things is not, in fact, how things are in truth.

Before modern physics, who would have believed that the most solid rock, tree, or human being are all semi-stable collections of tiny atomic building blocks—which are themselves in constant motion within? And what about the "force" of gravity that Newton discovered? Who would have guessed that gravity is actually a curvature of space-time? Or, who prior to the time that science proved it to be true, would have believed the preposterous notion that light is both particle and wave at the same time? This new, more complex understanding of human sex and gender will eventually find acceptance, whether we like it or not, because the facts demand it. Pat Conover's book ably documents these facts. The emotional and cultural hurdles we must clear in this transition will, however, be very challenging. I am not sure where to start except to continue reading and talking about what is discovered. Comically, to illustrate the complexity of all this (and I really am not trying to be offensive here!) I was not even sure whether to refer to the author as *he* or *she* in this review. Not being a transsexual, he presents himself to the world dominantly as a man, but also as a woman. Many of us will simply have to grow into an understanding of how complex human diversity truly is.

Ballot Tally on Proposed Changes to the National Bylaws To Integrity Board of Directors

154 ballots were mailed in. Of these, 130 ballots were marked for approving of all the bylaw changes. There were three blank ballots sent in.

	Votes against Proposed Changes	Blanks/Abstains
Preamble.....	10	
Article 3	3	
Article 7	3	1 blank
Article 8	4	
Article 9	2	1 blank
Article 10	1	1 blank
Article 13	4	1 abstain
Article 14	9	
Article 16	1	1 blank
Article 17	3	1 blank
Article 21	7	
Article 22	7	1 blank
Article 23	9	

Respectfully Submitted, Douglas L. Ball, Executive Secretary, Integrity, Nov. 30, 2004

Integrity Announces New Address And Other Infrastructure Improvements

Effective immediately, Integrity will have a single postal address for all correspondence...

Integrity
620 Park Avenue #311
Rochester, NY 14607-2943

For several years, Integrity has maintained two postal addresses—one in Washington, DC, for general correspondence and one in Bayonne, NJ, for dues and contributions. This single address will enable more rapid and effective processing of all the organization's mail. Any mail sent to the old addresses will be forwarded to the new address for the next several months.

Effective 1 January 2005, Integrity will have a new contractor who will manage all membership database and Internet services...

John Clinton Bradley
Database/Internet Administrator
620 Park Avenue #311
Rochester, NY 14607-2943
585-242-7687
johnclint@integrityusa.org

This change in vendors will allow Integrity to integrate and enhance a number of services. John will be transitioning from an appointed, volunteer board member to a paid contractor. John previously served as Integrity's Southeast Regional Vice President for five years and as Director of Communications and Senior Editor of the *Voice of Integrity* for the past year. He also created and maintained Integrity's

website and Internet news list. Local Integrity leaders and individual members are welcome to contact John directly if they have any questions about or changes to membership information. They are also welcome to contact him regarding website or Internet mailing list issues.

Doug Ball, who has ably functioned as Integrity's Executive Secretary for many years, will continue to be the contact person for all other administrative needs of local leaders and members. In addition, Doug will be assuming some of the responsibilities previously handled by John as Director of Communications. Doug will serve as the sole editor of the *Voice of Integrity*, write *Integrity InfoLetters*, prepare press releases, and respond to routine press queries. Doug's contact information is below.

Broken Promises Result in Broken Communion

by the Rev. Michael W. Hopkins



In response to the 2004 Windsor Report of the Lambeth Commission

January 26, 2005

While we reaffirm heterosexuality as the scriptural norm, we recognise the need for deep and dispassionate study of the question of homosexuality, which would take seriously both the teaching of Scripture and the results of scientific and medical research. The Church, recognising the need for pastoral concern for those who are homosexual, encourages dialogue with them. (We note with satisfaction that such studies are now proceeding in some member Churches of the Anglican Communion.)

— From Resolution 10 of the 1978 Lambeth Conference

This Conference: 1. Reaffirms the statement of the Lambeth Conference of 1978 on homosexuality, recognising the continu-

ing need in the next decade for "deep and dispassionate study of the question of homosexuality, which would take seriously both the teaching of Scripture and the results of scientific and medical research." 2. Urges such study and reflection to take account of biological, genetic and psychological research being undertaken by other agencies, and the socio-cultural factors that lead to the different attitudes in the provinces of our Communion. 3. Calls each province to reassess, in the light of such study and because of our concern for human rights, its care for and attitude towards persons of homosexual orientation. Resolution 64 of the 1988 Lambeth Conference

Anglicans worldwide—particularly those in leadership—are acutely aware of the 1998 Lambeth Conference Resolution 1.10 which stated, first that it:

recognises that there are among us persons who experience themselves as having a homosexual orientation. Many of these are members of the Church and are seeking the pastoral care, moral direction of the Church, and God's transforming power for the living of their lives and the ordering of relationships. We commit ourselves to listen to the experience of homosexual persons and we wish to assure them that they are loved by God and that all baptised, believing and faithful persons, regardless of sexual orientation, are full members of the Body of Christ;

and, second that it:

cannot advise the legitimising or blessing of same sex unions nor ordaining those involved in same gender unions.

