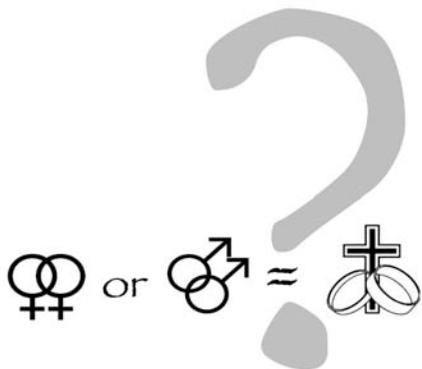


A Right to a Rite?[®]

The Blessing of Same-sex Couples by the Anglican Church in New Zealand



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A Right to a Rite?

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Abstract

The *Anglican Church in Aotearoa, New Zealand and Polynesia* (ACANZP) and the worldwide Anglican Communion have become embroiled in the controversy surrounding the appropriateness of *Same-sex Sexual Activity* (SsSA) and *Same-sex Sexual Relationship* by Christians who desire to participate fully in the life of the Anglican Church. This controversy, which has aspects of an ideological war, has two primary fields of conflict - the Blessing of *Committed Same-sex Couples* (CSsC), and the consecration to the episcopacy of those involved in a CSsC relationship. This thesis will look at the first issue.

The appeal for the ACANZP to Bless CSsC relationships is predicated on an un-stated and un-argued declaration that a CSsC relationship is, or can be, equivalent to a heterosexual couple joined in Holy Matrimony. This thesis takes the view that since the only relationship which the Anglican Church Blesses is a couple in or entering into Holy Matrimony, the request to Bless a CSsC couple must be argued on the basis of the equivalence of a CSsC relationship to Holy Matrimony. No other theology has been put forward to date.

Some people may be predisposed towards experiencing relational, romantic or erotic attraction with some of their own sex, and perceive the experience of homosexual attraction as 'natural'. The church need not 'agree' with this view in order to love, accept, and support those who experience such an attraction or are in such a relationship. Where a person experiencing same-sex attraction is unwilling or unable to be celibate, or to effect a conversion to heterosexuality, encouragement to form a monogamous, caring, loving and interdependent relationship would be preferable to a series of fleeting anonymous sexual contacts, and/or a life lived without enduring companionship owing to pressure to be celibate.

The Anglican Church's response to homosexuals should be based upon a compassionate concern for the person(s), and not upon an imagined weight of numbers (either high or low), nor upon preconceived ideas about how we can live perfectly in an admittedly fallen world.

While some aspects of a CSsC relationship parallel marriage, as is now recognised in New Zealand law with the *Civil Union Act 2004* and the *Relationships (Statutory References) Act 2005*, there are a number of irreconcilable differences between a CSsC relationship and those joined in Holy Matrimony. These differences indicate that it would not be appropriate for the ACANZP to Bless CSsC relationships. This thesis advocates the approving of a service for the recognition and reception of CSsC relationships within the life of its community of faith. Such a service might mirror the distinction between the *Liturgy of Baptism* and the service of *Thanksgiving for the Gift of a Child* found within *A New Zealand Prayer Book*; this proposed service might be called a *Commitment Service for a Same-sex Couple*.

Preface

I wish to acknowledge and give thanks for the following people who assisted with the research and writing of this thesis:

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Interview Procedures

To begin the interview process, the writer wrote to all the bishops in November 2005 who were then in full-time ministry within the Three-Tikanga *Anglican Church of Aotearoa, New Zealand and Polynesia* (hereafter: *ACANZP* or Anglican Church), requesting an interview, and asking for any names of people they thought the writer should interview (from any side of the dispute). The writer also wrote to a number of people he knew to be leaders in promoting or opposing the Blessing of CSsC relationships. Each person was sent an Information Sheet for Participants (an outline of the Ethics Committee-approved procedures from the University of Otago), and a Consent Form For Participants (also in regard to ethics approval). The writer informed the potential interviewees that he would take notes, that a copy of these notes would be sent to them for review and amendment, and that if he wished to quote them, he would send them a copy of the quote in context for their review, correction and approval (or otherwise) prior to formal submission of the thesis. The writer offered each person the opportunity to use a unique identifier, mentioning he hoped as many as possible would be willing to be identified with their statements. However, he acknowledged that some would wish to remain anonymous in their statements for a variety of reasons.

The interviews ranged from 40 minutes to 5 hours in length, the average being 105 minutes. In Appendix A¹ the writer has placed a copy of the formal questions he asked the interviewees. During the interview, each person was asked if they knew of anybody they thought it might be helpful to interview, on any side of the dispute.

In all, fifty-one people were formally interviewed for this thesis between 2 December 2004 and 17 October 2005; they live from Auckland to Dunedin, New Zealand. Of those interviewed, there were seven bishops, two deans, three archdeacons, three canon theologians, twelve vicars and parish priests, several members of *Changing Attitudes* (promoting the Blessing of CSsC relationships), several members of *Mainstream* (opposing the Blessing of CSsC relationships),² ten professors and lecturers (of Philosophy, Ethics, Law, History, Theology, Pastoral, Old and New Testament), a paediatrician, a psychologist, a solicitor, two heads of theological colleges, two artists, a business leader, and three leading lay people (some interviewees overlap two or more categories).

¹ Appendix A: Interview Questionnaire, p. 139f.

² The writer discovered a group whose name, inclination and membership he has been asked to keep confidential.

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Abbreviations

- ACC* The *Anglican Consultative Council (ACC)*, one of four Instruments of Unity of the worldwide Anglican Communion, ref. Glossary *Anglican Consultative Council*
- ACANZP* *Anglican Church Aotearoa, New Zealand and Polynesia*
- CDP* *The Cambridge Dictionary of Philosophy* (1999). 2nd Edition, General Editor: Audi, R. Cambridge: Cambridge University Press
- CoC* *Code of Canons of the Anglican Church in Aotearoa, New Zealand, and Polynesia*. (2004).
- ODCC* *The Oxford Dictionary of the Christian Church*. (1998). 2nd Edition, Editor: Cross, F.L. Oxford: Oxford University Press
- OED* *The Oxford Dictionary of English*. (1989). 2nd Edition, Prep: Simpson, J.A. Simpson and Wiener E.S.C. Oxford: Clarendon Press
- ECUSA* The *Episcopal Church of the United States*, the denomination in the United States which is in communion with the Archbishop of Canterbury, through the Archbishop of Scotland
- M-S* Man who has not been sexually active with others (ref. *Signification* below)
- MSAb* Man sexually active with an adolescent boy/boys
- MSM* Man sexually active with a man/men
- MSW-Ra-RoW* Man who is sexually active with a woman/women, but not relationally or romantically attracted to, or involved with, a woman/women
- MSW* Man sexually active with a woman/women
- NAMBLA* *North American Man-Boy Love Association*. A Society that promotes acceptance of sexual relations between adults and those under the age-of-consent, i.e., pederasty and/or paedophilia, sometimes referred to as “intergenerational love”.
- NZPB* *A New Zealand Prayer Book: He Karakia Mihinare o Aotearoa*. (1989). Christchurch, New Zealand: Genesis Publications
- SsSA* *Same-sex Sexual Activity*
- WErAg* Woman erotically attracted to, or involved with, an adolescent girl/girls

<i>WR</i>	<i>Windsor Report</i> (2004). The report of: <i>The Lambeth Commission on Communion</i> (a.k.a. Eames Commission). London: The Anglican Communion Office
<i>WRaRoW+SM</i>	Woman who is emotionally and romantically attracted to, or involved with, a woman/women, who is sexually active with a man/men
<i>WSfM</i>	Woman formerly sexually active with a man/men
<i>WSM</i>	Woman sexually active with a man/men
<i>WSW</i>	Woman sexually active with a woman/women

Ag ~ Adolescent girl/girls (see: statutory rape)

Ra ~ Relationally attracted to, or involved with

Ro ~ Romantically attracted to, involved with

Er ~ Erotically attracted to, or involved with

S ~ Sexually active with

Sf ~ formerly Sexually active with

Signification of Emotional, Romantic, and Erotic Attraction, and Sexual Activity

Homosexual, *Gay*, *Queer*, and even 'Lesbian' have varying definitions. The writer attempted to create a male equivalent for the term 'Lesbian', coming up with 'Mesemian'. But the term 'Lesbian' can identify a woman who is not now, nor ever has been, sexually active with a woman. Research disclosed that some women who identify as 'Lesbian' are also sexually attracted to, and sometimes sexually active with, men (ref. Appendix B³).⁴ Therefore, the writer developed a system of codification.

The writer prefer single word identifiers, but that is impossible given the variety of attractions and activities of men and women, and the ambiguous terminology often used. The following signification, while by no means exhaustive, can be used to identify the attractions present and the activities a specific person participates in.

M ~ Man/men

W ~ Woman/women

C ~ Child/children (see: *paedophilia*)

Ab ~ Adolescent boy/boys (see: *pederasty*)

Note that we are describing what some theorists say is an infinite variation in attraction *and* response, so that many of these these sub-categories are small and statistical measurements are unlikely to be significant. Nevertheless, from a Christian perspective, every person (however identified) is a person created by God. All people have infinite value whatever their sexual orientation and regardless of their statistical proportion within society or within the church.

³ Appendix B: The Myth of Monolithic Homosexuality, pp. 139f.

⁴ Name withheld.

Chapter 1

Introduction

A Right to a Rite:

The Blessing of Same-sex Couples by the Anglican Church in New Zealand⁵

The Anglican Church in Aotearoa, New Zealand and Polynesia (ACANZP) and the world-wide Anglican Communion have become embroiled in the controversy surrounding the appropriateness of *Same-sex Sexual Activity* (SsSA) and Same-sex Sexual Relationship by Christians who desire to participate fully in the life of the Anglican Church. This controversy, which has aspects of an ideological war, has two primary fields of conflict: the Blessing of *Committed Same-sex Couples* (CSsC⁶), and the consecration to the episcopacy of those involved in a CSsC relationship. This thesis will look at the first issue.

The blessing of same sex relationships is a more important issue than ordination. If the church were to decide that the church may legitimately ask God to bless same sex unions as being consistent with witnessing to the gospel, then any objection to ordaining anyone in such a relationship would, in my view, on that ground alone be over-ruled.⁷

⁵ *The Church of the Province of New Zealand ~ Te Haahi o te Porowini o Niu Tireni*, hereafter referred to as: The Anglican Church in Aotearoa, New Zealand and Polynesia (ACANZP), or the Anglican Church.

⁶ CSsC is the writer's abbreviation for *Committed Same-sex Couple*, ref. CSsC (Committed Same-sex Couple), pp. 20ff.

⁷ Ken Booth (2005). "Civil Unions and Other Conundrums". 20 July 2005, Available from: <http://www.anglican.org.nz/news/Civil%20Unions.htm>; downloaded 27 December 2005. Cf. "Unless and

In war, combatants on every side, women, children, and the elderly, suffer. Few wars are truly 'just'. The Anglican Church finds itself involved in an ecclesiastical war. That there have been casualties cannot be doubted. That there will be continuing calls to redouble our resolve so that "our dead will not have died in vain" is a given. Nevertheless, continuing to proceed on this path will result in further destruction without resolution. Is another way possible?

The 'will to embrace' precedes any 'truth' about others and any construction of their 'justice.' This will is absolutely indiscriminate and strictly immutable; it transcends the moral mapping of the social world into 'good' and 'evil' . . . truth and justice are unavailable outside of the 'will to embrace' the other.⁸

Miroslav Volf is not claiming that truth, morals, and justice do not matter; for Volf they matter very much, but they follow rather than precedes, "the will to embrace". Far from being cheap grace, this willingness is costly, and in Volf's case developed out of a question put to him by Jürgen Moltmann: "But can you embrace a *četnik*?"⁹ Volf, a Croat, was well aware that Serbian fighters, called "*četnik*", had brutalized his country and people. Volf had been speaking on forgiveness, and Moltmann insightfully asked: But what about you, can YOU forgive?¹⁰

A willingness to identify with *the other* in their humanity, a *willingness-to-embrace*, precedes progress. Otherwise, we remain in our foxholes throwing grenades across a no-man's land, eroding all life. This does not mean we concede our views and concerns. It does mean a

until the church has an agreed vision of a godly same-sex partnership one cannot legitimately ordain or consecrate people as bishops in the church who are in same-sex relationships." The Revd Dr Andrew Goddard (2006). "A Commentary on the Address of the Bishop of Exeter to the American House of Bishops". 30 March 2006. Available from: *Anglican Communion Institute*, <http://www.anglicancommunioninstitute.org/articles/Exeterpiece02.html>; downloaded 2 April 2006.

⁸ Miroslav Volf (1996). *Exclusion & Embrace: A Theological Exploration of Identity, Otherness, and Reconciliation*. Nashville: Abingdon Press, p. 29.

⁹ Volf (1996) p. 9.

¹⁰ Regarding forgiveness, we may well wait until eternity before a perpetrator comes seeking forgiveness; we remain in our chains the entire time. If we must have the answer to who is right and who is wrong settled before we discuss our differences, we will never speak. In Christ, God was willing to embrace us "while we were yet sinners" (Romans 5:8), and He sought us out as a shepherd seeks a lost sheep (Luke 15:3-7).

willing recognition of *the other* and a willingness to be in the presence of *the other*, recognising that Christ died for *the other*, no less than he died for us.

A *willingness-to-embrace* has largely been absent from both sides of the dispute concerning the Blessing of CSsC relationships. The term dispute is used, rather than debate, for while there is difference, there is at this point no significant dialogue. Very few of those who oppose the Blessing of CSsC relationships have had significant interaction (personally or via ministry experience), with people who experience homoerotic attraction or engage in same-sex sexual activity. Conversely, few of those promoting the Blessing of CSsC relationships appear able to articulate the concerns of those opposed to such a Blessing. Volf is right, a lack of *willingness-to-embrace* results in continued conflict which no one will win, and many will suffer. This thesis seeks to map out a path for that willingness.

This thesis looks at a number of issues, in particular, some theological and philosophical concerns viewed from the discipline of Bioethical enquiry. Most significantly, its conclusions have become sharply focused by examining them through the lens of Philippa Foot's "Natural Normativity",¹¹ a form of Neo-Aristotelian ethical thought.

A Personal Positional Statement

This thesis includes, alongside the academic research, analysis and reporting, a significant number of personal accounts and interactions gleaned from interviewees, and from pastoral and personal experience. That is due, to some extent, to the topic being one of personal and professional significance, as the writer has been ordained within the Anglican Church for 15 years, deeply loves the faith and the Anglican Church, and is concerned over the damage this issue threatens to the church, internally and in public. The writer was therefore embroiled in the conflict and, through the reading and even more the interviews came to appreciate that there was some substance in the claim that CSsC (*Committed Same-sex Couples*) should be

¹¹ Ref. Philippa Foot (2001). *Natural Goodness*. Oxford: Clarendon Press; cf. "It is (not) Natural (Arguments from 'Nature')", pp. 40ff; cf. fn. 31. Note: where the reader is referred to a footnote number, (fn.) as a reference, this is been used to accurately point to the location of the material (rather than simply pointing to a page number). Such a reference may be pointing to the thesis text associated with the footnote and/or to the text and/or cite within the footnote itself. Thus, the thesis text and the footnote text and cite should all be read for the fullest understanding.

recognised and supported by the Anglican Church. Like the character Pogo, the writer can say: "We have met the enemy, and it is us!"¹²

Michael Polanyi, discussing tacit knowledge,¹³ points out that people often have a hypothesis and then seek to find data or experiments to 'prove' their intuition. During Polanyi's dissertation examination, he was asked (paraphrased): "You seem to have first come to your conclusion and then sought to find proofs to justify this." Polanyi's reply was (paraphrased): "That is what everyone does, continually." Similarly, the present writer began with a clear idea of where he was headed. As the research proceeded he adjusted his views. While the writer is unaware of any major reversals, there has been much refinement, and discarding of unsubstantiated opinion.

Why is THIS Issue so Problematic?

For many people, the church's consternation over the Blessing of CSsC relationships is bewildering, especially so in an age where people will tolerate anything "as long as nobody else is harmed". The relevant understanding of harm is usually limited to physical or emotional violence, and to theft. People also say: "Whatever somebody does with a willing partner in the privacy of his or her bedroom should be of no concern to anybody else." This cliché overlooks the interrelatedness of people as members of society and worldwide humanity. The claim that people should be allowed to do "whatever" and that the church should not comment (but bless), also overlooks the integrity of a faith community and their need to take a stand on significant moral issues. Finally this assertion overlooks humanity's creatureliness, and their relationship with their Creator.

If people are contingent¹⁴ and made in the likeness of God (as Christians believe), and if God has a continuing interest in these creatures, expressed pre-eminently in Jesus Christ, and if God is beneficent and non-maleficent, then people ought to give effort and consideration to

¹² The United States cartoon strip *Pogo*, by cartoonist Walt Kelly, was very influential during, and critical of, the Vietnam War.

¹³ Michael Polanyi (1998). *Personal Knowledge. Towards a Post Critical Philosophy*. London: Routledge; (1967). *The Tacit Dimension*. New York: Anchor Books. Also see: <http://www.infed.org/thinkers/polanyi.htm>

¹⁴ Inextricably in relationship with and dependent upon God, whether or not this relationship is recognised or acknowledged.

God's expressed will and interest. Anglicans, and many other Christians, believe that the clearest expression of God's will and interest is found in Jesus Christ, and that the fullness of the incarnational revelation can be understood through the *Three-Legged Stool* of Scripture, Tradition and Reason.

Obfuscation of what is being asked for, and why, has been a *modus operandi* of *Radical Revisionists*¹⁵ in their demand for the Blessing of CSsCs; thus, many people, within and outside the church, cannot see what all the fuss is about. It seems to many to be a storm in a teacup. Three remarks repeatedly heard from those promoting the Blessing of CSsCs are: "Did not Jesus say that we are to love one another?" (John 13:34), "Isn't 'Love' the only command that Jesus gave?" (John 13:34) and "Didn't Jesus say to 'Judge Not!'" (Matthew 7:1).

It might be helpful to invoke a medical analogy. Impetigo¹⁶ ("school sores") is most often caused by a staphylococcus infection resulting in skin sores resistant to healing by non-antibiotic means. Where a local infection is treated early, usually with an antibiotic ointment, healing can occur, but if the infection takes hold and is not treated promptly, and if the patient is weakened, especially by inadequate diet and poor hygiene, then topical treatment is often unsuccessful, and the infection becomes systemic requiring systemic antibiotics. The persistent dispute over the Blessing of CSsC relationships in the Anglican Church parallels impetigo. Many people see the obvious sore, and mistakenly believe the dispute can be adequately treated by a topical application of some curative ointment. The balms of *inclusiveness, diversity, tolerance, justice and acceptance* have each been suggested as topical salves. But the 'infection' is systemic and can include elements of a Gnostic spirituality that discounts the radical offence of sin, a Foucaultian licence of sexuality (perhaps including promiscuous homosexuality, promiscuous heterosexuality, bisexuality, and polyamory), and, in some discourses, a radical Marxist/Feminist hegemony.

¹⁵ Those who are *Radical Revisionists* depict homosexual orientation and practice as no more significant than left-handedness, claiming that there is no moral accountability about homosexuality when it is conducted within a "loving relationship". Ref. Coined Words: *Radical Revisionists*, p. 23; cf. Obfuscation, p. 113.

¹⁶ Impetigo: A contagious bacterial skin infection, usually of children, that is characterised by the eruption of superficial pustules and the formation of thick yellow crusts, commonly on the face, hands, arms and legs.

The dispute over the Blessing of CSsC relationships is not only about sex, sexuality and relationship, but also about the doctrines of creation and redemption, sin and soteriology, authority, the divinity of Jesus, and human anthropology,¹⁷ alluded to in the *Windsor Report*.¹⁸

To the best of the writer's knowledge, *Revisionists* in New Zealand have not openly acknowledged these systemic aspects and very few of the *Orthodox*¹⁹ in New Zealand seem to have examined them. The extent to which the Anglican Church should allow these aspects to impact on its theology, decision-making, and liturgy is a pivotal issue in this study.

The *Windsor Report* recommends a continuation and expansion of discussions regarding all these issues. It is in that spirit that the writer undertook the interviews and thesis, which presents the issues as they are seen from a *Broadly Orthodox* parish (non-*Diocesan Core*²⁰) perspective within The Anglican Church in Aotearoa, New Zealand and Polynesia.

Many of those promoting or opposing the Blessing of CSsCs are guilty of selective reading and application of the faith. Further, there has been a failure to deal with these broad issues, until now, as Edith Humphrey writes:

Why, I have questioned, did we not recognize the current divide over more central or creedal issues, such as the uniqueness and divinity of Jesus the Christ? Why, for example, in my own ACC [*Anglican Church of Canada*], did quantifiable dissent not erupt over Michael Ingham's *Mansions of the Spirit*, when it was published in 1997, or in *ECUSA*,²¹ over the ongoing spate of books by John Spong?²²

¹⁷ To name several major doctrines and issues which are involved in this dispute.

¹⁸ "In some cases, there is a long history of suspicion and division over a range of issues, and the concern over homosexuality has merely provided the focus for reaction on the part of Anglican Christians whose motivation is to be faithful to Christian truth and values as they have understood them. But in all cases, this is a situation which cries out for healing and reconciliation." (*WR*, par. 147b). The *Windsor Report* is the formal report of *The Lambeth Commission on Communion* (a.k.a. *Eames' Commission*).

¹⁹ The term *Broadly Orthodox* has been coined to describe the position taken by those who seek to retain the received doctrines of the Christian Church, in this and other aspects of life and belief within the Church. See: Coined Terms: *Broadly Orthodox*, p. 20.

²⁰ Ref. "Coined Terms: *Diocesan Core*", p. 21.

²¹ *ECUSA*, *The Episcopal Church of the United States*, the denomination in the United States which is

There is strong feeling by many of the *Orthodox* that developments have proceeded far enough down the *Revisionists'* track and that the church needs to move back to a more orthodox foundation.

Unlike Gnosticism, the Christian Way does not teach that what is done in the body is irrelevant, or that what is 'spiritual' is more important than what is 'physical.' On the contrary, our salvation comes to us through the Incarnation of the Son, who takes on our frail human flesh, as Jesus is born of a woman, at just the right time, as he dies our death, and is raised to new life. So, then, Paul warns the Corinthians that what is done in the body is utterly significant – 'Shun fornication! Every sin that a human commits is outside the body; but the fornicator sins against the body itself. Or do you not know that your body is a temple of the Holy Spirit within you, which you have from God, and that you are not your own? For you were bought with a price; therefore glorify God in your body' (1 Corinthians 6:18-20).²³

When we embrace this language the church, its prophets and leaders are called to warn people,²⁴ and to turn people from sin. The *Orthodox* maintain that any SsSA²⁵ is sin (according to Scripture and church tradition²⁶), and that the church and its leaders would be

in communion with the Archbishop of Canterbury, through the Archbishop of Scotland. In some respects it is effectively the Anglican Church in the United States, except for the fact that there are now a number of denominations which have spilt away from *ECUSA* and have included the term Anglican within their name.

²² E. Humphrey (2003). "Why This Issue?" 30 June 2005. Available from: http://www.augustinecollege.org/papers/EH_30June03.htm; downloaded 8 August 2005.

²³ Humphrey (2003).

²⁴ Cf. "Ezekiel's Watchman", Ezekiel 3:17, 33:6 and James 5:20.

²⁵ *Same-sex Sexual Activity (SsSA)*.

²⁶ Richard B. Hays (1996). *The Moral Vision of the New Testament: A Contemporary Introduction to New Testament Ethics*. San Francisco: HarperSanFrancisco, pp. 379-406; Robert A. J. Gagnon, (2001). *The Bible and Homosexual Practice: Texts and Hermeneutics*. Nashville, TN: Abingdon Press; Colin Beckett, and Ian Hooker (1993). "Homosexuality". In *Sane Sex*. Ed. F. Foulkes. Homebush West, NSW: ANZEA Publishers, pp. 121-152; Harold Turner (1993). "Gender and Homosexuality". In *Sane Sex*, Ed. F. Foulkes. Homebush West, NSW: ANZEA Publishers, pp. 153-179; Derrick Sherwin Bailey

remiss not to warn, but instead to encourage such activity by Blessing these relationships.

Yet, while the witness of Scripture is that those who engage in SsSA are practising a sin, with the result that they "will not inherit the Kingdom of God" (1 Corinthians 6:9),²⁷ other sins can also remove people from the inheritance of the Kingdom of God. The list (1 Corinthians 6:9) includes sexual immorality (implied heterosexual), idolaters (those who place things above/before God), male prostitutes, thieves, those who are greedy, drunkards, slanderers and swindlers.

Paul goes on to say that some of the believers in Corinth practiced such deeds before they became Christian, but they have been washed, sanctified and "justified in the name of the Lord Jesus Christ and by the Spirit of our God" (1 Corinthians 6:11). Paul very well may have known some who formerly practised those things but had now put away those things in Christ. Yet in every parish in which the writer has served, some members of the congregation continued regularly in some of these sins, often without the slightest remorse. Therefore the question often raised by those who promote the Blessing of CSsC relationships is legitimate: "Why single out homosexuality?"

The broad topic of human sexuality includes heterosexuality and homosexuality and a number of closely related issues such as hermaphroditism (inter-sex), bi-sexuality, transgender issues, promiscuity, abusive sex, polygamy, and the ordination or consecration to the episcopacy of those in a CSsC relationship. This thesis will not cover any of these latter issues in detail, as they are beyond the scope of this project. (A number of such issues are assembled in Appendix C.²⁸)

The writer believes that the issue of homosexuality within the church, its approval or otherwise, is primarily a pastoral issue which has significant doctrinal underpinnings.

While pastoral experience constantly presents us with new questions about our theology, the ethics of the kingdom are not

(1955). *Homosexuality and the Western Christian Tradition*. London: Longmans, Green and Co. But also see those who moderate or discount these positions: L.B. Smedes (1994). *Sex for Christians*. Grand Rapids, MI: William B. Eerdmans Publishing Company, pp. 48-59; John Boswell (1994). *Same-Sex Unions in Premodern Europe*. New York: Vintage Books; Gareth Moore (2003). *A Question of Truth: Christianity and Homosexuality*. London: Continuum; Daniel A. Helminiak (2000). *What the Bible Really Says About Homosexuality*. Tajiue, NM: Alamo Square Press.

²⁷ However, cf. "gossip", p. 94; also Romans 1:29-32 and 2 Corinthians 12:20.

²⁸

Appendix C: Questions Yet to be Answered, pp. 141ff.

decided on pastoral grounds alone. Pastoral insight and tradition need to be integrated.²⁹

This pair of issues, personal/pastoral, and doctrinal/institutional, was clarified by The Revd Dr Bruce Kaye, the immediate past Secretary General of General Synod of the Anglican Church in Australia, when he addressed a meeting at *The Cathedral of the Holy Trinity*, 3 August 2005, on the *Windsor Report*:

There are two levels of decision making for us here. The first relates to what we think ourselves and thus how we will personally live in relation to our own and other individuals' sexuality. The second relates to what the Church ought to do in this area. This is a different question because it involves community and institutional dimensions.³⁰

This thesis examines the thought that homoerotic attraction and same-sex sexual relationship are results of the Fall, or, in-the-world-and-its-conditions-as-we-find-it, rather than the-world-as-we-would-prefer-it-to-be. Such attraction can be understood to result from original sin and the subsequent failure of creation to realise the perfect design of the Creator. This thesis contends that *Orthodox* Anglicans can accept, or learn to accept, same-sex sexuality as a consequence of the fall from a state of ideal nature as indicted in the neo-Aristotelian way, and without making a value judgement. This allows us room to reserve Holy Matrimony for what is in accordance with God's ideal plan and to create another way of inclusively responding to CSsC relationships.

This thought has developed from Philippa Foot's "Natural Normativity" in *Natural Goodness*,³¹ where she argues that our moral stance toward individuals who are in states we are not in agreement with, should not be determinative of our responses to them. In the case at hand, there is a tendency to view homoerotic inclinations as due to a departure from biologically-based conception of function (Foot again), from irregular development in the womb, through

²⁹ Ken Booth (2005). "Civil Unions and Other Conundrums". 20 July 2005. Available from: <http://www.anglican.org.nz/news/Civil%20Unions.htm> ; downloaded 27 December 2005.

³⁰ Bruce Kaye (2005). "*Windsor Report: The Way Ahead for the Anglican Communion*". Presented at *The Cathedral of the Holy Trinity*, Auckland, 3 August 2005. Available from Bruce Kaye, bnkaye@optusnet.com.au

³¹ Foot (2001); cf. P. Foot (1978). *Virtues and Vices, and Other Essays in Moral Philosophy*. Oxford: Basil Blackwell.

childhood, or later trauma, deprivation, or a combination of these effects. In some cases, such as Political Lesbianism³² (a.k.a. Lesbian Feminists or Lesbian Separatists), it may result from systems and/or relationships deemed oppressive of women.

Finally, Stanley Hauerwas voices a moral dilemma for many Christians, who express moral outrage towards Gays on the one hand, yet are ambivalent towards other issues of sexual morality:

We allegedly live in a monogamous culture, but in fact we are at best serially polygamous.³³ We are confused about sex, why and with whom we have it, and about our reasons for having children. This moral confusion leads to a need for the illusion of certainty. If nothing is wrong with homosexuality, then it seems everything is up for grabs,³⁴ but the condemnation of gays hides that fact from our lives.³⁵

³² "Within the MLF [*Women's Liberation Movement*] there are many groups, yes, which call themselves lesbians. Many of these women, thanks to the MLF and the consciousness groups, are now capable of saying openly that they are lesbian, and that's great. It didn't used to be that way at all. There are other women who have become lesbian out of a sort of political commitment: that is, they feel that it is a political act to be lesbian." In an interview with Simone de Beauvoir (1976), by John Gerassi. "The second sex 25 years later". *Society*, Jan-Feb. 1976. Available from: <http://www.marxists.org/reference/subject/philosophy/works/fr/debeauvoir-1976.htm>; downloaded 17 November 2005.

³³ Monogamy: "1. The practice or principle of marrying only once, or of not remarrying after the death of the first spouse: opposed to *digamy*. Now *rare*. 2. The condition, rule, or custom of being married to only one person at a time (opposed to polygamy or bigamy); chiefly applied to the rule or custom (more explicitly called *monogyny*) by which a man can have only one wife, but also including *monandry*, the rule or custom by which a woman can have only one husband." (*OED*, IX, p. 1017).

³⁴ Such as those engaged in, or promoting (such as the *North American Man-Boy Love Association*, *NAMBLA*: <http://216.220.97.17>) pederasty and/or paedophilia, point out how, since homosexual acts are *now* acceptable within society, the spotlight of condemnation has fallen on *MSAb* activity. *NAMBLA*, and others, are using the same arguments for the acceptance of their 'lifestyle' (or 'orientation'), as were used by homosexual activists to gain support for *MSM* and *WSW* activity. "The issue of love between men and boys has intersected the gay movement since the late nineteenth century, with the rise of the first gay rights movement in Germany. In the United States, as the gay movement has retreated from its vision of sexual liberation, in favor of integration and assimilation into existing social and political structures, it has increasingly sought to marginalise even demonize cross-generational love. Pederasty — that is, love between a man and a youth of 12 to 18 years of age — say middle-class

If the church can respond compassionately to those caught up in other aspects of the Fall (e.g., leprosy, drug addiction, and divorce³⁶), regardless of whether they are personally responsible or not, then it should be able to respond compassionately in this case.

An appropriate response may well include the public recognition, acceptance and undertaking of support for CSsCs, where that recognition was seen and stated as something other than Holy Matrimony.

Bioethical Aspects

Theology,³⁷ Philosophy, Medicine and Law are the four foundational disciplines of bioethics. That theology has not featured significantly in most recent bioethical debates (outside the United States at least) is symptomatic of the decline of the role of the church in society. This thesis draws on theology as well as key bioethical terms and considerations.

homosexuals, lesbians, and feminists, has nothing to do with gay liberation. Some go so far as to claim, absurdly, that it is a heterosexual phenomenon, or even 'sexual abuse.' What a travesty! Pederasty is the main form that male homosexuality has acquired throughout Western civilization — and not only in the West! Pederasty is inseparable from the high points of Western culture — ancient Greece and the Renaissance." David Thorstad (1998). *North American Man-Boy Love Association (NAMBLA)*. "Pederasty and Homosexuality". Available from: <http://216.220.97.17/pederasty.htm>; downloaded 16 November 2005. See also ""Paedophiles have tested the limits of Dutch tolerance with a plan to launch a political party to push for a cut in the legal age of consent and the legalization of pornography featuring young people . . . It also proposes to . . . mskr drx with animals legal . . . According to Van den Berg the only way to make paedophiles' voices heard was via politics." Vincent Smits (Amsterdam) 2006). "Child Sex Advocates Set Up New Party". Auckland, *New Zealand Herald*, 2 June 2006, p.3.

³⁵ Stanley Hauerwas (1994). "Why Gays (as a group) are morally Superior to Christians (as a group)". In *Dispatches from the Front: Theological Engagements with the Secular*. Durham, NC: Duke University Press, p. 153. The writer notes that Hauerwas is arguing in this article that Christians should also be excluded from military service, just as homosexuals are excluded from the US military. But he also concisely outlines what many of the MSM interviewed said regarding how tolerant the Church is with remarriage (serial monogamy, or as Hauerwas here: serial polygamy), divorce, children born out of wedlock, in the present day, yet they remain steadfastly opposed to same-sex sexual activity.

³⁶ Leprosy, drug addiction and divorce are each clearly not something God intended, thus, orthodox theology considers that they result of the Fall.

³⁷ See especially: S.E. Lammers and A. Verhey, Eds. (1987). *On Moral Medicine: Theological Perspectives in Medical Ethics*. Grand Rapids, MI: Eerdmans.

What is beneficent and non-maleficent for a different sexually oriented individual? Do we always "do good" when we assist and further other people's choices and desires and "cause harm" if we hinder or restrict them? But to what extent are we acting with beneficence and non-maleficence if we leave someone in a state where his or her life path is going to be difficult, especially when people are influenced in their well-being on acceptance within their social context and cultural mores?

Medical professionals deal with people facing diverse problems: a person may request the removal of a healthy leg,³⁸ or female genital mutilation,³⁹ or active euthanasia. The medical professional will give consideration to the patient's request, but they also have a "responsibility of care", and must consider matters that the patient may have overlooked or disregarded. Medical professionals are not bound to fulfil any and all requests put to them, but must weigh all the relevant considerations, and come to a wise decision.

A second provision of the Hippocratic Oath is that one ought to act in the best interests of the patients, or for their benefit, or 'to keep them from harm and injustice'. Thus, we have a duty to determine what the welfare of the patient requires us to do, and to do it in such a way as to maximise the chances of the patient getting the best possible outcome in terms of his or her life and purposes.⁴⁰

Like the medical profession, the church and its clergy must consider matters ethical and moral which a person may have overlooked or marginalised, including the teleological

³⁸ Such as the request by Kevin Wright to have his left leg amputated, though this operation was not medically indicated. "My left foot was not part of me". *The Observer*, 6 February 2000.

³⁹ The hypothetical request of a woman requesting doctors in the United States to perform on her female genital mutilation prior to her return to her homeland in Africa, as such an operation performed in the United States hospital would be safer to perform, than via the traditional methods without medical staff, anesthesia, or recourse to antibiotics in the African bush. Julie Zuzumi Young (2002). "Female Genital Mutilation". *MSJAMA*, Vol. 288, 4 September 2002, p. 1130. Available from: http://www.ama-assn.org/sci-pubs/msjama/articles/vol_288/no_9/jms0904021.htm; downloaded 5 February 2003. See also: Peter P. Moschovis (2002). "When Cultures are wrong"; Kyle Brothers (2002). "Covenant and the Vulnerable Other"; Matalie Catharine Moniago (2002). "A Woman's Rite to Health", and Sara Cichowski (2002). "Beatrice's Choice", all in cited issue of *Medical Student Journal of American Medical Association (MSJAMA)*.

⁴⁰ Alastair Campbell, Grant Gillett and Gareth Jones (2005). *Medical Ethics*. 4th ed. Melbourne: Oxford University Press, p 10.

aspects of SsSA in regard to increased levels of un-wellness in physical or psychological health, increases in crime, addiction, suicide and transient relationships, which are statistically higher in those who participate in SsSA than for those who participate in heterosexual activity only.⁴¹ Conversely, the church needs to take into consideration those who desire to change their sexual attraction and response from one of homoerotic attraction to one of heteroerotic attraction. How then can the church best help all people who experience homoerotic attractions, and/or are involved in SsSA/CSSC? These issues of beneficence and non-maleficence are often overlooked in this dispute.

Setting out Some Definitions

Before looking at the subject in depth, there is immediate need to clarify a number of key terms, and to coin a few terms which will also be explained,⁴² and to outline Four Motivations for the Blessing of CSSCs.

What do we mean by . . . ?

What do we mean by 'Blessing', 'Men who have Sex with Men', 'Committed Same-sex Couple', 'civil union' and other terms?

Blessing

The word "blessing" has a variety of meanings and, indeed, depends on one's churchmanship.⁴³ Definitions range from the Anglo-Catholic "dispensing" of a blessing, to a conservative-evangelical understanding in which it is the equivalent of praying for a person. *Orthodox* clergy who hold Conservative and/or Evangelical convictions often do not use the term blessing and see it as part of the sacerdotal priesthood which Jesus abolished. Maori

⁴¹ Cf. fn. 467.

⁴² There is also an extensive Glossary, ref. pp. 128ff.

⁴³ An Anglican term used to describe a person's preference in worship style, i.e., Anglo-Catholic ("smells and bells", chanting and devotions), Evangelical (focused on preaching and 'conversion'), Charismatic (focused on enthusiastic singing, and the use of God-given gifts), or Traditional (Liturgy, 3 hymns, with a short sermon). The term Churchmanship was developed long before inclusive language, and there is no inclusive-language alternative known to the writer.

and Charismatic clergy regularly ask, or declare, God's blessing for sick people, jobs, schools, etc. Military Chaplains are commonly called upon to bless troops, barracks, ships, and even weaponry. Anglo-Catholic clergy often understand the blessing of a person or animal as, something they dispense or confer on behalf of God, as God's representative.

There is a distinction between the church and its clergy blessing a *person* (or a dog), and blessing a *relationship* such as Holy Matrimony. Since God made all that exists, people, dogs, etc, they can be blessed as part of God's good creation, but a relationship is something made (or not) by the persons themselves. Some relationships may be good, others less so. The church has over time Blessed relationships of Holy Matrimony, and not other relationships, such as between parent and child, or between siblings, *de facto* couples, etc.

Different understandings of blessing result in major differences in what is understood by the request to authorise "the blessing of CSSC⁴⁴ relationships". For some, the request to bless a CSSC relationship is nothing more than the request to pray for people who love each other and wish to commit their lives to each other. For others, Blessing a CSSC implies that this union is deemed by God to be of the same nature as Holy Matrimony. Since there are a range of opinions on what, generally, blessing means, and what specifically it means to Bless a CSSC, there are a wide variety of responses and opinions to the request to bless CSSC relationships.

"Patricia"⁴⁵ is a celibate woman who does not support same-sex marriage, and is opposed to same-sex couples being Blessed by the church, but thinks "there are instances where, within a church, two same-sex people should be able to get prayer". "*Patricia*" stated that she and her ex-partner had been 'blessed' (prayed for) within a church. When asked to elaborate, she stated that she had been in a long-term sexually active *WSW* relationship. After some years "*Patricia*" began going to church, and over time "*edged* out of the sexual side of the

⁴⁴ Ref. "Coined Terms: CSSC (Committed Same-sex Couple)", pp. 20ff.

⁴⁵ "Patricia" has given the writer permission to tell her story. The names and details of a number of interviewees (and all pastoral contacts) mentioned in relation to quotes or stories will not be disclosed. Of those interviewed, some held views contrary with the official policy of the Anglican Church. Their response to this divergence was on a spectrum from compliance to defiance in regard to the Church's policy. The major views in conflict were the Blessing of CSSCs, the remarriage of the divorced by the Anglican Church, and women's ordination. Some interviewees held views at odds with their bishop's stated position, some felt significantly threatened in their job security. Those who have been quoted in this thesis have approved the quote linked to their name, or the writer has quoted from published material or personal communication.

relationship". One evening "Patricia" took along her ex-partner to a worship service. At the end of the service:

The pastor came down into the congregation and spoke into the lives of different ones who were sitting in the church. He came up to us and laid hands on both of us. It was not an altar call; my ex was unaware of the context. The pastor was general about the laying-on of hands, about breaking the 'bonds that tied'. What the prayer did was help me establish a kind of feeling of being sanctified and apart from my ex partner and at the same time being accepted that she was still an important part of my life and someone I genuinely love.

It was like the minister was in a very kind way acknowledging to God that He knew about these two women in His congregation and wanted God's healing power to come over us . . . As a type of prayer, I felt it helpful and good that the pastor was prepared to come off his pulpit and into the congregation to pray for those whom he felt God was leading him to pray for . . . It was a separating blessing if anything.

If there is to be ministry for lesbian and homosexual couples and ministers are to bless them, then it must be in the area of helping to make breaks in their relationships. I also think there has to be room for a couple if they haven't got round to thinking they need to change their relationship . . . that ministers are capable of praying for them in the way that they would pray for anyone who isn't living a completely Godly life."⁴⁶

"Patricia" stated that though she "was no longer in a sexual relationship with my ex partner" a deep friendship and companionship (*WRaW*) remains active. This is one example of what some people mean when they say they support a priest's right to ask for God's 'blessing' for a same sex couple (primarily — praying for them). It is contrasted with what is meant by supporting civil unions for same-sex couples (but not marriage), which is different from supporting the Blessing of CSsCs (where it is claimed that this is not same-sex Holy

⁴⁶ "Patricia".

Matrimony), which is different from supporting CSsCs to enter Holy Matrimony. This last position is what many *Polar* and *Radical Revisionists* are arguing for.

Some suggest that the Anglican Church use the term "solemnisation" for Holy Matrimony and "blessing" for CSsC relationships to overcome what they claim is merely a semantic problem. Such a solution is seen as word games by those currently opposed to the blessing of a CSsC relationship. Further, the term solemnisation is little used today, often misunderstood, and is currently what the Anglican priest does within the *Marriage Liturgy* (*NZPB*, pp. 804-805). Therefore for Anglican priests and bishops to "bless" CSsC relationships and to "solemnise" those joined in Holy Matrimony" will not resolve the *Orthodox* concern about Blessing CSsC.

The Church of England has not altered its stance on the underlying moral questions. There has not been a Synodical debate directly on the subject since 1987, when Synod clearly and unambiguously reaffirmed the biblical and traditional teaching of not only the Anglican Communion but almost all Christians worldwide, namely that sexual relations are to be celebrated within, and only within, the marriage of a man and a woman.⁴⁷

This thesis takes the view that since the only relationship which the Anglican Church blesses is a couple in or entering into Holy Matrimony, the request to bless a CSsC couple must be argued on the basis of the equivalence of a CSsC relationship to Holy Matrimony. Engaged couples are not blessed prior to marriage, nor are *de facto* couples blessed. Hereafter in this thesis, when Blessing is capitalised, it indicates the Blessing of a couple entered into Holy Matrimony, or its equivalent.

"Boundaried Acceptance"

An acceptance that has some limits, as opposed to "unconditional acceptance" can be called a "boundaried acceptance". One "solution-with-integrity" might be the "boundaried acceptance" (recognition and support) of CSsCs by the *ACANZP*, where that acceptance does not equate with Holy Matrimony.⁴⁸

⁴⁷ N.T. Wright (2005). "Durham: Bishop says he cannot support same-sex blessings". 12 December 2005. Available from: <http://www.anglican-mainstream.net/Dec05/15dec05.html>; downloaded 26 December 2005.

⁴⁸ Ref. A Proposed "Solution-with-Integrity", pp. 123ff.

Broadly Orthodox

The term *Broadly Orthodox* denotes the position taken by those who seek to retain the 'received' doctrines of the Christian church in this and other aspects of life and belief and it includes many of those in the Evangelical, Charismatic, Conservative, Traditionalist, catholic⁴⁹ and Anglo-Catholic streams of Anglicanism.

The *Broadly Orthodox* understand the Blessing of a CSsC relationship as an overlooking of sin of a grievous kind in that not only is this sexual activity outside marriage, it is a sexual sin that is clearly identified in the Bible as condemned in all circumstances.⁵⁰ "The few biblical texts that do address the topic of homosexual behaviour, however, are unambiguously and unremittingly negative in their judgement."⁵¹ On the other hand, the Bible has 'conversations'⁵² regarding women in ministry, the consumption of alcohol, remarriage after divorce, and slavery.

The *Broadly Orthodox* ask: "How can a priest bless something that God has forbidden?" They claim that Christians are called to holiness in all aspects of life, and that while not everyone struggles with homosexuality (or other sexual sin), everyone has temptations that must be

⁴⁹ Sometimes known as catholic-with-a-little-c; cf. "We believe in one holy catholic and apostolic Church." *The Nicene Creed*. NZPB, p. 410.

Cf. "Here lies the boundary of a Christian Church that knows itself to be bound by the authority of Scripture. Those who urge the church to change the norm of this teaching on this matter must know that they are promoting schism. If a church were to let itself be pushed to the point where it ceased to treat homosexual activity as a departure from the biblical norm, and recognised homosexual unions as a personal partnership of love equivalent to marriage, such a church would stand no longer on biblical ground but against the unequivocal witness of Scripture. A church that took this step would cease to be the one, holy, catholic and apostolic church." Wolfhart Pannenberg (2006). In *Christianity Today*, 11 November 1996. From handout by Archbishop Peter Jensen (2006). "Communion in Crisis Conference", 15 May 2006, St Christopher's (Avonhead), Christchurch.

⁵⁰ Hays (1996), pp. 381-389 lists: Genesis 19:1-29; Leviticus 18:22; 20:13; 1 Corinthians 6:9-11; 1 Timothy 1:10; Acts 15:28-29 and Romans 1:18-32, whereas Gagnon (2001), p. 432, adds to that list all those texts that speak directly to the issue of homosexuality: Genesis 9:20-27; Judges 19:22-25; Ezekiel 16:50 (and possibly 18:12 and 33:26); and possibly Jude 7 and 2 Peter 2:7. Gagnon also states "texts referring to homosexual cult prostitution should be added to these": Deuteronomy 23:17-18; 1 Kings 14:24; 15:12; 22:46; 2 Kings 23:7; Job 36:14; and Revelation 21:8; 22:15.

⁵¹ Hays (1996), p. 381.

⁵² Statements that can be seen as affirmative as well as negative on a given topic or issue.

resisted if they are not to drift away from God. The request to Bless a CSsC is seen as a request to accept this form of relationship as on a par with Holy Matrimony, and that shocks and offends many of this group.

Broad Revisionist

The term *Broad Revisionist*⁵³ has been coined to describe the position taken by those who seek to modify some of the 'received' doctrines of the Anglican Church in a number of key areas. The term Liberal is misleading,⁵⁴ for it suggests a broad knowledge and open acceptance of a range of views; but those espousing the *Broad Revisionist* viewpoint rarely show thorough knowledge of the concerns raised by the *Broadly Orthodox*.

Broad Revisionists see the Blessing of a CSsC as a *justice* issue whereby justice is being brought to a marginalised people, in this case those who are erotically attracted to those of their own sex. Additionally, they see this as an issue whereby they are seeking to bring "unity in diversity".

CSsC (Committed Same-sex Couple)

CSsC is the writer's abbreviation for *Committed Same-sex Couple*. For the purposes of the thesis, it assumes two adults whose gonads would both normally produce sperm or would both normally produce (until menopause) ova. While the writer recognises the limitations of using this definition as the determinative factor in identifying a person's sex,⁵⁵ this definition

⁵³ The writer first became aware of the term *Revisionist* in his reading of Russell Reno (2002). *In the Ruins of the Church: Sustaining Faith in an Age of Diminished Christianity*. Grand Rapids, MI: Brazos Press; and R. Reno (1993). "At the Crossroads of Dogma". In *Reclaiming Faith: Essays on Orthodoxy In the Episcopal Church and the Baltimore Declaration*. Eds. E. Radner and G.R. Sumner. Grand Rapids, MI: William B. Eerdmans Publishing Company.

⁵⁴ "The antithesis of the liberal tradition . . . is political correctness. Where liberalism encourages competing political ideas, political correctness, by law, language or conduct, seeks to suppress the expression of ideas . . . It is their goal to capture the institutions of the state and mould them to reflect their views . . . Political correctness has three features. First . . . a set of attitudes and beliefs that are divorced from mainstream values. Second . . . a prescriptive view on how people should think and what they are permitted to discuss. Third is [to be] embedded in public institutions . . . and have coercive powers. It is this third aspect that gives political correctness its authority." W. Mapp (2005). "The Problem with Political Correctness". 22 June 2005. Available from: <http://www.national.org.nz/Article.aspx?ArticleID=5321>; downloaded 16 November 2005.

⁵⁵ This sex determination, however, does overcome some issues that would be encountered if we were

has been chosen so as to avoid becoming entangled in hubristic and convoluted gender theory, which is not central to this thesis. It is maintained that the issue at stake is not one of “same-gender relationships”, for if there are at least eleven genders⁵⁶ then the term “same-gender” is not suitable for our purposes here, which is dealing with same-sex activity and relationship.

The term civil union has also been avoided in the title of this thesis as the term is loosely defined and open to whimsical redefinition by individuals or the state. Two or three months prior to his death, Jacques Derrida told a reporter that he was “a big fan of civil unions, but why stop with two people, why not three, four or more?” The term ‘couple’, meaning two adult humans, has been chosen, so as to exclude a multiplicity of issues not central to this thesis. *Orthodox* concerns regarding the request to Bless a CSsC can be briefly stated as follows: Two men or two women living and having sex together are not the equivalent of a man and woman joined in Holy Matrimony; and also: How can the church bless something (SsSA) which God has forbidden? (Romans 1:26b-27).

It is further assumed that the CSsC have formally entered into a committed relationship, such as a civil union, as defined by the *Civil Union Act 2004*, or they have been ‘married’ in a

to use a person’s chromosomes as a way of categorising a person’s sex. Those who were born inter-sexed, and those who have already received a sex change, do not neatly fit into a chromosomal determination. This thesis does not, and cannot, deal with those issues.

⁵⁶ A number of scholars point to a proliferation of genders. A non-exhaustive summary list might be: 1. Male heterosexual, 2. Female heterosexual, 3. Male homosexual, 4. Female homosexual, 5. Male bi-sexual, 6. Female bi-sexual, 7. Hermaphrodite, 8. Male pseudo-hermaphrodite, 9. Female pseudo-hermaphrodite, 10. Male transgender, 11. Female transgender, 12. Male transsexual, 13. Female transsexual (it could be argued that the final two categories could be subsumed into #s 10 and 11). Anne Fausto-Sterling’s work on intersex is well known; ref. A. Fausto-Sterling (2000). *Sexing the Body: Gender Politics and the Construction of Sexuality*. New York, NY: Basic Books; (2000). “The Five Sexes, Revised: The Varieties of Sex Will Test Medical Values and Social Norms”. *The Sciences*, July/August 2000, pp. 18-23; (1993). “The Five Sexes: Why Male and Female Are Not Enough”. *The Sciences*, March/April 1993, pp. 20-25; (1985). *Myths of Gender: Biological Theories about Women and Men*. New York: Basic Books.

Supporting this line of reasoning, Professor Zillah Eisenstein of Ithaca College wrote: “labeling someone a man or a woman is a social decision . . . masculinity and femininity are cultural conceits . . . [the] ‘two party system’ of sex is a social construction . . . our sexual bodies are ‘indeterminate’ and therefore ‘policed’ to become male and female; and man and woman.” Z. Eisenstein (2005). “The Court and Gender Decoys — What’s a Woman Anyway?” Available from Woman’s Human Rights Network, http://www.whrnet.org/docs/issue-what_woman.html; downloaded 29 December 2005.

foreign country under that country’s same-sex marriage laws.⁵⁷ When the ACANZP blesses heterosexual couples, it does so within the context of the *Marriage Liturgy*,⁵⁸ and does not liturgically Bless couples who are not married to each other. It would therefore be anomalous to consider Blessing a CSsC who have not, or are not, entering into a formally recognised committed relationship, such as a civil union in New Zealand.

However, the church does not conduct civil marriages/civil unions, but only Holy Matrimony; thus, the consideration required is: Can a same-sex couple enter into Holy Matrimony? This is why the paramount issue is whether or not the church should allow a CSsC to enter into Holy Matrimony, as the Blessing of the couple comes at the end of the *Liturgy of Marriage*, when the couple have affirmed their commitment to each other, before family and acknowledging God.

This thesis will not deal with the legitimacy of same-sex marriage rites conducted overseas. There is also the question of whether the church should encourage or acknowledge a same-sex “covenant”. The possibility remains that at some future point,⁵⁹ one or both of the people involved in the CSsC may wish to cease SsSA, or become heterosexual in their outlook. Any same-sex commitment which the Anglican Church may be asked to consider for recognition and support should, however, include a commitment to sexual fidelity, faithfulness, care, and good will.

Diocesan Core

The term *Diocesan Core* refers to the central ministries, policies and people associated with the Diocese, its Cathedral, central urban parishes, and those involved in the Provincial⁶⁰ structure of the Anglican Church. It is contrasted with those ministries, policies and people associated with the local suburban and provincial⁶¹ centre parishes. There exists a

⁵⁷ As New Zealand does not currently recognise same-sex marriages performed overseas, such a couple needs to enter into a New Zealand civil union if they wish their union to be considered legal in New Zealand.

⁵⁸ Ref. NZPB, pp. 779-805; CoC, Title G, Canon III, 2.10, “Blessing of a Civil Marriage”.

⁵⁹ Ref. Laumann, *et al.* (1994); cf. fns. 127, 128, 129.

⁶⁰ Provincial with a capital “P” denotes the Provincial Church, The Anglican Church of Aotearoa, New Zealand and Polynesia (ACANZP), its offices and officers.

⁶¹ Provincial with a lowercase “p” denotes provincial cities such as Palmerston North, Timaru, and the parishes associated with those cities. It distinctly does not refer to rural parishes, which are in a different class again, but do not generally feature in the dispute at hand.

generalised divide in most Dioceses whereby the *Diocesan Core* can by and large be described as *Broad Revisionist* and many of the local suburban and provincial centre parishes as *Broadly Orthodox*. People attracted into the *Diocesan Core* have tended to have done some postgraduate training, are interested in the political structure and power of the Anglican Church, and, for the most part, are not significantly raising funds directly for themselves and their ministries but are supported by trust funds or via parish levies (quota/contribution).⁶² People attracted into suburban and provincial parishes, on the other hand, tend to hold a Bachelor of Theology (or lesser qualification), are primarily interested in mission, ministry and evangelism “at the coal face”, and feel the parish “is the place where ministry happens”. Suburban and provincial parishes generally have limited or no trust funds, have to pay levies to the diocese, and get their primary income from the donations of their parishioners.

HetX

HetX is an advocacy position that claims that only heterosexual couples which are intended to be life-long with sexual fidelity should be offered Holy Matrimony, i.e., Blessing by the ACANZP. There are both homosexuals and heterosexuals who advocate this position.

HomX

HomX is an advocacy position that a CSsC should be offered Holy Matrimony, i.e., Blessing by the ACANZP, just as heterosexual couples are. There are both heterosexuals and homosexuals who advocate this position.

‘Men who have Sex with Men’

Some men who engage in sexual activity with men, but do not necessarily identify themselves as ‘Gay’ or ‘Bisexual’, are described as *Men who have Sex with Men (MSM)*. Likewise, different definitions of ‘homosexual’ may include or exclude people engaged in varying levels of activity, frequency, or interest.

Especially among African Americans, *MSM* behaviour is also known as “being on the down-low”. The ex-convict, gangster, and rapper stereotypes are associated with this term. The male partner of someone on the ‘down-low’ is often aware of the double-life implied by such sexual activity, but wives and girlfriends are usually kept from that knowledge. This label is

⁶² The cathedrals would, generally, be an exception to this last statement.

also used in ‘macho’ cultural contexts for distinguishing between ‘active’ and ‘passive’ sexual partners, where the ‘active’ partner does not usually consider himself to be homosexual.⁶³

In general, *MSM* is a wide category that covers both self-identified *Gay* men and other men who engage in same-sex sexual activity but do not identify as *Gay* or *Queer*. The writer has used the term *MSM* to generally signify emotional, romantic and erotic attraction and relationship, and sexual activity.⁶⁴

Polar Orthodox

The term *Polar Orthodox* is used for those who predominantly hold to the ‘received’ doctrines of the church. In this dispute, they maintain that the practice of SsSA is unacceptable for Christians, and thus these relationships should not be accepted or Blessed by the church.

Polar Revisionists

The term *Polar Revisionist* is used for those who desire to alter radically many of the ‘received’ doctrines of the church. In this dispute, they claim that SsSA is fully acceptable for any Christian providing he or she is in a committed relationship, and that the church should offer to Bless these relationships.

Puttiness

Puttiness is a term used by the writer for some years when referring to a gap closed by amorphous putty, i.e., “Looks good (hides the flaw), but there is no integrity to it.” It derives from his years in the building construction trade in New Zealand where putty is used to bog-up holes, cracks, etc. There was a 1970s Kiwi expression, “just bung some inch-and-a-quarter putty into it,” used when a person made a non-structural botch-up of some work, and the boss or work-mate suggested it needed an appearance-sake-only make-over, not a

⁶³ “Oftentimes, sexual encounters between such men occur anonymously. In the U.S., YMCAs were for many years common places for men to meet other men, while in recent years gay bathhouses and clubs have provided alternative venues for this lifestyle. It is also not unheard of for men on the down-low to work in the gay porn industry while engaging in heterosexual relationships away from work.” Available from: http://en.wikipedia.org/wiki/Men_who_have_sex_with_men; downloaded 8 September 2005.

⁶⁴ Ref. “Signification of Attraction and Activity”, pp. 11ff.

structural fix. It is a Building Construction spin of sorts, both materially and conceptually. Short definition: A superficial non-structural filling of a significant gap or hole.

Radical Orthodox

The term *Radical Orthodox*⁶⁵ is used for those who unreservedly hold to the 'received' doctrines of the church. In this dispute, they maintain that the practice of SsSA is unacceptable for anyone and thus the church should condemn such activity and relationships, and should withhold communion from those who engage in SsSA.

Radical Revisionists

The term *Radical Revisionist* is used for those with an extreme and doctrinaire position who claim there should be no bar to the Blessing of CSsC and consecration to the episcopacy of those involved in a CSsC relationship. Some *Radical Revisionists* see no need to restrict CSsC relationships (or their Blessing) to sexual fidelity, life-long tenure, or a union of two adults.⁶⁶ They view SsSA as no more ethically significant than left-handedness,⁶⁷ and claim

⁶⁵ The term *Radical Orthodox*, as used in this thesis, in no way references John Milbank's use of the term "Radical Orthodoxy"; ref. John Milbank (1999). *Radical Orthodoxy: A New Theology*. London: Routledge.

⁶⁶ Jeremy Younger, interview, 6 February 2005.

⁶⁷ While *Radical Revisionists* liken the ethical/moral/virtue aspects of homosexuality to left-handedness, apart from making that claim, nothing is advanced to validate how this might be the case, or, if analogous, what its implications might be. Indeed, neither do they elucidate the nature of left-handedness. Being left-handed himself, the writer has a special curiosity in this argument. There does, however, appear to be a correlation in the causal nature, homosexuality and left-handedness, in that both appear to correlate with trauma or biological malfunction in gestation or at birth. "When the handedness of the heterosexual group of men was compared to the handedness of the homosexual men . . . the homosexual group contained nearly twice as many mixed and left-handed individuals . . . as left-handedness is likely to be caused by some form of damage probably due to birth or pregnancy stress, other signs of damage might also be expected. Homosexuality might then simply be another soft sign or another 'rare' trait' that serves as a sign of stress or damage along with left-handedness . . . the rate of lesbians who turned out to be left- or mixed-handed amounted to 69 percent of the group, which is more than four times that found amongst heterosexual females. For women, both the hormonal imbalance theory and the neuropathological explanations of homosexuality predict increased left-handedness amongst lesbians, and these predications are clearly confirmed by the research data . . . about 1 percent of all consistently right-handed women will be homosexual while about 4 percent of all left- and mixed-handed women will be homosexual . . . similar values could be computed for male

that there should be no moral accountability regarding homosexual activity when it is practised within a "loving relationship".⁶⁸

"Solution-with-Integrity"

A position that seeks to honour all people involved in a conflict and their concerns. It is not a mathematical or mechanical compromise.⁶⁹

Four Motivations for the Blessing of CSsC Relationships

There are four primary groups advocating the Blessing of CSsC relationships:

- 1 *Gay/Queer* activists within and outside the church.
- 2 Self-identified⁷⁰ heterosexual *Polar* and *Radical Revisionists*.
- 3 A broad cluster of people who experience same-sex attraction, or who have one or more family and/or friends who are have identified as homosexual.
- 4 A broad group of heterosexuals who wish to hold a generous and receptive position in regards to those who are different from them.

Group One contains politicised homosexuals who embrace the *Gay/Queer* political Agenda. Since many of these individuals do not accept that sexual fidelity, and life-long commitment (let alone marriage) are preferable, they promote access to same-sex marriage as a right to be achieved, rather than necessarily something they want for themselves.

homosexuals . . . but the vast majority of non-right-handers [are] not affected by this sexual orientation." Stanley Coren (1993). *The Left-hander Syndrome: The Causes and Consequences of Left-handedness*. New York: Vintage Books, pp. 200-201.

⁶⁸ The term "loving relationship" is not defined, though a mutually supportive and caring relationship of equal power is implied.

⁶⁹ Ref. "A Proposed "Solution-with-Integrity", pp. 123ff.

⁷⁰ A "self-identified heterosexual" (or "self-identified homosexual") is someone who claims to be of that category, as opposed to having been "outed" by someone else, or is thought to be that category by someone else. In this thesis, only those who identified themselves of a particular 'orientation' by informing the writer, or having written and published such a statement have been so identified.

Group Two consists of a small number of self-identified heterosexuals, *Polar* and *Radical Revisionists*, vicariously affirming the need to alter church doctrine, policy and practice, so as to legitimise the Blessing of CSsC relationships. They champion CSsC relationships as being equivalent to Holy Matrimony.

Groups One and Two, when combined, are numerically smaller than the broad cluster of Group Three or of Group Four, but, owing to their motivation and efforts they are the most prominent in secular and ecclesiastical media.