Six years later the Anglican Communion found itself in continued crisis surrounding this issue, primarily because in significant portions of the Communion neither request has been followed. Dialogue as described in the first portion of the resolution has not occurred on a Communion-wide level, and, in those Provinces ready to proceed, ordinations and blessings have continued (it should be noted that the 1978 Lambeth Resolution was partly a reaction to the ordination of a self-affirming lesbian by the then-Bishop of New York).

It is, of course, the continuation of blessings and ordinations that have been widely seen to have precipitated the current stage of the crisis. No one has suggested that the lack of dialogue has done so. And no one has pointed out that this dialogue was promised not in 1998, but in 1978, a promise reiterated in 1988. The Windsor Report itself mentions the 1978 and 1988 Lambeth resolutions in passing, and includes them in an appendix. There is, however, no analysis of how the near total ignoring of those resolutions outside of the United States and Canada has contributed to the crisis. Indeed, having mentioned these resolutions, the Report goes on to lay the blame on the Episcopal Church and the Diocese of New Westminster in Canada for not "consulting" the Communion. Yet it was the Communion leadership itself that promised to have the conversation for twenty-five years, a promise that remains broken. It should be no surprise to anyone that twenty years of broken promises have produced broken communion.

It would be one thing if these broken promises were broken solely by passive inaction. Unfortunately

that is not the case. Having endured twenty years of passive inaction, gay and lesbian Anglicans went to the 1998 Lambeth Conference hoping for actual conversation. At first this seemed possible with the cooperation of both the chair of Section One and the chair of the subcommittee dealing with human sexuality. But this dialogue was refused by the membership of the subcommittee.

Is it any wonder that gay and lesbian people in the United States and Canada lost patience long ago with the Communion's promises of dialogue? What choice have we had other than to go about our own faithful lives in our own parts of the world? And yet the extent to which we have remained loyal members of the Communion has been astounding. Even now, when we might be seen by many rightly to lead a charge of our Provinces out of the Communion, we do not do so.

And yet we do not know how, effectively, to carry on a conversation when others refuse to listen

to us. We do not know how to proceed productively. If gay and lesbian response to the Windsor Report has been relatively muted, this is why. How do you get passionate about assisting a process out of which you have been closed out? Yet the Windsor Report chides the US and Canada for not doing its theological homework. That is simply not the truth. We have bookshelves worth of work to prove otherwise. But no one has been listening and when given the chance, the very people charged with listening have refused to do so.

The first step in an honest and potentially productive process of repairing the Communion has to be the honest recognition of where the Communion itself, and, in particular, the "Instruments of Unity" have failed. There is nothing of the sort in the Windsor Report and it is a glaring omission. And this honest recognition must also include the larger admission that, yes, Communion is broken.

We, as a communion, must take the risk of such honesty. We must

take the risk of declaring to the world that as an Anglican family that is broken, we are entering a period of discernment as to whether or not we can continue to live together. We want to, and we believe God wants us to, but there are obvious things in the way. And having said that we would have a powerful evangelical opportunity to show the world how mature relationship in Christ works. We can meet together (and this must take place at all levels of our existence, not solely with the "Instruments of Unity," and certainly not solely with bishops. We need a period of getting to know one another again, of talking together about the deep things of the gospel

Our Communion has been broken because we have broken promises about listening to each other. The only way to heal the brokenness is by listening, by holy conversation. It is not by strengthening authority, as the Windsor Report suggests.

A California Yankee in King Arthur's Communion

by The Rev. Susan Russell

A trip to the Anglican Communion Office in London was not on my "to do" list for 2005. or it wasn't until late December, when I found a letter from England half-way down the pile of between-Christmas-and-New-Year's mail stacked up on my desk. It turned out to be a letter of invitation—extended jointly to Integrity and

two UK organizations (LGCM—Lesbian Gay Christian Movement and Changing Attitudes)—for us to officially add our voices to those from around the Anglican Communion being represented to the Primates as part of the Windsor Report Reception process. It was a significant step forward for a process that had—up until then—declined to receive any official representation from gay and lesbian folk maintaining that our voices were not relevant because the issue at hand was "not sexuality but unity." The fact that we were in the end included in the process and had the opportunity to address the issue of unity from

the particularity of our experience as gay and lesbian Christians was a step forward due in some very large part to the persistence of the Reverend Colin Coward (of Changing Attitudes).

The letter of invitation, from the Reverend Gregory Cameron, Deputy Secretary General of the Anglican Communion Office and Windsor Report Reception Reference Group Secretary was in part a response to a recent letter from Colin and included the following:

I think that you are absolutely right to put your finger on the fact that a number of Lambeth Conference

Resolutions, for a period of thirty years now, on engaging in conversation with this subject on an international level seem to have been ignored. You are also right to point out that the Windsor Report, in paragraphs 135, 145, 146 does say that this conversation must happen. So it becomes a very real concern to me to see how we can persuade the Anglican Communion at its highest level to engage constructively with the existing resolutions and to take this matter forward. I would be very happy, therefore, to have a conversation about an appropriate way of doing this. And so basically, we were invited to London to be part of a conversation about how we might engage in the conversation to persuade the Communion to have the conversation it has steadfastly refused to have since it committed to it in 1978.

Hmmmm.

And so off we went to London—a very far ways indeed for a conversation on conversation. I will admit to taking with me across the Atlantic both low expectations and a high degree of suspicion that this might be nothing but an effort (to be blunt) to shut us up by saying, “There, we’ve met with you. Now do run along.” But as I write this reflection (on the return flight home) I am bringing back both a renewed conviction that there are indeed possibilities beyond the current impasse and a renewed sense of hope that our Communion can weather this current storm if we’re willing to work at it.

That being said, I am also increasingly clear that in order to do so we must reject the “urban myth” (perpetuated in no small measure by some of the foundational assumptions of the Windsor Report

itself) that we find ourselves in this mess because of the actions of the American and Canadian Churches who unilaterally thrust a hitherto happily unified Communion into a schism-bound tailspin of controversy. Rather we cannot ignore the impact of the broken promises of an institution that:

- In 1978 committed to engage in deep and dispassionate study of the question of homosexuality, which would take seriously both the teaching of Scripture and the results of scientific and medical research



- In 1988 urged such study and reflection to take account of biological, genetic and psychological research being undertaken by other agencies, and the socio-cultural factors that lead to the different attitudes in the provinces of our Communion and called each province to reassess, in the light of such study and because of our concern for human rights, its care for and attitude towards persons of homosexual orientation.
- In 1998 recognized that there are among us persons who experience themselves as having a homosexual orientation. Many of these are members of the Church and are seeking the

pastoral care, moral direction of the Church, and God’s transforming power for the living of their lives and the ordering of relationships. We commit ourselves to listen to the experience of homosexual persons and we wish to assure them that they are loved by God and that all baptized, believing and faithful persons, regardless of sexual orientation, are full members of the Body of Christ.

In his critique of the Windsor Report, “Broken Promises Result in Broken Communion,”

Michael Hopkins writes that there is: *...no analysis of how the near total ignoring of those resolutions outside of the United States and Canada has contributed to the crisis. Indeed, having mentioned these resolutions, the Report goes on to lay the blame on the Episcopal Church and the Diocese of New Westminster in Canada for not “consulting” the Communion. Yet it was the Communion leadership itself that promised to have the conversation for twenty-five years, a promise that remains broken. It should be no surprise to anyone that twenty years of broken promises have produced broken communion.*

Delegation members (at St. Andrew’s House, London) are: (sitting) Michael Hopkins, Bertrand Olivier, Colin Coward & Anthony Braddick-Southgate; (standing) Susan Russell, Kelvin Holdsworth, Giles Fraser, Sally Rogers, Richard Kirker, Paul Collier

That is the essence of the collective message we took to St. Andrew's House for our Tuesday afternoon meeting with Canon Cameron: scapegoating ECUSA, New Hampshire, gay and lesbian Christians in general or Bishop Gene Robinson in particular will not move us through this impasse. To quote Michael Hopkins once more, "Our Communion has been broken because we have broken promises about listening to each other. The only way to heal the brokenness is by listening, by holy conversation. It is not by strengthening authority, as the Windsor Report suggests." There were, in the end, ten of us—men and women, gay and straight, lay and ordained and we brought a variety of perspectives and contexts into the conversation: Michael and I representing Integrity USA, Colin and Sally Rogers (Changing Attitudes, England), Kelvin Holdsworth (Changing Attitude, Scotland), Paul Collier (General Synod Human Sexuality Group), Giles Fraser (Inclusive Church), Richard Kirker and Anthony Braddick-Southgate (LGCM), and Bertrand Olivier (Clergy Consultation).