Group Three is a broad group made up of those who experience same-sex attraction, their families and friends. They are not primarily politically motivated, nor are they seeking to make a statement or to change the church's theology or doctrine. Homosexuals in this group wish to be allowed to get on with their lives. They are often quiet, even to the point of being reclusive. For their part, family and friends of these homosexuals accept their loved ones as they are. They may, or may not, prefer that their loved ones be heterosexual. Their acceptance of their loved ones understandably leads them to seek their loved ones' acceptance by others within the wider community. Often parents will say in effect: "We love our son/daughter, we cannot reject him/her, and we hope others will also accept him/her."

Group Four is a sizable group of heterosexuals who wish to hold an open and receptive posture towards those who engage in activities or hold views which they themselves do not. These might be best classed "classic liberals" who see the possibility of the church's Blessing of CSsC relationships as an official and institutional acceptance of homosexuals.

In general, those in Groups Three and Four do not sense that a CSsC is the equivalent of marriage, let alone Holy Matrimony, but see the church 'blessing' such relationships as a means of acceptance, the only means of acceptance that has been suggested to them. The concerns raised by this collection of people are primarily pastoral and personal and it is to them that the church and Christians should address their greatest concern and consideration.

The desire of Groups One and Two to alter the doctrines, policies and practices of the Anglican Church is not limited to the accommodation of homosexuals, or the affirmation of SsSA. People in these two groups seek exceptional revision of the historic Christian faith.⁷¹ That "God made some people homosexual rather than heterosexual" is another proffered reason for the acceptance of SsSA, so that it should not be classified as sin. Further, the notion of sin itself is said to be an outmoded concept frozen in a bygone era, where the "sin concept" was used to control the mass of the population by kings and religious rulers who

⁷¹ For a New Zealand example, ref. Susan Adams and John Salmon (1996). *The Mouth of the Dragon: Theology for Postmodern Christians*. Auckland: Women's Resource Centre.

operated in a 'tag-team of domination' for partisan benefit. While there is some legitimacy in these claims, seen in European church history, and in the current situation in the United States, the writer is not convinced this charge applies to New Zealand, currently or historically.

Sin, if it exists at all, in the view of Groups One and Two, is a failure to achieve one's potential, to realise who we truly are. This, of course, is a very Gnostic position. Further, since sin has no ontological reality,⁷² the need of a saviour, and thus Jesus' divinity, are not only brought into question, they are rejected. Thus, Jesus' sacrificial and atoning death on the cross, his Resurrection and coming again in glory are all dismissed as mythic explanations to be rejected in favour of our modern scientific understanding and the claim of self-focused radical individual preference. This sort of revision of church doctrine is neither *adiaphora*⁷³ (ref. Appendix D⁷⁴), as if it were a matter of trifling importance, nor can it be handled as an issue of *subsidiarity*⁷⁵ (ref. Appendix E⁷⁶), locally, as claimed by ECUSA. As N.T. Wright describes:

Subsidiarity and *adiaphora* belong together: the more something is regarded as 'indifferent,' the more locally the decision can be made. It does not take an Ecumenical Council to decide what colour flowers might be displayed in Church; nor does a local congregation presume to add or subtract clauses from the Nicene Creed.⁷⁷ In part this belongs with the missionary imperative: the Church must give its primary energy to God's mission to the world, not to reordering its internal life.⁷⁸

⁷² A claim that 'sin' does not have 'being' or existence.

⁷³ *Adiaphora*: literally, "things that do not make a difference", cf. *WR*, pars. 36-37, 87-95.

⁷⁴ Appendix D: *Adiaphora*, pp. 143ff.

⁷⁵ *Subsidiarity*: the principle that matters should be decided as close to the local level as possible, cf. *WR*, pars. 38-39, 74, 77, 83, 94-95.

⁷⁶ Appendix E: *Subsidiarity*, pp. 145ff.

⁷⁷ This has been happening in some Anglican provinces, dioceses and parishes, and some theological schools. The former Bishop of Durham, David Jenkins, John Spong and Lloyd Geering (Geering was a Presbyterian and head of *Knox Theological College*, Dunedin, New Zealand), are noted personalities in this regard.

⁷⁸ *WR*, par. 38.

Revisionists' Groups One and Two call for the full acceptance of *Same-sex Sexual Activity* (SsSA) by any member of the Anglican Church, communicants, clergy and (arch)bishops and advocate the exclusion of those who oppose the full acceptance of SsSA and the *Gay Agenda* to the point of supporting the lock-out⁷⁹ of clergy and parishioners.⁸⁰

Group One *Gay* activists (who may be inside or outside the church) are primarily pursuing a legal and political agenda. Until 1986, the "*Gay Liberation Movement*" sought acceptance of homosexual activities. In that year the United States Supreme Court ruled in favour of a state's "right to criminalize homosexual conduct".⁸¹ Scott Lively claims that this decision resulted in a change of focus by *Gay* activists to "redefine homosexuality as a normal and immutable condition equivalent to heterosexuality, a state-of-being completely independent of 'conduct'," ⁸² as a political strategy to gain political rights. Some even argue that to attempt to change a person's "sexual orientation" is a form of "genocide" and/or a form of "final solution".⁸³ To complicate the situation further, some who oppose any SsSA, also oppose

⁷⁹ Bishop Michael Ingham of New Westminster (British Columbia, Canada) and Bishop Andrew Donnan Smith of Connecticut have both changed the locks on parish church buildings, including halls, to prevent clergy and parishioners from gaining access to the parish church buildings. Archbishop of Brazil, Orlando Santos de Oliveira, disposed (withdrew the licenses of) 40 priests who objected to his promoting the Blessing of CSsC relationships and the ordination of people involved in CSsC relationships.

⁸⁰ Thus, these Groups' call for *acceptance, inclusivity* and *diversity* is cast into doubt by these policies and actions.

⁸¹ S. Lively (2005). "How to Defeat '*Gay*' Arguments". Available from: http://www.juntosociety.com/guest/sperlazzo/bs_htdga121402.html; downloaded 8 Aug 2005.

⁸² "Under the new definition, 'straights' can choose same-gender sexual relations and 'gays' can choose opposite-gender relations without any alteration of their true 'sexual orientation' . . . The Supreme Court recognizes minority status only for those groups which 1) have suffered a history of discrimination, 2) are powerless to help themselves and 3) are defined by immutable characteristics. This is the secret to understanding why the '*gay*' movement now denies that homosexuality is behaviour-based and insists that homosexuality is innate and unchangeable. It is not science. It is a legal and political strategy." Lively (2005); and: "The Supreme Court ruled in *Bowers v Hardwick* that there is no fundamental right . . . to engage in homosexual behavior . . . For the highest level of protection . . . a class of persons must be declared 'suspect' . . . that the trait for which it is stigmatized is immutable." R. Green (1988). "The immutability of (homo) sexual orientation: Behavioral science implications for a constitutional analysis". *Journal of Psychiatry and Law*, 16:4, p. 537.

⁸³ "The homosexual community looks upon efforts to change homosexuals to heterosexuality, or to mold younger, supposedly malleable homosexuals into heterosexuality . . . as an assault upon our people comparable in its way to genocide." B. Gittings (1973). *Gay, Proud, Healthy*. Philadelphia PA:

forms of '*conversation*' therapy, which willingly substitute non-marital heterosexual sex for SsSA.⁸⁴

While it is important to be conversant with the political and legal arguments put forward by *Gay* activists, the decisions of the Anglican Church should be predicated upon a Gospel response to those who experience same-sex sexual attraction or who are in a CSsC relationship. Such a review, of necessity, involves a reflection on the biblical material, theological insight, pastoral sensitivity, historic response, and a review of and reflection upon philosophy and the investigations of the scientific and social science communities.

This thesis contends that a careful weighing of a wide body of knowledge ought to be brought to bear in this discussion. Both the historic social ostracism of homosexual people, and the current suppression of the opponents of full legitimisation of SsSA (*HetX*) have equally hampered the open and fruitful discussion of this topic.

There are legitimate concerns raised by all parties and all parties have agendas and have used means that can accurately be described as mischievous and/or malicious. Physical or verbal violence, and the treatment of homosexuals as "second-class citizens" cannot be condoned or accepted by the church. Lack of full acceptance of SsSA and especially of the *Gay* and *Queer* Agendas, however, does not equate with persecution or victimisation.

Nor should the church be party to the mischievous re-ordering of its theology, policies and practice to fit the proclivities of Foucault or Derrida, or the fanciful imaginations of John Spong and Carter Heyward,⁸⁵ as if these 20th century '*prophets*' had authority to overwrite

Gay Activists Alliance. "Naturally, all parents wish their children to be happy and to resemble themselves, and if it were possible to prevent homosexual adjustment (not to mention transsexualism) most parents would welcome the intervention. On the other hand, this raises ethical issues along the lines of other '*Final Solutions*' to minority problems." J. Smith (1988). "Psychopathology, homosexuality, and homophobia". *Journal of Homosexuality*, 15:1/2, p. 67.

⁸⁴ "It should be pointed out that Catholics cannot support forms of therapy which encourage the patients to replace one form of sexual sin with another. (Schwartz 1984) Some therapists, for example, do not consider a patient '*cured*' until he can comfortably engage in sexual activity with the other sex, even if the patient is not married. (Masters 1979) Others encouraged patients to masturbate using other-sex imagery. (Blicht 1972; Conrad 1976)." Catholic Medical Association (2005). "Homosexuality and Hope". Available from: <http://www.cathmed.org/publications/homosexuality.html>; downloaded 14 December 2005.

⁸⁵ Carter Heyward was one amongst the first group of women to be ordained within *ECUSA*. She is a lesbian activist.

the Scriptures, Tradition and Reason of the church, treating them as mere palimpsests.⁸⁶ There is a need for the *Broadly Orthodox* and the *Broad Revisionists* to distance themselves publicly and politically from the *Polar* and *Radical* positions on both sides of this dispute.

⁸⁶ Palimpsest, *n.* a manuscript or piece of writing material on which later writing has been superimposed on effaced earlier writing. Figurative, something reused or altered but still bearing visible traces of its earlier form". *Oxford Reference On-line*.

Chapter 2

Some Issues Cloud, Some Count

The Sexual Acts Themselves

The writer interviewed Professor John Bishop, a person who has been in a CSsC relationship for over two decades. He stated that many of those who oppose homosexuals have an obsessive interest in who-does-what-to-whom, the mechanics of the sexual acts between same-sex consenting adults. “You know, Ron, in a Gay relationship, there is much more cuddling and hugging than actual sexual intercourse!”⁸⁷ The writer pointed out that in marriage counselling, this issue was also not an uncommon problem that needed addressing, especially with younger males.⁸⁸ But this matter does raise an interesting point. Often implied, but usually un-stated, are concerns surrounding anal intercourse, fellatio, cunnilingus, and manual stimulation of the sex organs either externally or internally via the insertion of body parts or objects. Without reflection, it may be assumed that such practices happen exclusively between same-sex couples, as heterosexual couples have recourse to “proper sexual intercourse”. This, of course, overlooks the fact that these practices are not at all infrequent amongst married couples. It also overlooks Christian⁸⁹ and other scholarship that overwhelmingly accepts these practices between a consenting husband and wife.

⁸⁷ John Bishop, interview, 17 January 2005.

⁸⁸ Two books the writer has found personally helpful, and suggests to couples to assist them in developing healthy and satisfying sexual lives within marriage, are: Ed Wheat, and Gaye Wheat (1997). *Intended for Pleasure: Sex Technique and Sexual Fulfillment in Christian Marriage*, 3rd Edition. Grand Rapids, MI: Revell; and, Linda Dillow (1999). *Intimate Issues: 21 Questions Christian Women Ask About Sex*. Colorado Springs: WaterBrook Press.

⁸⁹ Some authors who affirm this view from an *Orthodox* position: L. Dillow and P. Pintus (1999). *Intimate Issues: 21 Questions Christian Women Ask About Sex*. Colorado Springs, CO: WaterBrook Press, pp. 177-239; L.B. Smedes (1994). *Sex for Christians*. Grand Rapids, MI: William B. Eerdmans Publishing Company, pp. 201-225; C. Penner and J. Penner (1981). *The Gift of Sex: A Guide to Sexual Fulfillment*. Dallas: Word Publishing, pp. 103-193; E. Wheat and G. Wheat (1997), pp. 259-264.

The biblical book *Song of Songs* (SoS, a.k.a. *Song of Solomon*) poetically articulates romantic attachment, desire, and sexual relations between husband and wife that are not limited to perfunctory sexual acts for reproduction’s sake. Indeed, reading SoS 2:3⁹⁰ it is hard to miss the possibility that this passage is dealing with oral sex performed by a wife upon her husband. In SoS 4:16⁹¹, the picture described could easily be one of oral sex performed by the husband upon his wife, as SoS 8:2⁹² could also imply. It is therefore the writer’s conclusion that these acts, in and of themselves, are not to be considered evil or sinful. The focus must therefore be on the context within which these acts of love (or otherwise) occur, and who is involved in the relationship concerned.

This thesis does not examine the acceptability of these sexual acts themselves. The pertinent issue is the qualitative nature of a CSsC relationship, and whether or not it is ontologically the equivalent of a heterosexual couple joined in Holy Matrimony. Once this question has been answered we can then address the issue of whether or not Anglican priests or bishops should officiate at services of Holy Matrimony for CSsC relationships.

Beyond Scriptural Reiterations and Impassioned Monologues

This thesis will move beyond the doctrinaire reiteration of the universally negative scriptural references to SsSA⁹³ (ref. fn. 50) and beyond the impassioned rehearsal of the pain and

⁹⁰ “As the apple tree among the trees of the wood, so is my beloved among the sons. I sat down under his shadow with great delight, and his fruit was sweet to my taste.” *Song of Songs* 2:3 (KJV).

⁹¹ “Awake, O north wind; and come, thou south; blow upon my garden, that the spices thereof may flow out. Let my beloved come into his garden, and eat his pleasant fruits.” *Song of Songs* 4:16 (KJV).

⁹² “I would lead thee, and bring thee into my mother’s house, who would instruct me: I would cause thee to drink of spiced wine of the juice of my pomegranate.” *Song of Songs* 8:2 (KJV).

⁹³ Cf. “Protestantism is faced with an equally monstrous challenge to its assumption of authority: the increasing acceptance in western societies of homosexual practice and identity as one valid and unremarkable choice among the many open to human beings. This is an issue of biblical authority. Despite much well-intentioned theological fancy foot-work to the contrary, it is difficult to see the bible as expressing anything else but disapproval of homosexual activity, let alone having any conception of homosexual identity. The only alternatives are to try to cleave to patterns of life and assumptions set out in the bible, or to say that in this, as in much else, the Bible is simply wrong.” D. MacCulloch (2003). *Reformation*. London: Allen Lane, p. 705.

experiences of homosexual persons, to an examination of a number of undefended assumptions and claims, for and against, the acceptance of SsSA, and whether the Anglican Church in New Zealand should or should not Bless a CSsC relationship.

While those who support the Blessing of CSsCs justify the need for approval based on the “experience”⁹⁴ of those who are homosexual, they are reluctant to acknowledge that some who were formerly homosexual⁹⁵ have converted to heterosexuality, and have happily married and parented their own (or others’) children.

While it is sometimes a begrudgingly accepted assumption by *Revisionists* that the *Orthodox* ‘own’ the biblical and theological arguments⁹⁶ in this dispute, it is often assumed, by both *Revisionists* and *Orthodox*, that *Revisionists* ‘own’ the arguments related to the disciplines of philosophy, ethics, medicine, law, sociology and psychology. While these may be commonly understood assumptions, both are false. Further, those seeking to change the doctrines and practices of the Anglican Church have an onus to substantiate the need to change existing policy.⁹⁷ However, those seeking a change in policy have often attempted to lay the burden of proof and the onus of justification on those seeking to maintain the status quo.

To claim that CSsCs should be Blessed, unless the *Orthodox* are able to demonstrate that essential differences between a CSsC and a couple joined in Holy Matrimony exist, is ill-founded. The *Revisionists* argument in favour of Blessing CSsCs needs first to present *prima-facie*-evidence,⁹⁸ a substantial amount of convincing evidence for the equivalency of

⁹⁴ Cf. The Revd Dr Stephen May (2000). “Homosexuality, Gender and Otherness”. In *More than a Single Issue: Theological considerations concerning the Ordination of Practising Homosexuals*. Eds. M.A. Rae and G. Redding. Adelaide, Australia: Open Book Publishers, pp. 184-212.

⁹⁵ Andy Comiskey, in a “personal testimony”, *New Life Church*, North Shore Auckland, 1994, and Sy Rogers, in “personal testimony”, St Peter’s Church (Gonville), Wanganui, July, 1997.

⁹⁶ That is, the biblical and theological arguments, overall, do not affirm SsSA.

⁹⁷ “If people want to change the rules about this or anything else, there are ways of doing so. We have voted as a Communion and a Church to have women priests, to admit children to Communion before Confirmation, and so on. Change can and does happen. But it can’t happen by people creating ‘facts on the ground’, deliberately flouting the church’s well-known teaching, and then requiring that the teaching be adjusted to fit. As Archbishop Rowan has stressed, we are being called to grow up to a new maturity as a Church, and part of that is that we learn how to discuss contentious issues and live within a common discipline as we do so.” N.T. Wright (2005). “Durham: Bishop says he cannot support same-sex blessings”. 12 December 2005. Available from: <http://www.anglican-mainstream.net/Dec05/15dec05.html>; downloaded 26 December 2005.

⁹⁸ *Prima facie* evidence: “(presumptive evidence) Evidence that is sufficient to discharge any evidential

CSsC with Holy Matrimony; then and only then is there cause for evidence-in-rebuttal⁹⁹ against the claim to Bless CSsCs. In the writer’s view, no such evidence¹⁰⁰ has been put forward. The asserting of a claim is not proof of the proposition. For example, claiming that the Blessing of CSsCs is a justice issue, is not the same thing as proving that the Blessing of CSsCs is a justice issue. Furthermore, the fact that those opposing the Blessing of CSsC, the *Orthodox*, have in large part submitted evidence-in-rebuttal prior to a *prima facie* case having been established, demonstrates good-will and political naïveté.

Should the Church be Involved in Personal Morals?

When considering morality in the 20th and early 21st century, no philosopher is more significant than Nietzsche¹⁰¹ and his “immoralism”. Postmodern thinkers have developed Nietzsche’s thought, claiming that “There is no ‘Truth’ but only ‘truths’”. This claim (a meta-narrative itself) states that there is/are no meta-narrative(s), but only personal truth stories. There is a truth for me (‘my truth’), and a different truth for you (‘your truth’). The thought is supposed to be derived from Nietzsche who “spoke with special scorn of the belief that there could be a . . . ‘good and evil the same for all.’”¹⁰² I will argue that if there is no Truth, then there can be no right or wrong in actions:

Those who take [Nietzsche’s] attack on morality simply as a rather edifying call to authenticity and self-fulfilment are deluding themselves; the proof of this lying precisely in what he said about

burden of proof borne by a party and that may be sufficient to discharge the persuasive burden of proof if no evidence in rebuttal is tendered.” Cf. Glossary: *prima facie* evidence, pp. 128 ff.

⁹⁹ Evidence in rebuttal: “Evidence offered to counteract (rebut) other evidence in a case.” Cf. Glossary: evidence in rebuttal, pp. 128ff.

¹⁰⁰ Cf. “Failure to Examine the Theological Issues”, pp. 99ff.

¹⁰¹ Though none of the interviewees mentioned Nietzsche by name, many referenced his developed thought.

¹⁰² Nietzsche. *Thus Spake Zarathustra*, Part III, “Of the Spirit of Gravity”, summarised by: Foot (2001), p. 112.

there being no right or wrong in actions considered in themselves.¹⁰³

Nietzsche's "Immoralism"

A recurring declaration of many *Revisionists* is that the church should not be involved in morals, especially personal morals, and most especially sexual morals between consenting adults.¹⁰⁴

The law has stopped moralising in matters to do with family law, it takes no position on which option domestic partners may choose – marriage, civil union, or *de facto* relationship . . . Should the church stop moralising too?¹⁰⁵

If the writer understands the nature of these arguments, then a number of *Revisionists* are calling for a Nietzschean "immoralism" to prevail in the church, as it widely prevails within New Zealand society. Foot says of those who make these types of claims:

There are, is it true, some who try to hide their shamelessness by making an attack on morality . . . '(ideological) immoralist', such as Thrasymachus, Callicles, Nietzsche, or André Gide . . . [en]quired whether human goodness and badness are what they are supposed to be . . . those who in their heart of hearts agree with, say, Thrasymachus or Nietzsche . . . are *insincere* if they speak as we do about what is right and wrong.¹⁰⁶

¹⁰³ Foot (2001), p. 114.

¹⁰⁴ Yet, there is a demand that the church be involved in moral issues concerning the environment and 'justice', etc., while avoiding aspects of personal morality.

¹⁰⁵ Though these two statements appear in two documents (one was the speaker's presentation and the other the hand-out to participants), this same thought was expressed when I interviewed Professor emeritus Richard Sutton, 17 October 2005. Richard Sutton (2005). "Civil Unions Talk Simple.doc"; and (2005). "Civil Unions", St Nicholas Church, Waverly, 12 August 2005, both available from Richard Sutton: kanddr.Sutton@xtra.co.nz

¹⁰⁶ Foot (2001), pp. 19-20. (italics by Foot).

The plot thickens, however, if we confront the greatest of those who have been called immoralists; . . . the Nazis were able to call upon [Nietzsche] in defence of their genocidal policies. That alone should wake us up . . . Nietzsche called himself an immoralist and said that he was attacking morality itself.¹⁰⁷

The nature of immoralism raises serious questions, but notice that if those who claim that the church should stop moralising also claim that the church should press for justice (because it is the right [moral] thing to do), they are being inconsistent. This line of thinking, akin to what Foot describes as non-cognitivist, rejects ontic moral reality, in favour of moral subjectivity. "*Meaning [is] thus to be explained in terms of the speaker's attitude, intentions, or state of mind . . . moral judgements [are] . . . essentially linked to an individual speaker's subjective state.*"¹⁰⁸

If we were to follow the line of thinking proffered by Sutton, the church would simply follow the law, which has largely followed popular culture, thus immoralism. British Common Law previously followed the church's position, derived from Scripture and tradition. Only in comparatively recent times has the law moved markedly from the teaching of the church. Who should lead? — popular culture, state or church? It is clear that popular culture and the state no longer follow the church, but does this mean that the church should now follow popular culture and the state? The immoralist claim strikes the *Orthodox* as ironic at best, and when one thinks of Jesus' *Sermon on the Mount* (Matthew 5:1-7:27), and especially *The Beatitudes* (Matthew 5:1-12),¹⁰⁹ the claim that Jesus was not concerned with morals or how people conduct their daily lives seems incongruous.

Those who support the Blessing of CSsC relationships claim that it is a person's right to choose with whom they have sexual intercourse, and that the church should stay out of personal choice issues and be supportive of human rights. These claims to 'rights' and 'choice' marginalise the responsibility of the church and its clergy to shepherd (i.e., to care for) the people with whom they have contact and relationship. While those favourable to the Blessing of CSsC relationships might claim it is not the church's business to 'judge' those

¹⁰⁷ Foot (2001), p. 104.

¹⁰⁸ Foot (2001), p. 8. (italics by Foot).

¹⁰⁹ *The Sermon on the Mount* sets the highest possible standard of morals, ethics, and attitudes for Christ's followers. Only with God's help can we come close to reaching this standard.

involved in a CSsC relationship, nonetheless, it is the duty of the church to determine whether or not the church, its priests and bishops should Bless such relationships.¹¹⁰

This is clearly the modern trend. “I should be allowed to do anything I like, as long as it does not hurt anybody else”, so the claim goes. Yet a Christian perspective acknowledges that people are fully human only when they are in relationship (a sexual relationship is not implied) with others, and in relationship with God. When people attempt to live isolated, individualist lives, they fail to achieve part of what it means to be fully human. In this individualistic mode of existence, they are generally more likely to bring harm to themselves, and to others.

A problem with morals is that there is often a lack of distinction between liking something, being for or against something (like going to the movies), as opposed to approving or disapproving something (like honesty or violence). A child may like to eat lots of ice cream just prior to dinner, but his or her parents may wisely disapprove and disallow such feeding as a regular occurrence.

We also need to consider the status of expert opinion, which is a different category from that of personal preference. “The doctor can approve and disapprove of treatments as the layman cannot, and the mechanic is in a similar position *vis-à-vis* the design of an engine or the mending of a car.”¹¹¹ The “opinion of experts” is often damned in New Zealand, where the saw “Jack’s as good as his master” can reflect a thinly veiled disdain for expertise, especially when coupled with the cult of the individualistic demand to do “whatever”. Followed to its logical conclusion, there would be no place in a society for any laws or regulations; it would be a free-for-all, with the fastest, slickest or strongest taking all.¹¹² This is something that many calling for social justice would abhor.

It is our custom, and for all I know the custom of every society in the world, to take matters such as killing, stealing, and lying as a concern of the community. Everyone has a voice in the matter of whether or not these things are to be done; actions within their range are up for scrutiny, and by and large men take account of what others say about such matters. The actions are ‘passed’ or

¹¹⁰ Ref. “*The Civil Union Act 2004*”, pp. 69ff, and especially fn. 322.

¹¹¹ Foot (1978), p. 189.

¹¹² It could easily be argued that such a situation does not describe a society at all, but merely a collection of individuals living and preying on each other in close proximity.

‘not passed’, and moreover people are accepted or not accepted on the grounds that they do or not do them.¹¹³

Thus, morals are inextricably intertwined within society. Nietzsche’s immoralism, founded upon the idea that free will is illusionary,¹¹⁴ claims that morality is simply a means to control the masses, and that leaders can legitimately exert their “will to power”. Both the Communists and the Nazis effectively developed immoralism and the “will to power”, resulting in the bloodbaths of the 20th century. These aspects should not be overlooked or marginalised by leaders and members of the Anglican Church.

Immoralism within Western society is a widely held view (though not often so-named). Yet clearly that view does not hold in every case. The call to treat people justly and to care for the environment are claims that people and creation should be treated in a ‘good and proper manner’ rather than exploitatively, contra immoralism, which claims no absolute truth ~ error and/or right ~ wrong.

So, where is it appropriate to draw the limits of concern? Is it appropriate that the church keep out of sexual liaisons and personal morality (and focus on societal sins and excesses as some have suggested)? A principled line might be that we are concerned exactly where the law is concerned – perhaps with a different and more demanding voice — because here the judgment of society is that we have entered a wider domain needing wider attention. Hence we are interested in marriage and similar covenants.

¹¹³ Foot (1978), p. 203.

¹¹⁴ Buber identifies determinism by another name: “The biologicistic and the historiosophical orientations of this age . . . have combined to produce a faith in doom that . . . most of our contemporaries believe in[.] a medley of forces, as the late Romans believed in a medley of gods. The nature of these claims facilitates such a faith. Whether it is the ‘law of life’ – a universal struggle in which everybody must either join the fight or renounce life – or the ‘psychological law’ according to which innate drives (*eingebornen Gebrauchstriehen*) constitute the entire human soul; or the ‘social law’ of an inevitable social process that is merely accompanied by will and consciousness; or the ‘cultural law’ of an unalterably uniform genesis and decline of historical forms; or wherever variations there may be: the point is always that man is yoked into an inescapable process that he cannot resist, though he may be deluded enough to try . . . But the medley idol does not tolerate any faith in liberation. It is considered foolish to imagine any freedom; one is supposed to have nothing but the choice between resolute and hopelessly rebellious slavery . . . [This] dogma does not know the human being who overcomes the universal struggle by returning [to God].” Martin Buber (1970). *I and Thou*. Trans. Walter Kaufmann. New York: Simon & Schuster, pp. 105-106.

As will be expanded later,¹¹⁵ while the church recognises those who have entered civil marriage, it does not herself conduct civil unions/marriages, but Holy Matrimony. For this state the church has developed canons, theology and liturgies in excess of those indicated by the state for civil unions/marriages. A significant portion of the church's understanding of marriage is derived from natural law, in that marriage is ordained by God to assist the fulfilment of the creation. Therefore, we now review a form of neo-Aristotelian natural law.

In *Natural Goodness*, Philippa Foot¹¹⁶ develops her concept of “natural normativity”, which can be applied to all species, and is especially relevant to the higher life forms. “Natural normativity” is a way of understanding what is needed for a life form not merely to exist, but to “flourish”. Foot advances the Aristotelian notion of norms, defects and excesses¹¹⁷ by moving past the physical requirements which an animal needs in order to function for defence, feeding and reproduction. In the higher life forms attributes are needed beyond mere existence, to enable a flourishing. A wolf, for example, is an animal that hunts in a pack; it would be significantly hampered in its existence if for some reason it could not, or would not, “co-operatively hunt”¹¹⁸ with the pack. Then, for a variety of reasons, both the individual wolf and the pack would suffer from the individual wolf's lack of “natural normativity”.

Advancing this concept further for humans, the highest order, Foot states that people need to have an awareness and willingness to cooperate within society. Both the ability to learn how to interact with others, so that all may flourish, and a willingness to so interact are part of “natural normativity” for the human life form. Further, it is only humans, as far as we know, that have the need to exercise a ‘moral will’ to cooperate for the benefit of others' welfare.

When this aspect of moral knowledge and willingness is absent, Foot describes “moral evil . . . [as] . . . a kind of natural defect”,¹¹⁹ something that is missing in a person's character. “I want to suggest that moral defect is a form of natural defect not as different as is generally supposed for a defect in sub-rational living things.”¹²⁰

¹¹⁵ Ref. The Equivalency of Civil Union and Holy Matrimony, pp.67ff.

¹¹⁶ Foot (2001).

¹¹⁷ Ref. fns. 121, 194. 198-201, 206, 216, 220, 221, 224, 368, 475.

¹¹⁸ Foot (2001), p. 34.

¹¹⁹ Foot (2001), p. 5.

¹²⁰ Foot (2001), p. 27.

Such persons would be missing an aspect of “natural normativity”, such that they are not able to perceive the moral implications of a situation. Such an individual might honestly claim “there is nothing wrong with it”, yet this may not be an objective view. Thus, just as we would not deprecate a person who did not have perfect colour vision (e.g., the ability to clearly distinguish between red and green), we would not let them pilot military aircraft, for their own and others' safety. Similarly, should a person be unable to distinguish the moral implications of their own or others' actions, we would not hold them fully accountable, but neither should we be persuaded that they can legitimately interrupt and reformulate the moral boundaries of the church, especially if they differed from many in the church in their regard for core aspects of its life.

We are social animals . . . we do things that will benefit others rather than [solely for] ourselves: there is no good case for assessing the goodness of human action by reference only to good that each person brings to himself. Is it, one wonders, some lingering shadow of the thoroughly discredited doctrine of psychological egoism — of the belief that all *human* action is directed to the good of the agent himself . . . free-riding individuals[,] of a species whose members work together[,] are just as *defective* as those who have defective hearing, sight, or powers of locomotion.¹²¹

Cranking the Numbers (UP)

If one could claim that, in fact, natural normativity should reflect our current status of sustainable social arrangements then the fact that a large or significant number of individuals are in CSsC relationships would be important in the debate. The relevant facts require us to look at statistical measures of SsSA in society. One of the most commonly cited numbers in the homosexual dispute is the figure claimed by Alfred C. Kinsey, Wardell B. Pomeroy, and Clyde E. Martin,¹²² that 10% of the United States adult population is homosexual. Indeed, it is not uncommon to hear claims that the United States, New Zealand, and other Western countries have homosexual populations of 20% or more. Let us unpack these claims. The latter figure is based on the original 10% figure but inflated to 20%. Because 1. a number of

¹²¹ Foot (2001), p. 16. (italics by Foot).

¹²² A.C. Kinsey, W.B. Pomeroy, and C.E. Martin, (1948). *Sexual Behavior in the Human Male*. Philadelphia: W. B. Saunders Co.

years have passed since 1948; people now feel more at ease with being homosexual. 2. people, back then especially, would naturally be reluctant to admit SsSA or a homosexual preference to a stranger conducting a survey. Therefore (the argument goes), the original figure of 10% is understated, and therefore should be doubled! Yet even the starting 10% (and thus the 20%), figure may be inaccurate and unreliably high.

Edward O. Laumann, John H. Gagnon, Robert T. Michael and Stuart Michaels published¹²³ their *The Social Organization of Sexuality: Sexual Practices in the United States*, in 1994.¹²⁴ It was the most extensive study of human sexuality since Kinsey's infamous *Sexual Behaviour in The Human Male*. As Laumann, *et al.* describe it, Kinsey's report was riddled with errors in its inception, methodology and the extrapolations made from data:

Kinsey's sampling design, essentially volunteer and purposive in character, failed to meet even the most elementary requirements for drawing a truly representative sample of the population at large¹²⁵ . . . the Kinsey studies of males and females, had two major drawbacks . . . they were not based on representative samples of the U.S. populations¹²⁶ . . . [and Kinsey] did not use probability sampling and explicitly rejected its feasibility. Kinsey was convinced that one could not conduct sex history interviews with randomly selected strangers . . . These convictions were mistaken, with respect to both theory and practice . . . Such studies, in sum, produce junk statistics of no value whatsoever in making valid and reliable population projections. Their estimates are very likely to be strongly biased in an upward direction (i.e., over-estimating the incidence of certain behaviors because the

¹²³ Edward O. Laumann, John H. Gagnon, Robert T. Michael, and Stuart Michaels (1994). *The Social Organization of Sexuality: Sexual Practices in the United States*. Chicago: The University of Chicago Press.

¹²⁴ The Laumann, *et al.* (1994). *The National Health and Social Life Survey (NHSL)* was based at the University of Chicago in 1989. It surveyed 3,432 American women and men, between the ages of 18 and 59. Its purpose was "to better understand how sexual behavior is organized in American society, and offer significant implications for policymakers struggling with many of the nation's crucial health issues" (most significantly HIV/AIDS). Front Cover flap.

¹²⁵ Citing: Cochran, Mosteller and Tukey (1953); *Institute of Medicine* 1986, Laumann, *et al.* (1994), p. 35.

¹²⁶ Laumann, *et al.* (1994), p. 38.

samples are highly self-selected on the very variables of interest – specifically, strong interest in sexual matters).¹²⁷

The Kinsey study suffered from sampling a limited range of men, over-sampling criminals, delinquents and sex offenders and therefore skewing his results and extrapolations.¹²⁸

Kinsey's 10% Fallacy

In their survey the Laumann team asked the respondents who had ever had SsSA if they continued to have same-sex partners and, if so, whether exclusively so. Of the sexually active men who were surveyed, 4.9% had had some SsSA since age 18, but only 2.7% (a 45% reduction) had had any same-sex activity in the last year. Of the sexually active women who were surveyed, 4.1% had had any SsSA since age 18, but only 1.3% (a 68% reduction) had any SsSA in the last year.¹²⁹ Only 9.3% percent of the men (who experienced SsSA) had only ever had sex with a man, and only 5.1% of the women (who experienced SsSA) had only ever had sex with a woman. This demonstrates that of those who were currently sexually active, 90% of men and 94% of women (who had experienced SsSA) were not exclusively homosexual. Of those who reported SsSA in the last year, 74.7% of men and 75% of women had sexual activity only with members of the same-sex. Thus, the exclusive rate for MSM in the United States population is approximately 2%, and the rate for exclusive WSW is approximately 1%.¹³⁰ These figures also demonstrate that a homosexual orientation is not necessarily fixed.¹³¹

¹²⁷ Laumann, *et al.* (1994), pp. 35, 38, 44-46.

¹²⁸ "Kinsey's respondents were all purposefully recruited rather than sampled with known probabilities of inclusion . . . He was not adverse to using institutional settings, including prisons and reform schools, his research from homosexual friendship and acquaintance networks in big cities. Kinsey combined fantasy, masturbation, and sexual activity with partners in some of his calculations . . . These devices would all tend to bias Kinsey's results toward higher estimates of homosexuality (and other rarer sexual practices) than those that he would have obtained using probability sampling." Laumann, *et al.* (1994), p. 289.

¹²⁹ Laumann, *et al.* (1994), p. 303.

¹³⁰ Calculated from statistics in: Laumann, *et al.* (1994), p. 311.

¹³¹ Note: Some innate properties are not fixed life-long.

An issue which the Anglican Church might contemplate when considering the numbers involved in this issue is not: Does 10% make something acceptable? Or: Does a figure of 2% mean they are deviants (therefore unimportant and expendable)? Jesus' "Parable of the Lost Sheep" (Matthew 18:12-14) demonstrates that 1% of a flock of sheep is significant to God, and worthy of effort; even a sparrow falling to the ground and the strands of hair on your head are noticed (Matthew 10: 29-30). In issues of morality, such as the Blessing of CSsCs, the percentages of those involved, or the percent of those for, or against (a weighting-of-consensus), have nothing to do with the appropriateness of an activity.¹³²

One of the motives of Kinsey, *et al.* for cranking-up the proportion of homosexuals within the population was to free up our sexuality. Kinsey calculated, by means that over-estimated the number of people who were continuing their life as homosexual.¹³³ that 10% of the population was homosexual. In the same way that blood pressure has a normal range, people have, according to Kinsey, a normal range of sexual behaviours. If enough people commit a particular act, it is by definition normal. If something is normal, so the logic goes, then it must be acceptable.¹³⁴ This is, the writer suspects, part of Kinsey's reasoning.¹³⁵ To their credit, some homosexual activists have now admitted Kinsey's claim to be gross exaggeration.¹³⁶

¹³² That most people lie, for example, does not make it morally right. That few would lay down their life for a friend, let alone a stranger, does not make it morally wrong. Actions and attitudes have to be judged on their own merits, not on a consensus of opinion, or a percentage of the populations' compliance or complacency.

¹³³ Also see the criticism of Kinsey's work by: J.A. Reisman (1990). *Kinsey, Sex and Fraud: The Indoctrination of a People: an Investigation into the Human Sexuality Research of Alfred C. Kinsey, Wardell B. Pomeroy, Clyde E. Martin and Paul H. Gebhard*. Eds. J.H. Court and J.G. Muir. Lafayette, LA: Huntington House Publishers.

¹³⁴ No doubt Kinsey thought that a double-digit figure was significant.

¹³⁵ Kinsey also played this numbers game with paedophilia, and those who had sex with animals.

¹³⁶ "For decades homosexual pressure groups have claimed that, since 10% of the population is homosexual, public officials should give credence to their political demands. Now it seems that when they absolutely have to tell the truth, activists admit the 10% figure is a myth. The startling admission was made by a coalition of 31 homosexual advocacy groups, including the *Human Rights Campaign*, *National Gay & Lesbian Task Force*, and the *Gay & Lesbian Alliance Against Defamation*. In their brief filed in a recent U.S. Supreme Court case, *Lawrence v. Texas*, which dealt with that state's sodomy statute, the coalition said that only "2.8% of the male, and 1.4% of the female, population identify themselves as gay, lesbian, or bisexual." Ed Vitagliano, (2003). "Homosexual Advocacy Groups Admit 10% Fallacy", *AgapePress*, 30 July 2003. Available from: <http://www.hamiltonfamilyaction.org/Education/ETFO/Agape10percentfallacy.htm>; downloaded 19

Yet statistics continue to be misquoted. In her paper on "Moral Reasoning",¹³⁷ Peggy Drexler falsely states that Julie Gottman¹³⁸ claimed that there are "as many as 5 million" "lesbian mothers", and "as many as 3 million" "gay fathers" in the United States, and that there are "an estimated 6 to 14 million" children of homosexuals.¹³⁹ Charlotte J. Patterson¹⁴⁰ also cited Gottman and several others with similar figures.

If we use the US Census figures for females aged 15-64 of 121,000,000, and multiply that by the Laumann, *et al.* figure of 1.3% for the number of United States women who are active *WSW*, we obtain an approximate figure of 1,573,000 lesbians in the United States who are in their potential child-raising years. If we take the New Zealand figure that approx 80% of adults are in a living-together relationship, and the Canadian census figure that 15% of lesbian couples are raising children, we come to a figure of 94,380 lesbian couples in the United States raising children. Thus, Drexler's and Patterson's claim of 1-5 million lesbian mothers raising children is likely to be a 10- to 53-fold exaggeration.¹⁴¹ Interestingly, *Gaydemographics.org*¹⁴² cites the New Zealand census figures that there are 684 same-sex couples raising children in New Zealand in 1996.

September 2005. Also see N. Whitehead and B. Whitehead (1999). *My Genes Made Me Do it*. Lafayette, LA: Huntington House Publishers.

¹³⁷ Peggy Drexler, (2001). "Moral Reasoning in Sons of Lesbian and Heterosexual Parent Families: The Oedipal Period of Development". *Gender & Psychoanalysis*, 6:1, p. 20. Available from: <http://www.peggydrexler.com/articles/moralreasoning.pdf>; downloaded 16 August 2005.

¹³⁸ Julie Schwartz Gottman (1990). "Children of Gay and Lesbian Parents". In *Homosexuality and Family Relations*. Eds. F.W. Bozett and M.B. Sussman. New York: The Haworth Press.

¹³⁹ While not explicitly stated, this claim regarding "children" implies that these lesbian mothers and gay fathers are parenting children not over 18 years of age who are living with the homosexual parent, who is involved in a long-term live-in homosexual relationship. Had Drexler meant children of any age, then the term "dependent and adult children" should have been used. While Drexler, Patterson and Gottman acknowledge that some homosexuals have their children removed from them by the courts, or choose to give them up due to their new lifestyle, or due to separation, no attempt has been made to account for what percentage of women would fall into each category.

¹⁴⁰ Charlotte J. Patterson (1992). "Children of Lesbian and Gay Parents". *Child Development*, Issue 5, October 1992, pp. 1025-1037, cited p. 1026.

¹⁴¹ Based on 1,500,000 lesbians in the United States, not all of whom would be in an on-going 'lesbian' relationship and currently co-parenting.

¹⁴² Available from: http://www.gaydemographics.org/OthernationsCensus_Gay.htm; downloaded 18 August 2005

It appears that inflated figures are used to give artificial weight to the claim that there are a multitude of homosexuals amongst us, and thus it is 'natural'. The Anglican Church should distance itself from such false and mischievous numeric claims, and base its response to homosexuals on a compassionate concern for the individuals concerned.

Falsification of Data

There is another concern about the figures used by Drexler and Patterson.¹⁴³ The Gottman article cited by Drexler and Patterson, "Children of Gay and Lesbian Parents"¹⁴⁴ does not substantiate the claim that there are 1-5 million lesbian mothers, and 1-3 million Gay fathers, who have between them some 6–14 million children. Rather, it cites the Task Force on Sexuality, D.C. Chapter *NOW* (1974) and Schulenberg (1985), stating: "It is estimated that there are well over 1.5 million lesbian mothers and one million gay fathers in th[e United States],"¹⁴⁵ and: "At least six million children are estimated to have gay and lesbian parents."¹⁴⁶ These 'estimates' are not justified in any way: they simply take the *NOW* figure and multiply it some three-fold.

¹⁴³ "Dr. Patterson's impartiality also came into question when prior to trial, she refused to turn over to her own attorneys copies of documentation utilised by her in studies. This court ordered her to do so (both sides having stipulated to the Order), yet she unilaterally refused despite the continued efforts on the part of her attorneys to have her do so. Both sides stipulated that Dr. Patterson's conduct was a clear violation of this Court's order. Her attorneys requested that sanctions be limited to the exclusion of her personal studies at trial and this Court agreed to do so. Dr. Patterson testified as to her own lesbian status and the Respondent maintained that her research was possibly tainted by her alleged use of friends as subjects for her research. This potential was given more credence than it should have been by virtue of her unwillingness to provide the Respondent as well as the Petitioner, with the documents ordered to be produced." (1997, JUNE AMER, Petitioner v Floyd P. Johnson, p. 11), reported in: "Homosexual Urban Legend: False: The Claim That 6-14 Million Children Are Reared In Homosexual Households", pp. 6-7. Available from: http://www.christian-underground.com/blog/read/index.php?aid_=807; downloaded 19 December 2005. Cf. G. Schoenewolf (2005). "The Research Of Charlotte J. Patterson". Available from: <http://www.narh.com/docs/patterson.html>; downloaded 21 December 2005; see also: D. Byrd (2004). "When Activism Masquerades as Science: Potential Consequences of Recent APA Resolutions". Available from: <http://www.narh.com/docs/masquerades.html>; downloaded 21 Dec 2005.

¹⁴⁴ Julie Schwartz Gottman (1990). "Children of Gay and Lesbian Parents". In *Homosexuality and Family Relations*. Eds. Fredrick W. Bozett and Marvin B. Sussman. New York: The Haworth Press.

¹⁴⁵ Gottman (1990), p. 177.

¹⁴⁶ Gottman (1990), p. 177.

How 1.5 million lesbian mothers become 1–5 million lesbian mothers; how 1 million gay fathers become 1–3 million gay fathers; and how 6 million children become 6–14 million children, can only be guessed at. Further, 1.5 million lesbian mothers raising 6 million children within the United States does not ring true on the basis of the other statistics I have cited.¹⁴⁷ It would mean that, on average, each lesbian mother was raising four children. If lesbians in a *WSW* relationship each raised even more than the national average, say three children per couple, then 750,000 *WSW* couples might be raising 2.25 million children, not 6 million, a 2- to 6-fold exaggeration. In fact, if there are approximately 94,000 *WSW* couples raising children (calculated above by the writer), then a figure of some 282,000¹⁴⁸ children being raised by lesbian couples is the highest figure (thus there is a 21- to 50-fold exaggeration to get 6-14 million). Furthermore, in a publication two years after the aforementioned journal article, Patterson cited Seligmann (1990): "there are 5,000 to 10,000 new lesbian mother families."¹⁴⁹ "New lesbians mothers" are those lesbians who have not exited

¹⁴⁷ Another example of the falsification of data, leading to Paradigm Perpetuation, this time in the area of Domestic Violence: "Arias, Dankwort, Douglas, Dutton, and Stein (2002) completely misreported the Stets and Straus data . . . [claiming] 'women were seven to fourteen times more likely to report that intimate partners had beaten them up, choked them, threatened them with weapons, or attempted to drown them' (p. 157). Of course, Stets and Straus say no such thing . . . and they conclude that male and female violence rates are identical. Jacobson, [D.G. Dutton and T.L. Nicholls (1994)] . . . ignored the violent women in their sample . . . Malloy, *et al.* (2003) explain the Dunedin data of Magdol, *et al.* As: 'victimised women were ten times more likely to perpetrate than non-victimised women and male perpetrators were 19 times more likely to be victimised than non-perpetrator males'." Donald G. Dutton, Tonia L. Nicholls, and University of British Columbia (2005). "The gender paradigm in domestic violence research and theory: Part 1—The conflict of theory and data". In *Aggression and Violent Behavior*, 10:6, September-October 2005, pp. 680-714, cited: pp. 705-706.

Professor David Fergusson of the *Christchurch School of Medicine and Health Sciences* stated: " This study should reshape what we think about gender and violence . . . These are black and white stereotypes – 'males are brutes and females are victims' – that dominate our thinking. The evidence doesn't suggest that, but changing that view is going to take a lot of work. Anybody who challenges it is likely to be criticised." D. Fergusson quoted in: M. Johnson (2006). "Both sexes hit by violence in the home, says study". *New Zealand Herald*, 9 February 2006. Available from: http://www.nzherald.co.nz/section/story.cfm?c_id=1&objectid=10367455; downloaded 13 February 2006.

¹⁴⁸ 94,000 x 3 = 282,000.

¹⁴⁹ Charlotte J. Patterson (1994). "Children of the lesbian baby boom: Behavioral adjustment self-concepts and sex role identity". In *Lesbian and Gay Psychology: Theory, Research, and Clinical Applications*. Eds. B. Greene and G.M. Herek. Thousands Oaks, CA: Sage Publishing, pp. 156-175, cited: p. 157.

Holy Matrimony, a marriage or a *de facto* heterosexual relationship with children, but have decided to have children once “coming-out”¹⁵⁰ as lesbian. Those who read Patterson may well ask, was this caused by sloppy research, or intentional misleading to further an agenda?

Adolescence, Experimentation and ‘Acceptability’

“Jack”¹⁵¹ is *MSfM+SfAb+ErAb*, i.e. formerly a male homosexual and paedophile who is now celibate but remains erotically attracted (exclusively) to adolescent boys. “Jack” had his first sexual experience with an adult man at age fourteen,¹⁵² and as an adult, was twice incarcerated for having sex with under-aged males. A judge stated, and “Jack” himself acknowledged in his release report, that he was a “sexual predator”,¹⁵³ who selected and groomed¹⁵⁴ his quarry for up to twenty-four months. Often times the boys “would

¹⁵⁰ “Many homosexual people openly express their sexual inclination and want in this way to put an end to the ‘game of hide and seek’ from which they have been suffering for a long time. In doing so, homosexual people frequently use the terms ‘gay’ and ‘lesbian’ to identify themselves although these were applied to them by others in the past as expressions of contempt. Thus, in a conscious and provocative way, they adopt the role of victims assigned to them. Considering the situation of the persons concerned, it is understandable that their ‘coming out’ sometimes takes place in strident tones, but as a rule this does not make acceptance easier; on the contrary, it reinforces prejudices and often creates new obstacles. The removal of barriers and a greater acceptance of homosexual people will only become realities if all the parties involved set store by respect for one another.” “Samweis” (2003). “Christian views on Homosexuality (in general as well as in the Church)”. *The Tolkien Forum*, 22 September 2005. Available from: <http://www.thetolkienforum.com/showthread.php?p=360029>; downloaded 7 December 2005.

¹⁵¹ “Jack” has given the writer permission to tell his story.

¹⁵² Under similar circumstances to what he later would do with adolescent boys. It might be correct to say that Jack, due to his early experiences, had been socialised and sexualised towards this age group.

¹⁵³ This is “a confusing term. Because I had more than three charges, I was deemed by law to be a ‘sexual predator’. I didn’t ‘carefully select’ anybody. They were boys who I was around and many of them (not all) were from single parent families. And in reality sexual contact with boys would usually occur in the first 2 – 24 hours. [They were] relationships which lasted over a period of time, where it was easy for the boy to think he liked and perhaps even initiated the contact.” Jack.

¹⁵⁴ The nurturing of a ‘friendship’ by being kind, spending time, buying things, etc., for the purpose of turning the friendship into a sexual relationship. The groomer is aware of what is going on, the groomed is (often) not.

welcome the sexual advance, or even think they had initiated it¹⁵⁵. . . I never had a problem finding boys to be friends or sexual partners with. In reality all males are sexual predators, they seek out friendships and relationships with those they are attracted to. Because I sought them out with boys (and this is heinous) I am labelled a sexual predator.”

For some time “Jack” held to the view that it was the legislation that was in error, not the sexual activity itself, thinking that the only thing that made sex between a man and a boy wrong (assuming both were ‘consenting’¹⁵⁶) was the law’s age of consent limit. If the law lowered the age of consent for a boy far enough, then “Jack” felt his actions would be perfectly acceptable.

Over time “Jack” came to realise that his selection and grooming effectively devalued the consent¹⁵⁷ of the adolescent. Later, “Jack” realised that a young person was not able to give valid consent and later still he came to a position of accepting that sexual activity belonged only within marriage.¹⁵⁸ Despite these significant changes in his attitudes and actions, “Jack” does not experience sexual attraction to females. From an *Orthodox* viewpoint, “Jack” has made remarkable and commendable growth. Yet to date he remains *MRaErM*.¹⁵⁹ The question remains: “How should the Anglican Church relate to such a person?”

In detailing some aspects of “Jack’s” background the writer runs the risk of implying that all *MSM* are *MErAb*¹⁶⁰ (paedophiles or pederasts).¹⁶¹ I do not hold that view, but have three

¹⁵⁵ Jack told the writer this on a number of occasions. He also had written this in his 45-page ‘history’, which he had to write as part of his pre-release conditions. Being a person who was significantly self-disclosing and informative, Jack asked the writer to read his report.

¹⁵⁶ For a developed treatment of sexual consent, see: David Archard (1998). *Sexual Consent*. Oxford: Westview Press.

¹⁵⁷ “I don’t think that ‘grooming’ removes consent (adults do it to adults), I do believe that in certain circumstances it makes consent more likely, and here is where the frog having been placed in cold water and now finding himself in warm water, MAY think its fine.” Jack.

¹⁵⁸ “This I do believe. My reasons for arriving at this point you have probably not stated. People are scared of thinking boys might like it. Statistically boys are more likely to enjoy man/boy sexual contact than not. That doesn’t make it right. That was why it was so difficult for me to comprehend. Just because something feels good (for either party) doesn’t make it right.” Jack.

¹⁵⁹ A man who is relationally and erotically attracted to men. Cf. “Signification of Emotional, Romantic, and Erotic Attraction, and Sexual Activity”, p. 11.

¹⁶⁰ A man who is erotically attracted to adolescent boys. Cf. “Signification of Emotional, Romantic, and Erotic Attraction, and Sexual Activity”, p. 11.

reasons for discussing “Jack’s” case. First, my lengthy interactions with “Jack” were some of the most profound and insightful I have had in regard to this subject. In befriending and socialising with “Jack” over a number of years, I came to appreciate some of the deeply ingrained causes of people becoming and remaining *MErM* and/or *MSM*, *MSAb*, etc.¹⁶²

Further, I was seriously challenged in my attitude towards *MSM* in general and *MSAb* in particular. The oft-expressed: “Love the sinner and hate the sin” is far easier to say than to do. In many ways, the motivation for this thesis owes much to my dialogues, experiences, and friendship with “Jack” which revealed some of the deeply complex and interwoven aspects of same-sex erotic attraction and activity. I was also forced to reflect deeply upon my assumption that heterosexuality was inherently ‘right’ and homosexuality inherently ‘wrong’.

Second, the writer’s experience of a person who had formerly been fully immersed in such a lifestyle, but who was able to attain and maintain a celibate life, albeit with a *MErAb-SAb* orientation, was profoundly soul searching. Third, my interaction with “Jack”, and with other *MSM* and *MSAb* over the years,¹⁶³ have disclosed that a significant number (if not a majority), begin their sexual activity in adolescence with an initiating older man.¹⁶⁴ Some, in turn, repeat

¹⁶¹ The prohibition on having sex with children or young boys is far from being a modern prohibition. The Christian Church knew of this activity and prohibited it for those who were “followers of The Way” (i.e., Christians); cf. “Thou shalt not be found a corrupter of boys . . .” *The Epistle of Barnabas*, 10:6 (c. 130-135 AD). Trans. J.B. Lightfoot. Also: “Thou shalt not corrupt boys.” *Didache*, 2.2 (c. 70-100 AD). *Didache* is from the *Gk* relating to doctrine, didactic and teaching. It is a manual for instructing Christians in the early Church, c. 70-100 AD. “Yet, historically, like prostitution it appears in many cultures, [paedophilia] has often been a celebrated part of life.” “Jack”.

¹⁶² A man who is erotically attached to men and/or man who has sex with man/men. Cf. “Signification of Emotional, Romantic, and Erotic Attraction, and Sexual Activity”, p. 11.

¹⁶³ The writer ministered regularly in a New Zealand prison for two years where the sexual offender rate was above 25% of the inmate population. Many of those offences were against adolescents or children, i.e., paedophiles, including paedophilic incest. Some of these men were deeply broken and ashamed of what they did, some appeared likely to reoffend if/when they are released.

¹⁶⁴ P. Cameron (1985). “Homosexual molestation of children/sexual interaction of teacher and pupil”. *Psychological Reports*, 57, pp. 1227-1236; P. Cameron (2005). “Child molestations by homosexual foster parents: Illinois, 1997-2002”. *Psychological Reports*, 96, pp. 227-230; P. Cameron, K. Proctor, W. Coburn, N. Forde, H. Larson and K. Cameron (1986). “Child molestation and homosexuality”. *Psychological Reports*, 58, pp. 327-337. Also: “The number of homosexuals in essentially all surveys is less than 3% (Statistics Canada found only 1% of the population who described themselves as homosexual). However, the percentage of homosexuals among paedophiles is 25%. [R. Blanchard, *et al.* (2000). “Fraternal birth order and sexual orientation in paedophiles”. *Archives of Sexual Behavior* 29, pp. 463-78.] Therefore, the prevalence of paedophilia among homosexuals is about 10-25 times higher than

with adolescents what occurred to them when they were younger, Cameron, *et al.*¹⁶⁵

Gregory M. Herek (contra Cameron) claims that “true homosexuals” offend with children no more than the heterosexual rate. Herek states “most studies in this area have been conducted only with convicted perpetrators or with paedophiles who sought professional help,”¹⁶⁶ and so we have no way of knowing if this is a representative sample. Second, “pedophilia usually refers to an adult psychosexual disorder characterised by a preference for prepubescent children as sexual partners; this preference may or may not be acted upon.”¹⁶⁷ Third, “another problem related to terminology arises because sexual abuse of male children by adult men is often referred to as ‘homosexual molestation.’”¹⁶⁸ Herek points out that some of the men in Cameron’s study may not have had sexual activity with an adult male;

one would expect if the proportion of paedophiles were evenly distributed within the (hetero- and homosexual) populations.” John Shea, John Wilson, *et al.* (2005). “‘Gay marriage’ and homosexuality: some medical comments”. Originally: *Lifesite*, February, 2005. Now available from: Catholic Educator’s Resource Center. Available from: <http://www.catholiceducation.org/articles/homosexuality/ho0095.html>; downloaded 16 November 2005. Initiation by an adult male was not Jack’s situation. Jack claims that the writer’s cites refer mainly to victims of guardians, and he suggests that those interested in this line of enquiry also read Theo Sandfort, Michael Baumann, and Terry Leahy who write on the subject relating specifically to sexual relationships between men and boys.

Of the 4,392 Roman Catholic priests and deacons who had allegations of sexual abuse of minors made against them, 81% of the allegations concerned offending against under-aged males and 19% of the allegations concerned offending against under-aged females. 50.9% of the total allegations concerned offences against children aged 11-14 years of age. A report commissioned by the United States Conference of [Roman] Catholic Bishops (*USCCB*). *John Jay College of Criminal Justice*, (2004). “The Nature and Scope of the Problem of Sexual Abuse of Minors by Catholic Priests and Deacons in the United States”. (Executive Summary), p. 9. Available from: <http://www.usccb.org/nrb/johnjaystudy/index.htm>; downloaded 21 December 2005.

¹⁶⁵ “Three kinds of scientific evidence point to the proportion of homosexual molestation: 1) survey reports of molestation in the general population, 2) surveys of those caught and convicted of molestation, and 3) what homosexuals themselves have reported. These three lines of evidence suggest that the 1%-to-3% of adults who practise homosexuality account for between a fifth and a third of all child molestation.” P. Cameron, K. Proctor, W. Coburn, N. Forde, H. Larson, K. Cameron (1986). “Child molestation and homosexuality”. In *Psychological Reports*, 58, pp. 327-337.

¹⁶⁶ Herek (2005). “Facts About Homosexuality and Child Molestation”. Available from: http://psychology.ucdavis.edu/rainbow/html/facts_molestation.html; downloaded 16 November 2005.

¹⁶⁷ Herek (2005).

¹⁶⁸ Herek (2005).

therefore, he says, the term “homosexual” is not an appropriate descriptor for them. Herek prefers the signification *MSM* for these men, whereas this thesis recommends the use of *MSAb* as being even less ambiguous.

While these three points of Herek can be readily accepted,¹⁶⁹ there remains a concern that many adult males who are *MSM* or *MSAb* began their sexual experiences with adult males when they were adolescents, under the age of consent.¹⁷⁰ The likelihood that they will repeat this pattern in adult life is concerning.

One particular concern of the *Orthodox* is that any loosening of societal restraints on *SsSA* may increase the acceptability of *MSAb*, and thus greater numbers of people will become involved in *MSAb*, eventually *MSM*, and thus create the potential for an upward spiral of *MSAb* offending. Since “Bishops, Ministers and Office Bearers” within the *ACANZP* have an especial canonical obligation with regard to the care and protection of children and young people,¹⁷¹ this is a matter the church must seriously consider.

Not all priests have had significant (or any) experience in ministering to people who have suffered sexual abuse as children or as adults. Many priests (not limited to the interviewees) have stated to the writer that they rarely, if ever, talk of sexual matters, even with couples about to be married. In the writer’s priestly ministry he has had numerous such experiences. These have been both richly rewarding and yet deeply troubling.

Everything possible must be done to limit sexual abuse. Most would say that anything which encourages or increases the potential for abuse must surely be cautioned against and, if possible, strictly limited. Increased acceptance of *MSM* activity is thought by most *Orthodox* to lead to increased percentages of the population being involved, some of whom may be too young to give informed consent, *MSAb*.

The research conducted for this thesis, however, has shown that the percentage of the population involved in *MSM*, over time and across those cultures which have been

¹⁶⁹ Herek’s arguments based on typologies, and his other criticisms of research regarding *MErAb* and *MSAb*, are less convincing.

¹⁷⁰ “Homosexuals reported experiencing their first orgasm at a younger age than the heterosexuals . . . 24% of homosexuals first orgasms occurred during homosexual contacts versus 2% of heterosexuals.” W. Stephan (1973). “Parental relationships and early social experiences of activist male homosexuals and male heterosexuals”. *Journal of Abnormal Psychology*, 82:3, p. 511.

¹⁷¹ “The protection of children from harm is a primary obligation” of Bishops, Ministers and Office Bearers, *CoC*, Title D, Canon I, Part A, 8; and also: “To observe all the provisions and implications for the welfare of children and young persons under civil law.” *CoC*, Title D, Canon I, Part A, 13.1.2.

researched, appears to be fairly stable and low. If this is correct, then it can be presumed that the *MSM* percentage rate is unlikely to go up with greater social acceptance, though the rate of *MSAb* offending may rise for a variety of reasons discussed elsewhere.¹⁷²

On the other hand, the percentage rate for *WSW* appears to have increased significantly recently.¹⁷³ Further acceptance of *SsSA* may influence the *WSW* figures to rise further still. However, the documented rate of *WSAg* offending is low, and the writer is unaware of any recent changes in that rate.

Christchurch Health and Developmental Study

The *Christchurch School of Medicine and Health Services* in New Zealand is conducting a longitudinal study, the *Christchurch Health and Development Study*.¹⁷⁴ This study involves “an unselected birth cohort of 1265 children (635 boys; 630 girls) born in the Christchurch (New Zealand) urban region in mid-1977.”¹⁷⁵ At various times, members of the cohort are examined and questioned on a range of topics including sexual orientation and activity. Recently, results of an analysis involving 967 participants (76% of the original cohort) were published.

When members of the cohort were 21 years old, they were asked to identify themselves as one of three sexual orientations — heterosexual, bisexual, or homosexual, and to say if they had “ever” had a sexual relationship with a person of the same sex. At year 25, the participants were asked to identify their sexual orientation along a 5-point scale: 100% heterosexual; mostly heterosexual; bisexual;¹⁷⁶ mostly homosexual; and 100% homosexual. They were also asked if they had “ever” had a sexual relationship with a person of the same sex.

¹⁷² Cf. fns. 152, 164, 165, 170, 249.

¹⁷³ Ref. “Is New Zealand Lesbianism on the Rise?”, pp. 39ff.

¹⁷⁴ D.L. Fergusson, J. Horwood, E.M. Ridder and A.L. Beautrais (2005). “Sexual orientation and mental health in a birth cohort of young adults”. *Psychological Medicine*, 35:7:2005, pp. 971-981.

¹⁷⁵ Fergusson, *et al.* (2005), p. 972.

¹⁷⁶ While the 25-year analysis appears to add two categories, it merely sub-divides the 21-year analysis category of “bi-sexual” into the 25-year analysis categories of “mostly heterosexual”, “bisexual”, and “mostly homosexual”.

Changes in the questions over time within a longitudinal study inevitably alter the result from one analysis to another and different methods make comparisons between studies problematic so that the authors remark:

The possibility of using multiple criteria to classify sexual orientation raises two issues. The first is that the use of different criteria leads to differing estimates of the population prevalence of gay, lesbian and bisexual individuals, with estimates ranging from as low as 1%¹⁷⁷ to as high as 15%¹⁷⁸ depending on the criteria used. The second is the need to reconcile the different criteria that have been used to identify sexual orientation.¹⁷⁹

In the Kinsey and the Christchurch studies, a person identifying as ever having had a same-sex relationship or participated in SsSA is categorised as homosexual regardless of their preferred sexual orientation at the time of the subsequent survey.¹⁸⁰

An analogy is apt at this point. Many young children steal a small item, such as a block of chocolate, at some point in their lives. It is a “once-off” incident and not repeated on reaching adult life. It would be erroneous to categorise such a person at age 35 as a thief based on nothing more than a single incident decades previously.¹⁸¹ This is analogous to the sexual development and exploration amongst adolescents.¹⁸² It is inaccurate to categorise as homosexual a person who had committed a single homosexual act, or who had a

¹⁷⁷ A.F. Jorm, A.E. Korten, B. Rodgers, P.A. Jacomb and H. Christensen (2002). “Sexual orientation and mental health: results from a community survey of young and middle-aged adults”. *British Journal of Psychiatry*, 180:2002, pp. 423–427.

¹⁷⁸ A.C. Kinsey, W.B. Pomeroy, and C.E. Martin (1948). *Sexual Behavior in the Human Male*. Philadelphia: W. B. Saunders; R.C. Sorenson (1973). *Adolescent Sexuality in Contemporary America*. New York: World Publishing; R.L. Sell, J.A. Wells, and D. Wypij (1995). “The prevalence of homosexual behavior and attraction in the United States, the United Kingdom and France: results of national population-based samples”, *Archives of Sexual Behavior* 24:1995, pp. 235–248; C. Bagley, and P. Tremblay (1995). “On the prevalence of homosexuality and bisexuality, in a random community survey of 750 men aged 18 to 27”. *Journal of Homosexuality*, 36:1995, pp. 1–18.

¹⁷⁹ Fergusson, *et al.* (2005), p. 972.

¹⁸⁰ Fergusson, *et al.* (2005), p. 972.

¹⁸¹ Cf. Bed-wetting.

¹⁸² Cf. “Adolescence, Experimentation and ‘Acceptability’”, pp. 35ff.

homosexual sexual relationship at age 16, but who at the age of 30 had been sexually faithful within a heterosexual marriage of five years or more.¹⁸³

Misleading statistics of this type are used to further the *Queer* doctrine that homoerotic attraction is part of everybody’s nature, but more developed, indeed dominant in some. The claim is that homosexuality is part of the person’s essence, their being, like eye colour, so that a person who has ever experienced a homosexual tendency or activity is indelibly homosexual and a subsequent marriage demonstrates to *Queer* theorists that the person is, for a time, having heterosexual sex, but will, one day, return to the homosexual fold. In other theorists’ views, this person is bisexual (again innate), a biologically essentialist understanding of sexuality rather than one compatible with cultural and feminist theory or even orthodox Christianity (sexual activity is an aspect of the *Doctrine of Free Will*).

While the category: “Any kind of sexual experience with partner of same sex (ever, by 25 years old)”¹⁸⁴ is a useful statistic to tabulate, the same question should have been asked for the immediate past year, and the immediate past five years.¹⁸⁵ Questions asking “activity in the last year” and “activity in the last 5 years” yield more accurate approximations of the percentage of the population who are homosexual in any meaningful and ongoing way.

The writer’s pastoral experience, interviews, and reading concur with the Laumann, *et al.* research, that is, that sexual experience which is exclusively same-sex throughout one’s life is an extremely rare¹⁸⁶ occurrence. Lesbian Feminism and *Queer* theory claim this small percentage results from the prevailing “Heterosexual Hegemony”, a claim of social constructivism (opposed to biological essentialism). The writer accepts, however, that *some*

¹⁸³ In a similar way, many young adolescent girls have their first-feeling of attraction towards another female, such as a teacher or other person in such a position. This is a natural development in growing sexual awareness. “Elizabeth” stated, in a pastoral conversation, that at age 13 she experienced such an attraction. It remained ‘there’, that is, the attraction did not develop, but almost simultaneously attraction for the opposite sex arose in her. As a married woman in her 50s, it would be incorrect to classify her as lesbian or bisexual.

¹⁸⁴ Fergusson, *et al.* (2005), p. 975.

¹⁸⁵ Laumann, *et al.* (1994), p. 303.

¹⁸⁶ In interviews, the writer discerned three *MSM* who were exclusively, or nearly exclusively, *MSM*. Yet at least two of the three had had consensual *MSW* on one or more occasions. Of the *WSW* interviewed (formally, informally, or in pastoral and personal contact over the years), the writer has only met one *WSW* who had not had consensual *WSM* with at least one man. However, this is not the case of all ministers. Lydia Johnson pointed out in a personal communication that exclusive SsSA (*WSW* or *MSM*) was the norm rather than a rarity. But see Laumann, *et al.* (1994), pp. 303-311.

people may have entered a heterosexual rather than a homosexual relationship out of family or societal expectation.

Is Lesbianism on the Rise in New Zealand?

Attention needs to be drawn to one set of figures reported in the Fergusson, *et al.* (2005) Christchurch Study which did not receive significant comment:

Reported same-sex activity [since age 18] was significantly higher for females than for males: 12.4% of females reported some form of same sex experience by age 25 compared to 3.6% of males¹⁸⁷ ($\chi^2_{(1)} = 25.1, p < 0.0001$); and 4.4% of females reported a same-sex relationship compared to 1.3% of males ($\chi^2_{(1)} = 8.5, p < 0.005$).¹⁸⁸

If these figures are correct and unbiased, then the Christchurch Study has uncovered a marked increase in female same-sex activity in the Christchurch cohort. Previously, and consistently, male SsSA has been documented to be approximately twice that of female SsSA. But in the Christchurch cohort the female rate of SsSA is 3.4 times the rate for males, whereas the male rate remains consistent within the range of studies elsewhere.

It appears that New Zealand may have had up to a 4-fold (approximate) increase in lesbian experimentation/activity¹⁸⁹ over the last 5 to 20 years. What would account for this? One hypothesis concerns the promotion of the acceptability of a variety of homosexual lifestyles through the mass media, and within schools by a range of "Rainbow" groups.¹⁹⁰ These groups proclaim that lesbian activity will not lead to pregnancy; that lesbians have less risk of

¹⁸⁷ The Laumann *et al.* figures show that "any same-sex activity, since age 18", at 4.9% for men, and 4.1% for women. Laumann, *et al.* (1994), p. 303,

¹⁸⁸ D.L. Fergusson, J. Horwood, E.M. Ridder and A.L. Beautrais (2005). "Sexual orientation and mental health in a birth cohort of young adults". *Psychological Medicine*, 35:7:2005, pp. 974-975.

¹⁸⁹ On the basis that it had previously been one-half the male rate, thus 12.4% (WSW rate) ÷ 3.6% (MSM rate) x 1.2 (previous ratio of MSM vs. WSW) = 4-fold.

¹⁹⁰ *Gay/Queer* advocacy groups which tour middle and high schools promoting acceptance of SsSA and lifestyle. Available from: <http://www.rainbowyouth.org.nz>; http://www.gayline.gen.nz/Organisations_Outside.htm; http://www.aut.ac.nz/about/partners/out@aut/student_network/contacts.htm; downloaded 12 December 2005 to 12 January 2006.

contracting STDs; and that: "Only a woman knows how to please a woman sexually."¹⁹¹ This distorted promotion may be partly responsible for the significant rise in female SsSA in the Christchurch study. If this is a factor in the rise of lesbianism amongst young women in New Zealand, it would give credibility to the idea that sexual attraction and activity are, to some degree, socially constructed and personally chosen. This would weaken the argument that homoerotic attraction is innate and beyond personal choice, at least for females. This matter deserves further research, but is beyond the scope of this thesis.

From the above analysis, we can say that SsSA is not a numerically significant feature of natural human existence; thus, a normative theological expectation following the natural norm would not be seriously out of touch with God's work in creation. We have distinguished between the moral and spiritual rejection of the person from a hesitation by the church about what is being blessed as being commensurate with the properly conceived belief and mission of the church. And we have also seen how the Anglican Church only fully accepts sexually intimate relationships which are of a 'non-gay' Holy Matrimony nature, and can conclude that this policy cuts off a large number of people (primarily those who are in civil marriages/unions or de facto relationships) in their most important relationship (something that is natural and important for most human beings), from the full acceptance of the church.

¹⁹¹ These statements were reported to the writer in 1990 by "Belinda", a Seventh Form female student attending Selwyn College, Auckland, following a 'Rainbow' group visit to her Form. Lesbians addressed the female students without the male students being present.

Chapter 3

“Natural Normativity” and other Philosophical Considerations

It is (not) Natural (Arguments from ‘Nature’)

In debating whether or not the Anglican Church should Bless CSsC relationships, both protagonists deploy appeals to what is “natural” to bolster their claims. This is not surprising, for the call to evaluate whether something is natural (or otherwise) has a significant history at least as far back as Aristotle. *All-natural* foods, fibres, and ‘nature tours’ are the catch-cries of today’s marketing so it is not surprising that appeals to “what is natural” are brought to bear in the marketplace of ideas as well.

Those opposing the Blessing of CSsC relationships argue that homosexuality is ‘unnatural’; crudely put, the male organ is not designed to fit into anything but the vagina. The *coup de grace* in their argument is that neither a male nor a female CSsCs can produce a child without outside involvement of one sort or another. Thus, since homosexuality is not ‘natural’, it should be discouraged in all instances.

By contrast, those in favour of Blessing CSsC relationships cite the history of homosexuality within most cultures, and the observation of apparent homosexuality amongst animals.¹⁹² It is claimed such incidents demonstrate that homosexuality is natural; therefore, homosexuality should be allowed, sanctioned, and Blessed, as being of God’s good creation and will.

Because something is ‘natural’ (e.g., occurs in nature), does not imply that it necessarily has intrinsic value or could be called ‘good’ in the ordinary sense. How ‘good’ is the natural occurrence of illness or disease (e.g., smallpox or polio)? The black widow spider kills her

¹⁹² N.E. Whitehead (2005). “Is Ram Behaviour Evidence of ‘Natural Homosexuality?’” Available from: *My Genes*, <http://www.mygenes.co.nz/rams.htm>; downloaded 21 December 2005; cf. J. Satinover (2005). “Latest Gay Brain Study Scrutinized”. Available from: <http://narth.com/docs/scrutinized.html>; downloaded 18 June 2005.

mate following copulation;¹⁹³ should we take this example from nature into the human sphere? Using the animal world to justify human behaviour can lead us on a dangerous and unhelpful course. Second, many arguments for and against ‘nature’ imply or claim a moral or ethical value. Since the inherent quality of things that occur needs no further elaboration, we move to the second, and more significant, issue.

In examining the world, Aristotle claimed that certain occurrences are natural for a species, and low or excessive occurrences of these aspects are ‘defects’.¹⁹⁴ A classic example would be the observation that seagulls, as a species, have two wings. Thus, a particular seagull with two wings would be a ‘good’ seagull, assuming it had a full complement of all other seagull aspects. A seagull with only one wing would be seen to have a defect, for it would be a seagull that was deficient in an important aspect of what it means to be a seagull.

In the same way, a person who is blind or lame would have a defect in an aspect of what it means to be a person (i.e., to be able to see or to walk).¹⁹⁵ In contrast, a person who did not have two wings would not have a defect or excess, for humans do not have wings as an aspect of the species. While the terminology of defect is well understood within the discipline of philosophy, it is not widely understood (and easily misunderstood) when discussing people and human nature.

The language of defect is a comment on the design or proper function of a creature. Any route from there to a moral stance is at best complex, including potentially various elements such as recognition of the instincts of nature developed within a design which is not natural,

¹⁹³ *Black Widow Spider*: *Latrodectus mactans* (Fabricius), Theridiidae, ARANEAE. “The black widow spider overwinters as a young adult in buildings or in sheltered places outdoors. In late spring, after a prolonged courtship, mating occurs. Soon afterward the female kills her mate and begins laying eggs.” Available from: http://ipm.ncsu.edu/AG369/notes/black_widow_spider.html; downloaded 16 November 2005.

¹⁹⁴ Aristotle. *On the Parts of Animals*, Parts I – IV. It should be noted that though a single wing on a bird and two heads on a snake are both commonly referred to as a defect, in Aristotelian terms one is a deficiency and the other an excess. In terms of ethics, deficiency and excess are also considered a defect in a person’s character, e.g., excessive fear is a deficiency and reckless-overconfidence is an excess of courage, whereas bravery is a virtue, being something less than either of the forenamed, thus a “mean”.

¹⁹⁵ “As, then, when we say that blindness is a defect of the eyes, we prove that sight belongs to the nature of the eyes; and when we say that deafness is a defect of the ears, hearing is thereby proved to belong to their nature.” Augustine. (1998). *The City of God: against the pagans*. Trans. R.W. Dyson. Cambridge: Cambridge University Press. Book XII, Chapter 1.

and the confusion thereby generated. Care needs to be exercised in the colloquial use of the term 'defect' in relation to humans beings, and in particular to homosexuals.¹⁹⁶

To describe a wingless seagull as 'defective' is unlikely to raise an alarm. Yet to say this of a bald or toothless man is likely to cause unnecessary offence.

[It is] a plain matter of fact that there is something wrong with the hearing of a gull that cannot distinguish the cry of its own chick, as with the sight of an owl that cannot see in the dark. Similarly, it is obvious that there are objective, factual evaluations of such things as human sight, hearing, memory, and concentration, based on the life form of our own species. Why, then, does it seem so monstrous a suggestion that the evaluation of the human will should be determined by facts about the nature of human beings and the life of our own species?¹⁹⁷

The term *lack of wholeness* might be preferable when referring to what Aristotle,¹⁹⁸ Augustine,¹⁹⁹ Aquinas,²⁰⁰ Thompson²⁰¹ and Foot²⁰² have described as a 'defect', for the noun

¹⁹⁶ The writer is aware that some might say he has equated homosexuality with a disease (an equation that has not been posited by the writer). This is not his intention, or conclusion. The matter is raised to examine the possibility that homoerotic attraction may be a disordered condition that arises as a result from a single cause or combination of factors (such as hormonal or environmental/experiential), such that heterosexual emotional, relational, and sexual attraction and response do not occur, or do not occur significantly.

¹⁹⁷ Foot (2001), p. 24.

¹⁹⁸ Aristotle (2002). *Nicomachean Ethics*, Trans. J. Sachs. Newbury, MA: Focus Publishing; "Moral excellence is destroyed by defect and excess". (1915). *Magna Moralia*, Book I, Chapter 5. Oxford: Clarendon Press; (1992). *Eudemian Ethics*. Books I, II, and VIII. Trans. M. Woods. Oxford: Clarendon Press.

¹⁹⁹ Augustine (1998). *The City of God: against the pagans*, Book XII, esp. Chapters 1, 6–9. Trans. R.W. Dyson. Cambridge: Cambridge University Press.

²⁰⁰ Aquinas (1964). *Commentary on the Nicomachean Ethics*. Trans. C.I. Litzinger. Chicago: Regnery. In a less-than-pastoral expression (which is not uncommon in some work by Augustine and Aquinas): "This is also why Aquinas mentions 'monsters' in [*Summa Contra Gentiles*] iv, p. 9. When organisms are born malformed, i.e., lacking proper form, they are monstrous, they are evil. It is an evil to be lame, blind, deaf and so on. Now keep in mind, this is *metaphysical evil*, and not *moral evil*. A blind person is metaphysically evil, but not necessarily morally evil. A blind person is a defective person, they lack something which is proper to the perfection of a human being. They deviate from the norm." Available

defect and the adjective defective have, in colloquial language, pejorative connotations, especially when applied to persons.

In addition, the Aristotelian "defect" is often unreflectively equated to 'moral' or 'ethical' failure, that is, the 'good' two-winged seagull is a morally or ethically 'sound' seagull, but the 'defective' single-winged seagull is morally or ethically 'bad'. Yet, because humans are more than mere bodies and abilities, 'natural normativity' must consider qualitatively different aspects than used to evaluate other animals.

To speak of a good person is to speak of an individual not in respect of his body, or of faculties such as sight and memory, but as concerns his rational will . . . goodness and defects *in* human beings . . . [is] about goodness and defect *of the rational will*.²⁰³

There is an objection to this 'natural normativity' line of evaluation; simply stated, some do not accept that our moral evaluations regarding goodness and badness within humans can be determined in the same way that we determine fitness in plants and animals. For Foot, the quality of the will, and the desire and willingness to fulfil what it means to be human, is as much a part of being human, as it is part of being a bird to fly,²⁰⁴ or for a mother bear to protect her cubs. Being well aware of this challenge to her view, Foot counters her objectors:

I need to attack that preconception . . . [for] there is *no change in the meaning of 'good' between the word as it appears in 'good roots' and as it appears in 'good dispositions of the human will'* . . . the belief that the word 'good' must *mean* something different in the former and the latter is, I think, simply a prejudice coming from the type of ethical theory that has dominated analytic philosophy in the past half-century.²⁰⁵

from: <http://www.philosophy.ccsu.edu/adams/Classes/Medieval/Aquinas1.html>; downloaded 21 November 2005

²⁰¹ M. Thompson (1995). "The Representation of Life". *Virtues and Reason*. Eds. R. Hursthouse, G. Lawrence and W. Quinn. New York: Oxford University Press.

²⁰² Foot (2001), p. 5; cf. Foot (1978).

²⁰³ Foot (2001), p. 66 - 72, (italics by Foot).

²⁰⁴ Apart from Kiwi and other flightless birds.

²⁰⁵ Foot (2001), p. 39. (italics by Foot).

Aristotle did not move from physical defect to moral or ethical defect. The correlation between what is 'natural' defect and what is a 'moral' defect was primarily developed with Augustine and Aquinas. This is especially so in the areas of sexuality, where Augustine, Aquinas and the church (primarily Roman Catholic) have had protracted difficulty in deciding how best to advise people regarding their God-given appetite for sexual connection and fulfilment.²⁰⁶

Even if the antagonists in this dispute could agree that homoerotic attraction and activity were a type of "brokenness"²⁰⁷ (or *lack of wholeness*²⁰⁸), such a diagnosis does not describe how the church should recognise and respond to those who experience homoerotic attraction, those who engage in SsSA, and those who have a CSsC relationship.

Rowan Williams, in his sermon to the Diocesan Celebration at ACC-13, warns against taking a dismissive interpretation of Jesus' association with sinners, an association which was challenged by the Pharisees. Williams points out that we all need wholeness for our brokenness, for we are all broken in some way or another (though we may lie to ourselves and each other about it). Williams paraphrases Jesus' "It is not the healthy who need a doctor, but the sick" (Matthew 9:9-13) as:

'So, do you need me or not? Are you hungry? Are you sick? Is your work, your life unfinished? Because, if you are whole and not hungry, and [if you are] finished, go' . . .

²⁰⁶ E.g., "Much of the small volume of patristic literature dealing with sexual topics is devoted to a vindication of celibacy against marriage, and of widowhood against digamy or remarriage after the death of a first partner . . . Christian sentiment would not tolerate any view of wedlock which tended in the least degree to derogate from the presumed superiority of virginity . . . Tertullian . . . spoke for the catholics and voiced the settled and moderate opinion of the early Church when he declared, against Marcion, that Christians prefer celibacy to marriage as superceding, not a bad thing by a good, but only a good by a better. 'We do not reject marriage', he wrote, 'but simply refrain from it.'" Bailey (1959), pp. 20-21, cf.; "For a very long time, the Roman Catholic Church encouraged celibacy over sexual fidelity within marriage, claiming it was a higher virtue, the state of marriage being for the 'weak'. Heterosexual marriage was regarded as a compromise with the material world — a world Christians struggled with, with varying degrees of commitment and success, to abandon . . . for half of its existence it was not notable for its insistence on the preferability of lifestyles other than family units — priestly celibacy, voluntary virginity (even for the married), monastic community life." Boswell (1994), p. 111.

²⁰⁷ Rather than using the pastorally unhelpful terminology of 'defective'.

²⁰⁸ *Lack of wholeness* can refer to something 'missing' as well as 'brokenness'.

We are the people who have not had the nerve to walk away; who have not had the nerve to say in the face of Jesus, 'All right, I'm healthy, I'm not hungry. I've finished, I've done.' We have, thank God, not found it in us to lie to that extent. For [of] all the lies we tell ourselves day after day, that fundamental lie has been impossible for us. Thank God. We're here as hungry people, we are here because we cannot heal and complete ourselves; we're here to eat together at the table of the Lord, as he sits at dinner in this house, and is surrounded by these disreputable, unfinished, unhealthy, hungry, sinful, but at the end of the day almost honest people, gathered with him to find renewal, to be converted, and to change. Because the hard secret of our humanity is that while the body has the capacity to heal itself, the soul it seems doesn't. **The soul can only be loved into life** — and love is always something that we cannot generate out of our own insides — where we have to come with hands and hearts open to receive.²⁰⁹

Williams' acknowledgment that none of us are yet whole, we are still in hunger, still in need of the physician, still in need of redemption, is an admission which challenges the idea that *you* homosexuals are in some way broken, but *we* heterosexuals are not! If we acknowledge that Jesus came for the sick and the sinners, where do we put ourselves, with "those not in need", or with "those in need"? If we recognise that we are in need, why can we not accept others who are also in need?

Foot is likely to concur with a definition of 'natural normativity' that includes the understanding that all living things are likely to have some defect(s), one or more aspect(s) of some falling short of being a perfect specimen of a given life form. For a human being, the most complex life form known, this would be especially the case.

In terms of the *Orthodox-Revisionist* division, the question becomes: Is homoerotic attraction and SsSA always a type of brokenness? Is it always something in need of healing, always something needing to be made whole? If we accept the parade chant: "Not a Sin! Not a Defect!" we will come away thinking that homosexuality is like left-handedness or male pattern baldness. Perhaps homoerotic desire is a bit like male pattern baldness? But is SsSA

²⁰⁹ Rowan Williams (2005). "Sermon to Diocesan Celebration". ACC-13, 26 June 2005. Available from: <http://www.anglicancommunion.org/acns/articles/39/75/acns3997.cfm>; downloaded 29 June 2005, (bold by thesis writer).

of little or no consequence as is apparently baldness?²¹⁰ Or does homosexuality exhibit teleological aspects as does left-handedness?²¹¹ To resolve that question we need to examine if there are any teleological aspects to SsSA.

Teleological and non-Teleological Defects

Philippa Foot²¹² has developed a “(species-based) criteria of evaluation”²¹³ that is a “cognitivist alternative to theories such as emotivism [as in *HomX*] prescriptivism [as in *HetX*], and expressivism²¹⁴”²¹⁵ to the end that a connection can be made between moral judgment and a given action. Foot claims that the normative characteristics of a species (life-form) need to be determined and, subsequently, an evaluation of the defects and excesses can be made to evaluate if these aspects are teleological, or non-teleological, in nature.

Aristotelian categoricals give the ‘how’ of what happens in the life cycle of that species . . . The way an individual *should be* is determined by what is needed for development, self-maintenance, and reproduction: in most species involving defence, and in some the rearing of the young.²¹⁶

²¹⁰ The writer is unaware of any teleological factors related to male-pattern baldness. While some men think that baldness is unattractive to women, and thus may limit partner selection, the heterosexual sexual attractiveness of bald men such Yule Brenner and Sean Connery would appear to somewhat negate this concern.

²¹¹ “Certain health implications are associated with being left-handed.” Coren (1993), p. 11; these include higher rates of sleep and sensory disorders, hay fever, allergic rhinitis, conjunctivitis, asthma, skin problems, the autoimmune diseases such as Hashimoto’s thyroiditis and Myasthenia gravis, with stomach and gastrointestinal diseases, diabetes, and also such problems as alcoholism, depression and suicide. Coren (1993), pp. 184-205. Further, left-handers have shortened life spans on the average, and appear to be shorter and lighter in weight. Coren (1993), pp. 206-221.

²¹² Following Elizabeth Anscombe and Michael Thompson.

²¹³ Foot (2001), p. 18.

²¹⁴ As in A.J. Ayer’s “Boo-Hooray” theory.

²¹⁵ Foot (2001), p. 18.

²¹⁶ Foot (2001), p. 33.

An Aristotelian categorical, in part, is distinguished from a statistical proposition in terms of whether or not the characteristic under question has a teleological function in a species. Foot succinctly summarises an Aristotelian categorical thus:

It speaks, directly or indirectly, about the way life functions such as eating and growing and defending itself come about in a species of a certain conformation, belonging in a certain kind of habitat . . . And that is why Aristotelian categoricals are able to describe norms rather than statistical normalities.²¹⁷

Thinking of birds and defects for a moment, let us examine the defect of a missing leg, and the defect of a missing wing in two species of New Zealand birds, the flightless Kiwi²¹⁸ and the migratory Royal Albatross.²¹⁹ The Kiwi uses its legs to move, discover and obtain food, and to defend itself. The loss of a single leg would render the Kiwi vulnerable; indeed, it would perish without human assistance. In contrast, the loss of a leg on a Royal Albatross may have a significant effect on the life of that bird but, conceivably, an albatross could survive, migrate and mate, albeit hampered.

Alternatively, the loss of a wing to a Kiwi will have a limited effect on its life and breeding, while the loss of a wing to a Royal Albatross would have a fatal result. These examples demonstrate at least two aspects of Aristotelian categoricals. First, a significant defect may or may not have a teleological, lifeform-affecting impact on a member of the species (ref. Appendix F²²⁰). Second, the same defect may have a teleological aspect in one species and not in a closely related species.

Adding to this understanding of an Aristotelian categorical is the notion of Aristotelian necessities. These

. . . depend on what the particular species of plants and animals need, on their natural habitat, and the ways of making out that

²¹⁷ Foot (2001), p. 33.

²¹⁸ Cf. *New Zealand Department of Conservation* website regarding the Kiwi. Available from: <http://www.doc.govt.nz/Conservation/001~Plants-and-Animals/001~Native-Animals/Kiwi/index.asp>

²¹⁹ Cf. *New Zealand Department of Conservation* website regarding the Wandering Albatross flight path. Available from: <http://www.doc.govt.nz/Conservation/001~Plants-and-Animals/004~Seabirds/003~Seabirds-and-Fishing.asp>

²²⁰ Ref. Appendix F: *Lack of Wholeness and Teleological Defects*, pp. 146ff.

are in their repertoire. These things together determine what it is for members of a particular species ['life form'] to be as they should be, and to do that which they should do. And for all the enormous differences between the life of humans and that of plants or animals, we can see that human defects and excellences are similarly related to what human beings are and what they do.²²¹

There are two main teleological aspects deserving consideration in the dispute concerning whether the Anglican Church should Bless CSsC relationships:

1. Does SsSA by human beings have a teleological effect on the human species?
2. Does SsSA by a human being have a teleological effect on that person?

Some of (ref. pp. 52ff.) these effects may not be evident prior to implementation.

1. Does SsSA by Human Beings Have a Teleological Effect on the Human Species?

One way to shed some light on whether or not there are teleological aspects to homosexuality within the human species is to ask the Kantian question: "What if everybody did this?" We will look at two aspects related to SsSA that may contribute to detrimental teleological aspects for the human species: reproduction and parenting.

Reproduction by those Involved in SsSA

If everyone practised exclusive homosexuality, without intervention there would be no human reproduction and the human race would soon cease to exist. There are three mitigating aspects to that comment. First, universal exclusive homosexuality is unlikely. Second, assisted conception is occurring for both homosexuals and heterosexuals. Third, if two to four percent of the adult population choose to be exclusively involved in SsSA, and do not undertake extraordinary means of causing conception, the impact on the human species from the loss of this potential generation is likely to be fairly minimal.²²²

²²¹ Foot (2001), p. 15.

²²² The writer hypothesises the results of abortion and the birth control pill are each of greater impact on reducing population levels than the reduction through exclusive homosexuality (by 2-4% of the population).

Of greater concern are the issues of gamete donation, surrogacy and other means of assisted conception to produce children without a male and a female in the ongoing parental relationship. These means of conception are problematic, costly, and often isolate the resulting child from one or both of his/her biological parents. In such cases, the child is often isolated from one or the other sex as a role model within the intimate family. These factors are not adequately faced within the literature promoting this type of reproduction or adoption for same-sex couples.²²³

In the interviews, several of the *Orthodox* claimed that the inability of a same-sex couple to reproduce (without assistance) demonstrated that this pair-bond was 'unnatural'. On the other hand, several of the *Revisionists* stated that since the church Blessed couples entering Holy Matrimony who could not, or choose not to, have children, childlessness/infertility within CSsCs is not grounds for withholding the church's Blessing. This latter argument, that infertility within a heterosexual couple is a defect (just as it is within a CSsC), is plausible when there is a biological cause but seems less compelling for those who choose childlessness. Reproduction and childrearing are not an essential good in human life, according to Foot.

Goodness or defect is conceptually determined by the interaction of natural habitat and natural (species-general) 'strategies' for survival and reproduction . . . Lack of capacity to reproduce is a defect in a human being [we can also assume within a CSsC]. But choice of childlessness and even celibacy is not thereby shown to be defective choice, because human good is not the same as plant or animal good. The bearing and rearing of children is not an ultimate [essential] good in human life.²²⁴

It seems to this writer that, from a 'natural normativity' standpoint, the defect of biological infertility (within heterosexual couples and within same-sex couples) is a defect (or departure) from an ideal biological design, but the childlessness defect of either couple type does not have an implicit ethical or moral component. Within the collective model of humanity,

²²³ Drexler, Patterson, and Gottmann (see bibliography for publications by these authors) have claimed that CSsC couples are raising children without significant distinction to MSW/WSM couples; however, these studies have an extremely small population base, which have not been randomly selected, ref. fn. 235; and also suffer from many of the same types of error as in Kinsey's work; see: fns. 125, 126, 127, 238.

²²⁴ Foot (2001), p. 42.

biological and chosen childlessness in heterosexual couples and by default in same-sex couples, has not stopped overall population growth. However, in the Western/developed countries, rising rates of infertility, chosen childlessness and same-sex couples, each contribute to a falling childbirth rate. This latter combination has a definite teleological effect on humanity.²²⁵

Parenting, Adoption and Surrogacy (for) by CSsCs

The raising of children by MSM and WSW normally brings about the intentional exclusion of one or the other sex as a role model for those children.²²⁶ We have begun to witness the results of boys being raised without the significant input of male role models in the late 20th and early 21st century New Zealand. This has developed through a proliferation of single (usually female) parents, for a variety of reasons, and the educational environment where fewer and fewer men are involved at all levels of the teaching profession.²²⁷ What is evident, however, is that boys raised in the absence of sound, supportive male role models have not fared well in New Zealand²²⁸ over the last 30 years. Despite some articles that claim there is

²²⁵ Some have attributed Western governments acceptance of raising rates of migration from the Two-Thirds world to the West as a counter to falling birth rates in the West.

²²⁶ It is acknowledged that some people who engage in SsSA make a special effort to involve members the opposite sex with their children to enable their children the opportunity of having positive role models from both sexes.

²²⁷ "For many boys, only mum and a female teacher are involved in their education . . . the proportion of primary teachers who are male was 42 percent in 1956, is 18 percent now, with 16 percent of trainees — and just 13.6 per cent of classroom teachers, many in intermediate schools. Many boys will never be taught by a man until they reach secondary school . . . The percentage of secondary teachers who are male was 59 percent in 1971, is 42 percent now and dropping even faster than at primary [level] . . . The debate about primary males has quickly deteriorated into gender politics. There's a feminist resentment that the inadequacies of some fathers have caused male primary teachers to be valued over female primary teachers, and Alton Lee has described some arguments for more male teachers as 'misogynist discourse that undervalue women teachers.'" Paul Baker, (2006). "Vanishing Breed in the Classroom". *The New Zealand Herald*, 20 April 2006, p. A11. Full text of Dr Baker's speech available from: http://www.nzherald.co.nz/feature/story.cfm?c_id=574&ObjectID=10378016 (and two following links); downloaded 21 April 2006. Dr Baker is Rector of Waitaki Boys High (Oamaru, North Otago, New Zealand), and is a member of the Ministerial reference Group set up to guide the government on boy's education. Baker's speech was presented at a conference on boy's education held at Massey University's Albany (Auckland) campus, 19 April 2006.

²²⁸ The significantly elevated rates of suicide, levels of drug and alcohol dependency, instability in employment and relationships are indicators that young New Zealand men are not coping well in our

no difference in the quality of parenting by CSsCs compared with MSW/WSM couples, ²²⁹ this remains a concern.

Writing shortly after the 9/11 terrorist attacks on the World Trade Centre, Peggy Drexler identifies the firemen who risked their lives as exemplary men of valour and honour who placed others before themselves, even to the point of death. She states: "In the aftermath of September 11, men are manifesting the positive characteristics of strength and heart that they need in a time of national crisis."²³⁰ Drexler then writes of her research into lesbian couples raising boys, claiming that WSW couples instill exactly these qualities in their boys.

Women are actively fostering this new American male sensitivity, as I saw in my research with a seemingly unlikely population, the sons of lesbian couples, many of which were Jewish²³¹ . . . The boys from two-mother families may offer us the best characteristics of men and as well as the ones we most value in women, because they are growing up without ingrained and preordained ideas of gender roles.²³² I've seen these kids look for and find traditionally masculine attributes in their mothers, who expected their sons to do more for themselves, to make their own friends, and to try harder in competition. Boys with two moms were at least as likely as other boys to be sports fanatics . . . Their mothers are helping them construct a paradigm for a

current societal climate.

²²⁹ Ref. fn. 223.

²³⁰ Peggy Drexler (2002). "What's a Hero? How American Men Have Come to Learn the Full Dimensions of Heroism". Congregation Sherith Israel. Available from: <http://www.peggydrexler.com/peggydrexler.htm>; downloaded 16 August 2005.

²³¹ There appears to be a correlation between the heightened percentage of feminists who are Jewish and the percentage of Jewish women who are lesbians in the United States. This may be a coincidence, or it may be related to several early high-profile feminists being Jewish (possibly as a result of their stricter divorce laws), or it may have resulted from the statistically higher percentage of Jewish women with higher education, which also correlates with lesbianism. Cf. Laumann, *et al.* (1994), pp. 302-310.

²³² A question arises: Does Drexler imagine that these boys are not growing up with "New Lesbian" role models? How could it be otherwise?

sustainable and humane masculinity. Strong mothers grow great men. Strong mothers are our heroines.²³³

This claim that strong sensitive men are being raised by lesbian couples is evident in her other peer reviewed article, "Moral Reasoning",²³⁴ that outlines her research into ethical decision-making by boys aged five to nine, comparing those raised by lesbian couples and those raised by heterosexual couples.

While it is commendable that Drexler is researching the mothering of boys by lesbians (often commented upon, but rarely researched), her conclusions do not always reflect her data.²³⁵ First, her claim that the firemen who perished in the 9/11 attacks were warm and sensitive is drawn not from any research cited but from a rapidly building folklore, a folklore similar to that used to bolster the American-led war-on-terror.

Second, there is no reason to believe that a significant number of these firefighters²³⁶ were raised by lesbian couples, yet Drexler uses the firefighters' sacrifice to bolster her claim that lesbians make good, if not better, parents of boys, "because the [boys] are growing up without ingrained and pre-ordained ideas of gender roles."²³⁷

²³³ Drexler (2002).

²³⁴ Peggy Drexler, (2001). "Moral Reasoning in Sons of Lesbian and Heterosexual Parent Families: The Oedipal Period of Development". *Gender and Psychoanalysis: An Interdisciplinary Journal*, 1:1, Winter 2001, pp. 19-51. The promotional material for her new book says that the feedback on her peer-reviewed article on this topic were so "heartening" that she expanded the theme into a book, Peggy Drexler, (2005) *Raising Boys Without Men: How Maverick Moms Are Creating the Next Generation of Exceptional Men*, Emmaus, PA: Rodale Press. Comments on the book's publicity web page. Available from: <http://www.peggydrexler.com/raisingboys.htm>; downloaded 16 August 2005.

²³⁵ Drexler interviewed 30 couples, 14 heterosexual and 16 lesbian. Each group had 16 boys (there were two sets of twins from the *heterosexual* group). Thus by comparing two sets of 16 boys, Drexler extrapolates to the boyhood population of the US. Due to a number of self-selective, educational, and socio-economic factors (ref. Fourth point), its comparative results are unreliable, caution should be used when reading and interpreting them.

²³⁶ There is also no reason to believe that Colin Powell or Rudolf Guiliani, who Drexler names in the article as men who exemplify these positive traits, claiming they emulate the modern hero who is strong, warm and sensitive, were raised by lesbian couples. If they had been, then it would have been perfectly acceptable to make this reference, but to imply that lesbian couples, more readily than heterosexual couples, will raise boys who develop into men like these men is unfounded conjecture.

²³⁷ Drexler (2002).

Third, Drexler implies that boys raised by heterosexual parents will inevitably be imprinted with negative ingrained and pre-ordained ideas of gender roles and, conversely, presumes that lesbian couples will not imprint any ingrained or pre-ordained ideas of gender roles. Considering the highly politicised ideology of much feminism and especially of political lesbianism, this assumption of neutrality cannot go unchallenged.

Fourth, Drexler acknowledges that the interviewee profile included unusually high numbers of children raised by Jewish lesbian couples. Drexler, who is published in several Jewish publications, did not note whether the heterosexual couples were analogously disproportionately Jewish. The writer's interactions with Jewish families in the United States tends to suggest that they generally have close-knit extended family life and a high regard for ethics and community life. These traits would tend, in the writer's view, to strengthen ethical and moral decision-making, and are likely to be carried into adulthood. If the writer is correct that the sample of lesbian couples was disproportionately Jewish, whereas that was not the case with the heterosexual couples, this would invalidate comparison between the two groups.

Fifth, Drexler extrapolates²³⁸ from her sample of five- to nine-year-olds, and their potential in making moral choices,²³⁹ presuming the type of men these boys will develop into. She claims the type of adult men these boys will develop into will also be equally positive in their outlook

²³⁸ Koepke, Hare and Moran observed: "Conducting research in the gay community is fraught with methodological problems." L. Koepke, *et al.* (1992). "Relationship Quality in a Sample of Lesbian Couples with Children and Child-Free Lesbian Couples". *Family Rel*, 41, pp. 224-225. Commenting on the state of studies of homosexual parenting, Turner, Scadden, and Harris observed, "most research has a white, middle-class bias; most studies have small sample sizes; and sampling procedures seldom meet the demands of rigorous research." P. Turner, *et al.* (1990). "Parenting in Gay and Lesbian Families". *Journal of Gay & Lesbian Psychotherapy*, Vol. 1, pp. 55, 56. Five years later, our systematic review found this critique still to be true for all but one recent study by Cameron and Cameron. P. Cameron and K. Cameron "Homosexual Parents". *Adolescence*, 31, p. 759. Based on these arguments, the ensuing section will discuss the methodological flaws found in the leading studies on homosexuality in order to show that the conclusions of the studies are not reliable." G. Rekers and M. Kilgus (2002). "Studies of Homosexual Parenting: A Critical Review". *Regent University Law Review*, 14:2, p. 346.

²³⁹ However, Drexler *does not indicate* what her tool, Damon's "Social-Cognitive and Moral Judgment Interview", involves or measures, nor the results of her survey. We have only her opinion regarding her un-quantified results, from an un-described tool.

and disposition, but does not address questions as to how these adult men will relate to adult women.²⁴⁰

Sixth, Drexler claims that the boys raised by lesbian couples are superior to boys raised by heterosexual couples because: "Boys with two moms were at least as likely as other boys to be sports fanatics. But they also cooked, gardened, and were very sensitive to their own and others' feelings."²⁴¹ While the boys learned to cook, garden and were sensitive, the only attributes that Drexler writes of which she considered 'boyish' were that the boys were passionate about sports and were adept at rough-housing²⁴² with friends, hardly core masculine traits. In the New Zealand context, many women and some men are concerned with the preoccupation that many boys have with sports; here Drexler uses that same trait as evidence that lesbian couples are raising boys successfully.

²⁴⁰ The writer's pastoral experience with a number of men raised by a lesbian mother(s) indicates that boys so raised often have difficulty forming a fulfilling and satisfying long-term intimate relationship with a woman. The writer is unaware of any study that has researched this aspect.

²⁴¹ Drexler (2002).

²⁴² Drexler may be raising the "sporting prowess" and "rough-housing" issues to counter research results that show that many men who experience same-sex attraction were sport-shy and unduly worried about physical injury, as pointed out by Friedman and Stern: "Thirteen of the 17 homosexual subjects (76%) reported chronic, persistent terror of fighting with other boys during the juvenile and early adolescent period. The intensity of this fear approximated a panic reaction. To the best of their recall, these boys never responded to challenge from a male peer with counter-challenge, threat, or attack. The pervasive dread of male-male peer aggression was a powerful organizing force in their minds. Anticipatory anxiety resulted in phobic responses to social activities; the fantasy that fighting might occur led to avoidance of wide variety of social interactions, especially rough-and-tumble activities (defined in our investigation as body-contact sports such as football and soccer). These subjects reported that painful loss of self-esteem and loneliness resulted from their extreme aversion to juvenile peer aggressive interactions. All but one (12 of 13) were chronically hungry for closeness with other boys. Unable to overcome their dread of potential aggression in order to win respect and acceptance, these boys were labeled 'sissies' by peers. These 12 subjects related that they had the lowest possible peer status during juvenile and early adolescent years. Alternately ostracized and scapegoated, they were the targets of continual humiliation. All of these boys denied effeminacy . . . No pre-homosexual youngster had any degree of experience with fighting or rough-and-tumble during the juvenile years. None engaged in even the modest juvenile sex-typed interactions described by the least aggressive heterosexual youngster." R. Friedman and L. Stern (1980). "Juvenile aggressivity and sissiness in homosexual and heterosexual males". *Journal of the American Academy of Psychoanalysis*, 8:3, pp. 432-433, 434.

Seventh, Drexler has overlooked in her analysis the issues experienced by many children who are adopted. When a homosexual couple raises a child, there will always be the intentional 'adoption'²⁴³ by one or both of the homosexual couple.²⁴⁴ This loss of one or both of the biological parents²⁴⁵ may happen through either the removal or abandonment of one or

²⁴³ Formally and legally, or informally and *de facto*.

²⁴⁴ A report prepared for by George A. Rekers, Ph.D., Professor of Neuropsychiatry & Behavioral Science, University of South Carolina School of Medicine, Columbia, South Carolina, for the Arkansas Court reviewed homosexual adoption and the licensing of foster homes raises a number of concerns about non-heterosexual couples adopting or fostering children:

"There are at least three reasons that the Arkansas regulation prohibiting homosexually-behaving adults from being licensed as foster parents has a rational basis:

"I. The inherent nature and structure of households with a homosexually-behaving adult uniquely endangers foster children by exposing them to a substantial level of harmful stresses that are over and above usual stress levels in heterosexual foster homes . . .

"II. Homosexual partner relationships are significantly and substantially less stable and more short-lived on the average compared to a marriage of a man and a woman, thereby inevitably contributing to a substantially higher rate of household transitions in foster homes with a homosexually-behaving adult . . .

"III. The inherent structure of foster-parent households with one or more homosexually-behaving members deprives foster children of vitally needed positive contributions to child adjustment that are only present in licensed heterosexual foster homes . . .

"OVERALL CONCLUSION: The Arkansas Regulation Eliminates Avoidable Stressors, Avoidable Instability, and Avoidable Deprivations and Requiring the Foster Parents to be Heterosexual is in the Best Interests of Foster Children. Because foster children have higher rates of psychological disorder and conduct disorder than the general population of children, and because foster children unfortunately must face unavoidable stresses and losses in connection with the state's necessary intervention . . . in formulating regulations for licensing foster parents . . . [to exclude] homosexually-behaving adults from licensed foster parent homes is the most loving action towards foster children and has appropriately focused on the risks and benefits for the child . . . the Arkansas regulation prohibiting foster licensure for households where one or more homosexual adults resides is reasonably justified and is in the best interests of foster children." G.A. Rekers (2005). "Review Of Research On Homosexual Parenting, Adoption, And Foster Parenting". Available from: www.narth.com/docs/rekers.htm; downloaded 20 December 2005; cf. G. Rekers and K. Kilgus (2002). "Studies of Homosexual Parenting: A Critical Review". *Regent University Law Review*, 14:2, pp. 343-384.

²⁴⁵ In New Zealand, the birth mother always has guardianship, except where there is a prior surrogacy agreement in place at birth. The biological father must be living with the mother at the time of birth, or be married to her, to be entitled to be a guardian, again, unless a legal order is in place at the time of birth. This indicates that males (fathers) are at legal disadvantage in comparison with women (mothers),

both of the biological parents, but may also result from surrogacy, or the intentional distancing of the biological father (and possibly the biological mother) once the child has been conceived via gamete donation.

Studies of young children demonstrate that children are remarkably resilient; however, as they grow through a number of stages into maturity, abuse and/or deprivation that may not have manifested earlier may come to the fore subsequently. Studies of adults who were raised by *WSW*, *MSM* and same-sex couples should be undertaken as well.

Adoption is associated with certain problems,²⁴⁶ and if such effects occur when heterosexual couples adopt (or avail themselves of surrogacy, or gamete donation), then these same aspects may well apply to homosexual couples who inevitably distance the child they are raising from one or both of the child's biological parents. The New Zealand Law Commission in 2000 commented on adoption:

New Zealand's adoption history has led to an understanding of the issues involved when a genetic break occurs in the usual parent/child relationship. We have learnt that when adoptions are carried out with concealment and secrecy, many adoptees have problems in establishing a sense of identity. Many adopted children have a psychological need to know the true identity of those who brought them into the world. It is often very distressing for adoptees to learn later in life that the persons they have treated as their parents are not their genetic parents.²⁴⁷

While Peggy Drexler has adopted the title "gender scholar" for herself on her website, her list of peer-reviewed articles is limited to the single publication on boys' moral development

with regard to guardianship of their biological children.

²⁴⁶ "The lesson learnt from adoption, about the need for adoptees to be told of the circumstances surrounding their birth, equally apply to surrogacy. There is now evidence that children conceived with donor gametes suffer some of the same genealogical confusion experienced by adoptees. The pain resulting from secrecy was a recurring theme among donor-conceived children attending a conference held in Toronto, Canada, in June 2002. Common emotional responses included grief, anger, loss, shame, depression, a sense of not belonging, an inability to trust or bond with others, a sense of incomplete identity and feeling of abandonment and rejection." Stuart McLennan (2005). "Surrogacy and the Child's Right to Identity". *New Zealand Family Law Journal*, 5(4), December 2005, pp. 96-100.

²⁴⁷ New Zealand Law Commission (2000). "Adoption and Its Alternatives: A different approach and a new framework". New Zealand Law Commission, Wellington: New Zealand, 2000.

mentioned before. Her fifteen other listed articles can be best described as op-ed²⁴⁸ pieces published in newspapers, *Gay/Queer* advocacy magazines, and on www.womenews.org, a site devoted to gender issues from a feminist perspective.

Drexler demonstrates in her several articles a style of persuasive proselytising that is common for those promoting the Blessing of CSsC relationships. When she claims that *WSW* couple relationships are 'normal', or even superior to heterosexual relationships, and while she claims a scholar's objective stance, Drexler is primarily a writer of "popular script". She does not read like a scientist or other type of scholar.

We have examined a number of Drexler's claims because her propositions, like a number of advocates for the Blessing of CSsCs, rely not on argument and carefully established points but on inferences, assumptions and unexamined conclusions, and demonstrate how we are often being misled by rhetoric which does not withstand careful scrutiny.

There is a need to research the teleological ends of boys and girls being raised by *WSW* couples, and of girls and boys being raised by *MSM* couples. A number of studies that have been conducted show elevated rates of child molestation by homosexual parents and homosexual caregivers.²⁴⁹ They also reveal significantly elevated rates of SsSA, especially

²⁴⁸ Opinion-Editorials; cf. Glossary: Op-ed, pp. 128ff.

²⁴⁹ While there has not been significant comparative research on this topic, the academic research that has been carried out reveals some disturbing trends regarding the teleological effects of children raised in homosexual households.

"The study by Cameron and Cameron suggested that homosexual parenting is associated with disproportionate rates of homosexual orientation development, undesirable sexual experiences, a first sexual experience that was homosexual, and gender dissatisfaction. [P. Cameron and K. Cameron (1996). "Homosexual Parents". *Adolescence*, 31, pp. 762-763]. These investigators found that less than 6% of the males and 3% of the females in the general population claimed to be bisexual or homosexual, but by comparison, 75% of the adult male children and 57% of the adult female children reared by homosexual parents claimed that they had developed a bisexual or homosexual orientation [Cameron (1996), p. 763]. 'Our results suggest that the sexual preference or orientation of the parent influences the preference of the child, and that whatever the mechanism, homosexual parents are associated disproportionately with homosexual children.'" [Cameron (1996), p. 769]. G. Rekers and M. Kilgus (2002). "Studies of Homosexual Parenting: A Critical Review". *Regent University Law Review*, 14:2, p. 381. Available from: www.regent.edu/acad/schlaw/academics/lawreview/articles/14_2Rekers.PDF; downloaded 25 Sept 2005, (the cited article's footnote's citation has been incorporated into the footnote text by thesis writer).

"Th[e] Cameron, *et al.* (1996) study also reported a disproportionate percentage (29%) of the adult children of homosexual parents had been specifically subjected to sexual molestation by that

MSM, for those raised in homosexual households. Once these studies are completed, they should be compared with studies of couples joined in Holy Matrimony who are raising children, to assess the claim that CSsC relationships should be Blessed by the Anglican Church²⁵⁰ because they are equivalent to the relationship formed in Holy Matrimony.

Moreover, to assume, as is consistently done by those promoting the Blessing of CSsC relationships, that there is no essential distinction between a heterosexual couple who have a *de facto* relationship, a heterosexual couple who have been married in a civil ceremony, and a heterosexual couple who are joined in Holy Matrimony, with those who are in a CSsC relationship, shows a failure to understand the level of commitment, understandings and expectations made by each type of couple, let alone other differences mentioned within the thesis, and the ontological and spiritual differences as cited and discussed elsewhere.²⁵¹

Since the claim is often made that same-sex couples should have the right to adopt and have access to surrogacy, IVF, and other forms of assisted human reproduction, there is a need to scrutinise, quantitatively, the claims that there is no distinction²⁵² in the outcome of children if they are raised by homosexual or heterosexual couples. The fates of children conceived in

homosexual parent, compared to only 0.6% of adult children of heterosexual parents having reported sexual relations with their parent.' Having a homosexual parent(s) appears to increase the risk of incest with a parent by a factor of about fifty [Cameron, *et al.* (1996), p. 772]. This finding, and the findings reviewed by Cameron and Cameron suggest a 'disproportionate association between homosexuality and pedophilia [and] a correspondingly disproportionate risk of homosexual incest . . . for children reared by homosexuals [Cameron, *et al.* (1986), p. 771]. Sixty-seven percent of the males who had been reared by homosexual parents reported a homosexual first sexual experience compared to 8.5% of the males reared by heterosexual parents [Cameron, *et al.* (1996), p. 764]. Pointing out a parallel with other studies of sexual victimisation of boys, these investigators reported that 67% of the small number of boys who had reported having been molested by their fathers also became bisexual or homosexual themselves (Cameron, *et al.* 1996)." Rekers, *et al.* (2002), p. 382, (the cited article's footnotes' citation has been incorporated into the thesis's footnote text by thesis writer).

²⁵⁰ While Drexler is not staking a claim for the Anglican Church to Bless CSsC relationships, others making such demands often use "scholars" similar to Drexler to justify their contention that homosexual couples make equally good, if not superior, parents as compared with heterosexual couples.

²⁵¹ Cf. Chapter 4: The Nature of Marriage, pp. 56ff; The Other — In Holy Matrimony, pp. 61ff; See also Chapter 5: Law, Authority and The Liturgy, pp. 69ff. See also: Nancy Wartik, (2005). "The Perils of Playing House: Can living together ruin your chances of marriage?" *Weekend [NZ] Herald – Canvas* (magazine), 14 January 2006, pp. 16-19.

²⁵² Indeed Drexler, and others, claim that lesbian couples raise better boys "because they are growing up without ingrained, and preordained, ideas of gender roles." Drexler (2002), fn. 233.

the normal way, those raised through adoption, and those conceived via surrogacy and IVF need to be compared and contrasted with these same categories of children raised by couples joined in Holy Matrimony. Until research is carried out and verifies these claims, it is unethical to continue claiming that there is no distinction in parenting in these situations. A lack of evidence is not proof that no harm has been done, as is evident in environmental and anti-smoking debates.

2. Does SsSA by a Human Being Have a Teleological Effect on that Person?

Setting aside the teleological effects that wide-scale homosexuality would have on the human species and its society, what effects, if any, are likely to occur for an individual who engages in, exclusively or otherwise, SsSA? We note two groups of negative consequences which are heightened in those who engage in SsSA: physical disease, and psychological/psychiatric unwellness. While each of these also affects society (as people are creatures that affect one another in a multitude of ways), we will look at these aspects from the individual's viewpoint, rather than from society's viewpoint.

If SsSA became very widespread, the spread of HIV/AIDS is likely to expand its population base significantly through the males of the species (there was a 19% rise in *HIV/ADS* for *MSM* in New Zealand in 2005)²⁵³ (cf. Appendix G²⁵⁴). The rates of HIV infection in New

²⁵³ In a study of the 183 people newly diagnosed with HIV in New Zealand in 2005, 89 were *MSM*, a 19% rise over 2004 figures; 75% of these were infected in New Zealand. Of *MSW*, 35 were diagnosed; a similar number to 2004, 10% of these were infected in New Zealand. Sue McAllister, AIDS Epidemiology Group, Department of Preventive and Social Medicine, University of Otago Medical School, "HIV & AIDS in New Zealand – 2005", Issue 57 – February 2006. Available from: New Zealand AIDS Foundation, <http://nzaf.org.nz/articles.php?id=571>; downloaded 14 March 2006. The spread of HIV/AIDS amongst exclusive lesbians has been, to date, very limited, due to the more limited bio-medical transmission rates, and the generally fewer numbers of partners, and generally more stable relationships amongst *WSW*, as compared with *MSM*. Ref. S. Sarantokos (1996). "Same-sex couples: Problems and prospects". *Journal of Family Studies*, 2(2), pp. 147-163. Cf. The spread of HIV/AIDS in Africa has affected numerically more *MSW* and *WSM* than *MSM*. The writer acknowledges this, but has not attempted to discover the ratio of likelihood of infection resulting from SsSA as compared with Opposite-sex Sexual Activity. Chuck Bird cites the transmission rate for *HIV* infection from an HIV+ male partner to the receptive partner involving penile-anal intercourse as: 50 per 10,000 (1 in 200) exposures for unprotected anal sex and 1 per 1000 (1 in 1000) per exposures for protected anal sex. On the other hand, the transmission rate for *HIV* infection from an HIV+ male partner to the receptive

Zealand in 2005 show that *MSM* appear to contract HIV at a rate 63-fold greater than *MSW* in New Zealand.²⁵⁵ The HIV/AIDS epidemic is but one significant physical health issue facing those who engage in SsSA (especially *MSM*).

It is accepted that if a person practises SsSA and is unable or unwilling to practice celibacy, and is unable or unwilling to convert to heterosexuality,²⁵⁶ then a committed long-term

female partner involving 'unprotected' vaginal intercourse is 10 per 10,000 exposures, and the transmission rate for *HIV* infection from an HIV+ female partner to the a male partner involving 'unprotected' vaginal intercourse is 5 per 10,000 exposures. This indicates that unprotected penile-vaginal sexual intercourse has the same HIV transmission risk factor as 'protected' penile-anal intercourse, ref. Appendix G, pp. 147f; cf. Ian Wishart's interview with Doug Lush, the Ministry of Health's chief Advisor on Population Health, in Ian Wishart (2006). "Sex Crime: Is the Ministry Guilty?" *Investigate*, July 2005, pp. 42-47. Available from: www.investigatemagazine.com/interview.pdf; downloaded 17 April 2006.

²⁵⁴

Appendix G: To What Extent Do Condoms Reduce HIV Risk with Anal Intercourse?, pp. 147ff.

²⁵⁵ Based on the Laumann, *et al.* figures of 4.9% for men who have ever had *MSM* activity since 18 years old, and 2.9% for men who have had *MSM* activity in the last 12 months, Laumann, *et al.* (1994), p. 303; cf. fn. 129. Taking the median 3.8% as those who have had recent *MSM* activity, compared with 96.2% *MSW* gives a factor of 1 to 25.3. Coupled with the ratio of new HIV diagnosis within New Zealand for 2005 of 89 *MSM*, and 35 *MSW*, gives a ratio of 2.5 to 1. Thus, the overall rate is a 63-fold greater likely hood of *MSM* than *MSW* contracting HIV in New Zealand. When factoring the rates of domestic infection, 3 to 1 for *MSM* and 1 to 9 for *MSW*, the risk of becoming domestically infected with HIV is 378-fold greater for *MSM* than it is for *MSW*.

²⁵⁶ Research into the success rate for 'reorientation' or 'conversion' from homosexuality to heterosexuality has shown that: "Psychological therapy and support groups are available, and that approximately 30% of motivated patients can achieve a change in orientation. In terms of disease prevention, an additional 30% are able to remain celibate or eliminate high risk behavior. They should also question these patients about drug and alcohol abuse, and recommend treatment when appropriate, since a number of studies have linked infection with STDs to substance abuse." Mulry (1994), cf. fn. 126, Catholic Medical Association, (2005). "Homosexuality and Hope". Available from: <http://www.cathmed.org/publications/homosexuality.html>; downloaded 14 December 2005.

Dr. Jeffrey Satinover, psychiatrist, writes of his clinical experience: "I have been extraordinarily fortunate to have met many people who have emerged from the gay life. When I see the personal difficulties they have squarely faced, the sheer courage they have displayed not only in facing these difficulties but also in confronting a culture that uses every possible means to deny the validity of their values, goals, and experiences, I truly stand back in wonder . . . It is these people — former homosexuals and those who are still struggling, all across America and abroad — who stand for me as a model of everything good and possible in a world that takes the human heart, and the God of that heart, seriously. In my various

sexually exclusive²⁵⁷ CSsC relationship offers the best chance for him or her to have a physically safe life. For two reasons this is the case:

First, people, generally, have a need and desire to be in an intimate relationship with another person, and second, those who are in a stable relationship demonstrate lower psycho-social problems and disorders. For those attracted emotionally, relationally and romantically to a person of the same-sex, rather than an opposite sex, such a same-sex relationship may offer a chance to have these aspects of humanity fulfilled within a same-sex relationship.

The Anglican Church should, therefore, consider encouraging those who continue to engage in SsSA (with the above caveats), to form a supportive, mutual, faithful and exclusive CSsC relationship, as a means of living out their life in the best way possible.²⁵⁸

The Postmodern 'Corrective'

There are two philosophers who are repeatedly cited by *Revisionists* in the homosexual dispute, both French: Michel Foucault and Jacques Derrida. We will focus on how *Revisionists* have misused three aspects of Derrida's "deconstruction project": bifurcation, derision and inversion.

Jacques Derrida's "deconstruction project" relies on a number of tools to take apart and examine ways of thinking and social systems. We will examine how his analysis has been perverted into three 'movements' and applied to the homosexual issue. As will become apparent, *Revisionists* have misused Derrida's thought to advance the *Queer* agenda.

explorations within the worlds of psychoanalysis, psychotherapy, and psychiatry, I have simply never before seen such profound healing." J. Satinover (1996). *Homosexuality and the Politics of Truth*, Grand Rapids MI: Baker.

For websites of groups helping those who wish to escape their homoerotic attraction and activity, see: *Living Waters*, www.desertstream.org; *National Association for Research & Therapy of Homosexuality (NARTH)*, www.narth.org; *Exodus International*, www.exodus-international.org; *Ex-Gay Watch*, www.exgaywatch.com

²⁵⁷ Ref. fn. 467.

²⁵⁸ It should be noted that many of the *Orthodox* clergy have no hesitation encouraging a *de facto* *MSW/WSM* couple who were regularly attending their parish to consider entering into Holy Matrimony, or conversely if they should separate. However, for the Church to encourage those who participate in SsSA to form a CSsC, as distinct from offering encouragement for them to be celibate or for them to convert to 'heterosexuality', alters 2,000 years of distinct Christian rejection of such practices.

Derrida argues that we as a society tend to create binary divisions, to invest these with values perhaps good and bad (as a result of multiple convergences of language) and that if we invert these value-pole pairings we see how problematic, simplistic and damaging the whole process is.²⁵⁹

Proponents for the Blessing of CSsCs claim to utilise Derrida's criticism of what is often done by those within society, but they often appeal to a heterosexual-homosexual divide²⁶⁰ in the present dispute. This division is not even-handed for a number of reasons. First, some heterosexuals support the Blessing of CSsC, and more generally homosexuality (thus these two groups are not always opposed), while some *MSM* and *WSW* oppose the Blessing of CSsC and desire to lose their attraction to same-sex people. Further, the bifurcation results in two very unequal parts (in terms of percentages), with some 95% on the heterosexual side and less than 5% on the homosexual side. This artificially creates a "David and Goliath" scenario which favours the *HomX* 'team'.

To understand this subject more fully one would need to also examine: bisexuality; those who prefer to remain celibate; those who have transgendered;²⁶¹ those who cross-dress; those who are erotically stimulated by children; as well as the polyamorous, and the polymorphous, to name only a few aspects of unfettered human sexuality.