We were deeply aware of the absence of any of our two-thirds-world brothers or sisters—despite best efforts to include their voices at the table. In point of fact, mere days before, Christopher Senteza (Integrity Uganda) had been denied a visa to enter the UK for our meeting—a fact noted in a January 29th article in the Guardian and responded to in a letter to the editor over several of our signatures printed on January 31st:

Just last month, the International Gay and Lesbian Human Rights Commission reported that the persecution of homosexuals in

Uganda had intensified following the Anglican church of Uganda's aggressive campaign against homosexuality that was launched as a direct response to the American church consecrating a gay bishop. Throughout Africa, gay Christians are frightened, isolated and desperate. Those who are open about their sexuality are commonly excluded from church life and refused baptism and communion. They can be subjected to verbal abuse by their priests and bishops. Those working for the church are sacked. The Anglican church has committed itself to listen to the voices of lesbian and gay people. Yet the church attacks and excludes them as soon as they make their voices heard. The bishops of the Anglican communion must make it possible for listening to take place and engage in the dialogue that it has been so repeatedly promised.

It would be neither helpful nor possible to recount the contents of a four-hour meeting. However, I will offer some overview impressions. First of all, I felt that we were genuinely listened to and that the concerns we represented would be (as promised) included in the representations being compiled for the Reception Committee to report to the Primates when they meet later this month. I was and am deeply grateful for both the privilege and the opportunity to be in some small way part of this important process.

Secondly, I was struck by what a broad diversity of experience was represented by this really rather narrowly white, western sampling of Anglicans. Whether reflecting over a pint or conversing over the meeting table our differences in theology, polity and ecclesiology were sometimes staggering, caus-

ing me to wonder whether we mightn't better be amazed that we've ever managed any unity rather than being surprised that we're currently being challenged by our diversity!

As to a few of the particulars of the conversation, we experienced some genuine surprise at the suggestion that Lambeth Conference Resolution 1:10 was not universally "received" in the first place. Kelvin Holdsworth was clear that the Scottish bishops quickly distanced themselves en masse from it and I shared that in the Diocese of Los Angeles our December 1998 Diocesan Convention passed a resolution (as did other dioceses in ECUSA) declining to receive the portion of the Lambeth Resolution decreeing "homosexuality incompatible with Scripture." Those actions, along with others, go toward refuting the premise that the actions General Convention 2003 were somehow extraordinary to the point of rupturing the Communion.

What was in fact extraordinary was not the action of Convention but the re-action of a small percentage of those whose vehement dissent manifested itself in a well-financed temper tantrum of global proportions. I said in Minneapolis and I'll say it again: if schism happens (and I still do not believe it is inevitable) the responsibility will lie firmly at the feet of those in ECUSA whose criteria for being included is being agreed with—and having been disagreed with—one-time-too many by a Church enriched by the ministry of gay and lesbian clergy and blessed by the witness of faithful gay and lesbian couples have determined to either remake this Church of ours into one in their own image or rupture it trying.

There was much discussion about the difference between the process of “reception” of the ordination of women (which precipitated the last great threat to Anglican Unity) and the current situation. The representation I found so disingenuous (and named as such) was painting the gradual coming to terms with women’s ordination over these last thirty years as a case-in-point of how we “ought to have been going about this.” Clearly the most influential factor in the eventual level of tolerance-if-not-outright-acceptance of women in ordained ministry was the incarnational experience of women in ministry. The irony is that if the Windsor Report has its way and some kind of moratorium on ordinations or blessings of relationships is taken forward the Communion will be prevented from having the same kind of transformational experience of gays and lesbians in ordained ministry; of faithful gay and lesbian couples living in holy, committed relationships. I believe such a moratorium needs to be named as part of the concerted strategy of those who “lost” on the former issue to frame the current debate to preclude such witness in the latter.

Another flaw of the Windsor Report we represented was the attempt to ignore issues of ethics and theology in favor of narrowly discussing ecclesiology. It was acknowledged that it was determined to be so “messy” to try to deal with all the intertwined components of the current debate that isolating one and working it through was a considered choice—a bad one I would (and did) say. This image came to me later (and I wished I thought it up at the time): it’s as if the Communion

is an automobile that has been running increasingly roughly for a number of years. Finally getting it in the shop, we take out the carburetor and commence to getting it in shape—neglecting altogether the other essential components of the car that have to work in concert in order for the thing to run properly and are suffering from years of deferred maintenance. It seems to me a profoundly narrow, linear, “un-holistic” approach—both doomed to failure and lacking imagination.

And it’s precisely that imagination we must bring to this next phase of our work together as members of this “Big Fat Anglican Family.” Are we broken at the moment? Absolutely—and let’s not default to some ancestral British “stiff upper lip” place and deny both the pain and reality of that brokenness. Rather let’s imagine admitting our brokenness, to our Lord and to one another, and committing to a time of holy listening, of openness to God’s healing grace, of trust that the historic voices reminding us that as Anglicans we have more in common than we do in difference will, if we listen, be more compelling than the hysterical voices telling us “the sky is falling, the sky is falling.”