Further, a heterosexuality~homosexuality division overlooks that 'heterosexuality' is not homogeneous in desire or practice. There is sexually faithful covenanted monogamy within Holy Matrimony; serial sexual fidelity without life-long commitment in *de facto* relationships; sexual, romantic and relational unfaithfulness in any of a variety of committed relationships; varieties of polygamy; coercive heterosexual intercourse; and the withholding or sale of

²⁵⁹ Grant Gillett, per. comm., 1 March 2006.

²⁶⁰ Walter Kaufmann points out, in his translator's Preface to Martin Buber's (1970). *I and Thou*, that the division of a complex subject matter into two, and the labeling of one the preferred option and the other the one to avoid, is a beneficial technique used to make complex problems simple enough for people (generally) to engage with the subject matter; cf. fn. 326. It does not, however, always do the subject matter justice, as in this case.

²⁶¹ Transgendered, *adj.* "1. Appearing as, wishing to be considered as, or having undergone surgery to become a member of the opposite sex. 2. Of or relating to a transgendered person or transgendered people." Available from: Answers.com: <http://www.answers.com/topic/transgender>; cf. Transsexual *n.* "a person born with the physical characteristics of one sex who emotionally and psychologically feels that they belong to the opposite sex." *The Oxford Dictionary of English (2nd edition revised)*; downloaded 20 January 2006.

sexual activity to obtain advantage or to punish the partner – to name only some of the variations within heterosexuality. Apart from the obvious definitional requirement that these activities are taking place between a man (men) and a woman (women), there is little correlation and many divergent aspects amongst these types of heterosexuality.

Diversity within homosexuality is also manifold. The causal nature of *MSM* is often claimed to be one of 'nature' ("born that way"), whereas the primary claim of the causal nature of *WSW* is that these women have 'chosen'²⁶² this way of relating sexually, often in a response to the way that some men treat some women. Sometimes *WSW* is claimed as an "affirmation of women". Similarly, the issues and options surrounding how a *WSW* couple may choose to produce a child are significantly different from the issues and options (legal, medical and social) available to a *MSM* couple.

In forming a long-term *MSM* relationship, The Revd Dr Philip Culbertson, a pastoral theologian and therapist, says that it is imperative for the *MSM* couple to "negotiate the issue of monogamy."²⁶³ He says that whether or not their relationship will be boundaried by

²⁶² "Chapman and Brannock (1987) found that 63% of the lesbians in their survey stated that they had chosen to be lesbians, 28% felt they had no choice, and 11% did not know why they were lesbians." B. Chapman and J. Brannock (1987). "Proposed model of lesbian identity development: An empirical examination". *Journal of Homosexuality*, 14, pp. 69–80, quoted from: Catholic Medical Association (2005). "Homosexuality and Hope". Available from: <http://www.cathmed.org/publications/homosexuality.html>; downloaded 14 December 2005. The claim that women choose to be *WSW* (whereas many *MSM* claim their 'orientation' is innate) can be questioned due to the emphasis which 'choice' holds within the range of feminist discourses. Thus, some women may say they have chosen to be *WSW* to fit in with the dominant view that women are to empower themselves via their choice of fertility, birthing options, and sexual orientation, etc. Therefore, while it appears that *WSW* orientation is highly socially constructed, it may also be true that if some degree of innateness applies, then the claim that *WSW* is a choice has been affected via the social discourse, i.e., social construction. The feminist 'will to empower' has been likened to Nietzsche's masculine 'will to power', by Christina Hoff Sommers in her review (2006). "Being a Man: Harvey Mansfield ponders the male of the Species". *The Weekly Standard*, Vol. 011, Issue 28, 10 April 2006, of Harvey C. Mansfield (2006). *Manliness*. New Haven, CT: Yale University press. Available from: <http://www.weeklystandard.com/Content/Public/Articles/000/000/012/041bqgqoo.asp>; downloaded 21 April 2006. In any case, it appears that social construction has a role to play in the *WSW* environment. This is less clear in the *MSM* environment.

²⁶³ Philip Culbertson also stated that for "heterosexual couples, it is not safe to assume monogamy, it all has to be talked about." Philip Culbertson, interview, 9 February 2005. However, it should be noted that sexual fidelity is not always seen as a necessary goal. In addition to Culbertson's comment above, two *MSM* interviewees (names withheld) claimed there was no need for CSsCs to restrict their relationship(s) to sexual fidelity, even for those requesting Blessing by the Church. This would be

monogamy is an aspect that must be discussed and decided; "It should never be assumed."

²⁶⁴ This is, generally, less of an issue within *WSW* relationships. However, it is not simply sexual monogamy that can be a problem in same-sex relationships, but also the monogamy of relational intimacy. "Janet"²⁶⁵ stated that having a 'girlfriend' to chat with intimately was never a problem when she was in a *WSM* relationship; however, in a *WSW* this can and often does cause real problems.

Foucault pointed out how complexification and historicization of issues impacts on the nature of society; things are rarely as simple as they seem, nor as simple as we would like. Thus, accepting the pairings of: colonisers~colonised; white~black; rich~poor; male~female; heterosexuality~homosexuality is a gross over-simplification of reality.

The second movement within the contradistinction lends itself to a view that one group has used its 'power' to subjugate the other group which is often a gross over-simplification. While such subjugation may be true in some respects, over-weighting this aspect may simplify and distort the moral debate.²⁶⁶

The third movement in the misuse of the Derridaean analysis is the inversion of the aforementioned bi-polar pairs. Thus the new order reads: colonised~coloniser; black~white; poor~rich; women~men; homosexuality~heterosexuality. Understandably, inversion has gained a groundswell of support from amongst those first named following inversion. Yet,

equivalent to *MSW* asking for a Blessing on a relationship while acknowledging that he was going to continue being sexually involved with one or more additional women. In this aspect, these interviewees may have been taking James Nelson's lead where he says on this matter: "It is insensitive and unfair to judge gay men and lesbians by a heterosexual ideal of the monogamous relationship . . . Some such couples (as is true of some heterosexual couples) have explored relationships that admit the possibility of sexual intimacy with secondary partners." James Nelson, (1982). "Religious and moral issues in working with homosexual clients". In J. Gonsiorek (1982). *Homosexuality and Psychotherapy*, New York: Haworth, p. 173.

²⁶⁴ Philip Culbertson, interview, 9 February 2005.

²⁶⁵ Details withheld.

²⁶⁶ Cf. "Air New Zealand and Qantas have banned men from sitting next to unaccompanied children on flights, sparking accusations of discrimination. The airlines have come under fire for the policy that critics say is political correctness gone mad after a man revealed he was ordered to change seats during a Qantas flight because he was sitting next to a young boy traveling alone." Ainsley Thomson (2005). "Ban on men sitting next to children". 29 November 2005. Available from: http://www.nzherald.co.nz/section/story.cfm?c_id=1&ObjectID=10357510; downloaded 29 December 2005.

there seems to be no reason to suppose that either group, prior to or following the inversion, has all virtue and truth, or all maleficence and error. This results in preferential treatment to the formerly 'subjugated', in terms of preferential employment policies (affirmative employment), special legal provisions (cf. *Hate Speech Bill*,²⁶⁷ and a new *German immigration test*²⁶⁸), and the subjugation of the formerly 'advantaged' (white landowners in Zimbabwe).

The logic of the inversion is as follows:

- A:** R > P leads to disparity and dominance.
- B:** Disparity and dominance are problematic and reprehensible.
- ∴** P > R leads to an acceptable solution.

Clearly, this does not follow. Indeed, Derrida is critical of each of these movements, bifurcation, derision and inversion, yet his name and method have been used by many *Revisionists* to promote the *Queer* agenda via these distortions.

Unquantifiable Consequences

It is impossible to know what will result from a unique change of circumstance. In the bioethical consideration of genetic modification, an ethicist postulates hypothetical situations, cross-analysis and metaphors, to explore the morality of our actions. Because we cannot know precisely what will happen in a new and complex situation such an analysis is often very provisional. The Blessing of *CSsC* relationships by the *ACANZP* is such a case and recalls what:

We might call, after Roald Dahl, the 'Congratulations Mrs Schicklegruber'²⁶⁹ problem . . . The problem is that so many of

²⁶⁷ Stuart Dye (2005). "Backlash on hate speech proposal". 18 March 2005. Available from: http://www.nzherald.co.nz/category/story.cfm?c_id=301&objectid=10115936; downloaded 20 January 2006.

²⁶⁸ "A controversial new law came into effect this week in the German state of Baden-Wurtemberg, which requires Muslims to take an extra cultural test when applying for citizenship, which seeks an applicant's views on homosexuality, bigamy and women's rights." "Muslims Must Take Homophobia Test". *GayNZ Daily News Guide*, 5 January 2006. Available from: <http://www.gaynz.com/news/default.asp?dismode=article&artid=3082>; downloaded 10 January 2005.

²⁶⁹ Mrs Schicklegruber, after medical assistance in delivery to save the life of her baby, gave birth on 20 April 1889 to an illegitimate son, who assumed the name Adolf Hitler.

the consequences of what we do are not obvious to us at the time we have to do something . . . We might try to sidestep the problem . . . by relating outcomes to the preferences of those affected by them. But when we find that micro-economists are sceptical not only about *inter*-personal comparisons, of preference and value, but also about *intra*-personal rankings, the idea of a useful arithmetic guide to benefit arising from preferences looks not only bleak but hopeless.²⁷⁰

“*Sheilas 28 Years On*”

Several less than positive unexpected consequences flowed from the new ideals of the 1970s. Some of these were mentioned in passing in the New Zealand television documentary *Sheilas: 28 Years On*²⁷¹ which screened 4 September 2004 on *TVOne*. This documentary followed five women who had been interviewed for another documentary filmed in 1976: *Women*.²⁷² *Sheilas* showed segments of the *Women* documentary. The women interviewed who appeared in both documentaries were: Miriam Cameron (interviewed as she laid concrete); Aloma Parker, who had connections with the Centrepoint commune, and who advanced the “Sexual Revolution”;²⁷³ Sandi Hall, who critiqued advertising’s image of women on TV; Donna Awatere Huata, who strove to raise the consciousness and stature of Maori women; and Marcia Russell, who sought to advance the roles and positions available to women in the workplace.

²⁷⁰ A. Campbell, G. Gillett and G. Jones (2005). *Medical Ethics*. Fourth Edition. Melbourne: Oxford University Press, p. 6, (italics by authors).

²⁷¹ (2004). *Sheilas: 28 Years On*. Directors: Dawn Hutchesson, Annie Goldson.

²⁷² (1976). *Women*, TVNZ. Documentary.

²⁷³ *Centrepoint* was a “commune” (of sorts), where “free love”, partner swapping and sex with children was strongly encouraged —again, following Kinsey, to free up society. They also conducted “encounter group” workshops. Interestingly, in its heyday this commune received government grants to help train the Government’s child workers and therapists in *Centrepoint*’s ‘advanced’ techniques. Growing concern and accusations by locals over the sexual activities occurring at *Centrepoint* eventually resulted in police, Inland Revenue, and *Child Youth and Family* investigations. The commune was eventually shut down. Bert Potter, the primary ‘spiritual’ leader, was subsequently found guilty of having sex with children, and served a prison sentence. See article on Potter and *Centrepoint* in: *Herald on Sunday*, 7 August 2005, p. 8. *Centrepoint* can hardly be considered to have advanced sexual freedom, childhood development, or women’s liberation.

Sheilas revealed just how drab and restricted New Zealand of the 1970s was. The documentary brought to mind how a number of aspects of New Zealand society needed to change. But the documentary also brought into question some of the goals as well as the methods that were used to achieve these goals and the results of change.

Miriam Cameron described her (and others’) goal in the 1970s thus: “We were going to smash the nuclear family, we thought it hypocritical . . . feminists [were] pissed off with being left out, [with the way] men were the folk heroes.”²⁷⁴ In order to “smash the nuclear family”, such causes as the *Domestic Purposes Benefit (DPB)*, abortion, freely available birth control, publicly funded day-care centres, and the acceptance of lesbianism, *de facto* relationships and non-committed but sexually active lifestyles (“free-love”) were all advocated by people within this movement. A number of poignant remarks and facial expressions disclosed by the women described the disparity between what they had hoped to achieve and what actually transpired.

We could not imagine

With her characteristically sharp wit and tongue, Rosemary McLeod wrote a stinging attack²⁷⁵ on the current moral situation in New Zealand, highlighting the harm that “tolerance” has had upon women and children. McLeod, an early feminist commentator of significant profile, continues to hold many feminist ideals and beliefs. Yet, over time, she has become increasingly concerned with many of the doctrinaire positions and attitudes of this movement. She is now openly critical of a number of its excesses. McLeod repeatedly stated “***we did not foresee*** . . .” the teleological ends of exalting *tolerance*, especially in the area of “sexual morality” (more correctly termed sexual licentiousness). She cites child abuse developing out of the promotion of “free-love” at the *Centrepoint Commune* in Albany (Auckland). McLeod claims that the book published by Alistair Taylor, *Down Under the Plum Trees*,²⁷⁶ became a kind of “manual for paedophiles”.²⁷⁷ She goes on to list a number of other “good works” that led to unexpected negative outcomes, including the legalisation of prostitution and abortion (ref. Appendix G²⁷⁸).

²⁷⁴ Miriam Cameron did not say why it was hypocritical.

²⁷⁵ R. McLeod (2005). “Hell in a Handcart?” *Sunday Star Times*, 7 August 2005, p. C3+4, (bold print by thesis writer).

²⁷⁶ F. Tuohy and M. Murphy (1976). *Down Under the Plum Trees* Martinborough, NZ: A. Taylor.

²⁷⁷ R. McLeod (2005).

²⁷⁸ Cf.

Peter Schlemihl: the Shadowless Man

Wittgenstein claims that some of Johann Wolfgang von Goethe's (1749-1832) inspiration for his "Seven Deadly Sins" found within his version of *Faust*²⁷⁹ originated with Adelbert Von Chamisso's *The Shadowless Man: Peter Schlemihl*.²⁸⁰ This morality or cautionary tale revolves around one Peter Schlemihl, a man of little means and lacking in social status, "for not a soul deemed me worthy of notice."²⁸¹ The account of Schlemihl's predicament begins at a high society garden party where his attention is drawn to a man who is able to produce

Appendix H: Rosemary McLeod's "Hell in a Handcart", p. 149.

²⁷⁹ "*Faust* or *Faustus* is the protagonist of a popular German tale that has been used as the basis for many different fictional works. The story concerns the fate of a learned gentleman named Faust, who in his quest for forbidden or advanced knowledge of material things, summons the Devil (represented by Mephistopheles), who offers to serve him for a period of time, at the cost of his soul. An anonymous German author wrote the prose volume (chapbook) *Historia von D. Iohan Fausten* in 1587, which was translated into English by "P. F. Gent[leman]" in 1592 as *The Historie of the damnable life, and deserved death of Doctor Iohn Faustus*. This work was the basis for Christopher Marlowe's play, *The Tragical History of Doctor Faustus* (published c. 1600) which, along with Jacob Bidermann's *Cenodoxus* (published c. 1602), served to inspire the later *Faust, Part 1*, by Johann Wolfgang von Goethe, which may be considered the more definitive classical work." Available from: <http://en.wikipedia.org/wiki/Faust>; downloaded 11 October 2005.

²⁸⁰ "Adelbert Von Chamisso (1910). *The Shadowless Man: Peter Schlemihl*. Trans. John Bowring, Illus. Gordon Browne. New York: Fredrick Warne & Co. The original in German was first published in 1814 and it was first translated into French in 1838. "A letter of his to the Councillor Trinius, in Petersburg, tells how he came to write it. He had lost on a pedestrian tour his hat, his knapsack, his gloves, and his pocket handkerchief—the chief movables about him. His friend Fouqué asked him whether he hadn't also lost his shadow? The friends pleased their fancies in imagining what would have happened to him if he had. Not long afterwards he was reading in La Fontaine of a polite man who drew out of his pocket whatever was asked for. Chamisso thought, He will be bringing out next a coach and horses. Out of these hints came the fancy of 'Peter Schlemihl, the Shadowless Man.' In all thought that goes with invention of a poet, there are depths as well as shallows, and the reader may get now and then a peep into the depths. He may find, if he will, in a man's shadow that outward expression of himself which shows that he has been touched, like others, by the light of heaven. But essentially the story is a poet's whim. Later writings of Chamisso proved him to be one of the best lyric poets of the romance school of his time, entirely German in his tone of thought." Henry Morley, *et al.* "Adelbert von Chamisso: Peter Schlemihl – The Shadowless Man", (a review). Available from: <http://www.foreignfiction.com/peter-schlemihl.html>; downloaded 28 May 2005.

²⁸¹ Chamisso (1910), p. 5.

large and costly objects, such as a carpet twenty by ten paces in size and a marquee large enough to cover the carpet, from his kutka (frock-coat) pocket.

In due course Schlemihl trades his shadow for "Fotunatus' fortune-bag"²⁸² which dispenses unending gold coins, either by dipping into the bag, or by tipping the coins from the bag. When the deal is done, the grey-coated man rolls up Schlemihl's shadow, folds it neatly and places it in his pocket and leaves.

It is not long before Schlemihl, and others, realise that Schlemihl no longer casts a shadow. This prompts his leaving town as a pariah, for people cannot understand the nature of a person who does not cast a shadow.

At this point many will think this is a story about a man selling his soul to the devil and, as mentioned above, this can appear to be the foundation of Goethe's story. But in this story Schlemihl's soul is intact for the grey-coated man, acknowledged as the devil, offers to return Schlemihl's shadow in exchange for Schlemihl's soul.

Schlemihl becomes not only a wanderer but also a botanist and scientist, and gains tremendous knowledge of the world. He says: "I have learned more profoundly than any man before me everything respecting the earth."²⁸³ But Schlemihl has learned more than science, or perhaps we should say, he learns what science, politics and society often forget, that one cannot change one thing only. Any change has the potential to bring about unforeseen consequences.

And you, my beloved Chamisso — you have I chosen to be the keeper of my marvellous history, which, when I shall have vanished from the earth, may tend to the improvement of many of its inhabitants.²⁸⁴

Schlemihl concludes the account of his life with the hope that others will learn from his experience. From his life we learn that quick and consequence-free gain was not possible. We learn also that obscure changes (or exchanges) can profoundly alter central factors in life. In this dispute it is not uncommon to hear activists claim "the homosexual community is the largest unevangelised group in the world". Implied in this claim is the assumption that if the Anglican Church were to Bless CSsCs, its parishes and cathedrals would quickly fill with

²⁸² Chamisso (1910), p. 12.

²⁸³ Chamisso (1910), p. 105.

²⁸⁴ Chamisso (1910), pp. 105-106.

large numbers of homosexuals who have come to faith as a result of adding a new liturgy and posture towards same-sex people.²⁸⁵ In looking to those churches and parishes which do bless such relationships in New Zealand and overseas, there is no indication that numeric growth is assured. Of deeper significance, what will be the effect of the loss of the church's shadow?

Pressure to hasten to a conclusion in this major issue would be unwise. In addition to the impact on same-sex couples, it is likely to impact on those couples already in Holy Matrimony, and those who will later consider whether they wish to enter such a state.²⁸⁶ Children from and near CSsC relationships will also be affected, in ways that are not yet clear.²⁸⁷

It seems prudent that if change in church policy regarding CSsCs is to be considered, there should be a reception (acceptance) of CSsC relationships by the Anglican Church, along the lines of the reception (receiving) of a Roman Catholic priest into the Anglican Church (or *vice versa*). The first step which needs to be considered is to determine if the Anglican Church will recognise and accept CSsC couples and their relationship within the life of the parish. Such recognition and reception might include the public acknowledgment of such acceptance via the introduction of a service that, while acknowledging them as a CSsC, is differentiated from a relationship of Holy Matrimony. The ordination of those in CSsC relationships must await the evaluation of the outcomes of this first step.

There is no question that men and women who experience homoerotic attraction, and those who are involved in SsSA, have been accepted within the Anglican Church as full communicant members. Indeed, the Anglican Church has a long history of celibate clergy who are *MRaErM* serving as bishops, priests, deacons, and at every level of lay leadership. The issue at stake is not: Are those who experience homoerotic attraction welcome to become fully functioning members in the Anglican Church? Nor is it a question of: Are *MSM* and *WSW* welcome within the Anglican Church? The question we must wrestle with is: Should the church accept CSsC relationships, in such a way as to declare that such relationships are equivalent to Holy Matrimony? That is, should it Bless CSsC relationships?

²⁸⁵ There is an ironic backhander here as well, for this claim implies that the evangelicals who are objecting to the Blessing of CSsCs are willingly keeping people from the faith by their refusal to Bless.

²⁸⁶ Nancy Wartik (2005). "The Perils of Playing House: Can living together ruin your chances of marriage?" *Weekend [NZ] Herald – Canvas* (magazine), 14 January 2006, pp. 16-19.

²⁸⁷ Cf. Adolescence, Experimentation and 'Acceptability', pp. 35ff; Is Lesbianism on the Rise in New Zealand?, pp. 39ff; Parenting, Adoption and Surrogacy (for) by CSsCs, pp. 45ff.

The proponents for the Blessing of CSsCs, especially the *Polar Revisionists*, are unlikely to find this recommendation of reception palatable. However, there is need to consider that the demand for the Blessing of CSsCs is the reversal of 2,000 years of Christian anthropology, and the understanding that all SsSA has a sinful nature, backed by a further 1,500 – 2,500 years of Hebraic understanding. To Bless such relationships would move SsSA from a state of condemnation and repugnance to one of Blessing, making the declaration that SsSA is God's will for a particular individual and a given couple. Such changes will affect states of affairs only vaguely imagined and other aspects currently unforeseen. As Schlemihl thought it possible to lose his shadow without altering anything else, and as the ordination of women continues to have repercussions that were not foreseen, the Blessing and ordination of those involved in a CSsC may well have undreamt-of results which time and experience alone will uncover.

We now move on to examine at the idea of Holy Matrimony and its place within the church.

Chapter 4

The Nature of Marriage

What constitutes the nature of marriage? Does it vary from culture to culture, from religion to religion, within cultures or within religions? Many fallacies cloud our thinking here.

- 1: *E* and *E* share a home phone number.
- 2: Married couples share a home phone number.
- ∴ *E* and *E* are married.

Or: Do two men or two women living and having sex together have a relationship that is equivalent to a heterosexual couple joined in Holy Matrimony? Needless to say, there is much confusion in society, and in the church, about the nature of marriage.

Some years ago, Sy Rogers,²⁸⁸ a high profile speaker from the Evangelical/Pentecostal stream of the church, was days away from having a sex change at Johns Hopkins Hospital. He is now married with a child. He has stated on a number of occasions, especially when there are young people present: “*If you have sex with someone, then in the eyes of God, you are married to them.*” From this and some other of his statements, it can be assumed that the logic of Rogers’ statement has been developed as follows:

- A: If two people have sex, they become *One-flesh*.
- B: The essence of marriage is to be *One-flesh*.
- ∴ The act of sexual intercourse constitutes marrying and/or being married.

Taken in context and considering the target audience, it is the writer’s view that Rogers is making a hard pitch to young people with a view to encourage them to wait until marriage before embarking on a sexual relationship. While the Orthodox see this goal as a wise one, Rogers’ reasoning unnecessarily introduces a number of errors.

First, the assertion in the argument is that sexual activity alone constitutes the essence of marriage. Paul stated: “Do you not know that whoever is united to a prostitute becomes one

²⁸⁸ Ref. www.syrogers.com

body with her? For it is said, ‘The two shall be *One-flesh*.’” (1 Corinthians 6:16 NRSV). Yet Jesus acknowledged that the “Woman at the Well” (John 4:4-26), who had had five previous husbands, was (by inference) currently having sex with a man who was not her husband.²⁸⁹ Thus, while sex, in some respects, forms a *One-flesh* relationship, it does not in and of itself constitute a marriage, let alone Holy Matrimony.

Second, the passage from which the *One-flesh* concept within marriage originates, Genesis 2:24, calls for the man to leave his father and mother, and to cleave to his wife (so that they might become *One-flesh*). This is known as “leaving and cleaving”.²⁹⁰ It is clear that at least two actions, one of leaving and one of cleaving, are required. Additionally, the implication of cleaving does not consist solely in having sex. The church has understood the cleaving as a coming together, not just of bodies, but also of emotions and spirits. This process takes place over time and with effort, and is not achieved necessarily in full in every marriage.

The *One-flesh* Nature of Marriage in Scripture

Since the *One-flesh* nature of marriage is first elucidated in Genesis 2:24, Scripture common to Judaism, Christianity and Islam, we will outline an understanding of the *One-flesh* nature of the marital relationship from the Christian perspective, followed by contrasting a Judaic and an Islamic understanding of *One-flesh* with a Christian view.

One-flesh Marriage within Christianity

What does Christianity understand by the *One-flesh* nature of marriage, first mentioned in Genesis 2:24? Paul says that it is a mystery that embraces and illustrates Christ’s relationship with his church (Ephesians 5:22-33). The *One-flesh* marital relationship also

²⁸⁹ “The woman said to him, ‘Sir, give me this water, so that I may never be thirsty or have to keep coming here to draw water.’ Jesus said to her, ‘Go, call your husband, and come back.’ The woman answered him, “I have no husband.” Jesus said to her, ‘You are right in saying, ‘I have no husband; for you have had five husbands, and the one you have now is not your husband. What you have said is true!’ The woman said to him, ‘Sir, I see that you are a prophet.’” John 4:15-19 NRSV.

²⁹⁰ For a person whose parents are dead, the physical (but not necessarily emotional/psychological) leaving has already occurred. In the case of someone who was adopted, it is still required to “leave” the adopted parents. This passage can be understood as not being limited to a physical leaving, but includes a relational leaving/distancing. Following marriage, the closest relationship for a Christian should be the relationship between the husband and the wife, and not between the parents and child, and by implication, not between siblings, or between friends.

mirrors the unity seen within the Holy Trinity (Father, Son, and Holy Spirit), the dual-nature of Christ (human and Divine), the dual nature of human beings (body and spirit²⁹¹), and our wholeness when we are in acknowledged relationship with God. Derrick Sherwin Bailey, from within the Anglican tradition, outlines the Christian view of the One-flesh marital nature:

Marriage possesses more than a merely biological or social significance, as Augustine and the Schoolmen perceived. The natural law, which is invoked in support of the traditional view, suggests from another standpoint that the primary end of marriage is *unitive* and not procreative—that its principal purpose must be sought on the ontological plane, in all this is meant by the metaphysical *henosis* [Union²⁹²] of 'one flesh' which is established through sexual union.²⁹³

The Very Revd John Breck, a former Professor of New Testament and Ethics at St Vladimir's Seminary, writes that Christian marriage (Holy Matrimony), from an Eastern Orthodoxy perspective, differs from "marriage" (civil marriage) in both its intent and ontic nature, where the civil marriage has no spiritual nature or value, yet is still to be respected as being within God's will for humanity, and the ordering of society.

[Eastern] Orthodox Christianity views marriage as essentially a Christian vocation, a union in and with Christ. The ultimate end of that vocation is the same as that of monasticism: *theosis* or eternal participation in the life of God . . . This implies that 'marriages' made apart from the sacramental blessing of the Church are merely social arrangements, sanctioned for legal purposes (protection of children, transfer of property, etc.) but with no intrinsic spiritual value or meaning. The fact that most Christians, like the general population, see little more to marriage than a practical convention explains why even among them the divorce rate is so high. This is a pastoral issue of major

²⁹¹ But in that unity could also be included the soul, mind, and emotions.

²⁹² Ref. Glossary: *henosis*, p. 128ff.

²⁹³ Bailey (1952), p. 106.

importance that needs to be addressed in every parish community.²⁹⁴

One-flesh Marriage in Judaism and Islam Contrasted with Christianity

Within Judaism and Islam, the *One-flesh* relationship is explicitly sexual,²⁹⁵ and sexual activity is to be practised only within marriage. Thus there is some correlation between the Hebraic and Islamic views with those of Christianity. But to an appreciable extent, the spiritual union of marriage as understood by Christians is not present in either Judaism or Islam, for neither of these religions see Jesus Christ as the unique Son of God, though some Jewish and most Islamic believers accept Jesus as a great teacher and prophet. Thus the understanding in Judaism²⁹⁶ and Islam of the *One-flesh* (physical) nature of marriage, is contrasted with Christianity's "Oneness" of God in Trinity first expressed in Genesis 1:26-27.²⁹⁷ A further contrast between the Christian view of the Hebraic and Islamic understandings of the *One-flesh* relationship is what Jesus claims of his relationship with God: "I and my Father are one" (John 10:30). Finally, Christianity's emphasis on sexual fidelity (and spiritual faithfulness) is contrasted with Islam's acceptance of polygamy, as

²⁹⁴ J. Breck (1998). *The Sacred Gift of Life*. Crestwood, NY: St Vladimir's Seminary Press, p. 79.

²⁹⁵ This contrasts with Martin Buber's primary word I—You, which does not require sexuality, and includes celibate, conjugal and human ~ Divine relationships, which is discussed in "The *Other* – In *Holy Matrimony*", pp. 61ff.

²⁹⁶ In Reformed Judaism and some streams within Conservative and Orthodox Judaism, equality within the marital relationship has been emphasised in recent times. "Professor Susan Okin of Stanford University in California observed that 'If men and women are not equal within marriage, they cannot be equal in any other area.' Stating that: 'the terms of marriage and divorce are critical because they affect daily life,' Professor Okin claimed that when the feasibility of exit from marriage is unequal, there is a continued potential for abuse and exploitation. The fact that a Jewish husband can exit a marriage and go on with his life, while the wife cannot, produces a shadow that hangs over every Jewish marriage." S. Okin (1999). "Mobilizing to Free Agunot: Imposing Sanctions on Recalcitrant Husbands in Israel" [Agunot: Abandoned Wives]. *International Jewish Women's Human Rights Watch*, Newsletter No. 4, Summer 1999. Available from: <http://www.icjw.org/icjw/site/institutional/newsletter/newsletter04.php>; downloaded 25 June 2005. However, even this contemporary understanding of equality does not include any significant understanding of a merging of spirit as within Christianity.

²⁹⁷ "Then God said: 'Let us make man in our image, in our likeness' . . . So God created man in his own image, in the image of God he created him; male and female he created them." (Genesis 1:26-27).

warranted within the Qur'an;²⁹⁸ this despite the Old Testament's emphasis on the spiritual adultery of the Hebraic people, and God's desire to bring them back, as a husband woos an errant wife.²⁹⁹ The thought of God's relationship with the nation of Israel as being one of marriage is restated throughout the Old Testament, but this has not been emphasised by either Judaism or Islam in their understanding of human marriage.

The Genesis of Marriage

In Genesis 2:18, we read God's statement regarding the condition of solitary humanity: "*It is not good for man to be alone*" (this, even though a full relationship with God was established). Thus God formed Eve (Eve = first woman/mother of all; Genesis 2:22) from man (Adam = dust/earth, humanity, or person's name) and brought the man (by inference male) and woman (female) into a union of marriage (Genesis 2:24-25). Difference, *otherliness*, and complementarity are key understandings and neither fertility nor procreation are mentioned as primary, though it is mentioned later (Genesis 3:16a, 4:1-2). Fertility and procreation as the primary rationalisation for marriage were emphasised through the development of "Natural Law" by the Roman Catholic Church (and others), yet Calvin re-emphasised that marriage was primarily for companionship and mutual support.

John Milton argued that when companionship was not forthcoming, there was no actual marriage:

²⁹⁸ "Marry women of your choice, two or three or four; but if you fear that you shall not be able to deal justly with them, then only one or one that your right hands possess. That will be more suitable, to prevent you from doing injustice." (Qur'an 4:3). In a well-argued statement, Dr. Sherif Abdel Azzem claims: "Islam occupies the middle ground between Christianity and Judaism with respect to divorce. Marriage in Islam is a sanctified bond that should not be broken except for compelling reasons. Couples are instructed to pursue all possible remedies whenever their marriages are in danger. Divorce is not to be resorted to except when there is no other way out." S.A. Azeem. "Women In Islam Versus Women In The Judaeo-Christian Tradition". *The Wisdom Fund*. Available from: <http://www.twf.org/Library/Women/CJ.html>; downloaded 25 June 2005. Yet while Azeem is correct in her assertion with regard to Orthodox Judaism, Eastern Orthodoxy and conservative Christianity, the strict anti-divorce position is not currently the case in Liberal and Conservative Judaism or in contemporary Western Christianity (other than the Roman Catholic Church, with some *Radical Orthodox* [of a variety of denominations], and some cults).

²⁹⁹ Cf. Hosea, especially Chapters 1-3. Of course the converse is also true, some wives woo back errant husbands.

Companionship lies at the heart of the Protestant view of the marriage covenant. Luther pointed to its importance in his attack on celibacy and his affirmation of the marital relationship. Calvin, in his development of a Protestant theology of marriage, insisted that the essence of the marriage bond was moral and spiritual companionship between two partners; in effect, the primary purpose of marriage was companionship . . . John Milton in his *Doctrine and Discipline of Divorce*, sets forth the notion that a vital marriage should be a companionable and compatible relationship: 'In God's intention a meet and happy conversation is the chiefest and noblest end of marriage.'³⁰⁰ Milton also developed the first major case in Western theology for considering incompatibility, that is, the absence of true companionship, as grounds for divorce.³⁰¹

There are distinctions in Judaism, Christianity and Islam regarding divorce. Within Orthodox Judaism,³⁰² only the husband can initiate divorce. Islam allows divorce if the husband and wife (with the help of each of their support persons) consider on-going conflicts within the marriage to be irresolvable.³⁰³ Islam, unlike Orthodox Judaism, allows the wife to initiate divorce proceedings,³⁰⁴ and also allows the husband to take 'subsequent' wives while retaining 'earlier' wives. In the Christian church, because marriage is considered to be an image of Christ's relationship with the church, many denominations did not allow divorce until the mid 1900s and the Roman Catholic Church still does not recognise divorce. The ACANZP only allowed those previously divorced to marry within the Anglican Church, with the

³⁰⁰ Ref. R. Bainton (1964). *Sex, Love and Marriage*. Glasgow: Fontana.

³⁰¹ W.A. Yates (1985). "The Protestant View of Marriage". *Journal of Ecumenical Studies*, 22:1, Winter 1985, pp. 41-54.

³⁰² Cf. fn. 296.

³⁰³ In addition to mutual agreement to divorce, within Islam, the husband can arbitrarily divorce his wife. "Islam retained the old Semitic tradition of allowing man to divorce his wife without giving a reason for it. If he repeats repudiation three times at once, that is, "I divorce thee, I divorce thee, I divorce thee," then the marriage is finally dissolved, but if repudiation is uttered only once, the husband can revoke it within four months to restore his marriage, if he so desires." Anwar Shaik (2000). "Islam and Womanhood". Available from: <http://www.derafsh-kaviyani.com/english/islamandwomanhood.html>; downloaded 23 May 2006.

³⁰⁴ Cf. fn. 298.

Diocesan bishop's specific permission, as recently as the 1960s.

Marriage as understood by the Anglican Church in New Zealand

An overview of the ACANZP's *Doctrine of Marriage* outlined in *A New Zealand Prayer Book* states:

Marriage is intended by God to be a creative relationship – God's blessing enables husband and wife to love and support each other in good times and bad. For Christians, marriage is also an invitation to share life together in the spirit of Jesus Christ. It is based upon a solemn, public and life-long covenant between a man and a woman, made and celebrated in the presence of God and before a priest and congregation.³⁰⁵

and:

Marriage is given to provide the stability necessary for family life, so that children may be cared for lovingly and grow to full maturity.³⁰⁶

And from the *Book of Common Prayer*:

First, It was ordained for the increase of mankind according to the will of God, and that children might be brought up in the fear and nurture of the Lord, and to the praise of his holy Name. Secondly, It was ordained in order that the natural instincts and affections, implanted by God, should be hallowed and directed aright; that those who are called by God to this holy estate, should continue therein in pureness of living. Thirdly, It was ordained for the

³⁰⁵ NZPB, p. 779.

³⁰⁶ NZPB, p. 780.

mutual society, help, and comfort, that the one ought to have of the other, both in prosperity and in adversity.³⁰⁷

This is the Anglican Church's understanding of God's intention, but we need to acknowledge God's intention is not fully lived out on earth.³⁰⁸ An example of a second chance is the recent marriage of Prince Charles and the former Mrs Camilla Parker-Bowles, now Duchess of Cornwall.

Charles & Camilla's Marriage

Charles' first attempt to enter into Holy Matrimony with Camilla was thwarted by Lord Mountbatten, when Mountbatten advised Charles not to marry Camilla for she was a commoner. Charles' second attempt to enter into Holy Matrimony with Camilla was thwarted by the British Parliament, as Camilla's first husband was still alive. The British parliament has decreed that a person who has divorced and whose former spouse is still living cannot marry within the Church of England. The interrelationship of the Church of England and the British parliament has a number of anomalies due to the Church of England being the established church.³⁰⁹

Many senior leaders within the Church of England see the inability of previously divorced people to marry within the Church of England as being unhelpful, especially considering the fallen nature of the human condition.³¹⁰ Archbishop George Carey promoted a law change to allow divorcees with living former spouses to marry within the Church of England.³¹¹ His argument for the attempt is to the point but he was thwarted in his efforts to persuade

³⁰⁷ *Book of Common Prayer*, 1928.

³⁰⁸ E.g., *The Lord's Prayer* states: "your will be done, on earth as in heaven." NZPB, p. 418.

³⁰⁹ In another example of this anomaly, the Church of England is not free to run its own affairs but has parliament's involvement in some significant decisions, such as the appointment of the Archbishop of Canterbury (indeed all bishops of that church). The Prime Minister receives a number of suggestions, and in due course forwards the preferred name to the Queen for confirmation.

³¹⁰ Sometimes things go wrong, even within Holy Matrimony. God's grace is shown in the opportunity for a second chance sincerely entered into, especially where regret for not being able to keep one's first vow (for whatever reason(s)) is acknowledged.

³¹¹ This is one reason why a number of Royals have re-married in Scotland following a divorce, as the Episcopal Church of Scotland is not the "established" Church in Scotland, and thus that church is not under that parliament's jurisdiction.

Parliament to change the law.

However, once Charles and Camilla were joined in civil marriage, Archbishop Rowan Williams was able to take them through the *Liturgy of Marriage*, and he Blessed their marriage,³¹² acknowledging their union was now one of Holy Matrimony. The full *Liturgy of Holy Matrimony* was used. This is an example of a civil marriage moving to Holy Matrimony, and while such a move is allowed,³¹³ it should not be done unrestrictedly, as discussed below.

Conversion of a Civil Union to Marriage and vice versa

The *Civil Union Act 2004*, Part 2, Clauses 17 and 18 (ref. Appendix H³¹⁴) provide for the converting of a civil union to a civil marriage (and *vice versa*). This demonstrates the New Zealand parliament's intention that civil union and civil marriage are equivalents in all respects but one: only opposite-sex couples are (currently) able to enter civil marriage. Thus, as some have claimed, civil unions are a politically expedient way to allow same-sex couples³¹⁵ to enter civil marriage in all but name. Bishops David Moxon and Phillip Richardson in their submission to the Select Committee on the *Civil Union Act 2004*, claim this blurs the distinctiveness of the marriage covenant:

³¹² However, the exchange of rings and the signing of register was not done in the church, as these acts had been completed at the Registry Office. Note also that the couple entered the church together as husband and wife. There was greater attendance at the *Service of Blessing* than at the Registry Office for the wedding ceremony, and Camilla wore a more stylish bridal gown at the Blessing service than at the Registry Office. In eyes of the public, the *Blessing* was the significant issue of the day. In the eyes of God, the commitment of Charles and Camilla made in the *Liturgy of Marriage* was, the writer believes, the more significant of the two events as well. The commitment made at the Registry Office, the vows made for a civil marriage, are less extensive than the vows made in the church. Therefore, the vows made in the church according to the understanding of Christian marriage, were of greater significance.

³¹³ This provision had nothing to do with Charles being *HRH*.

³¹⁴ Appendix I: Converting of Civil Unions to Civil Marriage, p. 151.

³¹⁵ It is noted, however, that "(1) Two people who are in a civil union with each other and who are otherwise eligible to marry under the Marriage Act 1955 may marry each other" The *Civil Union Act 2004*, Part 2, 18.1; thus, the couple must be a man and a woman, not a same-sex couple, to take this further step.

The Anglican Church is committed to upholding this vision,³¹⁶ including the possibility it offers for procreation, and stable, mutual, role models in the upbringing of children. We oppose any provision that allows married couples to easily translate their covenants into the new status of civil union. The church understands marriage in sacramental terms and does not believe this is respected by easing the transition from one form of relationship to the other, as described in Clauses 17 and 18 . . . We do not believe that marriage for heterosexual couples should be offered as one among several options that seem to be much the same, thereby relativising the distinctiveness of the marriage covenant.³¹⁷

The state, of course, is authorised to order the life and laws of its land and people. In New Zealand, the parliament has determined that for the purposes of ordering society, inheritance, and property settlements in case of separation, etc., civil marriage and civil unions are intended to be equivalents (with the exception that same-sex couples are not, at this stage, allowed to enter civil marriage).

The question before the church is not whether there is a substantial equivalency between civil union and civil marriage; the New Zealand parliament has lawfully decreed there is a substantial equivalency. The matter which the church has to decide is the nature of the relationship between Holy Matrimony and civil marriage/union. Bishops Moxon and Richardson are correct in pointing out that Holy Matrimony entails a "forsaking all others . . . until we are parted by death"³¹⁸ and involves:

A covenant between a man and a woman deriving from a biblical theology of life-long intention, mutuality, sexuality, faithfulness, respect, interdependence and the desire for each to see the other spouse realise their god-given potential in the partnership. This vision of marriage is expressed and commended and honoured in

³¹⁶ Bishops Moxon and Richardson have previously quoted a statement on marriage from the *NZPB*, p. 779, ref. p. 12.

³¹⁷ D. Moxon and P. Richardson (2004). "Draft Submission to the Select Committee on the Civil Union Bill". Available from: bishop@hn-ang.org.nz

³¹⁸ *NZPB*, p. 781-782.

our liturgies and is reflected to some extent in our current Marriage Act legislation.³¹⁹

These aspects are not found within the understanding or legislation of civil marriage/union within New Zealand, but an Anglican priest is required to “provide education to the parties seeking marriage on the Christian understanding of marriage.”³²⁰ In addition, for those persons who “have contracted marriage before a civil registrar” and who wish a Blessing from the church, it is required that clergy assist people to understand what Christian marriage entails (i.e., Holy Matrimony), and by inference, how it differs from civil marriage (and now civil union). The *Code of Canons* of the ACANZP suggests to the priest that the couple use one of the approved *Liturgies of Marriage* prior to Blessing the couple’s relationship.³²¹ Thus, while the state has the authority to order civil marriage/union as it sees fit, the church has a responsibility to order the Blessing of couples, and it has determined that they must understand the nature of Holy Matrimony, and desire to enter it, and suggests they use an authorised Liturgy. While the secular state is free to define civil marriage in any way it deems

³¹⁹ D. Moxon and P. Richardson (2004). “Synod Charge”, Waikato Diocese Synod, 2004. Available from: bishop@hn-ang.org.nz

³²⁰ CoC, “Title G, Canon III, ‘Of Marriage’, 1.3: “*The minister shall provide education to the parties seeking marriage on the Christian understanding of marriage, or see that such education is provided by some other competent person, in accordance with any Guidelines that General Synod may from time to time issue. In particular the minister shall ascertain that the parties understand that Christian marriage is a physical and spiritual union of a man and a woman, entered into in the community of faith, by mutual consent of heart, mind and will, and with the intent that it be lifelong. The Church’s teaching on Christian marriage is enshrined in the Formularies of the Church and is expressed in all the marriage services in the Formularies and in the introduction to the congregation to Christian marriage in A New Zealand Prayer Book — He Karakia Mihinare o Aotearoa, (See Schedule II of this Canon).*” (italics by thesis writer).

³²¹ CoC, Title G, Canon III, ‘Of Marriage’, 2.10: “*If any persons have contracted marriage before a civil registrar or secular marriage celebrant and desire to have their marriage blessed according to the rites of the Church, a minister may use for such a blessing one of the marriage services provided in the Formularies of the Church, PROVIDED: (1) it is certified to the minister that the marriage has been contracted already; (2) the marriage service is modified by alteration of the appropriate words to indicate that the contract of marriage has already been made; and (3) the provisions of this Canon are observed. No licence is required for such a service, and no record is to be given to the relevant civil authority, but an appropriate record shall be kept for the Church.*” From this section, and especially subsection (1), it is clear that the Anglican Church cooperates with the State as far as the marriage licence is concerned, but it is also clear from subsection (3), that the Anglican Church operates independently of the State with regards to the Blessing it declares. (italics by thesis writer).

appropriate for the good of society, the church, quite rightly, should not let the secular state define what constitutes Christian marriage.

The *Revisionists’* position is that all people who come requesting a blessing, whether they come individually or as a couple (whether civilly married/unioned, or de facto) should receive the blessing of the church, indicating the unconditional love and acceptance of God.

The *Orthodox* claim the church remains free to determine for itself whom and under what circumstances God has indicated his Blessing regarding relationships.³²² Therefore, the Blessing which the church declares is not open to all, but is limited to those who are entering, or have entered, Holy Matrimony. It is for this reason that Charles and Camilla, though they could not be married in the Church of England, could have their civilly conducted marriage Blessed by the Archbishop of Canterbury, as they entered into Holy Matrimony within an authorised *Liturgy of Marriage*.

The *Other* – In Holy Matrimony

Dietrich Bonhoeffer said of Jesus that he was The-One-for-Others.³²³ In Holy Matrimony, the husband is to ‘be there’ for the wife (and subsequent [if any] children), and the wife is to ‘be there’ for the husband (and subsequent [if any] children).³²⁴ Thus, if Holy Matrimony is about a joined union of two *others*, can *otherliness* exist (significantly enough) in the CSsC relationship to qualify as a union of two *others*? To discern this, we need to understand what a relationship with an *other* is and what *otherliness* means.

Perhaps more comprehensively than any other scholar, the Jewish philosopher Martin Buber raises the issue of *the other* in human relationships; he was one of the first scholars to raise

³²² K. Booth (2005). “Civil Unions and Other Conundrums”. 20 July 2005. Available from: <http://www.anglican.org.nz/news/Civil%20Unions.htm> ; downloaded 27 December 2005.

³²³ “The experience that a transformation of all human life [occurred] is given in the fact that ‘Jesus is there only for others’. His ‘being there for others’ is the experience of transcendence.” D. Bonhoeffer (1997). *Letters and Papers from Prison*. New York: Touchstone, p. 312.

³²⁴ Some ‘conservative’ Christian marriages, where the wife is expected to give up of herself as a virtual sacrifice for her husband and children, especially where this is not reciprocated by the husband, are perversions of the Christian *Doctrine of Marriage*. Paul points out: “Be subject to one another out of reverence for Christ.” (Ephesians 5:21)

this issue. In his most famous work, *I and Thou*,³²⁵ Buber goes into great detail to explain what he means by the dialogical terms *I~You* and *I~It*.³²⁶

I~You is the primary word of relationship between one person and an *other* (that is, between two people), and between a person and God, or even between a person and something animate or inanimate in nature.³²⁷ The other dialogical word, *I~It* (or *Us~Them*), is the primary word of separation, where the person stands apart and separate from an *other* and experiences or witnesses rather than relates. "The basic word I—You can only be spoken with one's whole being. The basic word I—It can never be spoken with one's whole being."³²⁸

As an aspect of the *One-flesh* relationship, an understanding of Two-becomes-One implies two dis-similars becoming a cohesive unit. For a photographic display of this concept see Appendix I.³²⁹

³²⁵ M. Buber (1970). *I and Thou*, Trans. W. Kaufmann. New York: Simon & Schuster. Previous English translations were published 1957 and 1937. The original German edition, *Ich und Du*, was published in 1923. The translator, Kaufmann, claims that I—You is a better translation of Buber's intent than the previous translations which rendered *Ich und Du* into *I and Thou*, and I—Thou. Thus, apart from the title which retains I and Thou, Kaufmann translates the primary dialogical word as I—You. Kaufman points out that lovers in naming and calling their *other* typically use *Du*. In *Romeo and Juliet*: "Romeo, Romeo, wherefore art Thou, Romeo" is touching, yet today "Thou" unnecessarily and unhelpfully carries with it connotations of God, and of transcendent distance, which in Buber's *Ich und Du* is not always meant or implied.

³²⁶ In the translator's Prologue, Walter Kaufmann explains how reality is much more complex than we can understand, and more complex than most people are willing to pursue. "Man's world is manifold, and his attitudes are manifold. What is manifold is often frightening because it is not neat and simple (e.g., Foucault's complexification). Men prefer to forget how many possibilities are open to them." Kaufmann, in: Buber (1970), p. 9. Because of this, Kaufmann goes on to say, the wise person, prophets and teachers, will tell people of two ways "to save men from confusion and hard choices . . . the wise offer only two ways, of which only one is good, and thus help many." Kaufmann, in Buber (1970), p. 9. This is exactly what Buber does in creating and exegiting his two dialogical words: I—You and I—It. **NOTE:** The thesis writer has not italicised I—You in the quotations, as they were not italicised in the text.

³²⁷ Cf. fn. 339.

³²⁸ Buber (1970), p. 54.

³²⁹ Appendix J: 'Otherliness', pp. 151ff.

The Other within the Dispute HetX versus HomX

One conclusion is that the *I~It* (or *Us~Them*) primary word of separation, rather than the *I~You* primary word of relationship, best describes the opposition displayed in the *HetX~HomX* antagonism. To find and enact a solution will require the willingness and effort of entering into an *I~You* relationship, where it is understood that "relation is reciprocity"³³⁰ . . . "not as if there were nothing but he; but everything else lives in his light."³³¹ This does not mean accepting everything, all opinions or choices of *the other*, but coming into such a relationship that one begins to understand existence from *the other's* point of view. This of course applies equally to both parties, and is limited to the extent that it is possible;³³² see Paul's: "If it is possible, so far as it depends on you, live peaceably with all" (Romans 12:18).

The existence of *the other*, *HetX* for *HomX* and *HomX* for *HetX*, will continue, despite the New Zealand Anglican Archbishop Hui Vercoe's dream of "a world without gays."³³³ How each person and each group responds to *the other* will determine whether there develops an *I~You* relationship, or there remains an *I~It* reactive-experience. If we are content to "view" *others*, rather than "to see the world in [their] light [or through their eyes]", we cannot hope to move past the disputes with which we are currently faced, for "the It of an I- [always remains] an object of detached perception and experience."³³⁴

But when I place myself in relation with an *other* who also wills such a relation, then both *I* and *You* are transformed. In some ways this is like the main character in Antoine de Saint Exupery's *Little Prince*³³⁵ who tamed the fox; once we have established ties, we can never be

³³⁰ Buber (1970), p. 58.

³³¹ Buber (1970), p. 59.

³³² The relationship between a person and a tree, and a person and God, are both asymmetrical. Equality of reciprocation is not expected or possible in such cases, nor in the case of a relationship between an adult and a child. Nevertheless, the writer is not suggesting that a unilateral movement will result in an *I~You* relationship *HetX~HomX*. To have an *I~You* relationship, there must be reciprocation, though it may be asymmetrical.

³³³ Reported by Catherine Masters (2004). "Top bishop's vision - a world without gays". *NZ Herald*, 5 June 2004, Front page. Available from: http://www.nzherald.co.nz/section/story.cfm?c_id=1&objectid=3570843; downloaded 15 November 2005.

³³⁴ Buber (1970), p. 80.

³³⁵ The title character from the book: Antoine de Saint Exupery (1943). *The Little Prince*. Trans. Katherine Woods. San Diego: Harcourt Brace Jovanovich. Available from:

the same again (ref. Appendix J³³⁶). *I* will, to some extent, understand *You*, and *You I*. Only then will *I* no longer be able to observe *You*, detached objectively, but will, to some extent, know *You*, and *You I*.³³⁷

It is the writer's view that such *I-You* relations, *HetX-HomX* and *HomX-HetX*, are possible in spite of disagreement over the Blessing of CSsC relationships. During the writer's conversations with a number of those who experience homoerotic attraction, especially those who experience no significant (or any) heteroerotic attraction, the writer experienced a level of 'seeing things in their light'.³³⁸ Relating back to a number of experiences many years ago (standing in the bush on ridges in full gale), the writer compared the two experiences:

In *I-You!*

On your³³⁹ hill-top
feeling the wind through my hair,
on my face;
As through your leaves,
on your bark.

<http://www.angelfire.com/hi/littleprince/frames.html>; downloaded 12 Nov 2005.

³³⁶ Ref. Appendix K: The Little Prince Learns to Tame the Fox, p. 152.

³³⁷ Yet unlike the claim within *The Little Prince*, (that once touched/tamed by an *other*, we will never be the same as we were before), Buber says we cannot stay within the I—You indefinitely, due in part to our human nature: "The individual You must become an It when the event of relation has run its course. The individual It can become a You by entering into the event of relation." Buber (1970), p. 84.

³³⁸ Buber (1970), p. 59.

³³⁹ Martin Buber acknowledges that he was criticised for relating the I—You primary word of relationship to non-human entities within nature (namely trees and dogs). In October 1957 he responded in an Afterword: "The book speaks of our I-You relation not only to other men but also to beings and things that confront us in nature . . . It is part of our concept of the plant that it cannot react to our actions upon it, that it cannot 'reply.' Yet this does not mean that we meet with no reciprocity at all in this sphere . . . You (*Du*) is present when they are present: they grant the tree the opportunity to manifest it . . . This huge sphere that reaches from the stones to the stars I should designate as the pre-threshold, meaning the step that comes before the threshold." Buber (1970), pp. 172-173. Cf. Rudolf Otto's "wholly other" God, who is experienced as a *mysterium tremendum*. R. Otto (1958). *The Idea of the Holy*. New York: Oxford University Press. Also see: Derrida's "other", in his various writings.

Can *I-You*?

Compassionately³⁴⁰ at your table,
sensing no attraction for
an other-sex *other*;
Knowing your longing
for a sex-same *other*.
How will I repond?³⁴¹

The Manifest Variance Between Men and Women

For twenty years, the declaration of a manifest difference between men and women has resulted in censure within many arts faculties, theological schools, universities and places of employment in the Western world,³⁴² despite the fact that within faculties of medicine and other sciences innate difference is scientifically accepted. Groups such as the *American Association of University Women* claim there is no substantive and essential difference³⁴³ between the sexes,³⁴⁴ but only social differences. This is ironic as Simone de Beauvoir,

³⁴⁰ Compassionate: to suffer with.

³⁴¹ Ron Ashford (July, 2005). "In *I-You!*" This poem and its title references Buber's (1970). *I and Thou*.

³⁴² The writer bases this upon his reading and what men and women have told him prior to his return to university and his own experience in attempting to express (with a number of students and lecturers) that innate differences between men and women exist.

³⁴³ "It is ironic that in the worldview of the modern left, significant differences between homosexuals and heterosexuals (which science shows to be extraordinarily difficult to characterize and wholly unstable) are argued to be innate, while significant differences between men and women (which are enormous, self-evident and permanent) are argued to be at once trivial and socially constructed." J. Satinover (2005). "The Trojan Couch: Medical Diagnostics, Scientific Research and Jurisprudence to the Subverted in Lockstep with the Political Aims of their Gay Sub-Components". *National Association for Research and Therapy of Homosexuality (NAMBLA)*, Conference Reports 2005. Available from: <http://www.narth.com/docs/TheTrojanCouchSatinover.pdf>; downloaded 14 March 2006, p. 14, fn. 22.

³⁴⁴ "The IWF organized a panel of scientific experts at the National Press Club in September to counter an American Association of University Women (AAUW) event. The AAUW discussion — which took

described 'woman' in 1952 as the primordial *other*, being not just a womb to make more men, but female as *the other* of male.³⁴⁵

This censure, intolerance, seriously impairs debate:

The Cambridge University psychologist Simon Baron-Cohen published research on the "male brain" in a specialist journal in 1997, but did not dare to talk about his ideas in public for several years.³⁴⁶ One reason for this absurd taboo is that we cannot think objectively because our minds are full of wayward beliefs and delusions—"ghosts". And one of these ghosts is the dogma that all groups of people, such as men and women, are on average the same, and any genetic distinctions must not be countenanced. Such ghosts bias our perceptions and censor our thoughts.³⁴⁷

A major theme of Michel Foucault's first volume of *The History of Sexuality* is the proposition of a socially constructed distinction between sex (innate) and gender (constructed, or "preformed"³⁴⁸). While Foucault identifies biological (innate) and cultural (constructed)

place just prior and next door to the IWF panel — featured a number of pundits who see male/female gender differences as nothing more than social constructs. The undercurrent of their argument is that little boys need to be raised more like girls in order to offset the damage done by an 'oppressive patriarchal society.'" Christina Hoff Sommers, Lionel Tiger and Doreen Kimura (2000). "XY Files: IWF Panel Challenges Assumptions of AAUW". *Independent Women's Forum*, 15 September 2000. http://www.iwf.org/issues/issues_detail.asp?ArticleID=539; downloaded 15 November 2005

³⁴⁵ "The erotic experience is one that most poignantly discloses to human beings the ambiguity of the condition; in it they are aware of themselves as flesh and as spirit, as the other and as the subject." S. de Beauvoir (1952). *The Second Sex*. New York: Knopf, p. 449.

³⁴⁶ S. Baron-Cohen (2004). *The Essential Difference: Men, Women and the Extreme Male Brain*. London: Allen Lane, p. 256. Cf. S. Baron-Cohen (2003). *The Essential Difference: The Truth about the Male and Female Brain*, New York: Basic Books; S.E. Rhoads (2005). *Taking Sex Differences Seriously*. San Francisco: Encounter Books; A. Moir and D. Jessel (1992). *Brain Sex: The Real Difference Between Men and Women*, New York: Delta; S. Goldberg (1993). *Why Men Rule: A Theory of Male Dominance*. Peru, IL: Open Court Publishing Company.

³⁴⁷ Peter A. Lawrence (2006). "Men, women, and ghosts in science". *PLoS Biology*, 4:1, e19, pp. 0013-0015. Available from: http://www.mrc-lmb.cam.ac.uk/PAL/pdf/men_women.pdf; downloaded 14 March 2006.

³⁴⁸ After: Judith Butler (1997). *Excitable Speech: a Politics of the Performance*. London: Routledge;

aspects affecting gender (a "complexification" ³⁴⁹), the essential distinction between men and women has been marginalised by many *Revisionists* and even by some *Orthodox* within the Anglican Church.

Indicating innate biological distinction and difference of men vis-à-vis women can result in significant reprobation, as Lawrence Summers, President of *Harvard University*, experienced immediately³⁵⁰ following his off-the-cuff comment that women were under-represented in the faculties of hard sciences of elite universities because women were wired³⁵¹ differently from men. Summers withdrew his statement and attempted to make amends for the nation-wide

(1990). *Gender Trouble: Feminism and the Subversion of Identity*. New York: Routledge; (2004). *Undoing Gender*. New York: Routledge.

³⁴⁹ Complexification: in philosophical terms, the increasing complexity of life forms and systems as they develop via evolution and interaction, also see: the evolutionary ideas of Pierre Teilhard de Chardin; cf. "The purpose of the present study is in fact to show how deployments of power are directly connected to the body – to bodies, functions, physiological processes, sensations, and pleasures: far from the body having to be effaced, what is needed is to make it visible through an analysis in which the biological and the historical are not consecutive to one another, as in the evolutionism of the first sociologists, but are bound together in an increasingly complex fashion." M. Foucault (1978). *The History of Sexuality: An Introduction*, Volume 1. New York: Random House, pp. 151-152.

³⁵⁰ "During the [Faculty] meeting . . . several high-profile professors attacked Summers to widespread applause." N. Eshel and R. Liemer (2005). "Summers to face vote of confidence". *DailyPrincetonian.Com*, 18 February, 2005. Available from: <http://www.dailyprincetonian.com/archives/2005/02/18/news/12061.shtml>; downloaded 15 November 2005.

³⁵¹ "In general, men have approximately 6.5 times the amount of gray matter related to general intelligence than women, and women have nearly 10 times the amount of white matter related to intelligence than men. Gray matter represents information processing centers in the brain, and white matter represents the networking of – or connections between – these processing centers. This, according to Rex Jung, a UNM neuropsychologist and co-author of the study, may help to explain why men tend to excel in tasks requiring more local processing (like mathematics), while women tend to excel at integrating and assimilating information from distributed gray-matter regions in the brain, such as required for language facility. These two very different neurological pathways and activity centers, however, result in equivalent overall performance on broad measures of cognitive ability, such as those found on intelligence tests." From a report on recent research by Dr. Michael T. Alkire and Kevin Head of University of California at Irving, and Ronald A. Yeo of University of New Mexico. "Intelligence in men and women is a gray and white matter" (*Men and women use different brain areas to achieve similar IQ results, UCI study finds*). 20 January 2005. Available from: Today@UCI (University of California at Irving), http://today.uci.edu/news/release_detail.asp?key=1261; downloaded 5 February 2006.

publicity and outrage his comments occasioned.³⁵² Victor Hanson points out the demands for *diversity* on United States university campuses following this incident:

As the country soon learned, Mr. Summers had touched the live wire of the contemporary campus by hinting that inequality of result might be due to something other than invidious and institutional discrimination. Mr. Summers fell back limp from that high-voltage jolt; only massive and repeated doses of self-abasement could resuscitate him. Accordingly, he quickly renounced and denounced his own musings, promising task forces, 'independent listeners', investigations, committees and ample largesse (including \$50 million from Harvard's own bulging coffers) to be distributed to the purported victims of his insensitivity — who are in fact some of the most educated, privileged and upscale women on the planet.³⁵³

Charlotte Allen (ref. Appendix K³⁵⁴) pointed out what she calls "the central tenet of feminist ideology":

[Summers'] statements violated the central tenet of feminist ideology: that the two sexes are intrinsically identical except for a few superficial physical characteristics and that any perceived

³⁵² Summers was reported as saying: "I deeply regret having sent a signal of discouragement to people in this room and beyond who have worked very hard for many years to advance the progress of women in science and throughout academic life." Summers said at a Feb. 15 Harvard faculty meeting, 'I deserve much of the criticism that has come my way, but the university, I think, does not . . . If any good can come out of these difficulties,' Summers said in his apology, 'perhaps the intense attention on issues of gender can provide us with an opportunity to face some crucial issues more rapidly than might otherwise have been the case.'" Shannon Barrington (2005). "Harvard student groups react to Summers' remark". *The Daily Free Press: Online Edition*, 1 March 2005. Available from: <http://www.dailyfreepress.com/media/paper87/news/2005/03/01/News/Harvard.Student.Groups.React.To.Summers.Remark-880948.shtml>; downloaded 15 November 2005.

³⁵³ V.D. Hanson (2005). "Ivory Cower: University presidents have lost their dignity". *Claremont Review of Books*, 28 September 2005. Available from: <http://victorhanson.com/articles/hanson092805.html>; downloaded 4 October 2005. See also: Phyllis Schlafly (2005). "Feminist Mischief on Campus". *The Phyllis Schlafly Report*, 38:9, April 2005. Available from: <http://www.eagleforum.org/psr/2005/apr05/psrapr05.html>; downloaded 14 November 2005.

³⁵⁴ Appendix L: Feminist Academic Censure of Innate Difference Between Men and Women, pp. 175ff.

differences between them can be blamed on sex discrimination and social conditioning. Scientific evidence to the contrary be damned; a feminist professor in Mr. Summers' audience announced that his remarks made her feel as though she was 'going to be sick.'³⁵⁵ Radical feminism has somehow become modernity's sole triumphant totalitarian ideology; at least in the universities and other elite-culture hothouses . . . critical examination of those tenets is not permitted, as Mr. Summers has learned to his detriment . . . the assertion of distinctive masculine and feminine traits – is merely a social construction, and that all such reflect nothing more than a patriarchal society's behavioral dicta designed to weaken women and reinforce male hegemony.³⁵⁶

On 21 February 2006, Lawrence Summers announced his resignation as President of Harvard, stating: "I have reluctantly concluded that the rifts between me and segments of the Arts and Sciences faculty make it infeasible for me to advance the agenda of renewal that I see as crucial to Harvard's future."³⁵⁷

³⁵⁵ In fact, MIT biologist Nancy Hopkins' remark, mentioned above, is much more colorful: "When he started talking about innate differences in aptitude between men and women, Hopkins told *The New York Times*, I just couldn't breathe because this kind of bias makes me physically ill.' Had she remained in the room, she explained to *The Boston Globe*, I would've either blacked out or thrown up." Jacob Sulum, (2005). "Brain Storm: Can we talk about sex differences in math and science aptitude without yelling?" 21 January 2005. Available from: *ReasonOnline: Free Minds and Free Markets* <http://www.reason.com/sullum/012105.shtml>; downloaded 5 February 2006.

³⁵⁶ Charlotte Allen (2005). "Martyr or Moron? He dared to question feminism's big lie". *DallasNews.Com*, 2 April 2005. Available from: <http://www.dallasnews.com/sharedcontent/dws/dn/opinion/points/stories/040305dnediallen.35261.html>; downloaded 13 November 2005.

³⁵⁷ L.H. Summers (2006). "Letter to the Harvard community". 21 February 2006. Available from: http://www.president.harvard.edu/speeches/2006/0221_summers.html; downloaded 14 March, 2006.

Contrasting Genetic/Organic and Socio-Political Vulnerabilities in Men and Women

Men and women differ in their biologically affected vulnerabilities as well as other biological aspects. Women carry two X-chromosomes, XX. This diploid pairing buffers females against genetic vagaries, and can be likened to the double redundant and dual-control systems on military aircraft (two sets of control systems, hydraulics, etc). This duplex system reduces the probability of a crash caused by damage or abnormal function.

Men, conversely, have only one X and only one Y-chromosome, XY. If there is an abnormality in either the X-chromosome (which carries the majority of the somatic gene traits), or in the Y-chromosome (which carries the male specific traits), with no genetic buffering, a genetic shortfall may occur. Men are statistically more at risk of birth defects, genetic disorders, developmental abnormalities, and shorter life spans, all due in part to this genetic/congenital³⁵⁸ vulnerability. Women, while genetically and physically more robust than men, have, in all cultures, been more greatly influenced by political and social forces.³⁵⁹

Regarding 'brain wiring', Simon Baron-Cohen has pointed out: "The female brain is predominantly hard-wired for empathy. The male brain is predominantly hard-wired for understanding and building systems."³⁶⁰ Feminists may have adopted their adherence to

³⁵⁸ Meaning: genetic or teratogenic ("an agent or factor which causes malformation of an embryo"). *Oxford Reference On-line*.

³⁵⁹ Consider specific female anatomy issues such as childbearing, birth and nursing which place women at greater vulnerability than males. Also, women characteristically have less upper body strength. "Testing of the physical strengths of men and women public safety employees consistently finds large differences. The studies indicate that 'women's strength rang[es] from 44 to 68% of men's in the upper body and 55 to 82% in the lower body'" Frank J. Landy (1992). "Alternatives to Chronological Age in Determining Standards of Suitability for Public Safety Jobs". Vol I: *Technical Report*. Boulder, CO: Saville and Holdsworth, 31 January 1992, pp. 65-70. Quoted by: John R. Lott (2000). "Does a Helping Hand Put Others at Risk?: Affirmative Action, Police Departments, and Crime". *Economic Inquiry*, Vol. 38, No. 2, April 2000, pp. 239-277. Available from: Social Science Research Network, http://papers.ssrn.com/sol3/papers.cfm?abstract_id=231100; downloaded 20 January 2006.

³⁶⁰ S. Baron-Cohen (2003). *The Essential Difference: The Truth about the Male and Female Brain*. New York: Basic Books, p. 1. cf. Louann Brizendine (2006). *The Female Brain*. New York, NY: Morgan Road Books; Peg Tyre and Julie Scelfo (2006). "Why Girls Will Be Girls". *Auckland, New Zealand Herald*, 29 July 2006, p. B16.

social construction theories because they have intuitively sensed that the social and political systems have significantly and adversely affected females.³⁶¹

Differences in male and female physiology lead to differences in vulnerabilities — men genetically and women socio-politically. This is an essential difference between men and women.³⁶² It counters the argument that differences are entirely socially constructed.³⁶³

When the *henosis* of a man and a woman joined in Holy Matrimony is compared with the union of two men or of two women who have entered a CSsC relationship, a question needs to be asked. If the two-who-are-becoming-one in Holy Matrimony speaks of two-*others*-becoming-one (and we can see an aspect of *otherliness* in the genetic~sociological vulnerabilities outlined above), can the two people of a CSsC manifest sufficient *otherliness* to be considered two-*others*, rather than two-*similar-who-are-becoming-one*? This questions the nature of unity-of-two-others within Holy Matrimony, and thus what types of couples are eligible to enter that state.

While Buber's *other* and other-sex are not straightforwardly related, and while two men, or two women, in a CSsC relationship can be an *other* to their partner (in Buber's sense³⁶⁴), the

³⁶¹ While this aspect might account for some of women's vulnerability due to social and political aspects, it does not fully explain why women are more vulnerable to the social situation than men. The writer is not attempting to determine why this difference occurs, but to point out that a difference exists.

³⁶² In the writer's pastoral conversations, a male will often say (when he is in a sexual relationship with a woman), that he feels "connected"; whereas a female will often say (when she is in a sexual relationship with a man), that she feels "completed". These comments strike the writer as deriving from innate difference between men and women, and that being in an intimate relationship with a person of the opposite sex typically fulfills an important aspect of their personhood. But homosexuals also use such terminology of "completed" and/or "connected" as well. Not uncommonly *MSW* and *MSM* use the "connected", and *WSM* and *WSW* use the "completed" terminology. Thus, whether *MSW*, *WSM*, *MSM* or *WSW*, the language used by men and women varies, again giving credibility to manifest differences not entirely socially constructed.

³⁶³ The rate and age at which males take up on-going SsSA, compared to the age at which females take up on-going SsSA, and the nature of relationships — *MSM/MSM* vis-à-vis *WSW/WSW* — also indicate significant difference between these groups, again indicating innate distinction between men and women.

³⁶⁴ Buber does not mention in *I and Thou* same-sex sexual relationships, but consistently describes the *other* as a "he/his". Buber is not only utilizing the prevailing masculine-gender language, but also stating that a man could have as an *other* (for a time) with another man (by extrapolation a woman could have as an *other*, another woman). It is also acknowledged that Buber was not describing a sexual relationship in general, or marriage in particular. Never the less, marriage is an on-going relationship of

writer contends that the companion aspects of otherliness depicted in Genesis 2:18, 20b-25 is expressed most fully within the bonds of Holy Matrimony, man and woman. There is something about being drawn out of one's self, to see things through the *other's* eyes ('in his/her light') that speaks of the very different ways that men and women see the world, or are subjectives within it. In this sense, marriage is not simply a committed relationship with another person, but it is a relationship with someone who is a different kind a person, male for female/female for male.

The Equivalency of Civil Union and Holy Matrimony

The assertion of equivalence on the basis that "*M*³⁶⁵ and *M*", or "*W* and *W*", love each other, as do "*N* and *N*" (as declared in their vows of Holy Matrimony), overlooks that *P* and *C* love each other, and *A* and *Ca* experience feelings of love as well, yet the church would not consider their love the equivalent of that experienced within, or entering into, Holy Matrimony.

The church recognises and affirms the love between parent and child, between brothers, sisters and siblings, and between a person and their companion animal. Yet, for a variety of reasons, the church does not accept that these types of love and relationship constitute the love and relationship that is expected to be present when a man and woman are committing to each other in Holy Matrimony. Asserting the church should Bless these two same-sex people who have entered a civil union (because they love, and have committed to, each other) does not adequately demonstrate that a civil union equates with Holy Matrimony. The onus of proof is on the *HomX* to establish equivalency of the love-bond of "*M* and *M*" or of "*W* and *W*", to the end that those relationships can be considered equivalent with "*N* and *N*". This has not been done convincingly to date.

Those who see civil unions as equivalent to Holy Matrimony inhabit the extreme poles of absolute support and absolute opposition.³⁶⁶ The middle ground is mainly made up of people

two *others* in an *I~You*, rather than an *I~It* nature. Describing an aspect of marriage as embodying an *I~You* relationship, *MSW/WSM*, is not incompatible with Buber's work, but an expansion of it.

³⁶⁵ Where *M* = Man; *W* = Woman; *N* = Names of Bride and Groom, ref. *NZPB*, Marriage Liturgy, First Form, pp. 780ff; *P* = Parent; *C* = Child; *A* = Adult and *Ca* = Companion animal.

³⁶⁶ The equating of civil unions with Holy Matrimony appears to be a doctrinaire political position to promote or oppose the Blessing of CSsC relationships.

(*HetX* and *HomX*, *homosexuals and heterosexuals*) who see a CSsC relationship as a relationship that is distinct from Holy Matrimony, yet one to be tolerated, accepted or honoured in a range of ways.

A question which needs to be considered is: Does a state of affairs need to be perfect in all aspects in order to be accepted and honoured? In other words, in order to accept and honour a person, or a relationship, do they need to be free of any and all shortcomings?

Aquinas . . . says firmly that in every one of the actions [which contain a portion of bad,] are bad, invoking the principle that a single defect is enough for badness,³⁶⁷ while goodness must be goodness in all respects.³⁶⁸

Yet surely this standard sets an expectation of Platonic "forms" being realised on earth, and it over looks the fallenness of creation, which Aquinas recognised. Foot clarifies the needed nuances highlighting the "consideration of [how] major faults and excellences work in this asymmetrical way", demonstrating that a poorly designed dry house, or a well designed damp house, are both 'bad' houses. Thus, despite excellent qualities, a significant flaw undermines goodness. A question for this thesis must be: To what (if any) extent, is the CSsC relationship a flaw from the God's intention in creation, or a departure from 'natural normativity'?

We might consider the nature of the relationship of a same-sex couple who wished to acknowledge a recognition of God, who were undertaking to forsake all others, who were intentional that this relationship was to be life-long, and who were willing to effect a relationship that evidences love, mutuality and respect. We acknowledge that such a relationship has many good and worthy aspects. Yet Foot's (and Aquinas') challenge remains. Does the same-sex aspect of the couple constitute a significant flaw, such that it undermines the goodness that is also present?

While acknowledging that no person or relationship is perfect, obviously some relationships are so flawed as to undermine all other claims to goodness. Repeated and intentional violation and/or violence to a person's trust, or through sexual, physical or psychological abuse, is now widely accepted as negating goodness of relationship. This thesis contends that while a same-sex relationship as outlined in the paragraph above is a flaw, a falling short

³⁶⁷ Ie. "The crystal is cracked."

³⁶⁸ Aquinas, *Summa Theologica*, First Part of the Second Part, Question XVIII, article 4, summarised by: Foot (2001), p. 75.

of “natural normativity”, yet it does not necessarily undermine all goodness of such a relationship. If this is accepted, then recognition of such relationships may be called for within the Church. However, as stated before, such acceptance would not require the declaration that such relationships, however recognised, were equivalents of Holy Matrimony.

Chapter 5

Law, Authority and The Liturgy

State and Church, Law and Politics in New Zealand

The Civil Union Act 2004

Of those interviewed, a reasonable level of knowledge of the *Civil Union Act 2004* existed.³⁶⁹ Across the spectrum there is support for the legal rights of those in a CSsC relationship. The two members of the legal fraternity interviewed, Professor emeritus of Law Richard Sutton³⁷⁰ and Solicitor/Barrister Roger Cann³⁷¹ both held the view that the *Civil Union Act 2004* effectively set-up an equivalent to civil marriage which same-sex couples could enter, that

³⁶⁹ The writer was surprised at the overwhelming support for legal rights of those in a CSsC by members of the *Orthodox*. This shows, in the writer's view, a level of good-will not commonly perceived.

³⁷⁰ Richard Sutton, interview, 17 October 2005. His summary: "Legal characteristics of civil unions: 1. There must be a formal ceremony, conducted by a person licensed to solemnise civil unions. (The same prohibitions apply to uniting with members of your own family, as apply in the case of marriage.) 2. The union may be between a man and a woman, or between people of the same sex. 3. If a civil union partner wishes to end the union, he or she must go through exactly the same procedures as are used to end a marriage. 4. Parties to a civil union cannot marry anyone else, or enter into another civil union, until the first union is dissolved. 5. The same maintenance obligations apply to civil union partners as apply to the parties of marriage. 6. The same child support obligations also apply. 7. The same property rights apply on separation, or death of one of the spouses, as with marriage. 8. There can be legal contracts relating to property acquired by the partners to the union." R. Sutton (2005). "Civil Unions". St Nicolas Church, Waverley, 12 August 2005; see also: "Civil Unions Talk Simple.doc". Both available from Richard Sutton: kanddr.Sutton@xtra.co.nz

³⁷¹ Roger Cann, interview, 1 September 2005.

civil unions were, for all intents and purposes, "Gay Marriage" sans the term "marriage". In Schedule 2, "Prohibited Degrees of Civil Union",³⁷² there are, as in marriage, restrictions concerning the family status of the person with whom one may form a civil union. Since a significant reason for not marrying a near relative is the higher risk of genetically defective offspring, it is ironic that same-sex couples are prohibited from entering a civil union with a near relative, as children are not possible biologically from such a relationship.³⁷³ This peculiar aspect demonstrates to what extent the state has tried to maximise equivalence between these two states.³⁷⁴

³⁷² "Schedule 2, s 4, Prohibited degrees of civil union:

"1. Person A and person B are within the prohibited degrees of civil union if person A is person B's . . . 1.1 grandparent; 1.2 parent; 1.3 child; 1.4 grandchild; 1.5 sibling (brother or sister); 1.6 parent's sibling (brother or sister); 1.7 sibling's child; 1.8 grandparent's spouse or civil union partner; 1.9 parent's spouse or civil union partner; 1.10 spouse's or civil union partner's parent; 1.11 spouse's or civil union partner's grandparent; 1.12 spouse's or civil union partner's child; 1.13 child's spouse or civil union partner; 1.14 grandchild's spouse or civil union partner; 1.15 spouse's or civil union partner's grandchild.

"2. The prohibited degrees of civil union apply whether the relationships described are by the whole blood or by the half blood.

"3. In this schedule, spouse and civil union partner includes a former spouse or former civil union partner, whether alive or deceased, and whether the marriage or civil union was terminated by death, dissolution, or otherwise." Available from: <http://www.knowledge-basket.co.nz/gpprint/docs/bills/20041491.txt>; downloaded 26 December 2005.

³⁷³ While there is speculation about the possibility of human partenogenic parenthood, it is, as yet, speculation. "Parthenogenesis: *noun*. Biology reproduction from an ovum without fertilization, especially as a normal process in some invertebrates and lower plants." *The Oxford Dictionary of English (2nd edition revised)*.

³⁷⁴ However, one reason for the inclusion of Schedule 2, s4, is that heterosexual couples may also enter a civil union. The 'fudge' of allowing heterosexuals to enter into a civil union was noted by a number of MSM who stated that it was unnecessary for heterosexuals to have access to civil unions, as they already had access to civil marriage. It was claimed by a number of interviewees that it would have been harder for the *Civil Union Bill* to pass if it were only for CSsCs.

Relationships (Statutory References) Act 2005

In general, few interviewees from across the spectrum had little more than a cursory knowledge of the *Relationships (Statutory References) Act 2005*.³⁷⁵ There was, however, general acceptance³⁷⁶ of the legal rights this Act provided.

The state, in this legislation, has determined that the legal status of a relationship is to be adjudicated on residential address, and the roles and functions within a relationship, rather than how the church has traditionally understood marriage, i.e., being determined upon a statement of intent and commitment. Richard Sutton³⁷⁷ pointed out that the state declares people bankrupt without their consent, as a means of ordering society, and for the distribution of assets. In a similar way, the state now has the authority to declare that a person has a legal and financial responsibility for another person, especially a child, based not only on what they have stated publicly but also on what they have effected. Thus the state's concerns are not that of the church and only obliquely related to it; this has been made clear by this new legislation.

Church: Power, Politics and Profit

Something akin to non-negotiable demands are being made by both the *Polar* and *Radical Revisionists* and the *Polar* and *Radical Orthodox* positions regarding the Blessing of CSsC relationships. Some of those insisting on the Blessing of CSsC relationships are continuing to Bless CSsC couples³⁷⁸ despite the request of the *Windsor Report* for there to be a moratorium on such Blessings while the church comes to a consensus on the way forward.

³⁷⁵ www.clerk.parliament.govt.nz/Content/BillsDigest/1110Relationships.pdf

³⁷⁶ Jeremy Younger, interview, 6 February 2005, mentioned that the *Relationships (Statutory References) Act 2005* would cause the loss of parental/guardian rights of a man donating sperm to a WSW [or any] couple. When a baby is born, the mother will have maternal guardianship, and her same-sex partner will have guardianship rights also, if she is living with her at the time of the birth. The New Zealand law states that for the father to have guardianship, he must be either living with the mother or married to her, at the time of the birth. The *Relationships (Statutory References) Act 2005* did not change this aspect but made it explicit, according to Jeremy Younger.

³⁷⁷ Richard Sutton, interview, 17 October 2006.

³⁷⁸ Some names withheld; St Columba ~ Grey Lynn (Auckland), and St Matthew's in the City (Auckland) both continue to advertise such an offer on their respective websites, ref. fn. 435.

Some in absolute opposition to the Blessing of CSsCs are threatening to withdraw levies (financial support to the diocese), or to withdraw from the diocese and obtain (arch)episcopal and pastoral support from *Orthodox* (arch)bishops.

The Dioceses of Nelson and of Waiapu represent two ends of the spectrum on the issue of the Blessing of CSsCs, yet within each of these dioceses there is largely agreement as to rejection or acceptance (respectively) of the Blessing of CSsCs. Therefore these dioceses could be regarded as being relatively stable. The Dioceses of Auckland and of Christchurch, on the other hand, each have a significant amount of polarised disparity of opinion on this issue. Thus, these dioceses are vulnerable to a split unless a compromise from both sides results in a "solution-with-integrity" for all concerned.

The *Orthodox* view that sexual activity is to be practised only within marriage became problematic once the New Zealand law approved SsSA,³⁷⁹ and especially once the state declared that same-sex civil unions are a virtual equivalent to civil marriage.³⁸⁰ The Anglican Church must decide what its response should be now that a change has been effected in society and its laws. If the Anglican Church accepts that SsSA is allowable by communicant members, does that mean the church must offer Holy Matrimony for same-sex couples so that SsSA can occur within a church-Blessed marriage? Or, do same-sex couples constitute a special case for acceptability of sexual activity outside marriage?

Anglican Episcopal Authority

The Anglican Church spans a wide range of beliefs, opinions, and practices. Unlike the Roman Catholic Church with its centrally formulated dogmas promulgated from Rome, and dissimilar to a range of denominations which have clearly delineated Statements of Faith, the Anglican Church allows and encourages a range of views on many subjects. Unlike some "independent" or "associated" congregations, Anglican faith collectively holds to a 'received' faith as understood and interpreted by the Creeds, especially the *Nicene Creed* (NZPB, pp. 410-411).

³⁷⁹ Via the *Homosexual Law Reform Act 1986*, the *Civil Union Act 2004*, and the *Relationships (Statutory References) Act 2005*.

³⁸⁰ The Anglican Church, in the writer's view, is unlikely to claim that a man and a woman who have entered a civil union would be having sex outside the bonds of marriage. That opposite-sex civil unions are fully and unreservedly the equivalent of civil marriage can be demonstrated by the potential to convert a civil union to a civil marriage, and a civil marriage to a civil union (for a heterosexual couple).

While this range of views leads to a generally broad and *laissez faire* attitude on many topics, there are some Anglican positions that are nearly immutable.

Episcopal Authority

While it is fully acceptable that a bishop should have authority in cases of ordination, licensing, incompetence, and violation, the use of such episcopal authority in cases of genuinely disputed theological belief and biblical interpretation between bishop and clergy is problematic. This exercise of authority, in the minds of a number of interviewees (across the spectrum), is open to an abuse of power, as exemplified by Bishop Michael Ingham of New Westminster, British Columbia. Bishop Ingham removed the licences of some clergy in that Diocese when they continued to oppose the Blessing of CSsC relationships as authorised by that Diocesan Synod.³⁸¹ Additionally, Ingham changed the locks on some church buildings of dissenting parishes.³⁸² These actions were taken despite the plea of Rowan Williams, Archbishop of Canterbury, to find an amicable solution to the dispute. Ingham also refused the Canadian bishops' decision to allow temporary alternative oversight for those who disputed the new ruling and liturgy.³⁸³

This abuse of authority is, in the opinion of many across the spectrum, a retreat into the misuses of authority notable within pre-Counter-Reformational Roman Catholicism. That similar abuse of authority occurs in some Pentecostal, charismatic, evangelical and liberal

³⁸¹ Amy O'Brian (2004). "Anglicans try to 'evict' two priests". *Vancouver Sun*, 21 June 2004. Available from: <http://www.st-timothy.com/news/index.php?article=287>; downloaded 4 January 2005. For a view of the Connecticut situation, see David Virtue (2005). "VIRTUEONLINE Digest", 9 May 2005 to 17 May 2005 (2005-25). Available from: http://www.virtueonline.org/portal/digest/digest_2005-25.txt; downloaded 4 January 2005.

³⁸² Solange De Saintis, (2003). "Divisions over same-sex blessings deepen over 'illegal' actions". *Anglican Journal – Canada*, October 2003. Available from: <http://anglicanjournal.com/129/08/canada03.html>; downloaded 4 January 2005.

³⁸³ Cf. "Canadian bishops have now voted to allow 'episcopal visitors' . . . to intervene in dioceses where same sex blessings are allowed. It overturns the decision made by Canadian bishops last spring to reject flying bishops." Robert Pigott (2004). "Flying Bishops' offer unity to Anglicans". BBC News, 21 November 2005. Available from: <http://news.bbc.co.uk/1/hi/world/americas/4029839.stm>; downloaded 4 January 2005. "We are deeply concerned to hear about the recent actions of the Bishop of New Westminster, Michael Ingham. He has deliberately disregarded the recommendations of the *Windsor Report*." The Most Rev. Fidele Dirokpa, Archbishop of Congo, and four other archbishops and one other bishop. "Five Primates Blast Ingham: Communion not Abandoned". 15 January 2005. Available from: <http://www.virtueonline.org/portal/modules/news/article.php?storyid=1938>; downloaded 4 January 2005.

denominations, and that some "senior pastors" exercise papal-like authority over their congregations, heightens the concern, it does not mitigate it. Jesus stated that though the rulers of the Gentiles exercised abusive power over subordinates, amongst the people of God it was not to be so (Matthew 20:25). Thus, even over something that looks non-negotiable, such as episcopal authority, there is disagreement and dispute.³⁸⁴

'Solutions' Attempted and Presented

The extent to which some clergy and/or parishes are in significant irresolvable conflict with their bishop(s) reflects not "Unity in Diversity" but instability (ref. "A House Divided", Matthew 3:25³⁸⁵). True integrity requires resolution rather than gloss, a wallpapering for appearances' sake (or "puttying"). "Solutions" that have been attempted to date in this dispute are: some clergy (not limited to New Zealand) resigning their position, changing diocese, changing denomination, leaving the ministry, seeking or establishing alternative episcopal oversight; and some bishops have locked out some of their clergy and/or parishioners from church property. Interestingly, no bishop has charged another bishop(s) in this dispute for failure of duty and/or misconduct under any the *Code of Canons*.³⁸⁶ Ironically, all of these 'solutions' (except the last) have occurred to date in the US and Canada, the prime initiators in the current phase of the dispute.

³⁸⁴ "In a constitutional episcopacy in which the faithful people of God may overrule bishops, as the English parliament did in 1559 in renouncing the authority of the bishop of Rome . . . Constitutional synods . . . lay people . . . bishops and clergy . . . provide a check on the authority of any bishop or conference of bishops. Dispersed authority allows for experiment and gradual change." W. Jacob (1997). *The Making of the Anglican Church Worldwide*. London: SPCK, p. 300.

³⁸⁵ Cf. Mark 3:25; Luke 11:7, also: Amos 3:3.

³⁸⁶ In the *ACANZP*, relevant Canons might be: CoC, Title D, Canon II, 4. (Misconduct), especially 4.1 (Duties), 4.4 (where the Canon I, part C2 clauses apply) for which Title D, Canon I, Part C2, 3.3 (Doctrine) applies: "Deliberately maintaining or teaching publishing or otherwise promulgating by a Minister any doctrine contrary to the doctrine of this Church as defined in the Constitution/te Pouhere and the Formularies of this Church;" and Title D, Canon II, 4.5 "Reconciliation duty": "Failure to exercise the general duty whenever it is appropriate to endeavour to reconcile parties to any complaint and achieve an outcome within their Tikanga acceptable by all, as a first step before other process under this Title D."

Can the “Three-Tikanga” System Help Resolve this Dispute?

Bishop John Paterson,³⁸⁷ Bishop Richard Randerson³⁸⁸ and Richard Sutton³⁸⁹ each alluded to the possibility that the New Zealand *Three-Tikanga* system³⁹⁰ might be able to resolve the problem of Blessing CSsC relationships. Bishop Paterson and Dr Jenny Plane-Te Paa were members of The Lambeth Commission on Communion (a.k.a. *The Eames' Commission*) and are proponents of the *Three-Tikanga* division of the ACANZP. They suggested to the *Eames' Commission*³⁹¹ a “Tikanga Solution” to resolve the conflict over the homosexual issue.

However, Bishop Paterson acknowledged³⁹² that the New Zealand *Three-Tikanga* division had found displeasure with the *Eames' Commission*. The *Commission* commented on this aspect in the *Windsor Report*:

Whilst there are instances in the polity of Anglican Churches that more than one jurisdiction exists in one place, this is something to be **discouraged rather than propagated**. We do not therefore favour the establishment of parallel jurisdictions.³⁹³

Because the *Three-Tikanga* model appears to be on ‘shaky’ theological and legal ground, and as there is virtually no willingness (3³⁹⁴/51) (ref. Appendix L³⁹⁵ and Appendix M³⁹⁶)

³⁸⁷ John Paterson, at *Mainstream meeting*, 24 November 2004, St George’s ~ Epsom, Auckland.

³⁸⁸ Richard Randerson, interview, 25 January 2005.

³⁸⁹ Richard Sutton, interview, 17 October 2005.

³⁹⁰ Ref. Glossary: *Three-Tikanga*, pp. 128ff.

³⁹¹ Paterson, *Mainstream meeting*, 24 November 2004.

³⁹² Paterson, *Mainstream meeting*, 24 November 2004.

³⁹³ *WR*, par. 154b, (bold print by thesis writer).

³⁹⁴ This question was not directly put. Three of the fifty-one interviewees did allude to the possibility of the *Three-Tikanga* system as being a possible way of solving this dispute. None, however, mentioned how this might be accomplished. Two others mentioned the possibility of setting up a Fourth-Tikanga, either an *Orthodox-Tikanga* or a ‘Pink’-Tikanga.

³⁹⁵ Appendix L: Feminist Academic Censure of Innate Difference Between Men and Women, pp. 153ff.

³⁹⁶ Appendix M: Can the “Three-Tikanga” System Help Resolve this Dispute? pp. 155ff.

amongst those interviewed to ‘use’ the *Three-Tikanga* system to provide alternative episcopal oversight to overcome this conflict, it would perhaps be wise to discontinue the suggestion of a “Tikanga Solution” for this Blessing dispute. Ironically, the New Zealand Anglican Church’s General Synod 2006 moved to alter its Constitution, and elected three Archbishops, further solidifying the *Three-Tikanga* structure. This change will also add two further ACANZP Primates to the Primates Meeting, leveraging New Zealand’s influence in the Communion. It demonstrates how a local decision can impact internationally.

Performative Utterances

A number of interviewees mentioned the term “Speech-Acts”³⁹⁷ in reference to liturgies and blessings. Interestingly, only those who trained in Britain, either in a theological college or at a university, mentioned this aspect. It certainly did not feature in the training when the writer trained at St John’s Theological College (Auckland) 1989-1991.³⁹⁸

John L. Austin³⁹⁹ helpfully points out that some words do more than describe: they effect things. Such word-phrases he calls Performative Utterances. Austin gives four examples:

(E. a) ‘I take this woman to be my lawful wedded wife’- as
uttered in the course of the marriage ceremony.

³⁹⁷ “Speech act theory (Austin, Searle): It was the particular search for the (purely) constative (utterances which describe something outside the text and can therefore be judged true or false) which prompted John L. Austin (1962) to direct his attention to the distinction with so-called performatives, i.e., utterances which are neither true or false but which bring about a particular social effect by being uttered (e.g., “With this ring I thee wed” — by speaking the utterance you perform the act). For a performative to have the desired effect, it has to meet certain social and cultural criteria, also called felicity conditions.” S. Slembrouck (2004). “What is meant by ‘discourse analysis?’” Available from: <http://bank.rug.ac.be/da/da.htm>; downloaded 15 November 2005.

³⁹⁸ Bishop John Paterson, *Mainstream meeting*, 24 November 2004. mentioned that one thing he discerned during his time working on The Lambeth Commission on Communion was a lack of training within the ACANZP in Ecclesiology (Doctrine of the Church). It may be that due to the inclusion of Maori language, biculturalism, and subjects from a feminist perspective, other subjects such as biblical languages, homiletics (preaching and sermon craft) and ecclesiology were dropped from the curriculum. The fact that “non-stipendiary” and “locally trained” deacons and priests have an even greater shortfall in these areas of their training does not bode well for the future of the ACANZP.

³⁹⁹ J.L. Austin (1962). *How To Do Things With Words*. London: Oxford University Press.

- (E. b) 'I name this ship the⁴⁰⁰ Queen Elizabeth'- as uttered when smashing the bottle against the stern.
- (E. c) 'I give and bequeath my watch to my brother' – as occurring in a will.
- (E. d) 'I bet you sixpence it will rain tomorrow.'⁴⁰¹

Two aspects are important to note. First, the utterance "I take you as my wife" is an "operative utterance" — it effects something (a marriage) — whereas, the utterance "God bless and keep you" is a "declarative utterance", naming something without enacting it.

Second, every performative utterance has conditions, outside of which the utterance is void. Thus, at the wedding rehearsal, the couple are not married by the vows voiced. For any two people to marry, they must do so in "the approved circumstances".⁴⁰² For a couple to marry, they both must intentionally and willingly wish to be married to each other, they must not be married to anyone else, both must be sane, have obtained a licence and have reached the minimum age, have witnesses present, have an officiant present, make a public declaration, and vow, at a prearranged time and place.

The priest, or other officiant, is the person who officially witnesses the ceremony, and declares that since all the requirements have been fulfilled, the couple are now married. Thus, the couple make an "operative utterance" and the priest a "declarative utterance". Both couple and priest, by what they say, do something — marrying and declaring that these two are married.

Austin points out that there is a *Doctrine of Infelicities*,⁴⁰³ which describe circumstances where an "unhappiness" occurs, where something goes wrong. The Doctrine includes six

⁴⁰⁰ However, a ship would be named "Queen Elizabeth", not "The Queen Elizabeth".

⁴⁰¹ Austin (1962), p. 5.

⁴⁰² Austin (1962), p. 13.

⁴⁰³ Austin (1962), p. 15.

rules of Performative Utterances (ref. Appendix N⁴⁰⁴). The two which most directly correlate to the question of the Anglican Church Blessing CSsC relationships are (A. 1) and (A. 2):

- (A. 1) There must exist an accepted conventional procedure to include the uttering of certain words by certain persons in certain circumstance, and further,
- (A. 2) the particular persons and circumstances in a given case must be appropriate for the invocation of the particular procedure invoked.⁴⁰⁵

The first problem is revealed in (A. 1). In the *ACANZP* there is no existing authorised liturgy to Bless a CSsC relationship. In addition, the *Code of Canons* of the *ACANZP* defines Christian marriage (Holy Matrimony), amongst other things, as occurring between a man and a woman. Thus, in Austin's language, there is no "accepted conventional procedure" for Blessing CSsCs within the *ACANZP*.

If the *ACANZP* decides to proceed with the Blessing of CSsCs, and if such Blessing is seen as the equivalent of Holy Matrimony, then the New Zealand Canon will need to re-define Holy Matrimony to include CSsCs. If the Anglican Church decides to proceed with Blessing of CSsCs, and such Blessing is not seen as the equivalent of Holy Matrimony, then a new Sacramental Rite for the Blessing of CSsCs needs to be added to the Canon. Neither process has been set in train.

The second problem is revealed in (A. 2), that "particular persons . . . must be appropriate for the invocation." Thus, two men, or two women, cannot enter into a "particular procedure" designated for a man and a woman.

This is more than mere semantics, for as Austin points out:

When the saint baptized the penguins, was this void because the procedure of baptizing is inappropriate to be applied to penguins, or because there is no accepted procedure for baptizing anything except humans? I do not think that these uncertainties matter in theory, though it is pleasant to investigate them and in practice

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Appendix N: The *Doctrine of Infelicities* (re: Utterances), p. 157.

⁴⁰⁵ Austin (1962), pp. 14-15.

convenient to be ready, as jurists are, with a terminology to cope with them.⁴⁰⁶

In addition, if the church decides to Bless CSsC relationships, then it must formulate and authorise “an accepted conventional procedure to include the uttering of certain words by certain persons in certain circumstances, and further, the particular persons and circumstances in a given case must be appropriate for the invocation of the particular procedure invoked”⁴⁰⁷ (as well as fulfilling the other four requirements to avoid “unhappiness”).⁴⁰⁸ For this to occur, a liturgy must be authorised by the *New Zealand General Synod* and ratified by the Pakeha Dioceses and the processes which are constitutionally in place within Te Pihopatanga o Aotearoa and within the Diocese of Polynesia. Further, following the *Windsor Report*, it is clear this is not a matter that is *adiaphorous* (of minor importance), or one of *subsidiarity* (to be handled as locally as possible), but must be decided by the worldwide Anglican Communion. Thus, either such change would require approval by some or all of the Four Instruments of Unity, namely the Archbishop of Canterbury, the *Primates’ Meeting*, *Lambeth Council* and the *Anglican Consultative Council (ACC)*.

⁴⁰⁶ Austin (1962), p. 24.

⁴⁰⁷ Austin (1962), pp. 14-15.

⁴⁰⁸ A number of interviewees (mostly *HomX*) mentioned that the *Tikanga Pākehā Liturgical Working Group* in 1990 issued an “authorised” Liturgy for Blessing CSsCs. However, as Bishop George Connor, who chaired the Group referred to mentioned in his interview (4 July 2005), the reference to Liturgy was a resource “prepared” by “the Liturgical Commission [which] offered the resource to the Church”, but had not and could not ‘authorise’ such a service, as authorisation must come from the *New Zealand General Synod*. Bishop Connor later pointed out: “The name of the 1990 resource was ‘The Blessing of a Relationship’. The liturgy itself did not specify what that relationship might be. It was one of four resources offered at the same time. I have not got them to hand but think the names of the others were ‘The Ending of a Marriage’, ‘Renewal of a Relationship’, ‘Liturgies for Female Survivors of Abuse’.” Bishop Connor also stated: “There was no *Tikanga Pakeha Liturgical Working Group* in those days. That group was started after 1992 and the revision of the Constitution.” G. Connor (2006), Pers. comm.

Ken Booth, writing in an article on this matter states: “One of my questioners also asked about a service for blessing couples that has already been approved by General Synod. I know the service referred to. It has no legal standing in this church. It was part of a collection of resources mentioned in a report to General Synod by the Common Life Liturgical Commission. Mention by the CLLC does not confer approval and clergy are not free to use such services beyond the theological norms of the church. So you would have to ask, in what context is this service being used?” Ken Booth (2005). “Civil Unions and Other Conundrums”. 20 July 2005. Available from: <http://www.anglican.org.nz/news/Civil%20Unions.htm>; downloaded 27 December 2005.

Possible Division of Anglican Church of New Zealand over the CSsC Dispute

Despite the serious constitutional problems created by the *Three-Tikanga* division and the conflict over homosexuality and other doctrinal and church practice issues, the interviews revealed a widespread desire to keep the Anglican Communion together and for the retention of geographical bishoprics. The following interviewee comments (cf. Appendix O⁴⁰⁹) typify what, most interviewees hope for, that the dispute can be resolved so that Anglican Communion can be maintained:

“There is what I believe to be an acceptable breadth in worship. Worship can vary widely, but I struggle with aspects of non-belief, for example, in the way so-called Anglicans refuse to believe in foundational Anglican doctrines such as the Resurrection. If clergy refuse to believe such central Anglican doctrines and agreed moral practices they should not be able to continue to hold a bishop’s licence. I don’t think there will be a break, although we may become a federation, rather than a communion. If there is a break it will be caused by the widening gulf between liberal and orthodox parts of the Anglican Church. In the past more orthodox members have been prepared to work alongside more liberal members, but now the liberals are pushing beliefs and practices in a way that is now likely to push people apart and result in a divided church. Bob Barrett, interview, 19 January 2005.

“My hope is that we remain united, in communion. To date, we have not had a break, but there are severe tensions. The Commission which produced the Windsor Report convinces me that there is life in the old girl yet, very encouraging.” Tom Brown, interview, 2 February 2005.

“A major schism is unlikely by parishes or clergy, and it seems even less likely following the Windsor Report as we now have a document we can and are to discuss. Lambeth 2008 will be non-

⁴⁰⁹ Appendix O: Interviewees’ Comments Regarding: Is the Anglican Church Likely to Split? Pp. 158ff.

legislative, lobby groups seeking to influence the wording of resolutions will be irrelevant.” David Coles, interview, 4 August 2005.

“We have to hold the tension, and some will not stay with us. A break has occurred, by some saying: ‘We are in defiance, we are out of here’. But I want us to keep working on being a Windsor Report kind of church.” Graeme Nichols, interview, 17 February 2005.

“It’s a near run thing” (Duke Wellington – Battle of Waterloo), i.e., it could go either way. Much depends on the maturity (theological and spiritual) of the Anglican leadership at all levels. I am dismayed at the shallow nature of the submissions and the ‘slogan thinking’. The church may crumble at the wings, but the core will hold.” Peter Stuart, interview, 2 February 2005.

Other interviewees, however, noted that unless a broadly acceptable ‘solution-with-integrity’ is found and agreed to, a formal break will be confirm what many sense has already occurred:

“It is a deal breaker. Sad that it comes on this issue, the church will seem to be judgemental, out of date, not in unity. It is an important issue because it redefines sin, i.e. saying that homosexuality is not a sin, so other things would also have to be removed. I hope preachers do speak out on greed, gossip, etc. Many speak out on the West’s errors.” Wally Behan, interview, 16 February 2005.

“We are likely to have a break. People who make decisions have already made them.” Philip Culbertson, interview, 9 February 2005.

“I think we will have a break, the American and Canadian churches will not recant, and will do more blessings and consecrations. The conservatives will not be willing to accept these and will force a split. The African church is structuring in the face of Islam.” Jonathan Kirkpatrick, interview, 30 August 2005.

“The Windsor Report has gone as broad as it possibly can without stepping over the line into unorthodox faith and morals. Therefore, those who can’t accept that the Windsor Report have declared themselves to be unable to say ‘Yes’ to what it means to be an Anglican.” Peter Lloyd, interview, 26 January 2006.

“Sections of the church, ECUSA, have decided we must act in conscience, context and culture. Therefore, there could be a break if consensus cannot be achieved. Otherwise the Windsor Report would be a ‘recipe for doing nothing’, i.e. a veto power by opponents.” Richard Randerson, interview, 25 January 2005.

There is limited support amongst those interviewed for “Flying Bishops”,⁴¹⁰ or other forms of alternative episcopal oversight (cf. Appendix P⁴¹¹):

If things were getting bad, if Anglicans were becoming polarised, it would be wise to look for an adaptation of parallel episcopal systems. (Don Battley, interview, 25 January 2005)

Because I would not align myself with a church that says sin is good, as a last resort I’d have Flying Bishops. But there is a danger in this idea. It makes bishops as too important, we should not over estimate the importance of bishops, they are not irreplaceable, you can have a church without a bishop. (Wally Behan, interview, 16 February 2005)

⁴¹⁰ “The suffragan bishops of Ebbsfleet and Richborough . . . are provincial episcopal visitors for the whole Province of Canterbury, licensed by the Archbishop as ‘flying bishops’ to visit parishes throughout the province who are uncomfortable with the ministrations of their local bishop who has participated in the ordination of women.” Available from: http://en.wikipedia.org/wiki/Archbishop_of_Canterbury; http://www.biocrawler.com/encyclopedia/Archbishop_of_Canterbury; downloaded 22 November 2005.

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Appendix P: Interviewees’ Comments Regarding Alternative Episcopal Oversight/“Flying Bishops”, pp. 161ff.

Flying Bishops are not the answer. Bishops are to be symbols of unity, the Three-Tikanga system is distinctly different than Flying Bishops. (John Bluck, interview, 3 February 2005)

This is no solution; it is a theological nonsense. I don't mind being in communion with a non-supportive bishop, I was ordained by such. (Jonathan Kirkpatrick, interview, 30 August 2005)

Flying Bishops won't work. One group will form a new Tikanga, a parallel structure of Anglicanism. (Paul Williamson, interview, 2 February 2005)

The “*Diocesan Core*”

During the fourteen years the writer has served within the Anglican Church, he has gained an impression (confirmed during the interviews for this research) that the majority of the clergy opposing the Blessing of CSsC relationships are based in suburban or provincial parishes where it is commonly stated “the parish is where real ministry happens”.⁴¹² On the other hand, the majority of the clergy supporting the Blessing of CSsC relationships tend to hold roles within the Provincial Anglican Church of New Zealand, are Diocesan or Provincial clergy or staff, or are based in central urban parishes⁴¹³ (i.e. the *Diocesan Core*⁴¹⁴).

⁴¹² The Archbishop of Sydney challenged New Zealand evangelicals to become more active within the diocesan political structures stating “Evangelicals are parish people, and they have sold their birthright down the river, by allowing liberals [*Revisionists*] to take over the dioceses” [the *Diocesan Core*]. Peter Jensen (2006). “Communion in Crisis Conference”, 15 May 2006, St Christopher’s (Avonhead), Christchurch.

⁴¹³ Lydia Johnson (pers. comm.) challenged this claim, stating that she knew of several Anglican clergy, mainly women, who support the Blessing of CSsC relationships, who are devoted to parish ministry, and who abhor church politics. The writer accepts this comment and criticism and acknowledges it would apply to a number of clergy. However, not all female clergy support the Blessing of CSsC relationships, not all are devoted to or involved in parish ministry, and that some female priests are quite active in the cut and thrust of church politics. While there are exceptions to the writer’s general observation, i.e. the *Broadly Orthodox* who are incumbents in Nelson Diocese, at St George’s ~ Epsom (Auckland), All Saints ~ Hataitai (Wellington), St John’s ~ Latimer Square (Christchurch), and St John’s ~ Roslyn and St Matthew’s ~ City Rise (both Dunedin), this general rule holds for most of the Pakeha Tikanga in the ACANZP, and specifically for the Bishop of Waipu and the Assistant Bishop of Auckland,

Since the clergy of the Diocesan Core have greater access to the media than their counterparts in suburban and provincial parishes, their views and values, many of which are not consistent with Anglican doctrine, are being promulgated as if they represent the views of the Anglican Church at large, resulting in anger by *Orthodox* clergy and laity.

“Tony”⁴¹⁵ came to realise that the message of his Sunday sermons had on occasion been contradicted in Monday morning’s newspaper by statements from the Dean of Auckland, Bishop Richard Randerson. Various clergy interviewed had been told by some of their ‘exiting’ parishioners that they were leaving the Anglican Church, angry at the loss of moral leadership given by the Anglican Church’s highest leaders.

This apparent lack of moral leadership shown by some New Zealand Anglican bishops in this (and other issues) is a festering sore. Complaints regarding a lack of leadership were voiced from the entire spectrum.⁴¹⁶ Philip Culbertson and Jonathan Kirkpatrick, both supporters of the Blessing of CSsCs, each pointed to the fact that this issue has dragged on for 17-36 years (depending on one’s favoured start date) without clear direction⁴¹⁷ or input by the majority of New Zealand bishops.⁴¹⁸

and the Deans of Auckland, Waipu, Christchurch and Dunedin, have all expounded their *Revisionist* views in public and in the press.

⁴¹⁴ The theory of a *Diocesan Core* (cf. Coined Words: *Diocesan Core*, p. 21) in control of the Province, (most) diocese, cathedrals and central urban parishes is best observed in Auckland and Christchurch. In Auckland, Bishop John Paterson has recently licensed a number of clergy who are high-profile supporters of the Blessing of CSsCs; The Revd Jeremy Younger was licensed Co-priest-in-Charge of All Saints ~ Ponsonby in 2005; The Revd Jim White was licensed Vicar of St Andrew’s ~ Epsom in 2005 and was made a Canon of the Auckland Cathedral in 2006. The Revd Glynn Cardy was licensed Vicar of *St Matthew-in-the-City* in 2004; Bishop Richard Randerson was appointed Assistant Bishop of Auckland in 2003, and licensed as Dean of *The Cathedral of the Holy Trinity* in 2000. This list is all the more curious when considering that many *Orthodox* clergy believe that Bishop John Paterson is basically *Orthodox*. In central Christchurch, it appears that the Cathedral and all central parishes (with the exception of The Revd Wally Behan, St John’s ~ Latimer Square and The Revd John Day, St Barnabas ~ Fendalton) are led by *Revisionist* clergy. In Wellington, The Revd Dr Godfrey Nicholson was appointed Vicar of St Peter’s – Willis Street, Wellington in 2006.

⁴¹⁵ An Auckland vicar with whom the writer has contact, name withheld.

⁴¹⁶ Philip Culbertson, interview, 9 February 2005 and Jonathan Kirkpatrick, interview, 30 August 2005 (both *Revisionists*); and Andrew Allan-Johns, interview, 16 February 2005 and Bryden Black, interview, 4 July 2005 (both *Orthodox*) made similar comments.

⁴¹⁷ Professor emeritus Richard Sutton, from the *Revisionist* point of view, echoed this point at a Lenten

As in secular society, pressure lobbies within the church push their agenda via public relation efforts which include distortion, misleading use of statistics, and playing on peoples' vulnerability through emotions. These lobbies do include some bishops, but generally the New Zealand bishops (from either side) are not leading this dispute.

The origin of the episcopate has been debated by scholars over and over again . . . even without the crisis that has precipitated our present discussions I see many signs not only in Anglicanism but in Episcopal churches generally calling us . . . whatever our own particular church polity, as Bishops to re-evaluate and rediscover our apostolic role within the body of Christ.⁴¹⁹

Bishop Derek Eaton (who publicly forbids CSsC Blessings by the clergy in the Nelson Diocese) and Bishop John Bluck of Waiapu (who continues, as at the date of the interview, to publicly authorise CSsC Blessings by clergy of the Waiapu Diocese, "subject to some clear requirements about local consultation"), are exceptions to this general statement.

Generally, the bishops' statements on this matter are seen to contain too much by way of "wriggle words", carefully cloaking their statements to allow the widest possible interpretation. Mitigating this criticism is the bishops' role of negotiating a wide-range of viewpoints. However, this can result in their "running with the hares and hunting with the hounds", consequently offending everybody.

Are 'Private Blessings' Coming in Auckland Diocese's Back Door?

The Revd Hugh Kempster claimed⁴²⁰ that Bishop John Paterson (Auckland) approve his conducting civil unions and the Blessing CSsC relationships provided they are conducted in

Study in February 2005, Wednesday, 23 February 2005, St Paul's Cathedral (Dunedin).

⁴¹⁸ Those Pakeha bishops of ACANZP who publicly support the Blessing of CSsCs are: Bishop Richard Randerson and Bishop John Bluck. Those Pakeha bishops who are publicly opposed to the Blessing of CSsCs are Bishop Derek Eaton and Bishop Tom Brown.

⁴¹⁹ Michael Langrish (2006). "Bishop of Exeter's Reflections Offered to the House of Bishops of ECUSA". 22 March 2006. *American Anglican Council*. Available from: <http://aacblog.classicalanglican.net/archives/001715.html>; downloaded 2 April 2006.

⁴²⁰ "I've spoken to my bishop about my stance and he's given me permission to be a civil union celebrant or to apply to be a celebrant but in a capacity as a private individual." Hugh Kempster (2005).

"private", (corroborated by several Auckland clergy⁴²¹), a declaration Kempster reiterated 29 April 2006.⁴²² Several ACANZP bishops have received letters from clergy and laity within their dioceses regarding Kempster's claims. At least two New Zealand bishops⁴²³ wrote to Bishop John Paterson to request his clarification regarding whether he has, or has not, authorised such Blessings.

Bishop John Paterson is central in this dispute within New Zealand, for he was a member of The Lambeth Commission on Communion, and personally signed off the resulting *Windsor Report* which called for a moratorium on both the Blessing of CSsCs and the consecration to the episcopacy of those involved in a CSsC relationship. Bishop Paterson is also Chairman of the *Anglican Consultative Council (ACC)*, an Anglican Communion —wide body (one of the four *Instruments of Unity*), and he is a recent past Primate ('Archbishop') of New Zealand. The writer wrote to Bishop Paterson on 3 October 2005 (ref. Appendix Q⁴²⁴) requesting clarification on a number of points. On 1 November 2005, Paterson replied. Unfortunately,

"Vicar allowed to conduct civil unions". 30 January 2005. Available from: http://tvnz.co.nz/view/news_national_story_skin/471226%3fformat=html; downloaded 17 November 2005.

⁴²¹ One clerical contact in Auckland told the writer that he had been told that at least 10 clergy licensed in the Auckland Diocese were known by the Auckland Diocesan Administration to be Blessing same-sex couples.

⁴²² "He can perform the legal aspects of a civil union, but his church prevents him from conducting that ceremony in a church. 'As an Anglican priest, I am authorised to perform blessings in church, but not civil union ceremonies.'" Kempster, quoted by David Eames (2006). "Civil Unions in church: Vicar Warns of 'Cold War' Among Anglicans over Civil Unions Ceremonies". *NZ Herald*, 29 April 2006, p. A2. Bishop Richard Randerson was quoted in the same article as saying he "praised" Kempster on his stance. Randerson went to the trouble of refuting the "praised" terminology, replacing it with "I support Mr Kempster's right to speak publicly on the issue." R. Randerson (2006). "Church and Civil Unions", *NZ Herald*, 2 May 2006, p. A10. Tellingly, however, Randerson did not refute the more controversial claims of Kempster's statement i.e. "as an Anglican priest, I am authorised to perform [implied same-sex] blessings in church, and conduct civil unions ['privately']". Writing as the Acting Bishop of Auckland, Randerson appears to confirm that Kempster (and perhaps others) have been authorised to do as Kempster claims, i.e. conduct "private" civil unions outside church buildings, and conduct "public" Blessing of same-sex couples within church buildings.

⁴²³ The NZ Herald and TVOne.

⁴²⁴ Names withheld.

⁴²⁴ Appendix Q: Request for Bishop Paterson to Clarify Kempster's "Private Blessing" Claim, p. 163.

Bishop Paterson's response did not clarify the questions and points put to him. In addition, Bishop Paterson requested the writer not publish his letter.

Hugh Kempster's claim that he has been allowed to celebrate "private" civil unions needs to be unpacked. Only eight⁴²⁵ of the fifty-one interviewees (ref. Appendix R⁴²⁶) accepted that a "Private Blessing" or "Pastoral Blessing" differs ontologically from a "Public Blessing."⁴²⁷ The Revd Dr Bryden Black, Christchurch, has pointed out the humbug of an Anglican priest officiating at "private" civil unions.

We are office bearers and officiants . . . Only as such have we warrant to celebrate the Church's sacrament of marriage with a man and a woman
 . . . Kempster simply cannot split off his priestly persona from his private capacity when conducting a rite of any sort. Being 'a priest of the mysteries' is part of his identity, I venture to suggest. Nor do I necessarily have to believe as Cyprian did in a whole host of sacerdotal stuff to so describe him. Quite simply, he belongs to the Church as (one of) its priest(s) . . . So neither of us are capable — we do not have the sheer capacity — to bless, in the Name of the Church nor her God, unless we are so authorised. And no one (as yet) has granted us such authority with regards to civil unions . . . [a] single bishop may not on their own account warrant any such rites, or their officiants to so act. Period!⁴²⁸

⁴²⁵ Approximately eight of the fifty-one interviewees thought there was, or might be a difference between a public and private blessing. The reader should refer to Appendix R where all recorded comments are listed, so as to gain a fuller understanding of the range of views on this matter. Overwhelmingly, the interviewees said there was no distinction, and/or any distinction was a nonsense.

⁴²⁶

Appendix R: Interviewees' Comments Regarding the Ontic Status of "Private Blessings", pp. 163ff.

⁴²⁷ "Inevitably, the question arises over clergy who want to take action right now. My problem with that is that the church has not had a debate about this issue, and until it does and comes to a common mind, no action should be taken by any priest of the church." Ken Booth (2005). "Civil Unions and Other Conundrums". 20 July 2005. Available from: <http://www.anglican.org.nz/news/Civil%20Unions.htm>; downloaded 27 December 2005.

⁴²⁸ Bryden Black (2005). quoted in: Fallon (2005). "Anglican Priest Determined to Become Civil Union Celebrant". Available from: *Latimer Fellowship*, <http://latimer.godzone.net.nz/issues.asp?NeID=457>;

A priest cannot have a 'private role' or function which is in marked conflict with his 'public role'. The Revd Malcolm Falloon, Warden of *Latimer Fellowship* (NZ), points out:

The notion [of an Anglican priest privately acting contrary to the Anglican Church Canon] is totally bizarre and is completely at odds with the understanding of our church. Title D, Canon 1.1 states: 'Men and women accepting the distinctive calling of ordained Ministry, and Office Bearers in this Church must recognise they are not simply exercising a function or role. They also exercise a representative Ministry and are expected to lead an exemplary way of life.' and 1.10: 'Ministry by any Minister is as of what a Minister says or does.' In addition, Title D, Canon 1.11.6 states that Ministers shall: 'Teach only doctrine and interpretation of the Faith that are in conformity with the formularies of this Church, and not teach private or esoteric doctrine or interpretation in contradiction of those formularies.'⁴²⁹

The interviewees overwhelmingly, across the spectrum, stated that there was no ontological difference as to the location or number attending a Blessing:

No difference, if the church blesses, it blesses. Can I take my priestliness off? Ken Booth, interview, 17 February 2005.

You can't make a distinction of public and private. One does not cease to be in Holy Orders when one shuts the door. A priest is a priest, we don't have the luxury of having a bob each way. Tom Brown, interview, 2 February 2005.

No distinction. Mary Caygill, interview, 9 February 2005.

No distinction. Philip Culbertson, interview, 9 February 2005.

downloaded 3 October 2005.

⁴²⁹ Malcolm Falloon (2005). "Anglican Priest Determined to become Civil Union Celebrant". April 2005. Available from: <http://www.latimer.org.nz/comment/archives/2005/04/>; downloaded 18 October 2005.

No difference. When is a priest not a priest? Public and private needs to be consistent." Derek Eaton, interview, 16 February 2005.

No distinction. God's agent of blessing, public/private, in covenant, it requires witnesses. Michael Hewatt, interview, 4 February 2005.

The only reason I can imagine the need to offer a private blessing, would be around the reason of the reputation of somebody who is not known as a homosexual. The bans of marriage was a pastoral thing, rather than theological. Jonathan Kirkpatrick, interview, 30 August 2005.

I have a question mark over this. No blessings have been hidden away, other people have always been present. There is a distinction of intimacy or wider celebration, but in terms of theology, there is no distinction. Howard Leigh, interview, 10 February 2006.

No distinction. Can a priest ever act in a manner that exercises priestly authority other than as a representative? Peter Lloyd, interview, 26 January 2006.

If there is to be ministry for a couple, there is a place for blessing of homosexual couples to help them individually and to heal. Such a blessing would need to be put into a form that was worded very carefully . . . If ministers are to bless [lesbian and homosexual couples], then it must be in the area of helping to make breaks in their relationships. I also think there has to be room for a couple if they haven't got round to thinking they need to change their relationship . . . that ministers are capable of praying for them in the way that they would pray for anyone who isn't living a completely Godly life. "Patricia", details withheld.

No distinction. Jeremy Younger, interview, 6 February 2005.

No difference. It is a pronouncement of blessing, which states they are in a good place with God. Marriage is a public ceremony. The priest does not marry the couple, that is done by the couple in the covenantal vows, which are made in the presence of the public as witness. The priest prays the blessing. You can pray for God's will to be worked out in a same-sex couples' life. There are no private weddings. Paul Williamson, interview, 2 February 2005.

However, the question of "Private" (or "Pastoral") Blessings" and of "Private" civil unions may have become a moot point. Bishop John Paterson's statement to the 51st Auckland Synod (2004) reads:

I thus wish to make it clear that a licence from me does not authorise clergy to be involved at such ceremonies. Careful and faithful pastoral ministry to people is another matter entirely.⁴³⁰

This statement appears to prohibit an Anglican priest licensed in the Auckland Diocese from officiating at a civil union ceremony, or from Blessing same-sex couples. Many *Orthodox* clergy who were interviewed read and understood it as such. However, one of the writer's Auckland clerical contacts, "William" (who supports the Blessing of CSsC relationships), suggested⁴³¹ that Bishop John Paterson may have intentionally crafted this statement to give "wriggle room" to clergy, to the end that it could be interpreted by *Orthodox* clergy as being consistent with non-approval, while not restricting *Revisionist* clergy from proceeding if they wished to offer "Private" civil union ceremonies and CSsC Blessings.⁴³² The writer has no way of verifying, or falsifying, William's assertion, as Bishop John Paterson was unavailable to be interviewed, despite repeated requests, during this thesis' interview period (2 December 2004 through 17 October 2005), nor did Bishop Paterson address the writer's direct questions to him on these matters (ref. Appendix Q).

⁴³⁰ Bishop John Paterson (2004). "Address", First Session, Fifty First Synod of the [Auckland] Diocese, *The Cathedral of the Holy Trinity*, Auckland, New Zealand, p. 5.

⁴³¹ "William" explicitly requested I not name him in regard to this statement regarding Bishop John Paterson.

⁴³² "Notice what Bishop John does not say. He does not say 'my license prohibits you from taking such services' but simply 'a license from me does not authorise clergy to be involved at such ceremonies'". "William", interview, 2005.

Bishop John Paterson reiterated his September 2004 Synod Address⁴³³ at the Auckland *Mainstream* meeting held 24 November 2004, and added that he encourages priests to give a “pastoral blessing”⁴³⁴ where appropriate.

As of 14 September 2006,⁴³⁵ both St Columba (Grey Lynn, Auckland) and St Matthew’s-in-the-City (Auckland) were still offering to Bless publicly CSsC relationships in the Anglican churches of their parishes. Bishop John Paterson knows of these continuing “offers”, yet he

⁴³³ “I thus wish to make it clear that a license from me does not authorise clergy to be involved at such ceremonies. *Careful and faithful pastoral ministry to people is another matter entirely.*” Paterson (2004). “Address”, Fifty First Synod of the [Auckland] Diocese, The Cathedral of the Holy Trinity, p. 5. (italics by thesis writer).

⁴³⁴ Bishop Paterson did not clarify what he meant by “pastoral blessing”.

⁴³⁵ “Celebrating your Covenant in St Columba: A Guide for Same Sex Couples”. The writer accessed this site and wording a number of times from 15 March 2005 to 23 January 2006. This was available from <http://www.saintcolumbas.org.nz/Covenant.php>. However, on 28 January, the wording on this site was changed (perhaps in response to my enquiry of Bishop John Paterson, ref. Appendix Q: Request for Bishop Paterson to Clarify Kempster’s “Private Blessing” Claim, p. 163), to: “**Blessing of Relationship** . . . We hope that couples who come to St Columba seeking God’s blessing on their relationship . . .”; this second ‘offer’ was displayed and downloaded a number of times (28 January 2006 through 14 September 2006).

The parish of St-Matthew’s-in-the-City has continued to offer same-sex Blessings: “**Getting Married at St Matthew’s** . . . We offer a ceremony for the blessing of a same-sex relationship.” The writer accessed this website a number of times (15 March 2005 to 3 April 2006). Available from St Matthew-in-the-City, <http://www.stmatthews.org.nz/married.htm> (texts in bold were/are main titles on web page). By 3 April 2006, the St Matthew’s website had changed their offer to: “Blessings of same sex unions and reaffirmation of vows are performed at St Matthew.” Available from: <http://www.stmatthews.org.nz/?sid=84&id=7#who>; downloaded a number of times from 13 April 2006 – 26 May 2006. As at 14 September 2006, this statement is on the St Matthew in the City website: “Same-sex couples are welcome at St Matthew’s. While Diocesan policy prohibits civil unions of any kind in the church, the clergy at St Matthew-in-the-City will assist you in planning and holding a blessing of your same-sex union. We are delighted when any couple wishes to pledge their love, trust, and fidelity to each other before God and in the presence of their friends and family.” <http://www.stmatthews.org.nz/?sid=200>, downloaded 14 September 2006.

has not used his episcopal authority⁴³⁶ to enforce the moratorium on the Blessing of CSsC relationships as recommended by the *Windsor Report*,⁴³⁷ which he signed off.