Finally, let’s imagine facing our Lord on Judgment Day where Matthew assures us we will be called to account for our actions in this life. Imagine hearing, “Inasmuch as you have articulated a viable ecclesiology” or “Inasmuch as you have enforced the Levitical purity codes” or “Inasmuch as you have preserved the Instruments of Unity.” If we take Matthew at his word, in the end it will have nothing to do with what we did either for or in

the church—but what we’ve done for and in the world: what we’ve “done unto the least of these.”

And the least of these are children around the world dying of HIV/AIDS and malaria while we finance commissions and committees to sort out our ecclesial wrangling. The least of these are gay and lesbian people who face persecution, imprisonment and even death for just telling the truth about who they are while we dare to debate whether or not they should be fully included in the Body of Christ. The least of these are those who have not yet heard that the Gospel is meant for them: the plentiful harvest that awaits the Good News of God in Christ Jesus. And the sad truth is that we “too few laborers” are too busy fighting with each other to go out and do the work of evangelism that is our baptismal call.

And out of that sad truth come the sense of possibilities beyond the current impasse and the sense of hope I’m bringing home with me from London—along with the Henry-the-Eighth teapot and Big Ben pencil sharpener in my carry on bag. The possibility is that our Communion leadership will refuse to continue to allow the Gospel we share in common to be held hostage to the differences that are being exploited to divide us. The hope is that like the Persistent Widow who is our spiritual ancestor our voices calling the Communion to listen to us—and to each other—will finally be heard and that God’s justice will be served. And the conclusion is that if there’s room for the voice of a California Yankee in King Arthur’s Communion then there is indeed room for all of us in this Big Fat Anglican Family of Faith.

Integrity Replies to Communiqué from Primates' Meeting

24 February 2005
FOR IMMEDIATE RELEASE

The members of Integrity were in prayer for the primates of the Anglican Communion this week as they met to discuss the Windsor Report. While there are sections of their closing communiqué which we find problematic, we are pleased that it is less stringent than had been rumored. There is much room within the statement for forward movement.



Integrity is heartened that...

- The primates acknowledged that the election and consecration of Bishop Gene Robinson and permission for dioceses to authorize same-sex blessing rites by the Episcopal Church "have proceeded entirely in accordance with their constitutional processes and requirements."
- The primates recognized the Episcopal Church needs time to

consider the recommendations of the Windsor Report according to our constitutional processes. Integrity looks forward to participating in additional discussions about the Windsor Report before and during General Convention 2006.

- The primates asked the Anglican Consultative Council to initiate a Communion-wide process for studying human sexuality within the Christian context and listening to the stories of lesbian and gay Anglicans as mandated by Lambeth 1998 and earlier conferences. Sadly, much of the current rancor within the Anglican Communion could have been avoided if dialog had not been stonewalled in the past. Representatives

of Integrity recently met in London with the Revd. Canon Gregory K. Cameron, Deputy Secretary General of the Anglican Communion Office, on this issue. We again offer whatever assistance we can in this process.

- The primates encouraged the Anglican Consultative Council to organize a hearing at its upcoming meeting to allow representatives of the Episcopal Church the opportunity to share the thinking

behind the recent actions of our province. Integrity welcomes this opportunity and will be glad to participate if so invited.

Nevertheless, Integrity is dismayed that...

- The primates asked the Episcopal Church to withdraw its members from the Anglican Consultative Council until the next Lambeth Conference; but we are encouraged that this action is cast as voluntary rather than mandatory. It seems counter-intuitive that a Communion-wide dialog process can be crafted without the participation of delegates from one of the provinces with a large number of openly lesbian and gay members. We urge the Executive Council of the Episcopal Church, which we understand has canonical authority in this matter, to carefully consider the justice and wisdom of granting this request.

- The primates called for a moratorium on same-sex blessings and on the consecration of any bishop living in a same-sex relation. However, we are again encouraged that this is presented as voluntary. Seven dioceses with the United States currently have written policies on same-sex blessings and such blessings occur on a regular basis. It is only a matter of time until another diocese is moved by the Holy Spirit to call another gay or lesbian person to be their bishop.

Report from Integrity Uganda

Bishop Christopher Senyonjo,
Chairman
Mr. Denis Iraguha, President

Integrity Uganda appreciates the support and solidarity that are rendered to them by Integrity USA. We chose the name Integrity because it depicts the sincerity and earnestness of what we stand for. People must be allowed to own who they are, i.e their true identity.

Integrity Uganda is convinced under the guidance of Bishop Christopher Senyonjo that homosexuality is a human phenomenon irrespective of color or race. It is like people with different blood groups: some may be O or A, etc. In the same way homosexuality or heterosexuality know no bounds. It does not matter whether one is Ugandan or American, Black or White. It is of great import that we recognise the differences in human sexual orientation. One young man came to us crying for he tried to do everything possible to change his homosexual orientation but all in vain. He would commit suicide if he did not get appropriate counselling. He needed understanding and recognition for what he was. He is now happy and a keen Christian with us in Integrity Uganda. To be heterosexual or homosexual should not make a person proud before God. We all need to seek mercy in his presence. But being a homosexual must not be regarded as criminal.