It might be argued that a “Public Blessing” of a CSsC relationship and a “Rite of Blessing” of a CSsC relationship are different (because the *General Synod* in New Zealand has not approved a Rite of Blessing for CSsC relationships) Thus, It could be argued that a Blessing of a CSsC relationship is allowable because it is not a Rite. However, resorting to this level of pedantic semantics would be duplicitous. The same can be argued for any attempt to distinguish a “Public Blessing” of a CSsC and a “Private (or “Pastoral”) Blessing” of CSsCs.

This raises the question: Does the Auckland Diocese have a *de facto* policy of publicly and privately Blessing CSsC relationships while at the same time giving lip-service to the *Windsor Report* and its recommendations?

What About those African Bishops?

In considering the African (arch)bishops’ overwhelmingly negative response⁴³⁸ to the request to Bless CSsCs, what significance should we place on their opinion? Because “they have the numbers” and because the Anglican Church has a system of voting on matters of importance, is the Anglican Communion bound to let this decision be decided by the sheer number of the Africans?

An aspect not mentioned by any interviewee, nor read by the writer within any of the literature from this dispute, but ironically mentioned in a casual conversation by the wife of a prominent

⁴³⁶ CoC, Canon I, Title D, 3.7 “Refusal of neglect by an Ordained Minister to obey th lawful directions of the Bishop and to submit to the godly admonitions of the Bishop”.

⁴³⁷ “To proceed unilaterally with the authorisation of public Rites of Blessing for same sex unions at this time goes against the formally expressed opinions of the Instruments of Unity and therefore constitutes action in breach of the legitimate application of the Christian faith as the Churches of the Anglican Communion have received it.” *WR*, par.143; “Because of the serious repercussions in the communion, we call for a moratorium on all such public rites.” *WR*, par.144.

⁴³⁸ While the majority of African bishops are against the Blessing of CSsCs, some African bishops are proponents of such a Blessing. Yet there are many (arch)bishops in South Asia and East Asia who are also against the Blessing of CSsCs. This is not an ‘African’ issue, as it is sometimes portrayed, but is an issue of orthodox or revised faith. While there are a few African bishops who favour the Blessing of CSsCs, the phrase “overwhelmingly negative response” is accurate.

Revisionist cleric, was how the refusal of homosexual behaviour by Christian boys led to their martyrdom in Uganda.⁴³⁹ The King of (B)uganda, Mwanga, had a large pederastic ‘appetite’ for his page boys. When some of these boys became Christian and wished to remain celibate, the King took offence and from, 31 January 1885, began having those who refused his advances killed by a variety and combination of means: dismembering, burning, beheading, castration, spearing, and being ravaged by wild dogs. In total, there are 45 verified martyrs from this period. This series of murders resulted in the coining of the term: “The blood of the Martyrs is the seed of the church”, with the church in Uganda growing rapidly from that point.⁴⁴⁰ This draws our attention to the fact that not all persecution within the ‘homosexual dispute’ has been carried out by heterosexuals against homosexuals.

Some *HomX* have argued that this is a “cultural issue”, i.e., SsSA is culturally offensive to Africans but is not offensive to many in the more ‘advanced’ ‘Western’ cultures. Thus, there is a claim that this is ‘merely’ a ‘cultural’ issue, and consequently of minimal significance. Spong put it crudely, referring to the African bishops who opposed the Blessing of CSsCs:

They’ve moved out of animism into a very superstitious kind of Christianity. They’ve yet to face the intellectual revolution of Copernicus and Einstein that we’ve had to face in the developing world. That’s just not on their radar screen . . . If they feel patronised that’s too bad. I’m not going to cease to be a 20th century person for fear of offending someone in the Third World.⁴⁴¹

This is an ironic statement, coming as it does from one who would proudly claim for himself the title ‘Liberal’. Don Battley points out: “It has been liberal Christians in the main who have

⁴³⁹ The writer first learned of these events while training at St John’s College in Auckland 1989-1991, when two Ugandan ‘nationals’ (Samuel and Jackson) were also studying at St John’s on scholarship. This is a formative and formidable story of and for the church in Uganda. It is widely known throughout Africa. That it is never mentioned in this dispute raises some disquietude. It also calls for a re-examination of the claim that heterosexuals (implied exclusively) persecute homosexuals. In this case a homosexual persecuted and martyred Christians wishing to remain celibate.

⁴⁴⁰ “The Christian Martyrs of Uganda”. Available from: <http://www.buganda.com/martyrs.htm>; downloaded 14 November 2004.

⁴⁴¹ John Spong, interviewed by Andrew Carey (1998). “African Christians? They’re just a step up from witchcraft: What Bishop Spong had to say about his fellow Christians”. *Church of England Newspaper*, 10 July 1998. Available from: Star Course/OpenSource, <http://www.starcourse.org/spong/interview.html>; downloaded 22 January 2006.

alerted the church to our need for greater cultural sensitivity—now, on this issue, western liberals are hoist on the very principle they have been advocating.”⁴⁴²

Further, the claim that the African bishops are poorly educated (and can thus be discounted) stands in stark contrast to the facts. The Revd David Virtue points out that “Nigeria has more earned PhDs among its bishops than the United States and Canadian provinces put together!”⁴⁴³

Much as been made by *ECUSA*’s justification via “conscience, context and culture”, with which they seek to validate their decision to move unilaterally in consecrating to the episcopacy a person involved in a CSsC relationship, claiming that America needs to do this owing to its sophisticated context. Yet The Revd Luke Mbefo, a Nigerian, and associate professor in theology at Duquesne University counters with a claim that Western individualism and an “anarchy of freedom” is not Gospel context, and wittily proffers an empirical proof for his claim:

In the African traditional moral profile, the Vatican document’s reference to homosexuality as ‘intrinsically disordered’ would evoke positive resonance and Pope Benedict XVI’s description of the Western worship of personal freedom as ‘anarchy of freedom’ would attract unanimous endorsement . . . If one were to ask the African bishops for an empirical justification of their position, they would gladly point to the overcrowded and bustling church attendance in African churches as compared with the empty pews of Western cathedrals.⁴⁴⁴

The CSsC Blessing issue facing the church is not one that can be satisfactorily settled by weight of numbers, i.e., ‘democratically’. On the ‘democratic’ principle of one-(arch)bishop-one-vote, the world-wide Anglican Communion would undoubtedly prohibit such Blessings (it voted as such at Lambeth 1998, this was affirmed in 2006 by the Primates Meeting and ACC-

⁴⁴² D. Battley (2006). “A Response to Saturday’s Article ‘Civil Disunion in Church’”. An article submitted to the *NZ Herald*, as yet unpublished. Available from: donb.revs2@xtra.co.nz.

⁴⁴³ David W. Virtue (2004). “The Clash of Titans”. 26 November 2004. Available from: *VirtueOnLine* <http://www.virtueonline.org/portal/modules/news/article.php?storyid=1718>; downloaded 22 January 2006.

⁴⁴⁴ Luke Mbefo (2006). “In Rebuttal: ‘Why African Anglicans Would Oppose Ordination of Homosexuals’”. 8 March 2006. Available from: Post-Gazette.com, <http://www.post-gazette.com/pg/06067/666593.stm>; downloaded 2 April 2006

13). If one were to take a vote within the Anglican Church from the Western cultures of the United States, Canada, New Zealand, England and possibly Brazil, the results might be more mixed. However, putting the issue of CSsC Blessing to a vote will not result in the *Windsor Report's* "call upon all parties to the current dispute to seek ways of reconciliation, and to heal our divisions."⁴⁴⁵ For reconciliation, a practical compromise solution will need to be found. Otherwise, in the words of the *Windsor Report*:

There remains the very real danger that we will not choose to walk together. Should the call to halt and find ways of continuing in our present communion not be heeded, then we shall have to begin to learn to walk apart.⁴⁴⁶

In order to find a compromise "solution-with-integrity", the (arch)bishop(s), in New Zealand, and in world-wide Anglican Communion will need to lead their provinces and dioceses in ways that facilitate co-operation, not conflict.

"Let's Just Change the Liturgy!"

It is commonly said of the Anglican Communion: "If you want to know what Anglicans believe, read the *Prayer Book*."⁴⁴⁷ In order for the Anglican Communion to authorise the Blessing of CSsC relationships, one of two things needs to happen. Either the *Doctrine of Marriage* will have to be altered to include the joining of same-sex couples (in addition to the joining of a man and woman) in Holy Matrimony; or, the list of seven sacraments⁴⁴⁸ would need to be expanded to include a "Sacrament of CSsC Relationship". This is because the Anglican Church only blesses the relationship between husband and wife who have entered or are

⁴⁴⁵ *WR*, par. 156.

⁴⁴⁶ *WR*, par. 157.

⁴⁴⁷ "The Archbishop of Canterbury spoke for us all when he said that it is through liturgy that we express what we believe, and that there is no theological consensus about same sex unions. Therefore, we as a body cannot support the authorisation of such rites." N.T. Wright (2005). "Durham: Bishop says he cannot support same-sex blessings". 12 December 2005. Available from: <http://www.anglican-mainstream.net/Dec05/15dec05.html>; downloaded 26 December 2005.

⁴⁴⁸ There are seven "sacraments" (Latin) within the Roman Catholic Church or "mysterion" (Greek) within the Churches of Eastern Orthodoxy. They are: Baptism, The Eucharist (Communion, Lord's Supper), Matrimony, Holy Orders (Ordination), Confirmation (Chrismation, signing the cross in oil upon the forehead, at baptism or later), Penance/Reconciliation (remission of sins), Anointing (Unction) of the sick or as death approaches (a.k.a. Last Rites).

entering Holy Matrimony. Engaged couples are not Blessed prior to marriage,⁴⁴⁹ nor are *de facto* couples blessed.

In order to circumvent this issue, *Revisionists* claim this is not a doctrinal issue. Yet the Anglican Church, as mentioned, incorporates its theology, doctrine and practice within the *Prayer Book*.⁴⁵⁰ In order to alter or add a liturgy to an Anglican prayer book, as would need to be the case to Bless CSsCs, then the change or addition would have to be argued and accepted ('received') before it could be included. The established procedure was carried out in the Diocese of New Westminster, British Columbia, but has not been fulfilled elsewhere.

I have suggested to a large number of the *Broadly Orthodox* a proposal for a "boundaried acceptance" of homosexual relationships within the life of the church. This proposal is theologically based on the Fall within Creation, the *Doctrine of Redemption*, and a pastoral response to fallenness which we all experience in a variety of ways. The writer's view is that homosexuality should not be seen in isolation from other fallenness. This proposal has met with widespread (but not unanimous) support. The language of Fall is objected to by many *Revisionists*, and by those who have been formed in the more 'Liberal' stream of the church. Because there is an increasing rejection of the *Doctrine of the Fall* as one moves nearer the *Polar Revisionist* position, any solution that is promoted will need to negotiate these difficult and conflicting views of the world-as-we-find-it generally, and of the origins of homosexuality in particular.

⁴⁴⁹ In Eastern Orthodoxy, some engaged couples are blessed; however, this is done as they enter the church at the beginning of the *Liturgy of Holy Matrimony*. Some years ago, there was a suggestion that the *ACANZP* should bless engaged couples subsequent to their engagement. In the justification for this change, it was stated, without detail, that engaged couples within Eastern Orthodoxy were blessed. That a different understanding and practice was being suggested was never mentioned.

⁴⁵⁰ As well as within the *Code of Canons*.

Chapter 6

Anglican Belief and CSsC Blessings

The Range of Anglican Belief

Anglican Belief has a broad and loose hold on doctrine, biblical interpretation, and liturgical expression. *Figure 1* (pp. 176) depicts one way of understanding this. The Range of Belief within the Anglican Church spans two polar positions here termed *Polar Revisionist* and *Polar Orthodox*. It is also true that each Anglican communicant holds a mix of views, both *Revisionist* and *Orthodox*, so that on any given issue, most people will hold to a mix of orthodox and revisionary belief.⁴⁵¹

In this thesis the writer has located within the *Polar Revisionist* position those who insist the Anglican Church should bless CSsC relationships (in the same way the church blesses heterosexual couples in Holy Matrimony). Conversely, the writer has identified those who refuse to give significant support to the recognition and acceptance of CSsC relationships within the life of the church within the *Polar Orthodox*⁴⁵² position. Archbishop Peter Jensen

⁴⁵¹ E.g; a *Broadly Orthodox* priest may hold doctrinally orthodox views, but may forego wearing albs in worship services, include repetitive choruses and use non-authorized Eucharistic liturgies. The use of non-authorized Eucharistic liturgies is contrary to CoC, Title D, Canon I, Part A (Obligations of Office), 4 (Liturgy); 11.4 (Authorized Worship); Part C2 (Of Misconduct), 3.4 (Use of Prayer Book). All these aforementioned practices are common in some parishes. Alternatively, a *Revisionist* may use the authorized liturgy, hymns and genuflection, while disavowing (the truth of) the Creeds, the need for confession (as sin has no ontology), and the Divine sacrifice of Jesus Christ, the last three all contrary to CoC, Title D, Canon I, Part A (Obligations of Office), 5 (Preaching, Teaching and Evangelism); 11.6 (Doctrine); Part C2 (Of Misconduct), 3.3 (Doctrine). There appears to be an unpredictable requirement to adhere to the Canons. Thus, The Revd Lloyd Cullen was disciplined for refusal to baptise parishioners' infants, but those who do not use the approved Eucharistic consecrations, and those who teach doctrines that are repudiated by "The Fundamental Provisions" and the "Further Provisions" of the CoC, are not dealt with. This appears to be an erratic application of adherence to the Canons and erratic application of discipline.

⁴⁵² The doctrinal position within the Churches of Eastern Orthodoxy is to excommunicate (refuse

stated that he would advise a vicar to withhold communion from a person who was known to be continuing to commit SsSA, to encourage them to face the seriousness of their sin, a salvation issue.⁴⁵³

The Doctrine of Sin

The key theological issue identified in the writer's research concerns the different attitudes and understandings accepted between two schools of thought regarding the *Doctrine of Sin*.

Revisionists' Views of Sin

Many of the *Revisionists* interviewed cited P. Teilhard de Chardin, John A. T. Robinson, Don Cupitt and Matthew Fox as theologians seminal in the formation of their theology, sometimes called a *Doctrine of Creation~Incarnation~Evolution*. They favour this understanding of "the way things are",⁴⁵⁴ as opposed the *Doctrine of Creation~Fall~Redemption* which the *Orthodox* have 'received' as fundamental to understanding the world. Interestingly, each of the four theologians named above have come under attack for their non-*Orthodox* theology from the denominations to which they belonged.⁴⁵⁵ Though each of these theologians have

communion to) those known to be practicing SsSA. The reasoning behind this refusal-to-communicate the active homosexual is to bring censure to the individual so that they might repent their sin. Upon repentance, communion and fellowship are to be restored immediately and fully "for the healing of the soul and body". Such temporary censure, thus, is seen "to further the spiritual well-being of the penitent" and the possibility of eternal reward. J. Breck (2000). *The Sacred Gift of Life: Orthodox Christianity and Bioethics*. New York: St Vladimir's Seminary Press, p. 118.

⁴⁵³ Peter Jensen (2006). Per. comm, during the "Communion in Crisis Conference". 15 May 2006, St Christopher's (Avondhead), Christchurch.

⁴⁵⁴ This challenge to deal with the-way-things-are, instead of the-way-we-think-they-should-be, can be understood in the classic challenge which Aristotle gave Plato, i.e., to deal with the world we have to deal with.

⁴⁵⁵ In 1925, P. Teilhard de Chardin was ordered to leave his teaching post because officials within the Roman Catholic Curia felt he had undermined the *Doctrine of Original Sin*. "In 1925, Teilhard was ordered by the Jesuit Superior General Vladimir Ledochowski to leave his teaching position in France and to sign a statement withdrawing his controversial statements regarding the doctrine of original sin. Rather than leave the Jesuit order, Teilhard signed the statement and left for China . . . As time passed, it seemed that the works of Teilhard were gradually returning to favor in the Church, but the Holy See in 1981 clarified that recent statements by members of the Church, in particular those made on the hundredth anniversary of Teilhard's birth, were not to be interpreted as a revision of previous stands

fallen from the favour of mainstream churches this does not, in itself, mean that they are wrong, for one can point to Athanasius, Luther, and John Wesley, each considered a rebel and troublemaker (by some) in their day, yet in the fullness of time vindicated and affirmed (by most).⁴⁵⁶

taken by the Church officials. Thus the 1962 statement remains official Church policy to this day." Available from: "Pierre Teilhard de Chardin" http://en.wikipedia.org/wiki/Pierre_Teilhard_de_Chardin; downloaded 5 November 2005.

John A. T. Robinson, famous for authoring *Honest to God* and other titles, is often credited with fueling the *Death-of-God-Movement*, originated by Nietzsche.

Don Cupitt is credited with founding, and continuing to support, the *Sea of Faith (SoF)* movement. "Don Cupitt came into the public view in the mid-1980s with his BBC TV series *The Sea of Faith* which also produced a radical religious network of the same name. Yet Cupitt's new thinking began in the early 1980s with his books *Taking Leave of God* and *The World to Come*. In these books Cupitt — an Anglican priest and theologian — proposed a new understanding of Christianity: God does not exist 'out there' but is a part of our human reality, a personified ideal of religious values; therefore, we need a new type of Christianity — a Christian Buddhism — in order to explore this new understanding of God. The aim of this new Christianity is both to help individual development and to operate as a collective agency for progressive social change." J. Mann. "Living and Partly Living", a review of Don Cupitt (1995). *The Last Philosophy*. London: SCM Press. See also: Revd Dr Scott Cowdell's (Principal of St Barnabas' Theological College, Adelaide) 2001 critique of Cupitt, "'The future: a redundant Church' — a response". Available from: http://www.media.anglican.com.au/tma/2001/2001_02/cowdell.html; downloaded 11 November 2005.

In 1990, because of his radical "Original Blessing" teaching, Matthew Fox said he "was expelled by the Dominican Order, and [subsequently] invited into ordination in the US Episcopalian Church." <http://www.jri.org.uk/brief/originalblessing.htm>, also: "I've just been expelled from the Dominican order. I'm still a priest technically they can't take that away from me, but they can forbid me to practise. I'm not allowed to give public mass etc . . ." From an interview of Matthew Fox, available from: <http://www.levity.com/mavericks/fox.htm>; downloaded 11 November 2005.

⁴⁵⁶ The writer is distinctly not arguing here for 'consensus theology', which is unquestionably a 'political solution'. In "the Primates' Pastoral Letter of May 2003, by not proceeding to authorise public Rites of Blessing for same sex unions, the primates stated: 'The question of public rites for the blessing of same-sex unions is still a cause of potentially divisive controversy. The Archbishop of Canterbury spoke for us all when he said that it is through liturgy that we express what we believe, and that there is no theological consensus about same sex unions. Therefore, we as a body cannot support the authorisation of such rites.'" *WR*, par. 143.

In sweeping terms, the *Revisionists' Doctrine of Sin* is concerned with societal sins. Issues of concern are: poverty, racism, sexism, power, and domination.⁴⁵⁷ They claim that "personal morality" is over-stressed by those opposed to the Blessing of CSsC relationships, and that the *Orthodox* view of Sin~Redemption is fatally flawed.⁴⁵⁸ As The Revd Jeremy Younger said, "God is not a moralist."⁴⁵⁹ Yet despite the prevalence of societal sin, and the over-emphasis on personal sin, surely there remains legitimate personal sin that gives great concern — e.g., rape, child sexual abuse, fraud and interpersonal violence. In the interviews, those from the *HomX* position did not identify any "personal sins" that were of concern to

⁴⁵⁷ Glynn Cardy sums up the marginalisation of personal sin, and the emphasis on societal sin in a recent op-ed. "Sin is a loaded word that has passed its use-by date. It implies that people are born bad, become worse, and need forgiveness even if they are living decent lives. It is part of a system where God is holy and therefore unapproachable, we are sinful and can't approach God, and only the Church can guarantee us access. Some of us have tried to re-fashion sin. Instead of individual failings there's been talk of corporate greed, foreign policy that serves only the rich, abuse of the environment, and refusal to address the causes of poverty. But the stain of the 'sin' word continued, and in our society it has become a word that the Church uses to condemn and disempower people it disapproves of. It is loaded with presumptions, laced with guilt inducement, and likely to support I-know-better-than-you attitudes. It should be deleted as historical spam." Glynn Cardy (2005). "Lessons in Being a Soul Survivor". *The New Zealand Herald*, 6 December 2005, p. A6.

⁴⁵⁸ The retired Bishop of New Jersey, John Spong, a prolific populariser of the *Radical Revisionist* ideology, sums up a *Revisionist* view of the *Doctrine of Sin~Redemption* a doctrine which he opposes: "This interpretation of Jesus as the sacrificed victim is a human creation, not a divine revelation . . . They borrowed this understanding directly from the Jewish Day of Atonement, *Yom Kippur*, in which an innocent lamb was slaughtered to pay the price for the sins of the people . . . We are not fallen, sinful people who deserve to be punished. We are frightened, insecure people who have achieved the enormous breakthrough into self-consciousness that marks no other creature that has yet emerged from the evolutionary cycle . . . Our sense of separation and aloneness is not a mark of our sin. It is a symbol of our glory . . . Guilt, judgment, righteousness, orthodoxy, creedal purity: these are the products of a religion of control in which we hide in fear." J.S. Spong (2005). *The Sins of Scripture*. San Francisco: HarperSan Francisco. Quotation from: St Andrew's — Saratoga, <http://www.st-andrews-saratoga.org/sermon300.htm>; downloaded 28 December 2005.

For more from Spong, see: (2003). *Into the Whirlwind: The Future of the Church*. Minneapolis: Seabury Press; (2001). *A New Christianity for a New World: Why Traditional Faith Is Dying and How a New Faith Is Being Born*. San Francisco: HarperSan Francisco; (2001). *Here I Stand: My Struggle for a Christianity of Integrity, Love, and Equality*. San Francisco: HarperSan Francisco; (2001). *Honest Prayer*. Haworth, NJ: St Johann Press.

⁴⁵⁹ Jeremy Younger, interview, 6 February 2005.

them personally⁴⁶⁰ or which influenced their theological position.⁴⁶¹ This highlights the question of whether or not the lines of acceptability/rejection should be drawn on personal and/or social matters, or on the causing of harm involving others and this takes us back to what constitutes harm.⁴⁶²

Orthodox views of Sin

The *Orthodox* primarily hold a *Creation~Fall~Redemption* understanding of the *Doctrine of Sin*. The *Orthodox* claim that *Revisionists* overlook issues of fidelity, sacrifice, and the denial of unholy desires. The *Orthodox* regard the world and people's hearts as full of temptations to be overcome by denying oneself, picking up one's cross, and following Christ (Matthew 16:24). The *Orthodox* also hold that sin distorts a person's perceptions, straight looks crooked and crooked looks straight; thus, God's guidance from the Scriptures and the Holy Spirit are needed to see and live correctly. The call to Bless CSsC relationships, and by extrapolation to bless homosexual activity, goes against what the *Orthodox* see as the clear teaching in Scripture and the leading of the Holy Spirit to live pure, holy and chaste lives.

The *Polar Orthodox* call for Christians to resist their sinful natures. They believe that by being guided by the Scriptures and strengthened by the Holy Spirit people can, more or less, overcome all forms of temptation. This is an overly optimistic view of the human condition and potential, and one that needs challenging (ref. Appendix S⁴⁶³).

There is some legitimacy to the *Orthodox* claim that society will change, "one person at a time", and thus, the emphasis should be on the conversion of individual people to Christ. However, this assertion accepts the Western individualistic paradigm of reality, and overlooks the corporate nature of humanity. The idea that "Christianity is (pre-eminently) about my relationship with God", implicitly or explicitly avoiding or excluding any significant and

⁴⁶⁰ With the possible exception of other peoples "homophobic" attitudes, and verbal and physical violence perpetrated against homosexuals.

⁴⁶¹ Because of the doctrines and/or actions which some *Polar* and *Radical Revisionists* have openly taught and maintained, some *Revisionists* may be in violation of the Code of Canons. Ref. "Deliberately maintaining or teaching publishing or otherwise promulgating by a Minister any doctrine contrary to the doctrine of this Church as defined in the Constitution/te Pouhere and the Formularies of this Church". CoC, Title D, Canon I, Part C2, 3.3.

⁴⁶² See: "harm", pp. 13, 17, 30.

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Appendix S: Can a Christian Live a Life Free of Sin?, pp. 161ff.

essential corporate aspects involving worship, social and environmental responsibility, is a simplistic understanding which deserves to be rejected by the *Orthodox*, as it has been correctly rejected by *Revisionists*.

One reason the *Broadly Orthodox* overlook societal sins, say the *Revisionists*, is that if they personally and corporately focused upon and responded to societal sins, their repentance would be personally, professionally and financially challenging. But this would not affect the *Orthodox* alone, surely it would be challenging to many *Revisionists* as well, as Walter Brueggemann points out;

I think the issues are economics, and you know, many of the great liberals in my church [Presbyterian] don't want to talk about economics. The reason for that is many of us liberals are also into consumption in a big way. So [homosexuality] is something else you can talk about without threatening them.⁴⁶⁴

The Third Sin

Blame-shifting and finger-pointing are two of the more objectionable traits of humankind. We see this first arising with Adam blaming Eve for his failure to follow God's direct (to Adam) instruction: "The woman you put here with me – she gave me some fruit from the tree and I ate it" (Genesis 3:12). Likewise, Eve blames the serpent: "The serpent deceived me, and I ate" (Genesis 3:13). We could call this *The Third Sin*, where the first is to determine (i.e., intention)⁴⁶⁵ to act against God's expressed command. The second is to act against God (i.e.,

⁴⁶⁴ Walter Brueggemann, in an interview by Julie Wortman (2002). "The Gospel vs. Scripture?". In "Claiming the Blessing", p. 9. Available from: *Parents, Families, and Friends of Lesbians & Gays*: http://www.pflagsanjoese.org/advocacy/Homosexuality_and_the_Bible.pdf; downloaded 15 December 2004.

⁴⁶⁵ This view, the separation of intention from act, or will and act, is developed and clarified by Elizabeth Anscombe (1957). *Intention*. Oxford: Blackwell. In her opening remarks, Anscombe states there are three major expressions of intention; 1) 'intention for the future', 2) 'intentional acts', 3) 'intention in acting', §1, p. Adam's determination to act against God's expressed command, is clearly Anscombe's 2), an 'intentional act'. Regarding Anscombe's 3), 'intention in acting', there were, for Adam, a combination of intentions in acting, the fruit being "good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise", (Genesis 3:6). In regard to Anscombe's 1), 'intention for a state of affairs in the future', it would have been impossible for Adam to know the results that would flow from his actions. Such an action (disobedience) had never occurred. Further, Adam's

commission). The third is to blame someone else for acting as he or she did (i.e., blame-shifting). As we have seen, *Revisionists* place fundamental reliance on social construction⁴⁶⁶ as the paramount cause of homosexuality's many vexing physical and psychological issues⁴⁶⁷ (physical and psychological health, substance abuse, violence and relational difficulties, suicides, etc.). This move looks remarkably close to *The Third Sin*, blaming others for things that have resulted, at least in some measure, from bad choices.

Is Homosexuality a Result of Contingency or Original Sin?

For nearly three years the writer (ideologically opposed to the *Revisionist* view) has reflected upon the unsubstantiated⁴⁶⁸ hypothesis offered by *HomX* that God made some people to be

cognition of death ("for in the day that you eat of it you shall die" (Genesis 2:17)), would have been very limited prior to experiencing it. *Orthodox* Christians understand this reference to death as referring to separation from God, and also the beginning of the processes that lead to physical death.

⁴⁶⁶ The *Broadly Orthodox* accept some aspects of *social constructionism* (i.e., where and how you are brought up greatly affects you personally), e.g., "Give me a child until he is seven, and I will give you the man" (attributed to the Jesuits).

⁴⁶⁷ "[43] Fergusson, *et al.* found that in a birth cohort sample the gay, lesbian, bisexual subjects ha[d] significantly higher rates of [the following than the heterosexual sample]: suicidal ideation (67.9%/29.0%), suicide attempt (32.1%/7.1%), and psychiatric disorders age 14 -21 — major depression (71.4%/38.2%), generalised anxiety disorder (28.5%/12.5%), conduct disorder (32.1%/11.0%), nicotine dependence (64.3%/26.7%), other substance abuse/dependence (60.7%/44.3%), multiple disorders (78.6%/38.2%), p. 879.

"[44] Parris, in a study of consecutive admissions, found that the rate of homosexuality in the BPD [borderline personality disorder] sample was 16.7%, as compared with 1.7% in the non-BPD comparison group. The homosexual BPD group had a rate of overall childhood sexual abuse rate of 100% as compared to 37.3% for the heterosexual BPD group. "It is interesting that 3 out of 10 homosexual borderline patients also reported father-son incest." (p. 59)

"[45] Zubenko: "Homosexuality was 10 times more common among the men and six times more common among the women with borderline personality disorder than in the general population or in a depressed control group", p. 748. (Numbers in brackets are endnote numbers), quoted from: *Catholic Medical Association*, (2005). "Homosexuality and Hope". Available from: <http://www.cathmed.org/publications/homosexuality.html>; downloaded 14 December 2005.

⁴⁶⁸ While the view that God made some to be homosexual contradicts the emphasis on social

homosexual⁴⁶⁹ or bisexual, just as (it is claimed) God made some to be heterosexual. Others have extended this hypothesis to include the assertion that God made some to be polyamorous, paedophiles, pederasts and some with other paraphilias.

construction, it is consistent with *Revisionists* making unsubstantiated assertions by 'offering' falsified data (incorrectly interpreted or extrapolated from real data, or data from poorly constructed or conducted research) and arguments based upon faulty logic. Some *Revisionists* make this charge against some *Orthodox*, with some validity. Cf. "Sophistry", p. 113.

⁴⁶⁹ The fact that to date, no "gay gene" has been discovered will not be disputed or developed in this thesis. However, the following citations are listed for the reader wishing to pursue that line of enquiry.

"The genetic hypothesis and the prenatal hormonal hypothesis (especially as supposedly manifested in brain structure) are 'hot' right now. Although there is an impressive amount of research cited in favor of these hypotheses, the direct research in support of each of them is inconclusive at this time. Bailey's recent study, in fact, casts significant doubt on the significance of genetics in the causation of homosexuality. On the other hand, there is a substantial amount of research on psychological/environmental factors that is being generally ignored today despite the findings represented in the literature. It is worth remembering that the recent movement toward biological theories may be as much due to political forces as any real or empirical or scientific dissatisfaction with the psychological theories." Stanton L. Jones, and Mark A. Yarhouse (2000). *Homosexuality: The Use of Scientific Research in the Church's Moral Debate*. Downers Grove, IL: InterVarsity Press, p. 83, cf. pp. 70-91.

Cf. Neil Whitehead and Briar Whitehead (1999). *My Genes Made Me Do it*. Lafayette, LA: Huntington House Publishers; cf. fn. 478; and also below:

"NOT BORN THAT WAY: A number of researchers have sought to find a biological cause for same-sexual attraction . . . A number of authors have carefully reviewed these studies and found that not only do the studies not prove a genetic basis for same-sex attraction; the reports do not even contain such claims.

"If same-sex attraction were genetically determined, then one would expect identical twins to be identical in their sexual attractions. There are, however, numerous reports of identical twins who are not identical in their sexual attractions . . . Case histories frequently reveal environmental factors which account for the development of different sexual attraction patterns in genetically identical children, supporting the theory that same-sex attraction is a product of the interplay of a variety of environmental factors.

"Ongoing attempts to convince the public that same-sex attraction is genetically based . . . may be politically motivated because people are more likely to respond positively to demands for changes in laws and religious teaching when they believe sexual attraction to be genetically determined and unchangeable. . . Others have sought to prove a genetic basis for same-sex attraction so that they could appeal to the courts for rights based on the 'immutability'. Green (1988)." Catholic Medical

This suggestion implies that God also makes some to be born with *spina bifida*, and causes some to contract blindness, or polio. One has to wonder what sort of god is being put forward with this assertion. Perhaps it is the god of the Ebonites,⁴⁷⁰ a god who would cause “the best man who ever lived” (Jesus) to die upon the cross as an example for others to follow.⁴⁷¹ This is *not* the *Christian God*.

Some *Orthodox* Christians hold the view that occurrences such as birth defects are caused by *Original Sin*,⁴⁷² that is to say, that the world is not as it should be because of the sin of the Garden of Eden (understood metaphorically). In such an account, the person who has a birth defect is not personally or morally responsible for what happened to him or her, nor are his or her parents, but it is an outworking of the original sin affecting the earthly creation (Genesis 3:1-7). The analogy is seen in our everyday life, in our institutions and in society, families,

Association, (2005). “Homosexuality and Hope”. Available from: <http://www.cathmed.org/publications/homosexuality.html>; downloaded 14 December 2005; cf. N.E. Whitehead (2004). “The Importance of Twin Studies”. Available from: NARTH, <http://www.narth.com/docs/whitehead2.html>; downloaded 20 Sept 2005.

“It appears that our ordinary notion of genetic disorder is more closely tied to the notion of flourishing than to genetic success. Observe, for instance, how those who believe that homosexuality does not impede the living of a flourishing human life will also insist that even if homosexuality is genetically grounded it does not constitute a genetic disorder, and would insist this even if in fact it were to turn out to impede genetic success. Of course, homosexuality might not impede genetic success once one accounts for kin selection effects and the like, but the judgment by those advocating gay rights that homosexuality is not a genetic disorder is not made on the basis of such empirical claims about genetic success, but on the basis of their (controversial) intuitions about human flourishing.” Alexander R. Pruss (2004). “Programs, Bugs, DNA and a Design Argument”. 27 May 2004. Available from: <http://www.georgetown.edu/faculty/ap85/papers/ProgramsAndBugs.html>; downloaded 15 October 2005.

⁴⁷⁰ A sect of Jewish Christians who taught that Jesus was only a human. They claimed that Jesus was so good that God chose him to be His special messenger. Ebonites claimed that Jesus became empowered by the Holy Spirit at his baptism. It is further claimed that the Holy Spirit left Jesus just prior to his death as he hung upon the cross. In this understanding, God selected the best man who ever lived and used him as an example of perfect servanthood but abandoned him in his hour of need. In this view, Jesus’ death, because he is merely human, has no supererogatory aspect. Thus, we have not had a divine sacrifice or a divine offer of forgiveness for our sins.

⁴⁷¹ This is because such a god causes people (preeminently Jesus) to suffer unredemptively; cf. Aryanism and Jehovah’s Witnesses.

⁴⁷² For an overview of “Original Sin” as understood by a variety of denominations and faiths, see: http://en.wikipedia.org/wiki/Original_sin

schools, hospitals, governments and churches flounder when those with responsibility to lead fail to fulfil their responsibilities.

Like many *Broadly Orthodox* Christians, the writer has long held the view that events such as earthquakes are contingent, that is, they happen as a result of the way the world needs to be in order for life to exist upon Earth. The *Anthropic Principle*⁴⁷³ claims that we live in a very finely tuned universe, such that in order for there to be life, the universe is finely balanced in its gravitational forces, the strength of molecular bonding, the Earth’s distance from the sun and its speed of orbit, its spin and the tilt of its axis, the atmosphere’s thickness and composition; all these and more are in delicate balance to support life.

One example will suffice. Part of the contingent nature of life on this planet is the need for a molten layer to be overlaid with continental plates. These plates may move in relation to each other, and that movement, if sufficient, may create earthquakes and occasionally tsunami. Crust dwellers, human beings, live in the knowledge that occurrences such as earthquakes will occur. As far as we know the strength or frequency of such events is not effected or affected by human action.

C.S. Lewis describes this contingent nature in his delightful manner by describing fire. At a distance, it lights our path; closer, it warms us; in its midst, it burns us. It is not possible to have a fire that both lights and warms us, but does not offer the potential to burn us; fire’s properties are related to its existence. Things that go wrong which humans have not directly had a hand in are often thought by Christians to be a result of *Original Sin*, or they are due to contingency within creation. Christians do not doctrinally accept the hypothesis of fate.

The *Doctrine of Original Sin*, from a *Broadly Orthodox* position, may be summarised as follows. God created all that exists, and declared that it was good. Humanity is part of the creation, and holds a special place and role within it, namely to have a special relationship with God and to be the ‘crown of creation’ (having dominion over it, authority to name, etc). In Adam, a decision to act contrary to God’s explicitly expressed will was made, and then acted upon causing an ontological fracture in the relationship between God and humanity, classically known as The Fall. As a consequence of the Fall, Adam was to plant and harvest by the sweat of his brow; Eve was to have increased pain in childbirth.⁴⁷⁴ Further, Eve’s “desire will be for her husband, and he will rule over you” (Genesis 3:16c). Adam and Eve were then clothed in animal skins (the first blood sacrifice) and expelled from the garden to make their way in conditions that differed markedly from those found in the Garden of Eden.

⁴⁷³ Cf. <http://www.anthropic-principle.com/>; http://en.wikipedia.org/wiki/Anthropic_principle

⁴⁷⁴ Despite at this point, Eve, the first woman, has had no children.

The environments within and outside the Garden were both good, having been made that way by God (Genesis 1:31). By implication, outside the Garden was separated from God, for Adam and Eve had been sent away from God outside the Garden, whereas God walked “in the garden in the cool of the day” (Genesis 3:8). Further, the area outside the garden is under the dominion of Adam and Eve who have been separated from God, his companionship and guidance. Aspects of life begin to go wrong. The first son, Cain, kills the second son, Abel. By the days of Noah: “The Lord saw how great man’s wickedness on earth had become, and that every inclination of the thoughts of heart was only evil all the time” (Genesis 6:5).

Thus, rebellion from God, and God’s ways, results in the downfall of all humanity and all creation, as humanity has been placed as the crown of creation, having dominion over it. When stewardship, spiritual, moral, environmental and/or financial, fails, all manner of things go wrong. Each successive generation is born into this fallen situation, and is subject to it. In turn, each person also rebels and abuses, and furthers the fallen nature of creation. Since individuals cannot do anything significant enough to effect a restoration, God sent his only son, Jesus, to restore humanity and creation back to himself. This he did on the cross.

The *Doctrine of Original Sin* as a reason for homoerotic attraction and activity, manifesting as a result from the fall, is often strongly objected to by those experiencing same-sex attraction, those who engage in same-sex sexual activity and *Revisionists*. Let us consider a contingency hypothesis.

“Stochastic Psycho-socio-biological Variance” ~ A Hypothesis

Quantum Physics has demonstrated that at the sub-atomic level, particles do not behave in precisely predictable ways; there is quantum randomness in particular particle behaviour. People intuitively prefer the predictability of Newtonian Mechanics which reliably forecasts events in the world we observe with the naked eye. The contingent nature of reality appears to be such that, while at the macro level there is predictability of events, there is a lacking of predictability of individual events at the quantum level.

On the whole, in the human and animal worlds, procreation reliably produces subsequent generations with offspring buffered by the genetic make-up of both parents. At the particular level of the individual, however, sometimes a child is born with an “Aristotelian defect”.⁴⁷⁵ We

⁴⁷⁵ Cf. pp. 40ff.

typically call this a birth defect. Where such defect is due to one or both parents carrying an identified gene, we call this a genetic disorder. In other cases, the reason for the defect is not identified. Many children, for example, are born with non-specific intellectual disabilities, and some people are infertile, these “Aristotelian defects” are not necessarily genetic/congenital in nature, not even individual ill-health as that is normally conceived.

In regard to those who experience same-sex attraction, what may be occurring at the DNA, hormonal⁴⁷⁶ (or other biological level), their individual perception of and/or response to, the societal situation they experience, may be a type of “stochastic⁴⁷⁷ psycho-socio-biological variance” similar to the randomness in physics as part of the contingent creation, i.e., this is the way creation is in order to support life-as-we-know-it. If such random, statistically small but not precisely predictable defects in individuals do occur (across all cultures and times that have been researched), then a level of understanding and compassion is called for, concerning those affected by this “stochastic psycho-socio-biological variance”. Indeed, it would be reason for some Christians to re-consider their view that all homoerotic attraction has an intentionally immoral aspect in all inceptions and activity.⁴⁷⁸ If such randomness in the psycho-socio-biological order does occur, then we could say that while God did not specifically create homosexuals, nevertheless, their existence is part of a contingent creation, just as spina bifida and intellectual disability appear to be, indeed, just as left-handedness, colour blindness, artistic flare and musical virtuosity are.

Further, if homoerotic attraction and heteroerotic aversion were a ‘naturally’ occurring Aristotelian defect (like infertility), and since intimate interpersonal relationality is part of being fully human, then it would be consistent to encourage those who experience homoerotic

⁴⁷⁶ Such as might be (but not necessarily) caused by “partial androgen hormone non-receptivity”. Hugh Lees, interview, 18 January 2005.

⁴⁷⁷ The term stochastic has been used instead of quantum, as there is no implication that the writer is aware of that Heisenberg’s Uncertainty Principle applies in this issue. Stochastic: adj. “technical[,] having a random probability distribution or pattern that may be analysed statistically but may not be predicted precisely” (*Oxford Reference On-line*).

⁴⁷⁸ This ‘stochastic biological variance’ hypothesis of non-predictability of a particular individual’s physiological development and make-up, perceptions and inclinations might find support from McGuire: “Some people want homosexuality to be biological or genetic because they then believe that because homosexuals are ‘born that way’ they will somehow be tolerated. Others advocate environmental causes since this justifies their belief that individuals ‘chose a gay lifestyle’ . . . Even if we knew absolutely everything about genes and absolutely everything about environment, we still could not predict the final phenotype of any individual.” Terry McGuire, (1995). “Is homosexuality genetic? A critical review and some suggestions”. *Journal of Homosexuality*, 28, 1/2, pp. 141-142.

attraction (and heteroerotic aversion) to form stable, monogamous relationships with a person similarly predisposed. However, such relationships would still not be equivalent to Holy Matrimony for the reasons delineated elsewhere in this thesis. Such relationships could, and should, be recognised and supported by Christian congregations, as providing the best opportunity to live out a fulfilling human existence in the fallen and contingent world.

The Doctrine of Free Will

While the *Orthodox* hold views based on ‘received’ biblical and theological positions which reject the full acceptance of CSsC relationships, a Gospel response to those in a CSsC relationship falls short when it does not recognise and respect the “Free Will” choice of consenting adults.

If, for example, it is claimed that God has given us free will to exercise as free agents, and the church or its clergy refuse to accept or allow, that people may choose to live in a way not pleasing to God, then there is a disjunction in belief and action. Proponents of the Blessing of CSsCs view any attempt to “coerce” people into celibacy as the church attempting to countermand the gift of God, free will. However, there is a need to distinguish between a response definitive for a subgroup of society – such as the church – because of an important feature of its life and values, and that of a coercive demand. God’s will for humanity is an offer, and promise, to guide and support people in the best way possible. The gift of free will allows people to take up that offer to be guided and supported,⁴⁷⁹ it is not a demand for their doing so. There may be a demand for them to follow a given path, provided only that certain other features of the shared life together are accepted. Thus, to live within the Christian community may have boundaries that are demanded of those who wish to continue to live within that community.

The “Three-Legged Stool”: Scripture, Tradition, and Reason

Although most Anglican clergy would accept that the Anglican Three-Legged Stool is to buffer Anglican belief in some fashion, what is understood by this term and its function, varies

⁴⁷⁹ The writer acknowledges that a full examination of free will, and the variety of limits on its full and free expression, would have been a valuable addition to this thesis. However, word and time limits prohibit such an excursion.

widely.⁴⁸⁰ The historic understanding, according to Christopher R. Seitz, is that the *Three-Legged Stool* (rather like *Via Media*, cf. pp.95ff.) is a means of avoiding extremes, and that Tradition and Reason were brought to bear when and where the Scriptures were silent or ambiguous on a matter.⁴⁸¹

Christian marriage (Holy Matrimony) can be understood, via the Three-legged Stool, by examining each aspect: Scripture, Tradition and Reason.

Scripture

Central among these is Scripture. Within Anglicanism, Scripture has always been recognised as the Church’s supreme authority, and as such ought to be seen as a focus and means of unity. The emphasis on Scripture grew not least from the insistence of the early Anglican reformers on the importance of the Bible and the Fathers over against what they saw as illegitimate mediaeval

⁴⁸⁰ Russell Reno claims that “the three dogmas of modernity are inclusivity, relevance and ambiguity.” (p. 111). For Reno’s term ‘ambiguity’ the writer has used the terms equivocation and obfuscation. Reno says: “The central role of the dogma of ambiguity is evident. To the extent that Christians remain unsure of the true nature of God, there can be no standards by which to judge other religions. All possibilities are included in the ambiguity of faith.” R. Reno (1993). “At the Crossroads of Dogma”. In *Reclaiming Faith: Essays on Orthodoxy in the Episcopal Church and the Baltimore Declaration*. Eds. E. Radner and G.R. Sumner. Grand Rapids, MI: William B. Eerdmans Publishing Co, p. 112.

⁴⁸¹ “Hooker’s understanding of all three is extraordinarily different from ours in the late twentieth century. Hooker defended a use of reason and tradition over against Puritanism in order to make room for the authority of the Church in matters where the Scriptures were silent (Church vestments, architecture, etc.). Then, over against the claims of Roman Catholicism to possess the sole authoritative tradition of biblical interpretation, Hooker sided with the Continental Reformers in elevating Scripture above the Church and in making a fairly clean distinction between canon and tradition. The question for those who seek to retrieve the ‘three-legged stool’ of Hooker for our century is whether anything like the same context of argument and Church controversy exists now as did in the sixteenth century, thus providing a warrant for using the triad and also for claiming that in so doing we are being true to the mind of historic Anglicanism.” C.R. Seitz (1995). “Repugnance and the Three-legged Stool”, In *Reclaiming Faith: Essays on Orthodoxy in the Episcopal Church and the Baltimore Declaration*. Eds. E. Radner and G.R. Sumner. Grand Rapids, MI: William B. Eerdmans Publishing Company, p. 90.

developments; it was part of their appeal to ancient undivided Christian faith and life.⁴⁸²

The Blessing of CSsC relationships has brought into focus the authority of Scripture and its interpretation.⁴⁸³ The *Broadly Orthodox* understand Scripture to be divinely inspired, and authoritative on matters of doctrine, morals and salvation.⁴⁸⁴ *Revisionists* on the other hand claim that those who oppose their desire to Bless CSsC relationships only accept a “face value” reading of Scripture (especially in the area of personal morals), and that Scripture is bound up in “heavy-duty patriarchal ideology.”⁴⁸⁵

Because many of the *Orthodox* have allowed women’s ordination,⁴⁸⁶ the use of tractors,⁴⁸⁷ willingness charge and/or pay interest,⁴⁸⁸ wear clothing made from two threads (Leviticus

⁴⁸² “The seventeenth and eighteenth century divines hammered out their foundations of ‘scripture, tradition and reason’; in the nineteenth and twentieth centuries we have seen the ‘Chicago-Lambeth Quadrilateral’, in which scripture takes first place. The Bible has always been at the centre of Anglican belief and life, embodied and exemplified by the fact that the reading and singing of scripture has always been at the centre of Anglican worship.” *WR*, par. 53; cf. *WR*, par. 53-62.

⁴⁸³ Considering the emphasis *Revisionists* place on the ‘interpretation’ of Scripture, a question might be asked. Do *Revisionists* place such an emphasis on ‘interpretation’ because they are well versed at giving ambiguous statements which can be taken in a variety of ways?

⁴⁸⁴ While the *Orthodox* understand Scripture as standing in a unique category as God’s divinely inspired Word, the techniques of hermeneutics (even some aspects of deconstruction) can be an aid in the service of an intelligent reading. Cf. fn. 504.

⁴⁸⁵ “I think that it is clear that much or all of the Bible is time-bound and much of the Bible is filtered though a rather heavy-duty patriarchal ideology. What all of us have to try and do is to sort out what in that has an evangelical future and what in that really is organized against the Gospel.” Brueggemann (2002), p. 7.

Cf.

⁴⁸⁶ A recurring theme amongst a number of *MSM Revisionists*, some Anglo-Catholic and some conservative members of the *Orthodox* (all names withheld) was the expressed misgiving regarding the ordination of women. Also, a wide range of interviewees expressed growing concern over the division of the Anglican Church in New Zealand into its *Three-Tikanga* structure, likening it to a unique form of apartheid or segregation, and contrary to the ‘oneness’ in Christ expressed in Galatians 3:26-29.

⁴⁸⁷ The use of tractors to limit the labour of farming, rather than maintaining that men must plough the fields by the “sweat of your face”, which could be argued as being contrary to Genesis 3:19. Conversely, women were denied pain relief in childbirth until fairly recently in some circles because it was claimed to be contrary to: “To the woman [God] said, ‘I will greatly increase your pains in

19:19, and Deuteronomy 22:11), etc, those seeking approval to Bless CSsC relationships point out that the *Orthodox* are flexible in some areas of the interpretation of Scripture, but not in others. This criticism has some truth, but overlooks the process which occurred prior to a change in policy to allow women to be ordained. For example, Dr Bruce Kaye states that the decision to ordain women, by comparison a less controversial decision, was made only after lengthy debate and significant deliberation by a fairly homogeneous body of leaders:

The first comment on the report I wish to make relates to the parallel drawn between the ordination of women and the current issues of sexuality. The ordination of women concerned the church coming to terms with changes in the wider society which have been in train over a period of a hundred years. The issue related to the public institutional arrangements in the church’s ministry. Furthermore the population of the Anglican Communion which was consulted, that is the institutional elites, were at that time in large measure western or western trained . . . By contrast the issue of sexuality has come up more quickly and at a time when the institutional voices in the communion are no longer so commonly western. Indeed the majority are not. Even within western countries these issues are still contentious.⁴⁸⁹

The criticism regarding the interpretation of Scripture is most correct when it compares the strictness of interpretation with regard to aspects of personal morality, especially personal sexual ethics, to the more lax way ethical standards are expressed when dealing with some business and employment practices. Some of these points have been elucidated in the *Windsor Report*:

childbearing; with pain you will give birth to your children” (Genesis 3:16a).

⁴⁸⁸ It is sometimes commented by *Revisionists* that most *Orthodox* willingly pay, and charge, interest, which it is claimed is contrary to prohibitions against usury, Exodus 22:25, 36-37 and Deuteronomy 23:19-20. Yet, usury means: “the action or practice of lending money at unreasonably high rates of interest.” *The Oxford Dictionary of English (2nd edition revised)*. While one can debate what “unreasonably high rates of interest” might be in today’s market, this can be another example of equivocation, stretching the boundaries of words to suit an argument. Also, it is clear that the *Orthodox* alone do not pay and charge interest, *Revisionists* do as well.

⁴⁸⁹ Kaye (2005).

The current crisis thus constitutes a call to the whole Anglican Communion to re-evaluate the ways in which we have read, heard, studied and digested scripture. We can no longer be content to drop random texts into arguments, imagining that the point is thereby proved, or indeed to sweep away sections of the New Testament as irrelevant to today's world, imagining that problems are thereby solved.⁴⁹⁰

Revisionists claim that, today, Scripture needs to be interpreted and understood as an ancient people's set of accounts and prejudices developed in a very different time and for a very different culture; and through today's physical and social sciences we have come to understand more fully people's needs. *Revisionists* promote an understanding that Scripture was conditioned by the culture, and conditioned the culture;⁴⁹¹ this two-way interaction is known as "social/cultural constructionism."⁴⁹²

Revisionists attempt to substantiate their claims by proffering and using alternate sources of authority, such as Plato's *Symposium*,⁴⁹³ Freud's "polymorphous perversity",⁴⁹⁴ and

⁴⁹⁰ *WR*, par. 61. Cf. *WR*, pars. 53-62.

⁴⁹¹ Brueggeman (2002), p. 7; Robin Scroggs (1994). *The New Testament and Homosexuality: Contextual Background for Contemporary Debate*. Philadelphia: Fortress Press; Bernadette Brooten (1998). *Love Between Women: Early Christian Responses to Female Homoeroticism*. Chicago: University Of Chicago Press; Boswell (1994).

⁴⁹² Cf. Glossary: constructionism, pp. 128ff; fn. 484.

⁴⁹³ Plato (1928). *Symposium*. In *The Works of Plato*. New York: The Modern Library College Edition, pp. 333-393.

⁴⁹⁴ "John", as did Jeremy Younger, drew my attention to Freud's "polymorphous perversity" theory. This term denotes Freud's idea that people are erotically attracted to a wide range of people and experiences, and that children, especially, often experience a wide range of sexual pleasure that is later trained out of them. "POLYMORPHOUS PERVERSITY: The ability to find erotic pleasure out of any part of the body. according to Freud, a young child is, by nature, "polymorphously perverse" (Introductory Lectures 15.209), which is to say that, before education in the conventions of civilized society, a child will turn to various bodily parts for sexual gratification and will not obey the rules that in adults determine perverse behavior. Education however quickly suppresses the polymorphous possibilities for sexual gratification in the child, eventually leading, through repression, to an amnesia about such primitive desires. Some adults retain such polymorphous perversity, according to Freud". Available from: <http://www.cla.purdue.edu/academic/enq/theory/psychoanalysis/definitions/polymorphous.html>;

Foucault's and Derrida's post-modern interpretation of the social reality. These alternative sources may be seen as "replacement authority". Another of the assumed authorities operating in this aspect is the authority of a priest or bishop to redefine, unilaterally and preemptively,⁴⁹⁵ the established doctrine of the Anglican Church, or to create "facts on the ground"⁴⁹⁶ changing the practice of the church without going through the established procedures to have a change in doctrine 'received' before proceeding with a change in practice this despite strong and widespread objection. Some of the revisions that have been carried out have been done under the rubric that they are "prophetic".⁴⁹⁷ Despite this claim, there has been no substantial attempt to explain or legitimise how these actions might be correctly termed 'prophetic'. The Bishop of Exeter, Michael Langrish, stated that:

the biblical prophetic tradition . . . became necessary when priesthood and the binding power of the cultus had failed . . . it is only the hindsight provided by history that determines whether such action was right, and discerns the true prophets from the false.⁴⁹⁸

downloaded 11 January 2005.

⁴⁹⁵ The ECUSA unilateral decision to proceed with the consecration to the episcopacy of The Revd Gene Robinson against strong Anglican Communion protest has been compared to the United States' unilateral invasion of Iraq in the "Second Gulf War". "A number of American justifications for disregarding Lambeth 1.10 have appealed to the American context, but this on its own is not a valid method of contextual theology in the Christian church. In fact, it may amount to, or certainly be experienced as, a form of oppression . . . [a type of] American ecclesial unilateralism . . . his approach which is so dominant in ECUSA is – despite all its protestations – incapable of genuine dialogue and engagement. It has been developed without any such process and it has lost sight of the fundamental – catholic and biblical – Christian identity and context of life in Christ." Goddard (2006).

⁴⁹⁶ Cf. Bishop N.T. Wright's comments, fn. 97.

⁴⁹⁷ "As we all know, this movement has come from within, welling up from the Spirit, from the hearts and minds and lives of faithful church folk. The issue of blessing our unions has arisen for us as a result our growth in faith, hope, and love; and it summons us to further growth." L. William Countryman (2002), p. 11.

⁴⁹⁸ Michael Langrish (2006). "Bishop of Exeter's Reflections Offered to the House of Bishops of ECUSA". 22 March 2006. Available from: American Anglican Council, <http://aacblog.classicalanglican.net/archives/001715.html>; downloaded 2 April 2006.

Theological justification needs to be 'received' (officially accepted) before changes in the Anglican Communion's doctrine or liturgy can be made. This has not been done to date in the homosexual dispute.

The alternative authorities in the area of sexuality are a number of non-scriptural texts/concepts, such as:

- (a) Plato's *Symposium*, considered by some to be an alternative to Genesis regarding the metaphorical origins of humanity and the ordering of sexuality.
- (b) Freud's "polymorphous perversity" as a legitimate way to understand the nature of human sexuality and the acceptability of a wide range of sexual relationships, couplings, and fulfilments.

Even if we accept that such polymorphous perversity does exist in childhood, that would not necessarily mean that we should desire to retain, or revert to, such behaviour in adolescence and/or adulthood. Indeed, St Paul speaks of childish (not childlike) behaviour as something that is to be put away. "When I was a child, I spoke like a child, I thought like a child, I reasoned like a child; when I became an adult, I put an end to childish ways" (1 Corinthians 13:11 NRSV). When Jesus spoke of our needing to be child-like: "He called a child, whom he put among them, and said, 'Truly I tell you, unless you change and become like children, you will never enter the kingdom of heaven'" (Matthew 18:2-3), he was not speaking of our need to become polymorphously perverse in adolescence or adulthood. Or, as Aristotle has been summarised: "We should not wish to continue in the pleasures of childhood at the cost of remaining a child."⁴⁹⁹

- (c) Foucault's understanding of human sexuality-and-power and the subtle inter-relationships of power-interest-position that can influence our ways of thinking and the opinions and ideas accepted as legitimate. Foucault's 'tools' have subsequently been used by some of Foucault's protégés as justification and as blueprints for the manipulation of power to change what is not to your liking, or in your perceived interests.
- (d) Derrida's "putty"⁵⁰⁰ definitions re: civil unions,⁵⁰¹ marriage, etc. This "puttiness" has led to the re-definition of the terms *diversity*, *inclusive*, etc. and reveals the 'playfulness' of deconstruction – the taking apart of a word or concept.⁵⁰²

⁴⁹⁹ Aristotle. *Nicomachean Ethics*, Book X, Cahpter 3, 117a1-3. Summary by Foot (2001), p. 86.

⁵⁰⁰ A superficial non-structural filling of a significant gap or hole; ref. Coined Terms: *Puttiness*, p. 22.

⁵⁰¹ Ref. Derrida regarding civil unions; Coined Words: CSsC (Committed Same-sex Couple), pp. 20ff.

The *Orthodox* criticise the tendency of *Revisionists* to discount or dismiss the Scriptures and/or advocate a wholesale reinterpretation of Scripture⁵⁰³ through the use of deconstruction and postmodern literary criticism. The Bible, like Shakespeare and Plato, was written by humans. Both *Revisionists* and *Orthodox* acknowledge the Bible as having something timeless to say to us, and that it offers a critique of our lives. However, while many *Revisionists* view these mentioned works with some level of equality,⁵⁰⁴ the *Orthodox* claim

⁵⁰² The *Orthodox* are concerned that a 'deconstruction' of marriage will lead to its destruction, which is a goal of some forms of feminism. Yet, Derrida's focus was on *the other* who had been overlooked by a dominant culture, in this case, homosexuals. The *Orthodox* are not so much concerned with how Derrida himself might have furthered this movement (most *Orthodox* did not mention Derrida or seem to be aware of him), but how some of his zealous followers have (mis)interpreted his seminal work, and used it as a tool (weapon) to promote their cause.

⁵⁰³ "However, for those who harbor the illusion that radical revision (e.g., repudiations of the Trinity, rejections of Jesus as the Son of God, affirmations of the unity of Creator and creature) is not a *major* current in modern Christianity, I suggest sampling some of the following, all of which are written by professors of theology at 'mainline' seminaries: Tom Driver, *Christ in a Changing World: Toward an Ethical Christology* (New York: Crossroad, 1981); Carter Heyward, *Touching Our Strength: The Erotic as Power and the Love of God* (San Francisco: Harper & Row, 1989); Gordon Kaufman, *The Theological Imagination: Constructing the Concept of God* (Philadelphia: Westminster Press, 1981); Sallie McFague, *Models of God: Theology for an Ecological, Nuclear Age* (London: SCM, 1987); Rosemary Radford Ruether, *Sexism and God-Talk: Toward a Feminist Theology* (Boston: Beacon Press, 1983); and a useful collection of recent work, *Lift Every Voice: Constructing Christian Theologies from the Underside*, ed. Susan Brooks Thistlethwaite and Mary Potter Engel (New York: Harper & Row, 1990). In every case, though with varying degrees of sophistication, clarity, and moral passion, these representative theologies set aside (if they do not bitterly repudiate) basic Christian doctrines." R. Reno (1993). "At the Crossroads of Dogma". *Reclaiming Faith: Essays on Orthodoxy in the Episcopal Church and the Baltimore Declaration*. Eds. Radner, E. and Sumner, G. R. Grand Rapids: William B. Eerdmans Publishing Company, p. 109, fn. 3.

⁵⁰⁴ "For at least the entirety of th[e 20th] century, Episcopal clergy have been trained in biblical studies fully under the domination of historical-critical methodology . . . In my view, historical criticism plays no positive role whatsoever. Its only proper role is negative. It establishes the genre, form, possible setting, and historical and intellectual background of individual biblical texts . . . Its force is explanatory . . . to explain the origins, development, and final stabilization of biblical texts . . . What, then, is the proper role of biblical criticism? First, it is to exercise its explanatory function in helping us to appreciate the letter of the biblical text in all its foreignness and complexity . . . Second, it is not to confuse its explanatory function with matters of exposition, ethical and theological application, or simple rhetorical persuasion . . . Third, it is to restrict itself to the task of spotting, 'repugnance,' of showing how it is that the Bible is not a simple, single-authored document, free of seams and tensions – literary, theological, logical." C.R. Seitz (1993). "Repugnance and the Three-legged Stool". In *Reclaiming Faith: Essays on Orthodoxy in*

that the Scriptures were uniquely divinely inspired, thus, rather than being time-bound⁵⁰⁵ within a distant time and culture, they are exclusively timeless, not passing away (Matthew 24:35).

What, then, is the proper role of biblical criticism? **First**, it is to exercise its explanatory function in helping us to appreciate the letter of the biblical text in all its foreignness and complexity. It is to teach us to be close readers, straining to hear something other than our own voices. **Second**, it is not to confuse its explanatory function with matters of exposition, ethical and theological application, or simple rhetorical persuasion. Explanation is not the same thing as *kerygma*, exposition, synthesis. **Third**, it is to restrict itself to the task of spotting 'repugnance,' of showing how it is that the Bible is not a simple, single-authored document, free of seams and tensions – literary, theological, logical.⁵⁰⁶

Yet there are a number of *Revisionist* scholars "who go far beyond applying secular literary theory, and who seek to take the Bible very seriously in terms of its own content."⁵⁰⁷ Rowan Williams,⁵⁰⁸ Walter Wink,⁵⁰⁹ Walter Brueggemann,⁵¹⁰ and L. William Countryman⁵¹¹ call for

the Episcopal Church and the Baltimore Declaration. Eds. E. Radner and G.R. Sumner. Grand Rapids, MI: William B. Eerdmans Publishing Company, pp. 97-98, 99.

⁵⁰⁵ Cf. fn. 485.

⁵⁰⁶ C.R. Seitz (1993), p. 99 (bold print by thesis writer).

⁵⁰⁷ Lydia Johnson, per. comm.

⁵⁰⁸ Archbishop Rowan Williams has stated, that he is personally supportive of Blessing of CSsC relationships. In Jane Lampman (2003). "A Church split on gay inclusion: Episcopalians vote in coming days over blessing same-sex unions". *Christian Science Monitor*, 28 July 2003, <http://www.csmonitor.com/2003/0728/p01s03-ussc.html>; downloaded 15 May 2005. He has also said that he would not act contrary to the will of the Anglican Communion. The writer wrote to Archbishop Williams asking for a list of his publications on the "homosexual debate". This reply was received by the writer from Archbishop Rowan Williams' office: "You will be aware that the Archbishop is a prolific writer, but I am afraid that, so far as we are aware, the Archbishop has not written articles about the blessing of same-sex couples. The Archbishop has not wanted to pre-empt the work of the Lambeth Commission and has therefore held back from writing articles about the Commission's work." Andrew Norman (2005), Archbishop of Canterbury's Assistant Secretary, pers. comm., 23 February 2005. For a recent statement by Archbishop Williams regarding his position, see: fn. 556.

⁵⁰⁹ Walter Wink (2003). "Homosexuality and the Bible". Available from: www.pflagsanjose.org/advocacy/

respect, acceptance and support of homosexuals and homosexual relationships and are noted and accepted biblical scholars. The concern that some *Revisionists* have with some *Orthodox* is their tendency to "love your friends and hate your enemies" (Matthew 5:43) which (as Jesus pointed out) is not the way God calls us to respond to those with whom we disagree. The same could be said of *Revisionists*, who also generally have little or no interaction with the *Orthodox*.

We now turn to an aspect of Scripture that must not be overlooked.

The *Orthodox* sometimes have a problem with sin in the life of a follower of Christ. Subsequent to the Resurrection and especially following Pentecost, Christians, it is claimed, now have the full authority and benefit of redemption, and should be able to lead a life more or less free of sin, certainly free of grievous sin. Thus, even though a person may experience homoerotic attraction, or desire a same-sex relationship (for whatever reason), s/he should, with enough prayer and faith, be able to overcome acting on the desire, and possibly overcome the desire itself. This claim is made notwithstanding the Apostle John's: "If we say that we have no sin, we deceive ourselves, and the truth is not in us" (1 John 1:8).

Setting aside the line of reasoning that if we were truly free of sin, and fully independent, then we would also be free of any need of God, I wish to pursue the line of Christian thinking that seems to claim that we can, and should, live lives substantially free of sin following conversion (ref. Appendix S⁵¹²). Within much of the *Orthodox* pole of the church there is an unrealistic expectation that with Jesus and the Holy Spirit we are enabled to live free of temptations and failures (of our own or others' instigation), despite our living within a contingent and fallen creation. This is problematic.⁵¹³ My life, the lives of all my former

Homosexuality_and_the_Bible.pdf; downloaded 12 January 2006.

⁵¹⁰ Brueggemann (2002), p. 9.

⁵¹¹ L. William Countryman (1988). *Dirt, Greed, and Sex: Sexual Ethics in the New Testament and their Implications for Today*. Minneapolis, MN: Augsburg Fortress Press; (2001). *Gifted by Otherness: Gay and Lesbian Christians in the Church*. Harrisburg, PA: Morehouse; (2002). "The Big House of Classic Anglicanism". In: "Claiming the Blessing", pp. 10-13. Available from: www.claimingtheblessing.org; downloaded 15 December 2004.

⁵¹²

Appendix S: Can a Christian Live a Life Free of Sin?, pp. 166ff.

⁵¹³ The *Orthodox* have, in part, derived their understanding from the understanding that a Christian "is a new creation, the new has come" (2 Corinthians 5:17), assuming that such a life is possible prior to the *Eschaton*. "'The Eschaton' (theology), the final event in the divine plan; the end of the world", *Oxford Reference On-line*.

parishioners, and those with whom I am close enough to know the real story, disprove this 'sinless' claim at every turn.⁵¹⁴ The Anglican understanding within the weekly *Confession of Sins*⁵¹⁵ is that sin is inseparable from our everyday life, despite the fact that we "renounce all evil" in our baptismal vows (*NZPB*, p. 384).

How easy it is to condemn others' failings in areas where we sense no temptation, and yet, at the same time, to justify our own actions where we have fallen short. If I struggle with the temptation to gamble (for example) yet find I still place bets, I may justify my actions as 'understandable' due to a need for money, or to comfort an old 'wound'. And if I have no desire to be unfaithful in my marriage vows, and especially if I have no same-sex erotic attraction, I may well draw some pride in my own avoidance of that sin, and even may pour disgust on those who fall to that particular area.

Once again, Foot is helpful in understanding this aspect of the fallen human nature:

That we tend to speak in moral philosophy of volitional faults that impinge particularly on others gives the whole subject an objectionably rigoristic, prissy, moralistic tone that we would hardly care to take up in everyday life . . . 'a moral context' . . . usually simply indicates the presence of a reason for acting that has to do with others rather than oneself . . . Instead, rational choice should be seen as an aspect of human goodness, standing at the heart of the virtues rather than our there on its own.⁵¹⁶

Foot calls for a virtuous, rather than moralistic, response to questions of moral philosophy. Most especially, the response called for is not to be one of one person telling another how to live, but rather, how a person should respond to the actions of others. In regard to the thesis question, it should be asked: How will the church (and I) respond and relate to those who engage in SsSA or are in a CSsC?

⁵¹⁴ Some are plagued with immorality, some with gossip; some find financial dishonesty and lying a constant temptation which they do not always avoid.

⁵¹⁵ *NZPR*, pp. 407-408, 458-460, 478-479, and other places.

⁵¹⁶ Foot (2001), pp. 79-81.

Tradition⁵¹⁷

Generally speaking, the Christian church prior to the Reformation viewed sexuality within marriage as a second best option for those who were too weak to live the disciplined life of celibacy. Celibacy was promoted as the preferred lifestyle. In the Roman Catholic Church, from the 11th century, the 'religious' (priests, nuns, and brothers) were required to be celibate.⁵¹⁸ This mandated celibacy within the church (also within prison, the military, etc.) has led to well-known problems. The denominations that were formed in the wake of the Reformation, including the Anglican Church (correctly identified as catholic and reformed), allowed and even encouraged clergy to marry, holding that sexual activity properly belonged within covenanted marriage. They, like St Paul, called people to "marry rather than burn" (1 Corinthians 7:9).

Peter Lloyd, stated that in the 1980s, he read a book (from within the Anglican Charismatic stream), which claimed that: "when a married couple had sex, the Holy Spirit left the room."⁵¹⁹ This teaching was attributed to early Church Fathers. Bill Subritzky⁵²⁰ in the mid-1980s claimed that demons were associated with oral sex (even between a husband and his wife). Teachings like these demonstrate that the church has had, and continues to have, problems understanding, accepting and affirming sexual activity within marriage, as part of God's good and creative intention. Since there has been an overwhelming negative response from the church (at large) in regard any sexual activity outside marriage, sexual activity between same-sex adults, understandably, raises additional concerns.⁵²¹

⁵¹⁷ "The Traditions of the Church are not infallible, but they are important." Peter Jensen (2006). "Communion in Crisis Conference", St Christopher's (Avonhead), Christchurch, 15 May 2006.

⁵¹⁸ Boswell (1994), p. 165.

⁵¹⁹ Captain Peter Lloyd, National Director of the *New Zealand Church Army*, interview, 26 January 2005.

⁵²⁰ Bill Subritzky is a high-profile New Zealand evangelist who is often involved in exorcisms. He was formerly a lay-leader in an Anglican parish in Auckland; subsequently he has associated himself with Pentecostal streams of Christianity, ref. <http://www.doveministries.com/>

⁵²¹ Fn. 50.

Reason

In considering the Reason⁵²² leg of the Three-Legged Stool, we will outline how the reasoning process in New Zealand can be contrasted with that found within North America regarding family, marriage, and children. We do this to show that 'reason' (or the thinking of what is generally assumed to be reason) may vary markedly on a given issue, even where both populations are Western. Thus, reason is no more a trump card than anything else.

Lydia Johnson has the impression that within many North American churches, the primary concerns regarding the issue of Blessing CSsC relationships are mainly oppositional claims as to the nature of the family; the raising of children; and the adoption of children.⁵²³ A review of the North American literature documented these aspects, yet the open-ended questioning of interviewees based in New Zealand did not elicit responses that would indicate these issues as being of paramount concern. This difference between the New Zealand and North American concerns may have to do with the different nature of family life in each setting. Child-rearing, widespread alternative parenting models (especially solo parenting), *de facto* relationships, remarriage, and the limited availability of children for adoption are all aspects of the New Zealand experience which differ from that in North America (Appendix T ⁵²⁴).

One reason for the difference between child raising expectations and practices in New Zealand compared to the United States, may be partly related to the British experience of sending their children to Canada, Australia and New Zealand during World War Two to avoid the German bombing of the British cities. In New Zealand, the adults who cared for these children in their own homes did not, by and large, adopt these children, nor did they know the children's parents.⁵²⁵ The writer is unaware of any similar circumstance in the United States.

⁵²² Reason: "A statement of some fact (real or alleged) employed as an argument to justify or condemn some act, prove or disprove some assertion, idea, or belief." (*OED*, XIII, p. 288).

⁵²³ Lydia Johnson, during a review of the writer's research, March 2005.

⁵²⁴

Appendix T: CYF CEO Must Choose Her Husband and Children, or Her Job, p. 167.

⁵²⁵ "2.22 In contrast to Australia, the children brought to New Zealand were fostered rather than placed in institutions. Religious and charitable groups were not involved - the scheme taking children who were in the care - of, or who had come to the notice of, local authorities and social workers in the United Kingdom." From: "Chapter 2 - Child Migration to Australia during the 20th century". Available from: http://www.aph.gov.au/SENATE/COMMITTEE/CLAC_CTTE/completed_inquiries/1999-02/child_migration/report/c02.pdf; downloaded 12 November 2005; also see Sections: 2.10 - 2.25 of that Report.

These different experiences in New Zealand family life and child-raising patterns may have led to different patterns of acceptability, compared with what is widely acceptable and/or unacceptable in the United States. Again, the Maori practice of intrafamilial adoption also complexifies the issue within New Zealand.

In the United States there is a strong co-ordinated opposition to the Blessing of CSsC relationships from highly politicised and abundantly funded Evangelical and Conservative Christian voices such as Dr James Dobson.⁵²⁶ The interviews for this thesis were largely conducted with New Zealand Anglicans.⁵²⁷ The dispute in New Zealand is comparatively low-key, personal, relational and less strident. It bodes well for a solution if the parties are willing not only to talk together, but actually to listen and learn from each other so as to move towards a "solution-with-integrity" that will be acceptable to most on all sides of the dispute.

In considering the Three-legged Stool of Scripture, Tradition and Reason, it is apparent that Scripture is unequivocal in rejecting homosexuality as a God ordained practice. The Tradition of the church is universal in rejecting such practices and it is only Reason which has a 'conversation' regarding the acceptability of homosexual activity. Thus, those seeking to advance the equality of a CSsCs relationship with the relationship of Holy Matrimony will need to use justification other than the Three-legged stool to advance their cause.

***Via Media*: "Radical Inclusion" or "Exclusion of Extremes"?**

The term *Via Media* — "The Middle Way" — has two meanings, one historic and one a *Revisionist*⁵²⁸ reinterpretation. The historic meaning refers to a position taken by the Church

⁵²⁶ Dr James Dobson heads the *Focus on the Family* organization, <http://www.family.org/>

⁵²⁷ Some were born and raised in other parts of the world but have lived in New Zealand for some years. A few interviewees were members of denominations other than Anglican.

⁵²⁸ "It is a travesty for a group bent upon abandoning any semblance of Anglican faith and order to call itself 'via media'. The 'via media' of Anglicanism historically refers to the Church of England's middle ground between Roman Catholicism and Free Church Protestantism and emphasises unity based on the essentials of faith as expressed in Scripture. To misappropriate this Anglican terminology and apply it to an entity established to promote a false gospel is beyond the pale." Cynthia P. Brust (2005). "The American Anglican Council Condemns *Via Media*'s Planned Coup of Biblically Faithful Dioceses". American Anglican Council, 21 October 2005. Available from: http://www.americananglican.org/site/c.ikLUK3MJpG/b.691897/apps/nl/content2.asp?content_id=79D4C5D-5F64-4228-91C1-C68A54C8A942¬oc=1; downloaded 4 January 2005.

of England in the early 16th century, when it avoided the excesses of both Popery and Zwinglianism (extreme Reformed). The Church of England not only distanced itself from Roman Catholicism in relation to transubstantiation,⁵²⁹ allegiance to the Pope, the Saints and Mary, but it also distanced itself from the extreme Reformation movement that Zwingli was leading in Zurich, Switzerland at the time. Zwingli accepted a purely symbolic interpretation of the Eucharist but Anglicans then and now understand that in the Eucharist we encounter the Real Presence⁵³⁰ of Christ.

Revisionists call for the Anglican Church to 'return' to its *Via Media* roots. Their call, however, is for a 'return' to their own interpretation, a doctrine of *Radical Inclusion*.⁵³¹ *Radical Inclusion* is in some ways like Universalism — the claim that since God in Christ rejects no one, nor should we. All are included in the Kingdom of God on Earth. This, they claim, is what *Via Media* means. Both *Revisionists* and the *Orthodox* agree that God loves and accepts everyone, homosexuals included (the writer accepts this latter claim). What the *Orthodox* do not accept is that a CSsC relationship is on a par with Holy Matrimony, which *Revisionists* must convincingly argue for if the Blessing of CSsC is to be accepted by the Anglican Church.

⁵²⁹ Transubstantiation: "In the theology of the Eucharist, the conversion of the whole substance of the bread and wine into the whole substance of the Body and Blood of Christ, only the accidents (i.e., the appearances of the bread and wine) remaining." *ODCC*, p. 1390. A Roman Catholic doctrine; the Churches of Eastern Orthodoxy have essentially the same doctrine, but generally avoid using the specific term.

⁵³⁰ Real Presence: "In (esp. Anglican) Eucharistic theology an expression used to cover several doctrines emphasizing the actual Presence of the Body and Blood of Christ in the Sacrament, as contrasted with others that maintain that the Body and Blood are present only figuratively or symbolically. An early instance of its use in H. Latimer, who as reported in J. Foxe's *Book of Martyrs* (1563), held that 'this same presence may be called most fitly a real presence, that is a presence not feigned, but a true and faithful presence.'" *ODCC*, p. 1162.

⁵³¹ "Every Voice Network, long associated with aggressively promoting the homosexual agenda within ECUSA, has 're-invented' itself and formed 'Via Media.' 'Via Media: Evangelism for the Episcopal Church' is the Episcopal Church's newest and most heavily publicised program for new members. It represents the basic ethos of ECUSA in terms of 'radical inclusion,' even suggesting the inclusion of other faiths and thereby presenting ECUSA as a sort of unitarian sect. Its presentation of pluriform reality and revisionist version of 'Christianity' is contradictory to Scripture and traditional teachings of Christianity in general and Anglicanism in particular." *Equipping the Saints: A Crisis Resource for Anglican Laity* (An Education Resource Produced by The American Anglican Council), p. 4. Available from: http://www.anglican-fellowship.org/ets_updated4-1-05%5B1%5D.pdf; downloaded 24 November 2005.

Thus the historic and the revised definitions of *Via Media* are in conflict.⁵³² The classic definition excludes extremists, but the definition via re-interpretation claims there is to be no discernment about what is and is not Anglican. Yet, as Edith Humphrey succinctly puts it, "Identity has its limits."⁵³³ For the Anglican Church to follow its historic *Via Media* it should exclude the extremists⁵³⁴ at either edge of this divide, as it did in its inception.⁵³⁵

The "Windsor Report"

The *Windsor Report* is the formal outcome of *The Lambeth Commission on Communion* (a.k.a. *The Eames' Commission*), established by the Archbishop of Canterbury in response to the authorisation of a public liturgical Blessing for CSsC relationships in the Diocese of New Brunswick, British Columbia, Canada and the consecration to the office of Bishop of the Diocese of New Hampshire, United States, of a priest openly involved in a CSsC relationship. In doing so the Commission dealt with issues of Communion, authority, and policy change, rather than issues of homosexuality *per se*.

There is generally widespread support for the Report, its findings and recommendations.

However:

- i) There is concern amongst the *Orthodox* that the 'African' bishops (who offered pastoral support to priests and parishes who objected to these actions) were treated as harshly as the North American churches which officially and publicly Blessed CSsCs and who consecrated to the episcopacy a person in a CSsC relationship.

⁵³² Of course, both definitions might be wrong.

⁵³³ Humphrey (2003).

⁵³⁴ Though Countryman supports the Blessing of CSsCs, and justifies this, in part, by the use of *Via Media*, he notes that *Via Media* is about the exclusion of extreme ideas and practices: "It was formed, in the 16th and 17th centuries, in contradistinction to two other types of Christianity, both of which thought they knew the mind of God pretty well: Roman Catholicism and the Geneva tradition, whose chief English representatives were the Puritans. We worked to distinguish ourselves from both — and especially from their assumptions that they knew the mind of God so well. [Richard Hooker wrote]: 'Two things there are which greatly trouble these later times: one that the Church of Rome cannot, another that Geneva will no erre.'" Countryman (2002), p. 11.

⁵³⁵ By defining itself apart from 'Rome' and apart from 'Zurich' (or 'Geneva').

- ii) There is concern amongst (primarily but not exclusively) some *Revisionists* over the proposals to increase the authority of the *Four Instruments of Unity*⁵³⁶ and the proposed *Anglican Covenant*, (ref. Appendix U⁵³⁷); they claim that will result in a too restrictive and authoritarian structure. They also perceive a problem with the British parliament's involvement in the selection of the Archbishop of Canterbury.⁵³⁸ There is further concern that, apart from lay peoples' participation in the *Anglican Consultative Council (ACC)*, all the other *Instruments of Unity* are dominated by (arch)bishops. This concern holds some legitimacy, but overlooks the fact that priests and deacons also are only able to participate in the *ACC*, as they are excluded from the other three instruments, just as lay people are. Further, the members of *ACC* attend *The Lambeth Conference*. Bishop John Paterson⁵³⁹ and Dr Tony Fitchett⁵⁴⁰ have stated that the *ACC* is the most 'representative' Anglican body. Sir Paul Reeves, former Archbishop of New Zealand, went so far as to say that the "Primates are an *ad hoc* group . . . whereas the *ACC* is the most democratic, as their members were elected, so they could be considered to have a mandate."⁵⁴¹ Yet the *ACC* representatives from New Zealand are not elected but

⁵³⁶ The *Four Instruments of Unity* within the Anglican Communion are: The Archbishop of Canterbury, *Lambeth Conference*, the *Primates' Conference* and the *Anglican Consultative Council*,

⁵³⁷

Appendix U: The *Windsor Report's* Proposed Anglican Covenant, pp. 168ff.

⁵³⁸ The concern raised here is that the State (British parliament) has authority over the Church of England, i.e., the Church is not free to appoint its (Arch)bishops, as this is done by the state. This is primarily an issue within England. However, since the Archbishop of Canterbury is the senior Archbishop in the worldwide Anglican Communion, this means that the British parliament has a say in the leadership of the Anglican Communion. Curiously, the issue of parliament having a hand in the appointment of the Archbishop of Canterbury was raised as an issue almost exclusively by those from the *Revisionist* position, which is ironic, as the current Archbishop of Canterbury personally supports the Blessing of CSsCs.

⁵³⁹ Paterson, *Mainstream meeting*, 24 November 2004.

⁵⁴⁰ Richard Sutton, from the *Revisionist* point of view, echoed this point at a Lenten Study, 23 February 2005, St Paul's Cathedral (Dunedin).

⁵⁴¹ Paul Reeves's made this statement during question time at a public meeting regarding the *Windsor Report*. Presenters were: Archbishop Robin Eames, Chairman of the *Lambeth Commission on Communion* (which produced the *Windsor Report*), Bishop John Paterson and Dr Jenny Plane TePaa, both of whom were members of that Commission. *The Cathedral of the Holy Trinity*, Auckland, 14 March 2006. Interestingly, Bishop John Paterson introduced Archbishop Eames at that meeting, describing him as "the senior most Archbishop in the worldwide Anglican Communion." According to

appointed (ref. Appendix V⁵⁴²) — hence the claim that the *ACC* is democratic is false, and the claim to the *ACC* being the "most the representative Anglican body" is predicated upon what definition the claimants are using for the term "representative". As presently operated, it appears to be operated nepotistically by a 'family of friends'. The writer suggests that a claim could be made that the Lambeth Conference is the most democratic, as the majority of bishops are elected by clergy and laity at the Diocesan level (regionally), and the *ACC* is also in attendance.

- iii) The *Windsor Report* has recommended a moratorium on the Blessing of CSsC relationships. Yet, there is growing anger amongst the *Orthodox* that while they are willing to continue "the conversations", and wait patiently for the Anglican process to reach a 'received' result, some *Revisionists* continue to Bless CSsC relationships.⁵⁴³ This is directly counter to the *Windsor Report* which states:

We believe that to proceed unilaterally with the authorisation of public Rites of Blessing for same sex unions at this time goes against the formally expressed opinions of the Instruments of Unity and therefore constitutes action in breach of the legitimate application of the Christian faith as the churches of the Anglican Communion have received it, and of bonds of affection in the life of the Communion, especially the principle of interdependence. For the sake of our common life, we call upon all bishops of the Anglican Communion to honour the Primates' Pastoral Letter of May 2003, by not proceeding to authorise public Rites of Blessing for same sex unions. The primates stated then:

'The question of public rites for the blessing of same sex unions is still a cause of potentially divisive controversy. The Archbishop of Canterbury spoke for us all when he said that it is through liturgy that we express what we believe, and that there is no

this statement, the person who has been Archbishop longest, rather than who is Archbishop of Canterbury, is now the senior most Archbishop in the Communion.

⁵⁴² Appendix V: New Zealand's Appointment of the *ACC* Representatives, pp. 172f.

⁵⁴³ While the *Windsor Report* did not request a moratorium on the ordination to the diaconate and priesthood of those who were engaging in same-sex sexual activity, nearly all *Orthodox* thought it would be politic to delay such ordinations until the same-sex dispute had been resolved.

theological consensus about same sex unions. Therefore, we as a body cannot support the authorisation of such rites. This is distinct from the duty of pastoral care that is laid upon all Christians to respond with love and understanding to people of all sexual orientations. As recognised in the booklet *True Union*,⁵⁴⁴ it is necessary to maintain a breadth of private response to situations of individual pastoral care.⁵⁴⁵

- iv. The call for a moratorium on (arch)bishops⁵⁴⁶ crossing diocesan geographic boundaries for the purpose of offering pastoral and episcopal support to dissenting clergy and parishes has been largely heeded,⁵⁴⁷ temporarily. If the

⁵⁴⁴ Peter Walker and Andrew Goddard (2003). *True Union in the Body?* (A paper commissioned by Archbishop Drexel Gomez, published privately and circulated at the Primates' Meeting in May 2003). *True Union in the Body* was initially published jointly by the Anglican Institute (Colorado, USA) and the Oxford consultation on *The Future of Anglicanism* (July 2002). Available from: <http://www.americananglican.org/site/apps/nl/content2.asp?c=iLlUK3MJlpG&b=687991&ct=1254205>; downloaded 12 January 2006.

⁵⁴⁵ *WR*, par. 143d.

⁵⁴⁶ Notably Archbishop Akinola of Nigeria, Archbishop Nkoyoyo of Uganda, Archbishop Kolini of Rwanda, and Archbishop Tay of Singapore, who entered (or sent others into) other (arch)bishops' geographic jurisdictions (primarily within the United States) to support those priests and parishes who were in disagreement with their geographic bishop's position on the Blessing of CSsC relationships and the consecration to the episcopacy of those involved in a CSsC relationship. Cf. "At its General Synod on September 14, the Anglican Province of Nigeria made a careful revision of its constitution . . . removed all references to "communion with the see of Canterbury" from the constitution of the Nigerian province . . . the Nigerian church substituted a definition of communion as between "all Anglican Churches, Dioceses, and Provinces that hold and maintain the Historic Faith, Doctrine, Sacrament and Discipline of the one Holy, Catholic, and Apostolic Church." Erik Nelson (2006). "Nigerian Anglicans Revise Constitution, Remove References to Canterbury". 20 September 2005. Available from: The Institute on Religion and Democracy, <http://www.ird-renew.org/site/apps/nl/content2.asp?c=fvKVLfMVLsG&b=399595&ct=1439587>; downloaded 2 April 2006.

⁵⁴⁷ "A Ugandan Anglican Bishop currently on a visit to the United States has sparked off an uproar after declaring that he is there 'to rescue Anglicans' from gay influences. Bishop Jonathan Kyamanywa is currently visiting the Kentucky State Diocese where he confirmed 30 people, many of them ex-Episcopalians on Tuesday evening . . . Lexington Bishop Stacy Sauls, who has clashed with leaders of

Blessings and consecrations continue,⁵⁴⁸ however, there is every likelihood that some *Orthodox* (arch)bishops will again offer their support to, or accept a call from, dissenting clergy, parishes and dioceses.

Finally, the Windsor Report asked that

The Episcopal Church (USA) be invited to effect a moratorium on the election and consent to the consecration of any candidate to the episcopate who is living in a same gender union until some new consensus in the Anglican Communion emerges.⁵⁴⁹

That bishops who have authorised such rites in the United States and Canada be invited to express regret that the proper constraints of the bonds of affection were breached by such authorisation.⁵⁵⁰

As Bishop Wright has pointed out, these expressions of regret have not been offered:

No such expressions of regret have been forthcoming. ECUSA and the Anglican Church of Canada have expressed regret for the *consequences* of their actions — that is, that other Anglicans were hurt and offended by them. They have clearly and specifically not expressed regret for breaching the constraints of

the breakaway churches in Central Kentucky, did not authorise Kyamanywa's visit, according to the Herald Leader." Frank Nyakairu (2006). "Uganda: Ungandan Bishop Angers Americans". Available from: AllAfrica.com: <http://allafrica.com/stories/200603080740.html>; downloaded 2 April 2006. It could be argued that Bishop Kyamanywa went to parishes which were no longer under the authority of Bishop Sauls, as they had previously broken from ECUSA.

⁵⁴⁸ In the election (2006) for the Bishop of California, three people who were involved in same-sex relationships were nominated: The Very Revd Robert V. Taylor, and The Revd Bonnie Perry and Canon Michael Barlowe.

⁵⁴⁹ *WR*, par. 134.

⁵⁵⁰ *WR*, par. 144.

the bonds of affection — that is, for going against the stated mind of the Instruments of Unity.⁵⁵¹

Authority or Sexuality: Which is the Substantive Issue?

Significantly, the *Windsor Report* did not deal with the issue of homosexuality *per se*.⁵⁵² Was this a mistake? In leaving the problem of SsSA unaddressed, and in dealing with what are important but side issues an enormous amount of time, effort and resources have been expended without getting closer to a resolution.⁵⁵³ The Revd Dr Bruce Kaye's paper echoed these concerns:

There is a long and honourable history in Anglicanism of doing theology in relation to Church order or Church law . . . Whether they are doing it adequately might however be altogether another question. Furthermore it might be a question as to whether this is the appropriate priority at this point in time. After all the commission represents the first response of the structures of the Anglican Communion to this crisis. It might have been argued that it would be more appropriate to focus on the substantive issue in dispute . . . a lot of resources have been ploughed into the production of the *Windsor Report* and little or nothing has been committed at the Communion level on the substantive issue.⁵⁵⁴

⁵⁵¹ N. T. Wright (2006). "Why Dr Williams Must Stand Firm". *Church Times*, 31 March 2006. Available from: Church Times.co.uk, <http://www.churchtimes.co.uk/80256fa1003e05c1/httppublicpages/2114d75b248fca0b802570ca003b2602?opendocument>; downloaded 2 April 2006, (italics by Wright).

⁵⁵² Ref. The "Windsor Report", pp. 96ff.

⁵⁵³ Some of the *Orthodox* interviewees suggested that there is an ulterior motive, i.e., to delay decision making while *Revisionists* carried on with their agenda, hoping for eventual acceptance, by capitulation, due to 'weariness of the battle'.

⁵⁵⁴ Kaye (2005).

Other Theological Considerations

Failure to Examine the Theological Issues

The *Windsor Report*,⁵⁵⁵ The Archbishop of Canterbury,⁵⁵⁶ Bishop N. T. Wright,⁵⁵⁷ Bishop John Paterson,⁵⁵⁸ Dr Jenny Plane-Te Paa,⁵⁵⁹ (the last three were members of The Lambeth Commission on Communion) and Bishops David Moxon and Phillip Richardson⁵⁶⁰ all stated

⁵⁵⁵ *WR*, par. 143, cf. fn. 545.

⁵⁵⁶ "The Church overall, the Church of England in particular, the Anglican Communion has not been persuaded that same-sex sex can be holy and blessed. Were it to decide that by some process — unimaginable to most of you — it would be by an overwhelming consensus and only at that point would it be possible to say in the name of the Church, this is holy and blessed. So I take my stand with the Church of England, with the Communion, with the majority of Christians through the ages. I have in the past raised questions about this. I was a theological teacher for 17 years and along with other theological teachers raised this issue and discussed it. I have advanced ideas on this in the past, but the fact remains that the Church is not persuaded, and the Church is not Williams' personal political parties, or any particular persons. I am loyal to the Church which has asked me to serve, and I myself hold if I am asked about doctrine and discipline, this is what the Church upholds. So, the authority that I accept has to be the authority of the whole body and that part of the body which is the Church of England and the Anglican Communion has made its determination." Archbishop Rowan Williams (2005). "Questions to the Archbishop of Canterbury" regarding authority and human sexuality, put to him at the Global South Meeting held in Cairo, Egypt, 25 -30 October 2005. Available from: http://www.globalsouthanglican.org/index.php/article/questions_to_the_archbishop_of_canterbury_q_a_transcribed/; downloaded 24 November 2005.

⁵⁵⁷ Cf. fn. 47.

⁵⁵⁸ J. Paterson (2004). "Address", Fifty First Synod of the [Auckland] Diocese, *The Cathedral of the Holy Trinity*, p. 5.

⁵⁵⁹ Dr Jenny Plane-Te Paa, when she and Bishop John Paterson met with the *Changing Attitudes* group in *The Cathedral of the Holy Trinity*, Auckland, 4 November 2004, stated that the *Eames' Commission* had received no theological submissions to support "our position", implying support for the Blessing of same-sex couples. Te Paa stated that subsequently, despite a special canvassing for such submissions, none were forthcoming; Te Paa did not clarify to whom the "our position" referred.

⁵⁶⁰ "The common agreements that shape the Anglican Communion have not provided the theological and liturgical basis for the blessing of civil unions of people in same gender relationships: therefore we

that no convincing theology or biblical material have been put to the Commission (or elsewhere within the Anglican Communion) to justify a change in doctrine or liturgy, so as to authorise the Blessing of CSsC relationships.

Our Church has not officially accepted any theological or biblical scholarship that would support Anglican priests being involved in the provision of priestly ministry at civil union ceremonies.⁵⁶¹

The 1998 *Lambeth Conference* (especially Resolution 1.10 ~ Appendix W⁵⁶²), the 2004 *New Zealand General Synod*, the 2005 *Primates' Meeting*, and the 2005 ACC-13 have each called for theological and other studies on this topic to be conducted, and for their results to be widely distributed and studied.⁵⁶³ However, no significant funding for such research, nor for the publication of completed research in this area, has been allocated (ref. Appendix X⁵⁶⁴). This is a serious concern:

I also want to ask where in all of this is the Inter Anglican Theological and Doctrinal Commission, whose work was commended by the ACC, but whose budget was cut so that, as far as I can see, it alone of the Communion commissions has not been able to meet. The theological task given to the IATDC in 1998 has been effectively gazumped by the mainly organisational and process terms of reference given to the Lambeth Commission.⁵⁶⁵

cannot encourage or support our clergy in presiding at these unions. However, it is well established that all those who seek to build committed and loving relationships have access to priestly and pastoral care." D. Moxon and P. Richardson (2004). "Draft Submission to the Select Committee on the Civil Union Bill".

⁵⁶¹ J. Paterson (2004). "Address", Fifty First Synod of the [Auckland] Diocese, *The Cathedral of the Holy Trinity*, 2 September 2005, p. 5.

⁵⁶² Appendix W: Lambeth 1998, Resolution 1.10 "Human Sexuality", p. 172.

⁵⁶³ The writer made a request to *Te Kotahitanga* (the Scholarship Committee for St John's College Trust Board) for funding to assist the printing of a revised thesis with additional material submitted by a range of clergy and scholars in book form so that it could be sold at the cost of printing. The application was turned down; the writer was told by that the Trust does not fund the publication of theses.

⁵⁶⁴ Appendix X: Information Request re: Funding ex: *Te Kotahitanga*, p. 173.

⁵⁶⁵ Kaye (2005).

The Anglican Church, worldwide and in New Zealand, has not adequately dealt with the 'homosexual issue', despite its being on the 'table' of ECUSA since 1969.⁵⁶⁶ It has been raised in New Zealand at least since 1986.⁵⁶⁷ Failing to address the request to Bless CSsC relationships with expedience and the resources that it deserves not only frustrates those personally and immediately involved, but also it sends yet another signal to the population at large that the Anglican Church is an unhelpfully anarchistic organization that is unable or unwilling to deal with significant issues in a timely manner.

Some have claimed that theological investigation in this matter is unnecessary because these issues do not impact on the church theologically. Professor John Milbank claims this regarding the consecration to the episcopacy of Gene Robinson:

Since, while no question of doctrine was involved here . . . Certainly one should protest if the Church is to be coercively threatened by a secular rights-based law that violates its own corporate integrity . . . Yet on theological and not liberal rights-based grounds, many within the Church feel that it has become intolerable to deny that faithful gay partnerships witness to the love of God and the inner life of the Trinity.⁵⁶⁸

Further, Glynn Cardy seconded a motion in the 2006 Auckland Synod⁵⁶⁹ which ostensibly gave approval to the public blessing of same-sex relationships⁵⁷⁰ which Cardy, Kempster and some other clergy have been conducting within Anglican parish churches⁵⁷¹ for some years

⁵⁶⁶ Following the "Stonewall Riots" in New York City, 27 June 1969.

⁵⁶⁷ Following the *Homosexual Law Reform Act*, 1986.

⁵⁶⁸ J. Milbank (2003). "The Anglican Communion's Argument Over Homosexuality". *Religion and Ethics*, Episode Number 707, October 17, 2003. Available from: <http://www.pbs.org/wnet/religionandethics/week707/commentary.html>; downloaded 21 June 2005.

⁵⁶⁹ Auckland Synod, 7-9 September 2006, The Cathedral of the Holy Trinity, Auckland.

⁵⁷⁰ Motion 4: Windsor Report, moved by The Revd Hugh Kempster, seconded by the Revd Glynn Cardy "That this Synod: . . . (3) recognizes that ministry units in the Diocese of Auckland are operating within the bounds of our common life as they exercise careful and faithful pastoral ministry with gay, lesbian, bisexual and transgender people." This motion was passed with two amendments that did not significantly alter the thrust of this motion, which sought the approval of the Synod for the public blessing of same-sex relationships which Kempster, Cardy and others have been doing for some years, ref. Fn.

⁵⁷¹ Ref. fn.435.

within New Zealand. During Cardy's seconding speech he stated that: "Blessing' was a proclaiming of the love of God".⁵⁷² By implication, how could anybody object to such a proclamation.

On the other hand, "The St. Michael Report",⁵⁷³ the Primate of Canada's Commission charged with examining the Blessing of Same-Sex Couples, came to a different conclusion than either Milbank or Cardy. They summarized the situation and issues as follows:

The Commission has concluded that the blessing of committed same-sex unions is a matter of doctrine, [and] . . . It is the view of the Commission that any proposed blessing of a same-sex relationship would be analogous to a marriage to such a degree as to require the Church to understand it coherently in relations to the doctrine of marriage, [and] . . . The pastoral importance of this issue deserves a careful consideration of its doctrinal implications in a manner that is deeply respectful of the dignity and integrity of the gay and lesbian members of our church.⁵⁷⁴ . . . It is now for the Church to decide whether or not the blessing of same-sex unions is a faithful, Spirit-led development of Christian doctrine.⁵⁷⁵

It strikes me that each of the Report's statements are correct and, thus, it is time for the ACANZP to begin to grapple with the doctrinal issues involved. As The St. Michael Report states: "Several doctrines are integral to the theological considerations of the blessing of committed same-sex unions: salvation, incarnation, the person and work of the Holy Spirit, theological anthropology, sanctification and holy matrimony."⁵⁷⁶

Thus, in order to test the conflicting claims of Milbank's "no question of doctrine was involved here" compared with the Michael Report's "the blessing of committed same-sex unions is a matter of doctrine", it will be essential to examine the theological beliefs that are held by those

⁵⁷² Glynn Cardy, 8 September 2006, The Cathedral of the Holy Trinity, Auckland.

⁵⁷³ *The St. Michael Report: Report of the Primate's Theological Commission of the Anglican Church of Canada on the Blessing of Same-Sex Unions* (2005). Victoria Matthews (Chair). Toronto, Ontario: General Synod of the Anglican Church of Canada. Available from: www.anglican.ca/primate/ptc/StMichaelReport.pdf, downloaded 12 September 2006.

⁵⁷⁴ The St. Michael Report, p.3.

⁵⁷⁵ The St Michael Report, p.16.

⁵⁷⁶ The St Michael Report, p.3.

supporting the Blessing of CSsC relationships, to see if this is the only significant issue that is being called forth within this dispute. We need to examine this aspect, for many who oppose the acceptance of same-sex relationships are concerned about the "WHAT NEXT?" if the Blessing of CSsC relationships is approved. The writer has developed a concern regarding Pagan and Wiccan theologies in Appendix Y.⁵⁷⁷ While none of those authors are Christian, their writings and views have been used by *Revisionists* to demonstrate why the Blessing of CSsC relationships is a needed reform in the Christian church.

Marcella Althaus-Reid, a South American who is a Senior Lecturer in Christian Ethics and Practical Theology at the University of Edinburgh, helpfully outlines the *Queer* support for "alternative theologies":

'Queering Theology' is about . . . exploring what can broadly be called the libertine hermeneutical circle which comes from the Marquis de Sade and Georges Bataille. This libertine hermeneutical circle will help us to understand and unravel a Christian God who comes to us in drag, in the form of the Trinity. It is in the Trinity that gods and people, and also spirits of theologically dubious sexual orientation such as the Holy Spirit (claimed both by men and women), can interrelate meaningfully outside the restrictiveness of the heterosexual parental imagery.⁵⁷⁸

Any suggestion that the Anglican Church can simply modify its liturgy to incorporate the Blessing of a CSsC relationship overlooks the profound changes in theological understandings that such change would entail.⁵⁷⁹ For example, a theology of "The *Queer* God" includes alterations in the *Doctrine of Baptism* so as to introduce the re-sacralization, possibly deification, and surely the personification of creation:

Baptism implies that newborn children are incomplete in some respect. It also asserts that the creative power to complete this humanity lies not with the mother, or with the *compadrazgo*'s⁵⁸⁰

⁵⁷⁷

Appendix Y: 'Earth-centred' Feminism: Weaving the Wiccan Web, pp. 174ff.

⁵⁷⁸ Marcella Althaus-Reid (2003). *The Queer God*. London: Routledge, p. 3.

⁵⁷⁹ Remember that the Anglican Church holds its theology within its Prayer Book and liturgies.

⁵⁸⁰ "The modern *compadrazgo* ceremony is often translated as *godparenthood*, but resembles Pagan

ritualized friendship, but with the Church (Bloch and Guggenheim 1981:330). Baptism appears here as a sacramental supplement to birth.⁵⁸¹

This demonstrates a misunderstanding and a misrepresentation of Christian Theology as understood by the Roman Catholic, Anglican, and Eastern Orthodoxy churches. It is a failure to understand what Jesus expressed to Nicodemus (John 3:1-21) about the need to be “born again” by the Spirit of God. This *Queer* belief system, despite being attired in ‘trinitarian’ language, claims that it is not Christ but one’s birth mother who imparts wholeness, elected others can also impart wholeness. Yet Althaus-Reid omits to mention Christ as being central in baptism; she even disdains the church’s role in baptism. This teaching also violates Paul’s admonishment of those who “worshipped and served the creation rather than the Creator” (Romans 1:25). These re-workings are clearly *sub-Christian*, and disclose how far Althaus-Reid’s “*Queer* God” must distort Christian theology to accommodate the ‘*Queer* agenda’ of asserting *SsSA* as part of God’s intended will within creation.

We close this section with a recent statement from Edith Humphrey:

Is this a ‘doctrinal issue’? How can it be otherwise? The Council of Jerusalem (Acts 15) considered debates about eating non-kosher food theological, and called on the churches of God to act together. If food matters to catholicity, how much more does our sexuality! Sexuality has to do with our doctrine of humanity (anthropology). Anthropology is directly related to the doctrine of the church, and to the doctrines concerning our triune and holy God, in whose image humankind (male and female) has been created.⁵⁸²

blood-brotherhood since you don’t have to be a parent to do it, and *compadres/comadres* can become ‘godparents’ of shrines, trees, etc. as well as children. The inclusion of natural objects such as trees suggests another way in which Native paganism has influenced Latin Catholicism.” Available from: <http://www.celebratefriendship.org/chart.htm>; downloaded 23 September 2005.

⁵⁸¹ Althaus-Reid (2003), p. 136; Cf. M. Althaus-Reid, (2000). *Indecent Theology*. London: Routledge. Again, this stikes the writer as having more to do with feminism, and the exaltation of women, *per se*, than it does with Christianity, and Jesus’ sacrificial death on the cross for the sins of the world.

⁵⁸² Edith Humphrey, (2004). “Where is the candlestick?” *Classical Anglican New News*, 4 June 2004. Available from: <http://www.anglican.tk/modules.php?name=Content&pa=showpage&pid=583>;

Where will it all end?

That the Anglican Church is being asked to alter its doctrines and practices “in the name of God” cannot go unchallenged. One of the most pivotal and pressing questions raised during the interviews with the *Orthodox* was: “Where will all this end?” What will be the next thing we are asked, then required, to accept “in the name of God?” Michael D. O’Brien, artist, author and essayist, writes:

The social revolution is far from over. Crucial choices have arrived and more are approaching. The abortion and euthanasia issues are the most ugly of these crises, but they are symptoms of something deeper, and that ‘something’ is no less than the auto-demolition of a civilization, beginning with the eradication of its moral foundations. The homosexual revolution, institutionalized by the powers of the State, is but one component in this ongoing process. Polygamy and paedophilic ‘marriage’ are on the horizon. Euthanasia is already a widespread practice, which in all probability will be legitimized by new laws, given enough time and media propaganda. Malcolm Muggeridge once pointed out that the only reason it has been slow in coming is that it was one of the war crimes condemned at Nürnberg. Note carefully, however, that in the modern age it takes little more than one generation to turn a war crime into an ‘act of compassion.’⁵⁸³

Dealing with People as we find them

Jesus stated: “Those who are well have no need of a physician, but those who are sick” (Matthew 9:12). In the parable of *The Sheep and the Goats* (Matthew 25:31-46), Jesus tells of the rewards for those who help, or otherwise, others in a variety of needs. This poses a question.

downloaded 4 January 2006.

⁵⁸³ Michael D. O’Brien. “Same-Sex ‘Marriage’ – ‘Hate Crimes,’ and the New Totalitarianism”. Available from: <http://Orthodoxytoday.org/articles5/O'BrienCanada.php>; downloaded 12 October 2005.

To what extent is the church called to assist people to develop in their life, so that they are not prevented from reaching important points of personal fulfilment that would otherwise be denied them? People who are damaged in any of a variety of ways may need to be guided in how best to cope under the given circumstances of their lives. These circumstances may be brain injury, or some physical and enduring complication from a vehicle accident.

Those who have received trauma to the brain will often be unaware of their new limitations in cognition, reaction times, and other processes. They often think they are perfectly normal and have fully recovered. People are usually aware of personal physical scarring, but have less ability to recognise any brain damage they may have suffered; often, they think their brain is now operating as before.⁵⁸⁴ Helping such people often requires gently but firmly guiding them to find a new role in society, in employment, and/or within altered family dynamics. The medical profession and the church do not have any trouble in assisting, conceptually at least, such re-alignment. Is the church able to assist those who experience homoerotic attraction?

Those who experience such attraction and/or are involved in a same-sex relationship may also have perceptions and impressions about their life that others may not share. To a person who experiences same-sex attraction, it seems a normal attraction. This person might also view attraction to a member of the opposite sex or relationship with such a person to be less than whole, less than desirable.

While this perception is understandable, that does not mean such a perception is accurate, or normative. Some of those interviewed who experience homoerotic attraction (especially those with limited experience in an opposite-sex relationship of enduring quality) appeared to have a very limited understanding of what a marital (male and female) relationship consisted of.⁵⁸⁵ We cannot fully know what a situation may be like until we are in it. While a person's

⁵⁸⁴ Two parishioners from the writer's former parishes significantly had this condition.

⁵⁸⁵ A non-specific comment made by at least three interviewees (John Bishop, interview, 17 January 2005; Jonathan Kirkpatrick, interview, 30 August 2005; Karl Somers-Edgar, interview, 11 October 2005) was that *MSM* relationships consisted of more than just sex; that companionship, care and concern for the other person were values that most long-term *MSM* relationships aimed for. Though it was not explicitly stated, one inference could be that these qualities and concerns were assumed aspects especially rich, predominantly and exclusively, within *MSM* relationships, which of course is not true; any good marriage instills them as well. Heterosexual relationships will usually become problematic if the relationship consists of sexual activity without care and companionship. Implicit in this statement is the understanding that a *CSsC* relationship consists of more than sexual activity; this is accepted and acknowledged by the writer and by many *Broadly Orthodox*.

experience and perception will seem 'normal' to them, it may not be normative, and their perception of normal need not be the measuring rod for church doctrine and practice.

In such cases we need not agree with their view in order to love, accept, and help them. In a case where a person who experiences homoerotic attraction was unwilling or unable⁵⁸⁶ to be celibate, or to effect a conversion to heterosexuality, then encouragement to form a monogamous, caring, loving and interdependent relationship would be preferable to a series of fleeting anonymous sexual contacts, and/or a life lived without enduring companionship owing to the church's pressure to be celibate. This help may be part of a priest's role in those cases. However, to take this to the step of Blessing a *CSsC* relationship places the priest in a conflicted situation should one of the couple decide to end their sexual relationship by either becoming celibate or becoming heterosexual.⁵⁸⁷ What advice can a priest give in such a circumstance? A priest is bound to assist all people who come to him/her ⁵⁸⁸ Additionally,

⁵⁸⁶ "There is every reason for hope that with time those who seek freedom will find it. However, while we can encourage hope, we must recognize that there are some who will not achieve their goals. We may find ourselves in the same position as a pediatric oncologist who spoke of how when he first began his practice there was almost no hope for children stricken with cancer and the physician's duty was to help the parents accept the inevitable and not waste their resources chasing a 'cure'. Today almost 70% of the children recover, but each death leaves the medical team with a terrible feeling of failure. As the prevention and treatment of same-sex attraction improves, the individuals who still struggle will, more than ever, need compassionate and sensitive support." *Catholic Medical Association*, (2005). "Homosexuality and Hope". Available from: <http://www.cathmed.org/publications/homosexuality.html>; downloaded 14 December 2005.

⁵⁸⁷ "One of the major points of the Laumann study, which the authors themselves did not expect, is that 'homosexuality' as a fixed trait *scarcely even seems to exist* . . . All the evidence points to the fact that homosexuality is not a 'stable trait' . . . Homosexuality tended spontaneously to 'convert' into heterosexuality as a cohort of individuals aged, and this was true for both men and women — the pull of the normative, as it were." J. Satinover (2005). "The Trojan Couch: Medical Diagnostics, Scientific Research and Jurisprudence to the Subverted in Lockstep with the Political Aims of their Gay Sub-Components". *National Association for Research and Therapy of Homosexuality (NAMBLA)*, Conference Reports 2005. Available from: <http://www.narth.com/docs/TheTrojanCouchSatinover.pdf>; downloaded 14 March 2006, p. 11, referencing E.O. Laumann, R.T. Michael and J.H. Gagnon (1994). "A Political History of the National Sex Survey of Adults". *Fam Plann Perspect*, 26(1), Jan-Feb 1994, pp.34-38, and Laumann, *et al.* (1993), p. 283, (italics are in Satinover's article).

⁵⁸⁸ Anglican priests have a duty to care pastorally for people, even those not in their congregation. "It is the tradition of this Church and the duty of Ministers to offer pastoral Ministry and care to all who desire it whether members of the congregation of this church or not." CoC, Title D, Canon I, Part A, 7; "Exercise the pastoral role of spiritual counsel and advice." CoC, Title D, Canon I, Part A, 12.6; "Refusal by an Ordained Minister without good and lawful reason to perform for any member of this church any

there is a moral obligation within the promise of support in the *Liturgy of Marriage* to assist marriages where possible?⁵⁸⁹

This issue highlights a latent conflict in principles and needs to be resolved before the church can proceed. Some have argued that in order to accept and love a person, we need to approve everything that they do; otherwise we are deprecating them as the people who do these things: If you reject someone's homosexuality, so the claim goes, you are rejecting them.⁵⁹⁰ This logic is making the claim that who-a-person-is and what-they-do are inseparable.

Such arguments are naïve on at least two grounds. First, parents and spouses often find that their children or partner behave or speak in ways that are not acceptable, possibly even harmful. A person can love and accept a person without accepting and affirming everything that the person does. Indeed, a person who loves a person will seek the best for that person, which may involve seeking to moderate or curtail some of their behaviour.

Second, we do not need to approve of every aspect of a person's make-up to approve and accept that person. A person with polio needs to be loved, cherished and aided. That does not require, as part of that love and care, that we refrain from protecting other children from polio on the false assumption that to immunise other children is declaring we do not accept those who already have polio. Loving and cherishing people means we can discern, as a species, what is limiting to a person, to the species, or to the society, and act accordingly.

Some *Orthodox* have concerns that if the church gives support, affirmation and Bless CSsCs, then the percentage of those who engage in SsSA will increase. This hypothesis, while reasonable, is hardly subject to scientific testing. As was noted on p. 37, the percentage of the population who are *MSM* appears to be stable over time and across cultures. Therefore,

act pertaining to the Ministry of this Church." CoC, Title D, Canon I, Part C2, 3.5.1.

⁵⁸⁹ Within the *Liturgy of Marriage* in the *ACANZP* the priest prays: "and help us support them with our love", *NZPB*, p. 871; the priest asks the whole congregation, including him/herself: "You, as friends and family, have come to witness this exchange of vows. Will you do all in your power to support this marriage now and in the years ahead?" and the response is: "We will", *NZPB*, p. 782; the priest declares: "Let no one come between them", *NZPB*, p. 784; the priest prays on behalf of the couple: "Above all, may there always be love to bind and keep you [implied of the couple] whole", *NZPB*, p. 787; the priest prays: "God so join you together that nothing shall ever part you ([again, implied of the couple])". *NZPB*, p. 788;

⁵⁹⁰ Similar logic to this 'quote' occurred in some of the interviews, and appears frequently in the popular press.

acceptance or rejection of SsSA appears to not affect the *MSM* percentage rate within a culture.

However, the rate of *WSW* appears to have risen dramatically over the last decade in New Zealand.⁵⁹¹ As mentioned, the *WSW* increase may be due to increased acceptance of SsSA within these societies. As discussed in: "Contrasting Genetic/Organic and Socio-Political Vulnerabilities in Men and Women", pp. 66ff, women appear to be at greater influence to societal factors than men. If these factors do conflate, then further acceptance of homosexuality, especially of *WSW*, may result in further increases in *WSW*. As *WSW* have been shown to have greater health risks than *WSM* (ref. fn. 467), these factors would exacerbate concerns for greater acceptance of homosexuality, at least amongst women.

⁵⁹¹ Ref. Is Lesbianism on the Rise in New Zealand?, pp. 39 ff.

Chapter 7

Errors and Tactics used by the Combatants

In every field of conflict, one can analyse the battle from a number of perspectives. Here we will consider two “errors made” and “tactics used” by each side of the dispute. First we will examine the imputation of maleficence by each side to their opponent. Closely aligned to this is the use of pejorative language against one’s opponents. In addition, the *Orthodox* have displayed pastoral insensitivity and political naïveté. Tactically they are threatening to cut off the flow of levies to the *Diocesan Core*. *Revisionists* have used the tactics of exclusion to marginalise those they oppose, and have employed equivocation, obfuscation and sophistry to disguise this conflict and their wider goals.

The Imputation of Maleficence

“In war,” so the saying goes, “the first victim is truth.” Truth is a victim in conflict for a number of reasons: “the fog of war”,⁵⁹² the deliberate use of misinformation and propaganda, and the imputation of maleficence against one’s enemy.

The first step in getting one’s ‘team’ to hate the opponent is to demonise the enemy. In the conflict before us, both sides are doing this with great ill-will being the result. Early in the interview period two people informed me, on opposite sides of this dispute, that the other side was imputing maleficence to their side. First, from Professor of Philosophy, John Bishop of the University of Auckland, a proponent for the Blessing of CSsC relationships:

My view is that each side needs to accept that the other has arrived at its contrary view conscientiously through sincere engagement with the Scriptures (‘seeking to discern what the Spirit is saying to the Church’). I am concerned that *some*

⁵⁹² The inability to know what is going on due to lack of communication, confusion, and errors contained in reports, to name only three significant causes.

conservatives seem to take it that the ‘progressive’ side is simply following a principle such as ‘the church ought to move with the times’.

I also have a concern that some conservatives take it – contrary to our best scientific understanding of sexual orientation – that people who are homosexual and seek to express their sexuality are deliberately rebelling against God’s established ‘natural order’.⁵⁹³

Captain Peter Lloyd, National Director of the *New Zealand Anglican Church Army*, who opposes the Blessing of CSsC relationships, stated:

So when Dr Te Paa says that she ‘has a suspicion’ about those who would seek alternative Episcopal oversight she could not be further away from the truth . . . To say that there is an ‘ill-informed boldness’ in some New Zealand congregations is not only offensive and judgemental, but it itself is ill-informed . . . so please can I urge us all not to impute motive to each other, especially not to those with whom we have little or no relationship.⁵⁹⁴

The demonisation of the enemy is a standard goal of propaganda, but its use lacks integrity, and used within the church, it fails to reach the Gospel standard of speaking-the-truth-in-love.

Pejorative Language Used by *Orthodox* and *Revisionists* Alike

In any conflict, one weapon used against the enemy is pejorative language that seeks to denigrate and dehumanise one’s opponents. While this tactic is common amongst combatants, Archbishop Rowan Williams recently made it clear Christians should avoid such

⁵⁹³ John Bishop (2005). pers. comm., 29 April 2005.

⁵⁹⁴ P. Lloyd (2005). “Response to Article in *Taonga*”. As yet unpublished. Available from P. Lloyd: chrarmy@ihug.co.nz

actions: "I welcome the statement that we should never use language that demeans another human being."⁵⁹⁵

We first highlight some pejorative terms used by some *Orthodox*, as they began such use many years before it was used against them. While some of these words have a descriptive basis, they are clearly pejorative in the way they are usually used in this dispute. The terms include but are not limited to *abomination* and *faggot*.

“You are an Abomination”

“You are an abomination” has featured on placards at protests in the United States, held by angry, vocal people who oppose and wish to refute the *Gay/Queer* agenda.

There is no passage in the Old or New Testament that says: “You are an abomination” referring to any person. There are three passages, Leviticus 11:10; 13; 42, where the “they” of “they are an abomination” refers to “unclean” foods which the Hebrews were not to eat, namely, fish without scales or fins; some varieties of birds; snakes, lizards, other creeping things; some insects and some varieties of animals. If people ate some types of animals, that food was an abomination to the people who ate them. While people are not an abomination, some things they may do are an abomination. Practices such as witchcraft, idol worship, and homosexual acts (Leviticus 18:22; 20:13) are activities identified as abominations. For the *Orthodox* to say that homosexuals are an *abomination* has no scriptural basis, and fans the bitter fire in this dispute.

A parallel can be made with the central issue here. The blessing of an individual (heterosexual or homosexual) is not in question; all humans are worthy of blessing regardless of (perceived) faults, being creatures made by God, and in God’s image, and redeemable. Whether or not a relationship is ‘blessable’ is predicated upon the nature of that relationship. To date, the church has seen fit to Bless the relationship of Holy Matrimony as a God ordained that relationship in creation (including the distinction — male and female). We do recognise a conflict here, in that commitment and fidelity are good, even though some aspects of the Queer lifestyle are not compatible with the doctrine and understanding of the church

⁵⁹⁵ Archbishop Rowan Williams (2005). “Questions to the Archbishop of Canterbury” regarding authority and human sexuality, put to him at the Global South Meeting held in Cairo, Egypt, 25 -30 October 2005. A transcript. Available from: http://www.globalsouthanglican.org/index.php/article/questions_to_the_archbishop_of_canterbury_q_a_transcribed/; downloaded 24 November 2005.

“You are a Flaming Faggot”

The term “faggot” is used as a pejorative to humiliate male homosexuals, commented upon in the literature as a term which originally referred to male homosexuals who were bundled together with kindling and used to set alight European ‘witches’ who were being burned at the stake (disputed by Norton⁵⁹⁶). Faggot is an English term used for a bundle of kindling.⁵⁹⁷ It is further claimed that strong women (‘witches’) and weak men (homosexuals) were both seen as a threat to the dominant male heterosexual hegemony. It is claimed by some *Queer* theorists that they are “reclaiming” the term “Faggot” as a positive term, rather like their reclaiming of the term *Queer*.⁵⁹⁸

⁵⁹⁶ Richard Norton disputes this etymology: “The heretics were easily identified with the fuel used to burn them, for symbolic faggots were in fact embroidered on the garments of those who refused to recant: hence the phrase ‘to fry a faggot.’ However, this etymology is probably not correct, because ‘faggot’ as a slang term for a homosexual only occurs in English, and in England homosexuals were never burned at the stake, but hanged, so it is difficult to see how the metaphorical meaning could have arisen. The term is more likely derived from the French and Italian term *baggage* meaning ‘slut, whore.’” Richard Norton. “A History of Homophobia: Chapter 4, Gay Heretics and Witches”, section “Fires and Faggots”. Available from: <http://www.infopt.demon.co.uk/homopho4.htm>; downloaded 30 November 2005.

⁵⁹⁷ The term faggot has a remarkable parallel in the term *maruta*, being the Japanese term for “logs”, used by the Japanese to denote the Chinese upon whom they were conducting a variety of medical atrocities. Jing-Bao Nie (2004). “The West’s Dismissal of the Khabarovsk Trial: Ideology, Evidence and International Bioethics”. *Journal of Bioethical Inquiry*, 1, Jan. 2004, pp. 32-42; Jing-Bao Nie, Takashi Tsychiya and Lun Li (2005). “Japanese Doctor’s Experimentation in Wartime China and Medical Ethics”. *A History of Medical Ethics*. Eds. R. Baker and L. McCulloch. New York and London: Cambridge University Press.

⁵⁹⁸ “The reclaiming of negative terms can largely be seen as successful, even if it is difficult to determine how much of the success can be directly attributed to deliberate actions. While the term homosexual remains somewhat clinical and largely unused, the words ‘lesbian’ and ‘gay’ clearly used to have negative connotations and are now the most accepted identity terms. Similarly, ‘dyke’ and ‘queer’, while not as largely accepted, were also very negative at one time and are now used in certain situations and within certain subgroups . . . ‘faggot’ and ‘dyke’ are used in a special way, turning terms of put-down into proud affirmation.” Nogle (1981), p. 52. As Vicki Nogle put it, “The words lesbian and dyke are examples of wimmin [sic] evolving their own meaning for words that have been used against them in the past.” Nogle (1981), p. 271. Cf. Tom McClive “Socio-semantic lexical variation in the homosexual community: using identity terms to create gender roles”. Available from: r1.chass.utoronto.ca/twpl/pdfs/twpl19/TWPL19_McClive.pdf; downloaded 30 November 2005.

Some *Revisionists* use a number of terms to denigrate those they oppose, most specifically any who question the *Gay/Queer* agenda and the Blessing of CSsC relationships. While some of these words have a descriptive basis, they are clearly pejorative in the way they are usually used in this dispute. The terms used include, but are not limited to, *homophobic*,⁵⁹⁹ *fundamentalist*⁶⁰⁰ and *reactionary*.⁶⁰¹

“You oppose us because you are Homophobic”

The backhand — “You oppose us because you are *homophobic*” — is the first line of defence and counter-attack used by *Revisionists* against those who raise questions regarding SsSA, its health issues, psychological effects, and the associated *Gay/Queer* Agenda. Gary Colwell has summed it up nicely in the abstract to his article on the subject:

⁵⁹⁹ “The Anglican Church is not exempt here. I am the product of one of the most **homophobic** and hate-mongering Anglican dioceses in the world. Even outside of Sydney the best that the Anglican Church can often manage is an indifferent ‘Don’t ask, don’t tell’ approach. This too is inadequate. Nothing short of a complete and open acceptance of people of all sexualities in leadership in the Church will suffice.” The Revd Ian Lawton (2002). *SMACA*, 29 Sept 2002. (Lawton, an Australian, preached and published this on the parish webpage while he was Vicar of St-Matthew’s-in-the-City, Auckland.) Available from: <http://www.stmatthews.org.nz/smaca014.htm>; downloaded 24 November 2005, (bold print by thesis writer).

⁶⁰⁰ “Will the worldwide Anglican/Episcopalian communion survive intact the current upheaval over homosexuality and human rights? Is it even important that it does? How is it, and why is it, that **the regressive, fundamentalist, evangelical wing** of the communion has so scared the hierarchy that it is the progressive, liberal and inclusive North American wing which has been forced into retreat?” Ross Stevenson (2005). “Questions of Principle”. *St Columbia’s e-Tracts*, Autumn 2005. Available from: <http://www.saintcolumbas.org.nz/news.php>; downloaded 24 November 2005, (bold print by thesis writer).

⁶⁰¹ “Ostensibly, this resolution intends to affirm the commitment of the diocese to the Anglican Communion and to direct its bishops and General Convention deputies to act consistent with that commitment. The real intent is almost certainly to minimize allegiance to the Episcopal Church and to facilitate movement to the right within the Church by strengthening the influence of **reactionary** elements in the wider Anglican Communion. In fact, the original resolution has been toned down, presumably to achieve wider support, and it would hardly be tragic, from our point of view, if it passed. Because it has been reduced to largely innocuous platitudes, however, the more **reactionary** deputies may try to strengthen it from the floor.” Lionel E. Deimel (2005). “Resolution 1: Reaffirming Our Commitment to the Anglican Communion”. *PEP Argument Briefing Paper*, 10/28/2005. Available from: <http://www.progressiveepiscopalians.org/html/AC05-R01-01.htm>; downloaded 24 November 2005, (bold print by thesis writer).