Integrity Uganda has gone through some turbulent times since Rev. Eric Kasirye abandoned the group

in early 2004. We and the other members remained firm. We realized that Integrity Uganda was not Rev. Kasirye. The spirit of God is propelling the group forward. There is good news that is being shared in the group according to St. Luke 4:18 ff. In spite of some disappointments and hardships we are held up by the truth according to St. John 8:32 ff. Recently one member of Parliament of Uganda suggested that the homosexuals should be sentenced to death. The following day one member of Integrity Uganda came and asked Bishop Christopher if he had read the word of the Parliamentarian in the news paper. He had read it and was able to counsel and comfort him.



Members of Integrity Uganda, taken last year by Tracy E. Longacre.

There are some other similar groups in Uganda similar to us who are trying to do some wonderful work to help the sick, the needy and those with HIV/AIDS on a small scale. We are trying to help and counsel those who come to our office. The major principle of Integrity is to serve the whole person—body, mind and spirit. The Anglican Church of Uganda, in particular, is being made to realize that it is meant to be inclusive and not exclusive of anyone. That is why Bishop Christopher in the Anglican

Church decided to make a stand on the side of the rejected and marginalised people of God. The church has continued to humiliate him and to tell him that he should repent or recant but he cannot. He is determined to obey God rather than the pillars of the Church. On several occasions he was asked views about the consecration of the Rt. Rev. Gene Robinson. He has made it clear to all that it was a god-send to the church of God. As Bishop, counsellor and chairman of Integrity Uganda he is moved and deeply touched by people who come to him seeking for refuge. One member owned that he was no longer feeling lonely, he experienced fulfillment

and joy among fellow members. Integrity Uganda like a mustard seed is growing in spite of being intimidated by the church and some un-informed people. Recently we asked the members who meet every Sunday evening to articulate what they could do for the group. The following were some of the responses:

- 1 To help and support one another in all sorts of ways.
- 2 To choose some Bible readings.

INTERNATIONAL VOICE

- 3 To care for the poor and people in distress.
 - 4 To teach about discipline.
 - 5 To advise one another about how to live in this world.
 - 6 Counselling and pastoral care.
 - 7 Education about Human sexuality.
 - 8 Financial contribution.
 - 9 To recruit more members for Integrity Uganda.
 - 10 Conduct Church Services.
 - 11 Make services more interesting.
 - 12 Cleaning the office before Sunday services.
- Apart from what they could do for the group the members articulated what they said to be their needs as follows:
- 1 To pray for the members who are at loggerheads with their families, and the church after they came out as homosexuals.
 - 2 Finding jobs.
 - 3 Finding tuition fees for some studies in secretarial, technical or other skills.
 - 4 Establishing a piggery or poultry project for generating income for the group.
 - 5 Mobilization Fund so that promotion and publicity of Integrity Uganda is effected.
 - 6 Worshipping together every Sunday.
 - 7 Finding partners.
 - 8 Getting help in legal matters.
 - 9 Getting help with some medical bills or needs.
 - 10 Transportation
 - 11 Computers
- Integrity Uganda is grateful to Integrity USA for the inspiration, support and solidarity availed to them. We would like to appeal to you that we need to establish a Mobilisation Fund. The fund could help to promote the cause of Integrity Uganda. We thank several of you for the financial support to the individual members who are trying to improve their educational standards and technical skills.

A Book of Ugandan Revelations

During 2003 Integrity USA published a booklet in which 14 gay and lesbian people associated with Integrity Uganda tell their stories. This work was inspired by *A Book of Revelations*, which was edited by Dr. Louie Crew and published by Integrity in 1991.

Included in this volume are some thoughts by Bishop

Disani Christopher Ssenyonjo, who has suffered greatly for his support of Integrity Uganda. Michael Hopkins' travel journal from his visit to Uganda in 2002 is also included.

Copies of this booklet can be ordered from Integrity online at <http://www.integrityusa.org/forms/PrintMaterialsOrderForm.htm> or by telephone at 800-462-9498. The price is \$5.00 per copy. All proceeds will be used to support the work of Integrity Uganda.

The Bible and Homosexuality

[This article is the first in a series of articles examining each of the proof texts from the Bible that are used to argue that homosexuality is sinful. Each article will examine one of these texts in the light of current scholarship.]

Before exploring any biblical text, it is important to lay out the assumptions that one makes when coming to the Bible. *I interpret the Bible within the tradition of the Episcopal Church and the wider Anglican Tradition. I also try to apply the best of contemporary biblical scholarship in order to understand what God may be telling us through the Bible*

Before addressing contemporary biblical scholarship, I would point out that we in the Episcopal tradition have never been fundamentalist or literalist in how we read the Bible. We have never believed in a perfect, inerrant Bible. We split with the Puritans and other nonconformist churches during the Reformation on just this issue. I would argue that one of the reasons we are now in such turmoil is that we have not had the wisdom or courage to be honest about this and live with the consequences.

On page 513 of *The Book of Common Prayer* we find a careful statement of what we Episcopalians believe about the Bible. A prospective bishop (or priest on page 526, or deacon on 538) must pledge:

I...solemnly declare that I do believe the Holy Scriptures of the Old and New Testament to be the

Word of God, and to contain all things necessary to salvation; and I do solemnly engage to conform to the doctrine, discipline, and worship of the Episcopal Church.

It is important to be *very precise* about what is affirmed here about the Bible:

- It is comprised only of what we call the Old and New Testaments (and does not, for determining belief, include the Apocrypha).
- It is the Word of God. We do not define what that means, or how it is true.
- It gives us all the information we need for salvation.
- Also, within these parameters, we clergy pledge to conform to the *doctrine, discipline, and worship of the Episcopal Church*. This is why, though I believe the Church to be wrong about homosexuality, I will not at this time bless a gay or lesbian union. My bishop has forbidden it.

Furthermore, if one carefully *reads* the Bible, not just the passages that one likes, it is darned difficult to remain a literalist. When one knows anything about current scripture scholarship it is impossible. If we read the Bible literally and without good sense:

- We must believe that the earth was created in 4004 B.C.E. as Archbishop Ussher posited, and that is was created in seven literal days. This then precludes Episcopalians being involved in modern science in anything but a peripheral way.
- We must believe that God really does sometimes call his people

to practice *jihad*, the killing of every man, woman, and child of certain populations (see the books of Joshua, Judges, 1 & 2 Samuel, and 1 & 2 Kings).

- As commanded in the Law of Moses, we can not eat shellfish, pork (or any meat slaughtered in modern slaughterhouses), and any dairy and meat products on the same plate.
- If a man seduces my daughter, the solution, as commanded by the Law of Moses, is that he should marry her, or pay me her dowry price...she now being spoiled and unfit for real marriage (Exodus 22:15-16).
- My daughter is, as assumed by both the Old and New Testaments, my chattel property and when she marries she passes from my ownership to that of her husband. And she should never speak publicly, or teach or instruct men...nor should my wife who also is my property.
- If any of my children curse me, or their mother, they are to be executed according to the Law of Moses (Leviticus 20).

Unless one is willing to use common sense and the best of biblical scholarship in order to interpret the Bible, one ends up in all sorts of ridiculous positions. I would suggest, then, that from our tradition and from the best of scholarship, there are some parameters within which we may soundly interpret the Bible, and that I shall use in the articles to follow:

- The last two and a half centuries of biblical and historical scholarship, destructive as it may seem to our cherished

THEOLOGICAL VOICE

views of the Bible, must be taken seriously, and have been—in the main—on target.

- All biblical interpretation must be done using the best collections of the texts in their original languages; Hebrew and Aramaic for the Hebrew Bible and Koine Greek for the New Testament. And these must be interpreted within the context of their own times and cultures.
- On the other hand, we would know absolutely nothing about the God of Israel if we did not have the Hebrew Bible and its translations; however flawed it may be.
- We would also know almost nothing about the Jesus of history or the risen Lord without the Greek New Testament and its translations; however flawed it may be.
- In point of fact, generations of Jews and Christians (and Moslems, for that matter) have encountered the living God when they have come to these documents with wisdom and humility.
- We do not worship the Bible; only the God who inspired it.
- The Bible is not a perfect, inerrant book (compilation of books, actually). Nor has it ever been perfectly interpreted.
- The Bible reveals God to us. However, it also often obscures the loving God. (Jack Nelson-Pallmeyer)
- The key to interpreting the Bible, particularly where it seems to obscure God, is what we know *for sure* about the life, teaching, death, and resurrection of Jesus of Nazareth.
- The knowledge of God revealed in the Bible, that which is necessary for salvation, is *sufficient* information, but is not *exhaustive* knowledge about all topics.
- Consequently, this means that the sciences, the soft sciences, the humanities, even other religions have things to teach us.
- Finally, we read and interpret the Bible together. We encounter it together as we worship together. We study it with the help of biblical, historical, and other scholarship. And we try to discern its teaching within the larger body of the Anglican Communion, and the rest of the Christian world.
- All of this wrestling with the Bible, if it is to be done in a godly way, must be done with great humility.

Next edition, Sodom and Gomorrah.

LOCAL VOICE

A Gift

"Integrity/San Diego offers this stole as a gift of love to our brother in Christ the Right Reverend V. Gene Robinson. It is given in joyous celebration of the one-year anniversary of his consecration.

When the Windsor Report was released this past Monday, October 18, 2004, that consecration was not too far distant in our memories; a consecration that was covered by the media of the world. It was a significant moment in history, a turning point in the life of the Christian Church. It was the vote at General Convention that allowed that consecration and opened our Church decisively to the full inclusion of homosexual people. It brought the issue into



direct sunlight, a shaft of light that has now cast its rays into the heart of the Anglican Communion. On the 29th and 30th of October, 2004, we celebrate that consecration of the first openly gay, partnered Bishop in the Episcopal Church, USA.

The discussion will continue, just as the Holy Spirit will continue to work in the life of this Church. We welcome the discussion as we wait for the day when we can all be celebrated as the holy children of a Holy God. Each of us loved for who we are; cherished

for what we contribute to the Church and to the World. A group of people long ostracized who will finally have their relationships blessed in the light of day and celebrated for what they are, simply the holy commitment of two persons joined together in life by God himself."



The Saint Aelred Graphic

The beehive represents the sweetness of Aelred's nature and his industriousness. The crozier represents his role as Abbot of Rievaulx and the pen, his authorship of a number of devotional books. The clasped hands reference the collect for St. Aelred: "that we, clasping each the other's hand, may share the joy of friendship, human and divine..."

The background is blue, the color of the Cistercian order, dedicated to Mary. The hive is gold, the crozier and pen are silver.

One hand is white, the other brown.

The banner he is holding says in English "love and be loved," a phrase which appears frequently in Aelred's writings.

This stole was designed and created with great love and care by:

Roxanne Perfect-Knight; graphics provided by Cristie McGuire

"And may you be prepared to endure everything with patience while joyfully giving thanks to the Father, who has enabled you to share in the inheritance of the saints in the light."

— Colossians 1:11b,12

Lightspeed Reaches Decade Mark

by John Clinton Bradley

The Lightspeed Internet mailing list celebrate its tenth birthday on February 4, 2005. Here's how it started...

Several years before Lightspeed, Louie Crew (a.k.a. Lutibelle) established an Internet mailing list called the Catacombs (a.k.a. Luti). I understand Louie's original intent was for Luti to be a communication channel for Integrity. Although a number of Integrity members subscribed to the list, it attracted large numbers of subscribers from other faith traditions.

During the December 1994 Integrity Southeastern Regional

Conference in Washington, I conducted a workshop titled "How to Be a Cyberwarrior: Using Electronic Communications." During that session, in which both Warren Carlson (southeast regional vice president) and Fred Ellis (president) were present, I challenged the board of national Integrity to investigate the feasibility of establishing an electronic communication channel specifically for Integrity members and chapters.

Shortly after the Southeastern Regional Conference, I met Jim Macintosh, a systems operator at the American University in Washington, DC. I learned that Jim had oversight for the Internet mailing lists hosted on the university Listserv, including Dignity's list. He offered to set up a list for Integrity at no charge.

I sent a proposal to Fred and Warren. Fred gave me verbal permission to proceed with establishing an unofficial Internet mailing list as a demonstration project by Integrity/Washington. Integrity Lightspeed was launched February 4, 1995.

Lightspeed has only had three listowners during the past decade. I served as listowner until my election to the national board. Thanks to past listowner Frank Howe and current listowner Randy Ash for carrying on the work.

Lightspeed has been a valuable communication tool for our membership. Despite some occasional grumpiness, the list has managed not to implode like so many do. There are currently 271 subscribers.

e-VOICE

Integrity Membership Form

Please mail your check or money order with this form to: Integrity, 620 Park Ave, #311, Rochester, NY 14607-2943.

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

I want to share in Integrity's work for justice for LGBT 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, 620 Park Ave, #311, Rochester, NY 14607-2943.

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...

St. Mark's Episcopal Church,
City Heights
4227 Fairmount Ave
San Diego, CA
619-283-6242
stmarksoffice@prodigy.net
www.stmarks-cityheights.org

St. Luke & St. Simon Cyrene
Episcopal Church
17 South Fitzhugh St
Rochester, NY
585-546-7730
rector@twosaints.org
www.twosaints.org

Grace Cathedral
1100 California St
San Francisco, CA
415-749-6318
marks@gracecathedral.org
www.gracecathedral.org

St. Anne's Episcopal Church
8 Kirk St
Lowell, MA
978-452-2150
stanneslowell@aol.com
www.stanneslowell.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"/> Other _____
Signature of senior clergy person		

Mail this form, along with your check made payable to "Integrity" to:
Integrity, 620 Park Ave, #311, Rochester, NY 14607-2943

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 LGBT 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