The charge of homophobia, indiscriminately made in a large part of our Western culture today, is ill conceived, illogical and false. This sweeping charge may be pictured as a triangle of informal logical fallacies. The more prominent side, the one which the general public encounters first, is what I shall call the fallacy of turning the tables: the rhetorical device of making the source of criticism the object of criticism. The other side of the charge is the fallacy of equivocation. The boundary of the term ‘homophobia’ is made so elastic that it can stretch around, not just phobias, but every kind of rational fear as well; and not just around every kind of fear, but also around every critical posture or idea that anyone may have about the practice of homosexuality. At the base of the charge, and undergirding the other two fallacies, is the fallacy of begging the question. A commitment to the complete acceptability of the practice of homosexuality enables its proponents to ‘know’ beforehand that all criticisms against it must originate in the defective psychology of the critic.⁶⁰²

The charge that anyone who raises concerns regarding SsSA is homophobic is *ad hominem*, an attack on the person rather than their argument or concern. It can be likened to a kea-gun⁶⁰³ attack on a person at short range. It shifts the focus from the stated concern to the person raising the concern. Colwell signifies the homophobic argument thus:

- 1 All critics of homosexual practice are homophobic.
 - 2 Being homophobic is bad.
- ∴ 3 All critics of homosexual practice are bad, or

⁶⁰² Colwell (1999), p. 207.

⁶⁰³ Kea-gun: a self or gunsmith-made shotgun type weapon, about 6 or 8 gauge with a short barrel and stock, firing cartridges filled with large steel shot, used at least until the mid 1970s by some Tuhoe and Hawkes Bay bushmen. It was the weapon of choice in defense against attacking boars to save human and canine life. Being used at close-quarters, and due to its wide discharge pattern, accuracy in aiming was not critical; paramount was its one-shot lethality. It appears that the police in those days turned a blind eye to possession and use of this firearm. The analogy of the Kea-gun against attacking boars, and the accusation of *homophobia* against all persons who express concerns in relation to SsSA, is that both weapons are used without discriminating aim, yet each is capable of imparting a lethal one-shot blow. Thus, each is selected as the weapon of choice in their respective arena, with devastating effect.

3' What the critics are is bad, or

3" What the critics have (a phobia) is bad.⁶⁰⁴

The basis of the argument hinges on Premise 1 being true, which begs the conclusion, and in Premise 2, on how 'homophobic' is defined (*sans* extensive equivocation). Finally, it is irrational to assert that people who have concerns regarding SsSA or the bio-medical statistics demonstrating significant health risks have a *phobia* (i.e., an unwarranted fear that paralyses them).⁶⁰⁵ This fallacy has also been argued against in New Zealand by Robert Mann (1997⁶⁰⁶) and Mark Rowley (2001).⁶⁰⁷

“You oppose Blessing CSsCs because you are a Fundamentalist and a Reactionary”

How often one hears the terms *fundamentalist*, *reactionary* and other similar terms used as a pejoratives in statements such as: “the regressive, fundamentalist, evangelical wing of the communion.”⁶⁰⁸ Such statements are not backed by research, citations, or any substantiation as to who these fundamentalists are, or why they are labeled fundamentalists. Edith Humphrey helpfully clarifies a motivation for Michael Prowse’s⁶⁰⁹ attack on the “fundamentalists” who opposed Jeffery John’s consecration as Bishop of Reading (England):

The term ‘fundamentalist’ [is used] in order to suggest an approach to Scripture and the gospel that differs from his own, but also to elicit a dismissive emotional response from his readership. He is correct that the response to same-sex eroticism is connected with views of the Scripture and of authority in the

⁶⁰⁴ Colwell (1999), p. 210.

⁶⁰⁵ Ref. Glossary: *phobia*, pp. 128ff.

⁶⁰⁶ Robert Mann, (1997). A letter in response to Brian Edwards’ reading of a letter that included an errant use of the term “homophobia” on Radio NZ, 17 May 1997. Available from: robtm@xtra.co.nz.

⁶⁰⁷ “Homophobia . . . for those very reasons, its broadness and its guilt-inducing and mental-illness connotations, the word has served, and continues to serve, a most useful political purpose and despite its limitation is not likely to be abandoned any time soon.” Mark Rowley (2001). “Homophobia”. *Cutting Edge*, Christchurch, April 2001.

⁶⁰⁸ Cf. fn. 600.

⁶⁰⁹ Cf. fn. 656.

Church. What he fails to recognise is that the so-called ‘progressivist’ has specific ‘fundamentals’ as well, when he or she interprets ‘the gospel’ and affords the covenant sign of the rainbow a new meaning. ‘Liberal’ voices can be as ‘fundamentalist’ and ‘exclusivist’ as others.⁶¹⁰

Orthodox and *Revisionists* have each resorted to adolescent name-calling to ‘bate and bash’ those they oppose. That these tactics are sub-Christian is self-evident.

Errors and Tactics of the Orthodox

The *Orthodox* have made a number of errors, both pastoral and political. Their lack of pastoral concern for homosexuals as individuals goes so far as to be positively unwelcoming, with the result that they have successfully driven homosexuals into the ‘arms’ of the *Metropolitan Community Church (MCC)*.⁶¹¹ The lack of care and compassion by the *Orthodox* is not only seen in their attitude towards homosexuals but also their attitude to those who do not meet their understanding of Christian discipleship and lifestyle, whether this be marital separation, divorce, remarriage, or difficulty often experienced in raising children. Equally damaging is the *Orthodox* political naivety and apathy in matter relating to church politics. The only significant move the *Orthodox* have made is to threaten to withhold levies (quota/contributions) from their diocese. Such an action would place most dioceses in New Zealand in an even more financially precarious position than they currently have.

Revisionists correctly see this failure to empathise and care for others who are damaged (and the moralising against them), as a *pathos* endemic within the *Orthodox* position.⁶¹²

⁶¹⁰ Humphrey (2003).

⁶¹¹ Cf. www.mcccchurch.org. In Auckland a church closely associated with the MCC is the *Auckland Community Church* which meets in St-Matthew’s-in-the-City; www.aucklandcommunitychurch.org.nz/

⁶¹² Since the writer was ordained 1991, at least a dozen clergy (mainly Anglican, but including other denominations) from the *Orthodox* view have discussed their marital separation and divorce with him. They have almost always raised the theme of the marginalisation they experienced by others of orthodox belief. They were often astounded and offended at the treatment they received from their theologically orthodox friends (a bit like Job’s three ‘friends’), when their marriage failed. When the writer’s marriage of nineteen years came to an end, he too experienced this same treatment from some theologically *Orthodox* friends. People with whom he agreed theologically treated him as if he had willingly and intentionally brought the Gospel into disrepute. Christians who go through separation and divorce have little need to have these notions advanced, as they are already more than aware of their

Archbishop Rowan Williams succinctly calls for respect of persons who engage in homoerotic activity, while acknowledging the ethical complications with such a posture:

There are all sorts of complicated questions about the ethics of same-sex behaviour. What I think there is no question about, is the right of homosexual people to tolerance, civil rights, and public respect, from Christians as from everybody else.⁶¹³

In correspondence, “Michael” wrote that he favoured the Blessing of *CSsC* relationships because “the exclusive power of the rite [will be] broken.”⁶¹⁴ While he would classify himself as *Broadly Orthodox*, he felt that parish clergy, and those whom he perceived as the “parish power elites”, too tightly controlled some aspects, especially “ritualistic aspects” (i.e., baptism, communion and preaching) within the life of the church.⁶¹⁵ From the standpoint of an active lay person, Michael’s view has developed from observation rather than from being immersed in the parish political processes, and is thus understandable. However, the claim that the clergy or “parish power elites” control the rite of Holy Matrimony in a dominating way appears to be based on an egalitarian notion that anybody should be allowed to preside at the Eucharist and any two people should be allowed to enter Holy Matrimony. It is further assumed that by allowing such, wrongs will somehow be righted.

dilemma.

⁶¹³ Archbishop Rowan Williams (2005), in interview by S. Mayo “Simon Mayo interviews Rowan Williams”. *BBC Radio 5 Live*, 6 December 2005. Available from: <http://www.fulcrum-anglican.org.uk/news/2005/20051206radio5.cfm?doc=73&CFID=6753885&CFTOKEN=3cda8e61ee8bb525-64B69C11-D7D0-2940-BFE3CBFF8EE4D1D3#pullman>; downloaded 29 December 2005.

⁶¹⁴ Per. comm. from “Michael”, a lay leader in an Auckland parish, 18 October 2004.

⁶¹⁵ In working through the issues with Michael, it became obvious that he did not understand that Blessing equated with Holy Matrimony. He had been exposed to numerous impassioned arguments, which seemed plausible enough. Being a genuinely open and loving person, Michael took the arguments at face value.

Do the Orthodox Wish to Drive Homosexuals to the MCC?

‘Recovering’ drug addicts living in the same house, unless well supervised, have a terrible rate of ‘recovery’; the human environment must be changed. Or, as Paul put it, bad company spoils good morals, or intentions (1 Corinthians 15:33).

Can *Orthodox* clergy and parishes justify relegating homosexuals to the *MCC* where *SsSA* is not merely accepted but actively encouraged? The *Orthodox* need to consider how the less-than-welcoming attitude which some *Orthodox* clergy and parishes display towards *SsSA* comes across to a *SsSA* person when compared with the warm welcome they receive as a “prodigal son” (or daughter) at the local branch of the *MCC*. If the *Orthodox* are serious about proclaiming the Gospel and the healing power of Jesus Christ to the lost, how can their dismissive attitude be justified towards those who are relationally, emotionally, romantically, erotically attracted and/or sexually involved with someone of the same sex?

Political Naivety

Since the *Orthodox* have been putting their focus and energy predominantly within parish, mission and ministry efforts, and virtually abandoning the internal politics of the church, a Revisionist *Diocesan Core*⁶¹⁶ has been allowed to develop without significant opposition. *Orthodox* clergy have lately come to realise the implications of this, but are, more or less, at a loss as to how to proceed. The formation and networking of *Mainstream*⁶¹⁷ has been a unifying and politically astute move which has caused some concern amongst a number of *Revisionists*.

Bishop David Coles⁶¹⁸ and Dr Jenny Plane-Te Paa⁶¹⁹ stated that the ease and speed of communication of e-mail and websites had increased the ability of groups like *Mainstream* to network effectively nationally and internationally. This ‘grassroots’

⁶¹⁶ Cf. *Diocesan Core*, p. 21ff.

⁶¹⁷ *Mainstream*: A group in New Zealand, and internationally, who seek to maintain the traditional teachings and doctrines of the Anglican Church, including the non-affirmation of *SsSA* by Anglican communicants whether lay or ordained. This group is *Orthodox* as the term is used in this thesis. See <http://www.anglican-mainstream.org/>

⁶¹⁸ David Coles, interview, 4 July 2005.

⁶¹⁹ Dr Jenny Plane-Te Paa, interview, 30 August 2005.

communication has enabled the *Orthodox* to bypass the ‘official’ Provincial and diocesan publications under the editorship of *Revisionists* who use these publications to further their own policies and positions, by both publishing their ‘own material’, and failing to publish⁶²⁰ (censuring) those whose opinions differ from theirs.

What seems ironic is that, until recently, *Orthodox* clergy, especially those in Auckland,⁶²¹ have operated their parishes as if they were small franchised ‘service stations’ competing with the next ‘service station’ (parish) down the road. Now that the Blessing of *CSsCs* and consecration to the episcopacy of a person in a *CSsC* relationship have become volatile issues, these formerly independent and isolated parishes have begun to band together and, for the first time, they have become a

⁶²⁰ Three examples will suffice. 1) The failure of *Taonga* to publish Peter Lloyd’s well-written and thoughtful response to articles appearing in *Taonga* by Dr Jenny Plane-Te Paa and Bishop Richard Randerson’s “Is Anybody Listening”, cf. pp. 105 + 120. 2) Neil and Blair Whitehead’s book, *My Genes Made Me Do It*, which was submitted to the Tikanga Pakeha Commission of Sexuality, but was not listed in the extensive Bibliography from that report: (1998). *Encouraging the Dialogue: Tikanga Pakeha Commission on Sexuality of the Anglican Church in Aotearoa, New Zealand and Polynesia*. Christchurch: Inter Diocesan Conference — this despite Neil Whitehead being a scientist with a PhD and the book being well regarded in academic circles. 3) The Revd Dr Bruce Kaye’s presentation at The Cathedral of the Holy Trinity; B. Kaye (2005). “*Windsor Report: The Way Ahead for the Anglican Communion*”. Presented at *The Cathedral of the Holy Trinity*, Auckland, 3 August 2005, available from Bruce Kaye, bnkaye@optusnet.com.au. This presentation continues not to be listed or available from the Cathedral website. This, despite the fact that Bishop Richard Randerson told the meeting that all presentations would be available from the Cathedral website. When the writer enquired about the material, he was told they did not have a copy. The writer obtained a copy from Dr Kaye, and sent the file to the Cathedral, twice, requesting it be placed on the website. This has still not been done. These three examples speak of censorship and the control of information. It is not in keeping with “Keeping the Conversations Open”, and “Encouraging the Dialogue”.

⁶²¹ A number of evangelical clergy in the Christchurch Diocese have participated in a network originally set up by Canon William Orange during his time at Sumner Parish, 1930-1945, where he gathered a group of evangelical clergy for training and encouragement. “As vicar of Sumner he probably did his greatest work, teaching and preaching with power to change men’s lives. From that circle has emerged a vast company of priests of the Church whose hearts God first touched through Willie Orange’s ministry. They came for miles to sit at his feet to learn about the things of God.” Martin Sullivan “Memories of William Orange”. Available from: www.Latimer.org.nz/about.htm; downloaded 24 November 2005. These priests were later known as the “Orange Pips”. This group subsequently formed the *Evangelical Churchmen’s Fellowship*, which later became the *Latimer Fellowship*; cf. www.Latimer.org.nz

movement to be reckoned with. It is a pity this did not occur previously with the motivation for such co-operation being to live out life-in-communion with each other and with Christ rather than, as has happened, a banding together to oppose what they see as heresy and sacrilege.

“The Buck Stops Here” ~ Will the Orthodox Continue to Pay Levies?

The *Orthodox* power base is formed by the parishes in suburbs and provincial cities, is fed by donations from their parishioners, part of which is forwarded to their diocese. *Orthodox* clergy wish to maintain their current position in relation to Blessing of Same-sex couples and the ordination of those who engage in *SsSA*.

Some of the vicars interviewed⁶²² stated that their parishes are almost certain to seek alternative Episcopal oversight if Auckland, Waiapu, Christchurch, and Dunedin reconfigure in alignment with *ECUSA*. Should these and other parishes take this action, it will mean the end of income from *Orthodox* parishes to the diocese and therefore a significantly reduced cash flow for the ‘liberal’ *Diocesan Core*.

It appears that the majority of those within the *Diocesan Core* of the *ACANZP* are not listening to, or concerned for, those who are opposed to the Blessing of *CSsCs*. Nor are they facilitating the conversation (understood as a two-way communication rather than a one-way monologue) to enable the church to do the thinking required to resolve this conflict with integrity. One bishop stated, “the bishops are frightened to discuss this issue openly, they are hoping that it will resolve itself.”⁶²³ The (arch)bishops, whose role is one of leadership, have allowed the conflict to drag on and have not provided the unbiased opportunity for these matters to be discussed in an open fashion.

If *Revisionists* persist in pushing their agenda, and continue the Blessing *CSsC* relationships, they may find that the levies stop flowing from many of the *Orthodox* parishes, financially crippling their pole of the Anglican Church. The *Orthodox* section of the Anglican Church will be able, in most parishes, to continue funding its operations through their parishioners’ giving.

In the last months of the research, the very real possibility of financial starvation by the *Orthodox* withholding of levies has come to be recognised by the *Revisionists*.

⁶²² Names withheld.

⁶²³ Name withheld.

Several *Revisionists*⁶²⁴ have become worried about diocesan financial viability and their own long-term employment. Out of this heated controversy in the Anglican Church, and the growing political strength of the *Orthodox*, has risen the spectre of church funding and the question of ownership of parish land and buildings.

Often overlooked in this dispute, are two New Zealand precedents regarding the distribution of property where relationship conflict becomes irresolvable, resulting in a dissolution of the partnership. First, *Relationships (Statutory References) Act 2005*⁶²⁵ stipulates that when a relationship becomes irresolvable, both parties are to share equally in the material assets acquired during the partnership. This is to protect the more vulnerable partner (usually female) from the more dominant partner (usually male). In this dispute, the more dominant partner (diocese) demands all the partnership property from the more vulnerable partner (parish). This is unjust and not consistent with the *Relationships (Statutory References) Act 2005*.

Second, when the New Zealand Anglican Church became the ACANZP (instituting the three separate Tikanga), the Maori Tikanga were to receive all the churches, halls and vicarages they were currently using. In addition, they were to receive a significant share of the “sharable” Trust funds held by the Province, the Dioceses, and Parishes. Further, when church property is to be disposed, it is first to be offered to the Maori Treaty partner prior to any attempt to sell the property.

These precedents may demonstrate that the Dioceses’ legal ‘claim’ to all parish property⁶²⁶ are overt attempts by the dominant party (dioceses) to muscle the more vulnerable party (parishes and clergy) to toe the Diocesan Core line. Such claims, never-the-less, are open to challenge in civil court. Property held by the Dioceses, such as Cathedrals, Diocesan Centres income properties, could also be sharable with the parishes, should the courts decide that the diocese and parishes have had a relationship that fell under the above considerations.

However, if the Anglican Church decides against the Blessing of CSsC relationships because of threats to withhold levies by *Orthodox* parishes, or if *Orthodox* parishes and clergy allow the Blessing of CSsCs in order to retain their land and buildings, then one or both groups will have significantly compromised themselves and their positions on a financial rather than a theological/ethical basis. It would, therefore, be helpful if threats over land, buildings and/or

levies, could be withdrawn so that the issue of the Blessing of CSsC relationships can be resolved without these very provocative aspects distorting the analysis.

Errors and Tactics of the *Revisionists*

Revisionists lack a real appreciation of the depth of concern of the *Orthodox* regarding the Blessing of CSsCs. Though the *Orthodox* may be politically naive, the *Revisionists*’ tactics (such as exclusion) have not been overlooked by the *Orthodox* and may well back-fire upon the *Revisionists*. Their tactics are primarily linguistic and political, involving a disguising or fogging of the ‘real’ situation and manipulatively using their political control of the Diocesan Core.

Revisionists’ ‘Exclusion’ Concern: Real and Imagined

Exclusion within the Anglican Church is a two-way street; both *Polar Revisionists* and *Polar Orthodox* groups practise favouritism, marginalisation and exclusion. The *Revisionists*, whose power base is the diocesan political structures, paid positions, and central urban parishes (i.e., *Diocesan Core*), have sought to control diocesan employment appointments and the central urban parishes, the ordination selection process, the diocesan synods and clergy schools, the *Inter-Diocesan Conference (IDC)*⁶²⁷ and (Provincial) *General Synod*. Perhaps the most obvious example of this tendency to control the political, personnel and economic systems of the diocese was seen during the late 1980s to the mid 1990s in Auckland Diocese, when a small cadre of *Polar and Radical Revisionists* successfully and openly controlled that diocese.⁶²⁸

If discrimination and exclusion are deemed to be maleficent (as the writer believes they are) to the principles of justice and (true) tolerance, then those pathologies need to be considered with regard to all persons and their actions.

⁶²⁷ A meeting of the seven dioceses of Tikanga Pākehā in New Zealand, held immediately prior to the (Provincial) *General Synod*.

⁶²⁸ The pre-eminent example of this “power and control” was The Revd Susan Adams (when she was the Ministry Officer of Auckland Diocese). For an understanding of her views, see: S. Adams and J. Salmon (1996) *The Mouth of the Dragon: Theology for Postmodern Christians*. Auckland: Women’s Resource Centre; also see: fn. 630.

⁶²⁴ Names withheld.

⁶²⁵ Or possibly under the *Property (Relationships) Act 2000*.

⁶²⁶ Ref. Fn. 684.

Silvia Covacio, in a point she develops from Foucault's *Discipline and Punish: The Birth of the Prison*,⁶²⁹ states that those who desire to control others via deceit, misinformation and bullying (with resort to punishing those who will not capitulate to their desire to rule) may eventually find their strategy backfires upon them.⁶³⁰

This Machiavellian distortion of truth in order to hold on to power, if recognized by the victim, can lead the victim himself to develop such tactics and to become the perpetrator of further distortions and coercion. There is another possible response. Rather than retaliating by the propagation of further deceit and misinformation, the subjected can expose the offenders by revealing "the truth, in love". This is an aim of this thesis.

Tactics of the *Revisionists*

The primary tactic used by *Revisionists* to promote the Blessing of CSsCs is the use of a number of linguistic tactics to confuse, distort and disguise what is being asked for. Misinformation, propaganda, equivocation, obfuscation and sophistry are all employed to advantage. The definition of words is subtly altered without notification, and the appeal to people's emotions, sympathy and their natural sense of fair play are all exploited for maximum gain.

Though never mentioned in interviews, books, articles, or in pastoral conversations, two names kept coming to mind as the writer researched and considered the methods of those seeking to manoeuvre the Anglican Church into Blessing CSsC relationships. These names

⁶²⁹ Michel Foucault (1991). *Discipline and Punish: The Birth of the Prison*. Trans. A. Sheridan. London: Penguin Books; cf. Anthony Giddens (1993). *Sociology*. 2nd Ed. London: T.J. Press Ltd.

⁶³⁰ "An individual who does not succumb to initial low-key psychological tactics by controlling factions may find the dominating group targets them. The individual is labeled 'deviant' and Giddens' (1993) discourse, among many others, describes the various methods used to discourage deviant behaviour. The tactics most often incorporated include; verbal threats, actual physical violence toward an individual or loved ones, isolation or ostracism, transfer to another less appealing employment situation, and threats or detrimental changes to financial security . . . increased threats and intimidation can encourage the threatened individual to retaliate by redirecting the learned misinformation tactics to counter-attack the source, creating conflict, deflecting power or affecting compliance of other actors." S. Covacio (2003). "Misinformation: Understanding the Evolution of Deception". *Informing Science: InSITE – "Where Parallels Intersect"*, June 2003, pp. 668-669. Available from: <http://proceedings.informingscience.org/IS2003Proceedings/docs/089Covac.pdf>; downloaded 11 September 2005.

were Sun-tzu and Joseph Goebbels (and/or Lenin). Strangely, the writer first learned of these strategists when training for battle as a midshipman in the US Navy (1968-1970).

Sun-tzu wrote what has become one of the most influential books on warfare and strategy – *Art of War*.⁶³¹ Many military and business leaders throughout the world now use his advice. Said in a variety of ways, Sun-tzu's main strategic advice was deception.

Warfare is the Way (Tao) of deception. Thus although [you are] capable, display incapability to them. When committed to employing your forces, feign inactivity. When [your objective] is nearby, make it appear as if distant; when far away, create the illusion of being nearby.⁶³²

As an aspect of this deception, Sun-tzu recommends the tactic of making the enemy spread themselves so thin that attack at any point will be met with a limited resistance.⁶³³ With this scatter gun approach, *Revisionists* produce a multiplicity of challenges to the *HerX* view that Holy Matrimony should be reserved for heterosexual couples who wish to commit to a Christian understanding of marriage. Copious challenges confuse the issue, *Revisionists* distract their opponents' attention, while they manoeuvre their forces. Three primary weapons are used: equivocation (variable meaning of terms), obfuscation (fogging issues), and sophistry (false logic).

A further significant tactic of deception useful in warfare is Joseph Goebbels' famous: "Repetition is the lynchpin of propaganda."⁶³⁴ For example, it is regularly claimed that 10-20% of the population are homosexual,⁶³⁵ and that there are no significant inherent negative

⁶³¹ Sun-tzu (1994). *Art of War*, circa 400BC. Trans: R.D. Sawyer. San Francisco: Westview Press.

⁶³² Sun-tzu (1994), p. 168.

⁶³³ "The location where we will engage the enemy must not become known to them. If it is not known, then the positions they must prepare to defend will be numerous. If the positions the enemy prepares to defend are numerous, then the forces we will engage will be few." Sun-tzu (1994), p. 192.

⁶³⁴ Attributed to Joseph Goebbels. A similar statement attributed to Lenin is: "A lie repeated often enough becomes truth". Cf. Rick Walston, "Repeat A Lie Often Enough". *Coffee Talk with Professor Walston*. Available from: <http://www.columbiaseminary.edu/coffeetalk/095.html>; downloaded 22 November 2005. Of course this tactic can be used by anybody, i.e., President George W. Bush in his oft-repeated claim that Saddam Hussein had weapons-of-mass-destruction (WMD) which he was preparing to use.

⁶³⁵ Cf. Cranking the Numbers (UP), pp. 31ff.

results of SsSA other than societal prejudice.⁶³⁶ Both these claims have been refuted by significant research.⁶³⁷

The Use of Equivocation, Obfuscation and Sophistry in this Dispute

Examples of equivocation include the use of the same word with different meanings in the same context. For example: "Odd things arouse human suspicion. But seventeen is an odd number. Therefore, seventeen arouses human suspicion."⁶³⁸

When Anglicans "affirm" the Nicene (and other) Creed(s), the *Orthodox* are affirming the statements of belief/faith/trust within the Creed. Those seeking revision have often claimed their affirmation is not an affirmation of the faith statements contained in the Creed, but an affirmation of their standing within the communion of the historic, catholic faith and its people throughout the ages.⁶³⁹ This discrepancy is an indicator of a fundamental division that exists between *Revisionists* and *Orthodox*. It heightens the problem of communication, as both sides need to be continually asking each other: "What do you mean by that statement (term, definition, etc.)?"

⁶³⁶ Cf. It is (not) Natural (Arguments from 'Nature'), pp. 40ff.

⁶³⁷ Fns. 635, 636.

⁶³⁸ Also see "FF" and "GLF", available from: www.philosophypages.com/dy/e5.htm

⁶³⁹ The Revd Dr Janet Crawford and The Revd Dr Godfrey Nicholson made statements to this effect at St John's Theological College in 1989-1991. The Revd Brother Bruce Paul made statements to this effect at various Auckland Diocese meetings and Synods which the writer attended in the first half of the 1990s. These were not written presentations or formal speeches made during class or Synod debates, but were statements made during discussions within class, such as *Anglicanism*, or in "break-out groups" at Synod. The same can be said for such aspects of the Liturgy as the confession of sins (NZPR, pp. 407-408, 458-460, 478-479, and others). What can it possibly mean to confess one's sins, if one believes that sin has no ontological reality, but is a sociological construct for control of the masses? Cf. J. Spong (2005). *The Sins of Scripture: Exposing the Bible's Texts of Hate to Reveal the God of Love*. San Francisco: HarperSanFrancisco.

Gay and Straight ~ Setting the Definitions 'queers' the Pitch

Gay/Queer advocates quite early in their promotion took the initiative in naming the 'teams' *Gay* and *Straight*. This promoted their agenda. Far from being neutral objective descriptors, these terms are heavily laden with content. For example, *Gay* implies something that is fun, colourful, full of life, dynamic and adventurous, whereas *Straight* elicits something that is plain, boring, rigid and traditional. Taking the prerogative of 'naming'⁶⁴⁰ can enable distinct advantage in a conflict.⁶⁴¹

The Code-Words: Acceptance, Diversity, Inclusiveness and Tolerance

G. K. Chesterton is credited with saying something along the lines: Tolerance (or impartiality or indifference) is a virtue of the man without convictions.⁶⁴² *Revisionists* claim of themselves *acceptance, diversity, inclusion* and *tolerance*. But what these terms mean when used by *Revisionists* is not the open-ended acceptance of those with whom they differ, but rather, in

⁶⁴⁰ A similar analysis could be developed for the terms 'progressivist' and 'reactionary', also popular characterising labels used by *Revisionists* in this dispute. For this reason I took particular care in attempting to name the sides as dispassionately as I could, while still being accurately descriptive. The next best descriptors in the literature were "maintainers" and "modifiers". However, these terms understate the positions held by each group, and minimise the divide between the antagonists. James C. Bangsund (2004). "Maintainers and Modifiers: Reflections on Journey Together Faithfully, ELCA Studies on Sexuality: Part Two: The Church and Homosexuality". 5 August 2004. Available from: Evangelical Lutheran Church in Tanzania, www.elct.org/bangsund/JTF/Maintainers&Modifiers.doc; downloaded 27 January 2006.

⁶⁴¹ In WWII, "The Allies" had a distinctive warm, positive and supportive ring to it, whereas "The Axis" sounds cold and menacing.

⁶⁴² However, it appears to be a compilation of his ideas from a variety of sources, where the word 'tolerance' might be better replaced with 'impartiality' or 'indifference.' "[Christopher] Lasch was using the word 'tolerance' for what Chesterton generally termed 'impartiality.' Chesterton deplored impartiality, which he equated with indifference, but he generally applauded tolerance, which he contrasted with bigotry -- unless the tolerance in question was really a mere mask for indifference. Chesterton expressed these thoughts in a very large number of places and in a many ways. The closest to Lasch's quotation is probably: "Impartiality means at best indifference to everything . . ." *Illustrated London News*, July 5, 1919. "Quotemeister". *The American Chesterton Society*. Available from: <http://www.chesterton.org/qmeister2/impartiality.htm>; downloaded 10 August 2005.

relation to this current dispute, the unequivocal acceptance of SsSA and the Blessing (understood as Holy Matrimony) of CSsCs. Since *Revisionists* were the first to use and claim these characteristics as theirs, those they oppose, the *Orthodox*, are by inversion non-accepting, monolithic, non-inclusive, and intolerant.

Where there is conflict over genuinely held views, and where there is respect between the people who disagree, there is a way to resolve deeply held differences. It entails a willingness to spend time and effort to listen and speak with the *other* with whom you have a conflict.⁶⁴³ It is possible to have a strongly held view without being abusive to those holding an opposing view. Paul MacDiarmid has constructed a quadrant to display “tolerance” as an interaction between “conviction” (strength of view) and “love” (acceptance of difference).⁶⁴⁴ This model allows for respectful listening by all parties, while extending love and allowing time for a resolution to come to light. MacDiarmid states: “Neither tolerance nor intolerance is our goal. Instead of vacillating back and forth between tolerance and intolerance we are probably better off moving back and forth between dialogue and confusion.”⁶⁴⁵ This model should be eminently suitable for discussions within the Christian church, for it embraces love and conviction, both central to the Gospel.

⁶⁴³ Marriage counseling, Labour ~ Management working groups, and the small claims court all use this method.

⁶⁴⁴ Paul MacDiarmid. “Are we supposed to tolerate intolerance?” Available from: <http://20six.co.uk/paulmacdiarmid/archive/20004/02/>; downloaded 10 August 2005.

⁶⁴⁵ Paul MacDiarmid. “Are we supposed to tolerate intolerance?”; Available from: <http://20six.co.uk/paulmacdiarmid/archive/20004/02/>; downloaded 10 August 2005.

- Conviction +		
People pleasing	Relational	+ Love -
Listener	Dialogue	
Confusion	Community	
Tolerance	Intolerant	
2 Monologues	Talker/Dictator	
Isolation	Communism	

Figure 3: Conviction ~ Love Quadrant⁶⁴⁶

“Continuing the dialogue” and “keeping ... conversations open”

In the writer’s requests for interviews he found a general willingness to assist the research. In fact, all those who self-identified as homosexuals (from the entire perspective) who were involved in any aspect of Christianity were willing and did allow the writer to interview them. Those who self-identified as heterosexual were generally willing to be interviewed as well. The fact that the vast majority of people from whom the writer requested an interview were readily agreeable to be interviewed, did not necessarily mean they had previously spoken with those with whom they knew they were in disagreement on this issue. Some of those who were *Orthodox* said that while they were aware of some people who had self-identified as homosexual, they had not had an in-depth conversation with them. Further, very few of the *Orthodox* had ever had a discussion about sexuality with a person who identified as *MSM* or *WSW*. Those who support the Blessing of *CSsC* relationships had had few, if any, in-depth conversations with those opposed to such Blessing.

The lack of communication between the antagonists by the majority of interviewees was evidenced by their being unable (or unwilling) to articulate the concerns of those with whom they disagreed. Sun-tzu made a number of astute comments regarding those who are your enemies: “Know your enemy”, and “Keep your friends close, and your enemies closer.”⁶⁴⁷

⁶⁴⁶ Paul MacDiarmid. “Are we supposed to tolerate intolerance?”; Available from: <http://20six.co.uk/paulmacdiarmid/archive/20004/02/>; downloaded 10 August 2005; Figure 3 also same source.

⁶⁴⁷ Sun-tzu (1994). The latter statement has become popularised by the character “Tony Soprano”, on

This conflict demonstrates that many within the church are not following either Sun-tzu’s advice (which may be understandable!), or Jesus’ command to “love your enemies, and pray for those who persecute you” (Matthew 5:44). Both sets of antagonists have failed to pick up on a significant comment by Jesus: “The children of this age are more shrewd in dealing with their own generation than are the children of light”⁶⁴⁸ (Luke 16:8). One of the conclusions, based on the interviews, is that there is more goodwill within the hearts of the antagonists than has been evidenced by their actions to date. The majorities from both sides are waiting for the *other* to extend an olive branch so that peace can be established. However, this generalisation of good-will does not hold true for all.

Two vicars,⁶⁴⁹ both high profile advocates of the Blessing of *CSsCs* and self-declared heterosexuals, refused the invitation to be interviewed. One stated that he was “unwilling to help with your research.” The writer challenged this vicar on how he could call for ‘dialogue’ and ‘conversations’ and yet refuse to be interviewed for a thesis on this very topic. He replied that conversation and dialogue were one thing, researching a thesis was another, “a different thing.”

The writer notes the inconsistency with the very qualities (‘dialogue’ and ‘conversations’) these two people claim to be calling for: acceptance, conversation, dialogue,⁶⁵⁰ diversity, tolerance. Again, as we approach the *Polar* and *Radical* positions, logic and consistency with claimed position evaporates, being supplanted by ideological dogma.

“Nobody would choose to be persecuted”

On 7 October 1998, a gay university student, Matthew Shepard, was beaten and left tied to a wooden fencepost outside Laramie, Wyoming. He died five days later.⁶⁵¹ This tragic case has

the TV show *The Sopranos*.

⁶⁴⁸ Jesus is describing those who seek to do his Father’s will as the “children of light”.

⁶⁴⁹ Names withheld, both in Auckland.

⁶⁵⁰ “Dialogue becomes a way to get traditionalists to back away from believing that they have a corner on the market on God’s truth. Radically incompatible fundamental views of the faith — of revelation, of salvation and sanctification, of church authority, of human nature, of ethics — are often in play in these dialogues, so that there is in fact often no hope of reaching common ground unless fundamental shifts in these theological foundations take place.” Jones and Yarhouse (2000), p. 19; cf. John Milbank (1990). “The End of Dialogue”. In *Christian Uniqueness Reconsidered: The Myth of a Pluralistic Theology of Religions*. Ed. G. D’Costa. Maryknoll, NY: Orbis, pp. 174-191.

⁶⁵¹ Ref. http://en.wikipedia.org/wiki/Matthew_Shepard

been used to 'demonstrate' that those who engage in SsSA are routinely victimised. From this claim, it is then argued that any restriction on those who engage in SsSA further victimises them. This logic can be signified:

- A:** Some homosexuals have been victims.
- B:** Denying a CSsC the right to enter into Holy Matrimony re-victimises them.
- ∴** The Anglican Church of New Zealand should make Holy Matrimony available to CSsCs.

An oft-repeated claim by those advocating the Blessing of CSsC relationships is that “nobody would choose a lifestyle that results in such hostility from others.”⁶⁵² This claim fails on two counts. First, people do choose lifestyles that incur the rejection of others: “Punks”, “Skinheads”, and “Goths” are three lifestyle-cum-belief systems that are chosen in a clear context of widespread community disapproval. Second, while many MSM activists and their supporters claim that homosexual orientation is innate, not all male homosexuals make this claim. Further, many WSW⁶⁵³ and their supporters claim that their sexual orientation is chosen as an affirmation of women and feminist ideals, and is a rejection of the hegemony of heterosexual patriarchy.⁶⁵⁴ Thus they are rejecting the predominant culture. Their rejection by those they are rejecting should not be an unexpected consequence. The claim that some of those who engage in SsSA have been victimised is a true statement. The claim that nobody would choose this ‘lifestyle’ is an advocacy posture re-phrasing the assertion that same-sex attraction and activity are not chosen⁶⁵⁵ or controllable.

Is the Blessing of CSsC Relationships a Justice Issue?

A pivotal issue raised by those advocating the Blessing of CSsC relationships is that heterosexuals who are married enjoy special rights and privileges that persons in a CSsC relationship cannot access as they cannot enter Holy Matrimony. *Revisionists* claim this is an injustice, an inequity that must be put right by *Blessing* these couples. This argument for justice calls for everybody to be dealt with in the same way regardless of any categories to which they may or may not belong. Whatever one person is allowed to do, it is asserted, all should be allowed to do as well. The claimed ‘advantages’ of Holy Matrimony and *Blessing*

⁶⁵² A number of *HomX* from a variety of ‘orientations’ said something to this effect during their interview or in pastoral conversations.

⁶⁵³ Lesbian separatists, and women in mid-life who ‘switch’ from ‘heterosexuality’ to homosexuality often make this claim. Cf. fn. 262.

⁶⁵⁴ Cf. fn. 505.

⁶⁵⁵ For the contrary view, especially that WSW “chose to be lesbian”, see: fn. 262.

are societal respect, access to protection under law, rights of adoption and institutional favour. Yet Plato claimed that for justice to be done, equals should be dealt with equally, and unequals unequally. Therefore, in order for CSsCs to be treated equally with couples joined in Holy Matrimony, these two groups must be demonstrated to be equal, something that *Revisionists* have not done, successfully, to date.

In writing about the impending consecration of The Revd Jeffery John as Bishop of Reading, England (prior to his withdrawing from that appointment), Michael Prowse of the *Financial Times* wrote an op-ed in defence of the appointment and expected consecration:

Rowan Williams, the liberal Archbishop of Canterbury, will be giving Gay relationships the British establishment’s formal blessing. But the time is right; and if it causes another split in the Church, that is a price he should be prepared to pay. Justice demands it.⁶⁵⁶

This argument for justice as the “sameness of rights”, responsibilities and privileges is predicated upon the claim that certain, or perhaps all, types of partiality or discrimination, based on certain types of characteristics, are indefensible or unjustified. Everyone, it is claimed, should be treated exactly the same. This claim raises two questions. First, should people who are not married be given the same (real or imagined) benefits as those married? Second, should any two (or more) people be allowed to marry, or be considered to be already married, on the basis of their residency, or their desire, or their sexual acts?

We do not, for instance, treat children the same as adults, because of their limited abilities, knowledge and experience upon which to make judgments. Criminals are not treated the same as law-abiding citizens. It is accepted that no one should have unjust privileges, or punishments, over and above another. Yet categories exist in society. To claim that categories are superfluous to the organization of society is naive. The ideal of cloned treatment can be represented thus:

- A:** **J** are people given special rights and privileges since they belong to category **X**.
- B:** **R** are people also belonging to **X**.
- ∴** **R** should have the same rights and privileges as **J**.

⁶⁵⁶ M. Prowse (2003). *Financial Times*, quoted in: Edith Humphrey (2003).

Suppose that in this argument, **J** are doctors who have the right and privilege to prescribe opiate pain relief to their opiate-addicted patients.⁶⁵⁷ **R** are people who have a spouse who is addicted to opiates. Because both **J** and **R** are people who care for addicts, those who are **R** should have the same rights and privileges as those who are **J**. Thus, those who are **R** should be allowed to prescribe opiate pain relief to their spouse (or anyone else). There are fishhooks in this argument; we therefore need to clarify just what kinds of rights and privileges are justifiably based on what kinds of qualifying conditions, so that, for instance:

- A:** Some people caring for addicts can prescribe and dispense opiates.
- B:** The spouses of addicts care for their addicted spouse.
- ∴** The spouses of addicts should be able to prescribe opiates to their spouse.

But since not all carers can (or should) prescribe opiates, we need to bring in the appropriate qualifiers:

- A₁:** Those carers who can prescribe opiates to addicts are professionally trained to do so in ways that will not worsen the harm to the addict concerned.
- A₂:** Doctors and nurses are appropriately trained to prescribe opiates for addicts.
- A₃:** The spouses of addicts are not trained to administrate opiates to addicts in ways that will not worsen the harm to the addict concerned.
- ∴** Doctors and nurses, but not the spouses of addicts, should be able to prescribe opiates.

Society correctly prohibits some actions (murder, rape, theft, etc.) and restricts others (e.g., the prescription of opiates by special classes of people, doctors and nurses). These prohibitions and restrictions can be ridiculed for being moralistic restraints on individual freedom, or they can be seen as ethically justified for the betterment of society as a whole, and for the individuals concerned.

⁶⁵⁷ I acknowledge Professor Grant Gillett's assistance in outlining the medical and logical aspects of the administration of opiate pain relief to addicts; transferring the medical analogy to the thesis topic was completed by the writer.

Let us use a highly controversial, but pertinent, example to show the illogic that justice demands everyone be treated the same. Those who are **J** are people in a CSsC relationship. The *Homosexual Law Reform Act 1986*, the *Civil Union Act 2004* and the *Relationships (Statutory References) Act 2005* have given those in a CSsC relationship protection from prosecution for their SsSA,⁶⁵⁸ and they receive society's full respect, support, and legal protection in regard to their person and property if they enter a *de facto* relationship or a civil union. Those who are **R** are paedophiles or pederasts who would like their sexual orientation to be treated "justly". Because the law prohibiting sex acts between consenting same-sex adults has been revoked, and those who are **J** can enter into a civil union, those who are **R** claim they should be able practise their sexual 'orientation' without any legal constriction. Further, any **R** should be able to enter into a civil union/civil marriage with a consenting child or an adolescent.⁶⁵⁹

It is conceivable that paedophiles will ask to have their relationships Blessed using the same arguments that *HomX* are now using to promote the Blessing of CSsC.⁶⁶⁰ Thus, those who are **R** should receive the full support and acceptance of society as is enjoyed by **J** for any relationship they chose to enter, providing it is mutually consensual. Yet:

- A.** Two different groups have some similarities in categories.
- B.** These two groups have some differences in categories.

⁶⁵⁸ Assuming their acts are consensual and non-violent.

⁶⁵⁹ Argued by the *North American Man-Boy Love Association (NAMBLA)*, and others, that a child or adolescent should be allowed to make up his or her mind about participating in Adult-Child sexual activity; cf. fn. 34.

⁶⁶⁰ *NAMBLA* is using the same arguments for the legalisation and acceptance of "intergenerational love" as were used to gain public acceptance of SsSA; cf. *intergenerational sex*: a term sometimes used instead of pedophilia (adults who are sexually attracted to children), or pederasty (adult men who are sexually attracted to adolescent boys). "In 2003 the American Psychiatric Association held a symposium debating the removal of the paraphillias, pedophilia included, from the *DSM*, on the same grounds as homosexuality had been removed . . . In particular, many have a long history of advocating the casting aside on principle — that same principle by which homosexuality was originally removed from the *DSM* — traditional restrictions not only on homosexuality, but on pedophilia, sado-masochism, incest, and bestiality". J.B. Satinover (2005). "The Trojan Couch: Medical Diagnostics, Scientific Research and Jurisprudence to the Subverted in Lockstep with the Political Aims of their Gay Sub-Components". *National Association for Research and Therapy of Homosexuality (NAMBLA)*, Conference Reports 2005, pp. 5-11. Available from: <http://www.narth.com/docs/TheTrojanCouchSatinover.pdf>; downloaded 14 March 2006.

∴ To point only to similarities of categories is insufficient, we need to track both similarities and differences.

Categories and qualifiers not only occur in society, they legitimately occur within society. The justice argument for the Blessing of CSsC relationships is based on the claim that it is just to treat all people the same.⁶⁶¹ It is predicated upon the independence of the individual from any form of church order and responsibility. Yet the proponents' argument requires, from the (ignored) church, its support and affirmation.

Phillipa Foot states that reasons for actions must be considered, and that, in reviewing these considerations, some actions are not possible due to a variety of reasons.

The description 'just', as applied to a man or a woman, speaks of how it is with him or her in respect of the acceptance of a certain group of considerations as reasons for action . . . Likewise, [s]he recognises certain limitation on what [s]he may do even for some virtue-given end; as [s]he may not kill an innocent person even for the sake of stopping someone else from killing a greater number.⁶⁶²

However, we must recognise that the marginalisation of some homosexual people through verbal and physical violence still occurs. This too is a justice issue. As mentioned earlier, the writer was concerned at the limited contact that most of the *Orthodox* had had with those involved in SsSA or CSsCs. Moreover, a majority of the *Orthodox* stated they had never had a discussion regarding homosexuality with such a person, personally or professionally. While this absence/avoidance could hardly be called abusive, it is a form of marginalisation. Christians should be able to talk with those with whom they disagree, and with those they do not understand.⁶⁶³

⁶⁶¹ Yet, Plato asserted that: equals should be dealt with equally and unequals unequally.

⁶⁶² Foot (2001), p. 12. Cf. "It makes for nothing but confusion to centre an argument about practical reason around one particular expression cut off from its genuine application . . . the evaluation of human action depends also on essential features of specifically human life." Foot (2001), p. 14.

⁶⁶³ Other examples would include being able to discuss with a Muslim or a Jew what they do and do not believe in.

Vicarious Assertion

In a similar way to 'white' Americans championing civil rights for 'black' Americans, and men advancing the cause of women's ordination, so too the call to Bless those in a CSsC relationship is vicariously demanded by those 'self-identifying' as heterosexuals. John Spong (former Bishop of Newark, New Jersey), and a number of Auckland clergy all fall into this category. The Ven Dr Don Battley, Co-Archdeacon of Manukau (a member of the *Broadly Orthodox*), stated⁶⁶⁴ that he had had a conversation with an outspoken *MSM* activist, during which the activist expressed concern that "homosexual concerns" were not well communicated to the heterosexual population. Don Battley offered: "What about The Revd 'PQ'?"⁶⁶⁵ He speaks on behalf of the homosexual community!" The activist replied: "I'm not sure what 'P' thinks he is doing, but he does not speak for us."⁶⁶⁶ If this is representative of a wide base of opinion, and the writer suspects it is, the question must be raised, what are the motivations of these priests in their self-appointed role as Champion-of-this-Particular-Underdog? It could be asked: To what extent can a voice be accepted which is not an authentic voice of the group being "spoken for"?

Firmly held views while welcoming all

It is often inferred that one must not hold a view firmly because those who view the situation differently will not feel welcomed or heard, thus rendering the hearers marginalised. Bishop Richard Randerson wrote to this effect, stating that he "worried about others who held their views with alarming certainty."⁶⁶⁷ Why should there be such suspicion of others who hold a view with certainty? Peter Lloyd has pointed out that it is not only the *Orthodox* who hold views clearly and strongly, but Richard Randerson does the same himself:

Next may I take issue with Bishop Richard? There are four things I want to question. First is his statement of the 'alarming certainty' with which some in his experience hold on to the Faith. But surely

⁶⁶⁴ Don Battley, interview, 25 January 2005.

⁶⁶⁵ Name withheld.

⁶⁶⁶ Name withheld.

⁶⁶⁷ R. Randerson (2005). "Is Anybody Listening?" *Taonga*, No. 17, Advent 2004, pp. 8-9. Available from: <http://www.holy-trinity.org.nz/index.php?id=218>; downloaded 14 April 2006.

that is precisely what Bishop Richard, the American and Canadian Churches are exhibiting. They are so alarmingly certain that they are right and everyone else is wrong that they are willing to throw the whole Communion into turmoil . . . If he is not sure that he is right then he is causing a great deal of trouble for nothing. But he is alarmingly certain. By what code of behaviour then does he blame others for being the same? . . . The title of Bishop Randerson's article is, 'Is anybody listening?' I would ask the same question. Clearly the Americans and Canadians have stopped listening. They are right and everyone else is wrong. Those who are wrong are to be excommunicated and [their] places of worship barred⁶⁶⁸ to them.⁶⁶⁹

This comment is a portion of a letter-in-reply submitted to *Taonga* in February 2005. As of 26 May 2006, it remains an unpublished response to Bishop Richard Randerson's article above (fn. 667). Surely, if fairness to all is to be upheld, Peter Lloyd's letter should have been published in *Taonga*.

Drawing Some Closure

The Apostle John wrote, "If, then, we say that we have fellowship with him, yet at the same time live in the darkness, we are lying both in our words and in our actions" (1 John 1:6 *Good News Translation*). Christians need to live out their faith so that it is consistent with what they believe.

To claim comfort of the Crucified while rejecting his way is to advocate not only cheap grace but a deceitful ideology. Within the overarching theme of self-donation, however, the theme of solidarity must be fully affirmed, for it underlines rightly the

⁶⁶⁸ Cf. locked church and hall doors by the bishops in Connecticut (USA) and New Brunswick (British Columbia, Canada), fn. 79.

⁶⁶⁹ P. Lloyd (2005). "Response to Article in *Taonga*"; as yet unpublished. Available from P. Lloyd: chrarmy@ihug.co.nz

partiality of divine compassion toward the 'harassed and helpless.' (Matthew 9:36)⁶⁷⁰

For Christians to continue to demean and denigrate those who hold dissimilar views to their own, and to continue to misrepresent the meaning and thrust of Scripture and misleadingly suggest that 'research' supports claims which clearly are not supported, are all practices of not living in solidarity with others whom God loves and for whom Jesus Christ died.

The errors and tactics of both the *Orthodox* and the *Revisionists* outlined above can be seen to be sub-Christian and reprehensible. True repentance by all parties is surely called for, followed by moving forward with honesty to find a "solution-with-integrity" in a timely manner.

Is there is another way?

On the *marae* (Maori village) a *hui* (conference) begins with a *powhiri* (welcome) when the *tangata whenua*⁶⁷¹ (local tribe) welcome the *manuhiri* (visitors) on to the *marae*. The *powhiri* begins with the *karanga* (calling) of the *manahuri* and with *karakia* (prayers) and may include a *haka*⁶⁷² (challenge). Some members of the *tangata whenua* make speeches concerned with the genealogy of the *tangata whenua*, which incorporates a welcome to their visitors. After each speech, a *waiata* (song) is sung by the speaker, his⁶⁷³ family and supporters. Some members of the *manuhiri* will then speak, detailing their genealogy and thanking the *tangata whenua* for the opportunity to meet and for the hospitality of the *marae*. At the conclusion of each of those speeches, a *waiata* will also be sung.

Following the speeches from both groups, a meal will be served in the *wharekai* (dining hall), at the end of which people move to the *wharenui* (meeting house) where further speeches are made, this time on the topics under discussion. People are encouraged to make impassioned pleas to their supporters to strengthen their resolve, and to win over the undecided or their opponents. No interruptions or objections are (normally) permitted. At the

⁶⁷⁰ Volf (1996), p. 24.

⁶⁷¹ Literally: "People of the land", but is used in this context as "members of the local *marae*".

⁶⁷² Literally: "challenge", an action chant. Today the *haka* is most often seen at the beginning of rugby games when played against those not from New Zealand, such as at the beginning of an *All Blacks* rugby test. It was also used as a form of conditioning for physical fitness, and prior to battle to enthruse the warriors and terrify their enemies; cf. <http://www.tu.co.nz/haka.htm>

⁶⁷³ Males only on most *marae*.

conclusion of each speaker's talk, the speaker,⁶⁷⁴ his or her family, and their supporters stand to sing a *waiata*.

During the *hui* there is no attempt to group speakers of like-mind together. Speakers with contrasting views or similar views may follow one another. Speakers are given free rein to say what they believe, and in the manner they consider appropriate, providing they maintain propriety. Following the first speaker, the listeners in their turn speak, expressing themselves with equal vigour and candour. A full and free discussion ensues. All this serves to clarify areas of conflict, and often brings about agreement on a course of action. Of course, all this takes time and willingness to commit to the process.

G. K. Chesterton in his classic *Orthodoxy* challenged the notion that we should not hold firmly to our views regarding truth. Countering the assertion that we should be timid and tentative about what we believe, he writes:

But what we suffer from to-day is humility in the wrong place. Modesty has moved from the organ of ambition. Modesty has settled upon the organ of conviction; where it was never meant to be. A man was meant to be doubtful about himself, but undoubting about the truth; this has been exactly reversed. Nowadays the part of a man that a man does assert is exactly the part he ought not to assert – himself. The part he doubts is exactly the part he ought not to doubt – the Divine reason . . . The old humility was a spur that prevented a man from stopping, not a nail in his boot that prevented him from going on. For the old humility made a man doubtful about his efforts, which might make him work harder. But the new humility makes a man doubtful about his aims, which will make him stop working altogether . . . everyday one comes across somebody who says that of course his views may not be the right one . . . We are on a road to producing a race of men too mentally modest to believe in the multiplication table.⁶⁷⁵

The dispute regarding the Blessing of CScC relationships unfortunately does not often include speaking and listening generously by those on opposite sides. Emotionally-laden accusations of “homophobia” have been used to silence those who are concerned about

⁶⁷⁴ Male or female on many *marae*.

⁶⁷⁵ G.K. Chesterton (1995). *Orthodoxy*. San Francisco: Ignatius Press, pp. 36-37.

SsSA with the inevitable result that only one side of the argument is heard. The term “pervert” has long been hurled at homosexuals with similar results. These verbal lashings have not only prevented true discussion of the issue, they have inevitably strained relationships. In such circumstances, agreement on the issue is understandably impossible to obtain.

The interviews conducted for this thesis encouraged the full expression of opinions and feelings.⁶⁷⁶ Yet it appears that only lip service is being paid to maintaining the dialogue by many of the leaders within the Anglican Church of New Zealand.

It is essential for both sides, and all positions within this dispute (better yet, dialogue), to be allowed to express their opinions without being labelled “homophobic” or “heterophobic”.⁶⁷⁷ Only thus can we move forward to a possible resolution. Conflict cannot be resolved by the threat of labels, censure,⁶⁷⁸ or the employment of a variety of means of marginalisation.

Perhaps we could bring some of the protocols of the *hui* into our discussions so as to facilitate our solving of this divisive issue.

⁶⁷⁶ To the writer's surprise, he found a number of opinions expressed by those promoting the Blessing of CScC relationships which were echoes of his own concerns regarding pastoral care within the Church. This included concerns about a lack of fairness, even-handedness and secrecy in the appointments process.

⁶⁷⁷ Or any of the pejoratives hurled at opponents in this dispute.

⁶⁷⁸ If the history of war has taught us anything, it is that conflict rarely settles anything other than who hit hardest, and, most especially, longest.

Chapter 8

Recommendations and Conclusion

The demand that the Anglican Church Bless a *Committed Same-sex Couple's (CSsC's)* relationship is founded upon an unstated⁶⁷⁹ and un-argued declaration that a CSsC relationship is, or can be, the equivalent to a heterosexual couple joined in Holy Matrimony.⁶⁸⁰

The *Windsor Report* has called “for a moratorium on all such public rites”⁶⁸¹ of Blessing CSsCs. Let us use this opportunity wisely. Perhaps the New Zealand Anglican Church can take a lead in this issue in a “solution-with-integrity”. While some aspects of a CSsC relationship can parallel civil marriage, as now recognised in New Zealand law with the *Civil Union Act 2004*, there are a number of irreconcilable differences between a CSsC relationship and those joined in Holy Matrimony. While it is possible for a heterosexual couple who have been joined in civil marriage to enter Holy Matrimony, this should not to be carried out without the couple understanding the difference in meaning and commitment between civil marriage and Holy Matrimony.⁶⁸²

⁶⁷⁹ Many have argued that a CSsC is equal to ‘marriage’, but nobody, to the writer’s knowledge, has argued explicitly that such relationships are equal to Holy Matrimony. This thesis has argued that the proponents (*HomX*) of the Blessing of CSsCs must argue for its equality with Holy Matrimony. Failure to argue this crucial aspect is a failure to deal with the issues that surround such a request.

⁶⁸⁰ Some have argued the equivalency of a CSsC relationship and that of marriage (civil marriage). With the passing of the *Civil Union Bill*, the New Zealand parliament has effectively made civil union and civil marriage equivalents.

⁶⁸¹ *WR*, par. 144. This does not settle any questions regarding what has been called a “Private” or “Pastoral” Blessing, nor does it describe what they are nor what they are not. In the spirit of reconciliation and compromise, the writer suggests that CSsC Blessings, even so-called ‘private’ Blessings, not be conducted until an agreement has been reached.

⁶⁸² Cf. Bishops David Moxon and Phillip Richardson, fns. 317, 319, 560.

Recommendations

In her book *Natural Goodness*, Phillippa Foot makes only one direct reference to homosexuality:

And in our own lifetime extant moral beliefs about various sexual practices have come to many of us to seem mistaken: we have re-evaluated old beliefs about the baneful influence of, for instance, masturbation or homosexuality, and so revised former evaluations.”⁶⁸³

In correspondence with Foot, the writer asked if she had revised her evaluation that homosexuality was a defect. Foot replied that she had not revised that conclusion, but considered that how homosexuals had been marginalised, such as being banned from university posts, was an incorrect response to them. This is fully consistent with her “natural normativity”, in that the issue at stake is how we respond to others, by being aware of the defects, and not letting their decisions totally determine our response to them.

In view of the fact that some people do not, from some stage of their lives, experience heterosexual attraction, and that for a variety of reasons some of these experience homoerotic attraction, and that being in intimate human relationship is part of what it means to be fully human, and while there has been much heat and smoke in this dispute, and little by way of light or the reconciliation of differences, the writer proposes what would constitute a “solution-with-integrity”. If such a solution is to be discussed in a calm and level-headed environment, it is recommended:

1. That the *Orthodox* and the *Revisionists* remove, until a solution is reached (or fracture results from lack of solution), the threats of confiscation of parish property⁶⁸⁴ and/or the withholding of levies.⁶⁸⁵

⁶⁸³ Foot (2001), p. 109.

⁶⁸⁴ Bishops in *ECUSA* have set up a \$100,000 war chest to fight any parishes wishing to secede from their jurisdiction. “Bishops on both coasts have taken steps in advance of the 75th General Convention to clarify their ownership claim to parish property in the event of a split. Last month Executive Council authorised an expenditure of \$100,000 from short-term reserves for the House of Bishops’ ad hoc task force on property disputes.” “Bishops Give Notice on Property”, *The Living Church Foundation*, 21 April 2006. Available from: <http://www.livingchurch.org/publishertlc/printarticle.asp?ID=1945>; downloaded 3 April 2006.

2. That the ACANZP institute, at diocesan and provincial level, a series of Hui/debates, leading to dialogue, in which all interested parties are freely allowed to voice their concerns and recommendations without recrimination or censure.⁶⁸⁶
3. That the following proposed “solution-with-integrity” be considered as a possible means of resolving this dispute.

A Proposed “Solution-with-Integrity”

Given the disordered and fallen nature of attraction and response of a CSsC relationship, as understood from Scripture and Foot’s “natural normativity”, and its failing to achieve a number of essential aspects belonging to Holy Matrimony,⁶⁸⁷ the Blessing of CSsC relationships is not, and should not be, possible within the *Doctrine of Holy Matrimony* (Anglican Church). Nor is there any provision for such a Blessing within the two Anglican, or the seven Roman Catholic (in Eastern Orthodoxy: mysteries) sacraments. In addition, there is no ‘received’ theology to indicate that such a relationship should be Blessed in some way akin to the way that Blessings are pronounced for Holy Matrimony.

This thesis has, however, argued that since same-sex sexual attraction can be understood to result from original sin and the subsequent failure of creation to realise the perfect design of

In Auckland Diocese, the Chancellor, Bruce Davidson, stated that he had received a “ruling” (actually an “opinion”) regarding the ownership of parish property. Davidson said that the Auckland Diocese owned all parish property, and that congregations wishing to leave the Diocese would have to leave their property behind. The opinion referred to does not deal with parishes leaving the diocese due to disputes, but with the disposal of parish property if a parish becomes insolvent and closes, St Alban’s –Balmoral is the parish involved in this opinion. “Neither the Code of Canons nor the Diocesan statutes appear directly to address the issue at hand . . . a concept of “ownership” of parish assets (or a church assets for that matter) may be somewhat misleading . . . In the case of the Parish of St Alban’s, Balmoral your research of the parish archives suggests that the church property was funded entirely by parishioners. This suggests that a trust for the religious purposes of the church within the area covered by the Parish of St Alban’s, Balmoral might exist in relation to the church property. Closure of the parish would not destroy any such trust but might make it inexpedient to carry out.” M.P.W. Ward, of Hesketh – Henry (Barristers and Solicitors) (1999). *Ownership of parish Assets*. 18 August 1999. Available from: the writer, Ron@Duomo.ac.nz.

⁶⁸⁵ Ref. “The Buck Stops Here” ~ Will the Orthodox Continue to Pay Levies?, pp. 110f.

⁶⁸⁶ Ref. Is there is another way?, pp. 120ff.

⁶⁸⁷ Ref. Chapter 4: The Nature of Marriage, pp. 56ff.

the Creator, that *Orthodox* Anglicans can accept, or learn to accept, same-sex sexuality as a consequence of the fall from a state of ideal nature as indicted in the neo-Aristotelian way, and without making a value judgement. This allows us room to reserve Holy Matrimony for what is in accordance with God’s ideal plan and to create another way of inclusively responding to CSsC relationships.

It is, therefore, recommended that the *Anglican Church in Aotearoa, New Zealand and Polynesia* (ACANZP) consider adopting a service of acceptance of CSsC relationships within the congregation and wider church, where that acceptance stops short of employing a sacramental liturgy and being a full and unequivocal acceptance of CSsC relationships (implying that homosexuality is God’s will in creation). Such a service should include the full acceptance of the two people concerned, individually and as a couple, and should offer the support of the church and of the congregation.

It is envisioned that there be a formal service, to be included in the next edition of *A New Zealand Prayer Book*. Such a service would not include the Blessing of CSsC relationships, the exchange or blessing of rings, or the wrapping of a stole around the couple’s joined hands.⁶⁸⁸ But such a service would include the making of promises by the couple, and the affirmation of assistance, encouragement and support by the priest or bishop (representing the Anglican Church) and the congregation (representing family and friends).

The envisioned service would parallel the distinction established between *The Liturgy of Baptism* (NZPB, pp. 383-395) and the service of *Thanksgiving for the Gift of a Child* (NZPB, pp. 754-761).⁶⁸⁹ Further, unlike the New Zealand government policy which has made civil

⁶⁸⁸ As is commonly done in the Anglican Church within the *Liturgy of Marriage* (*Marriage Liturgies*, NZPB, pp. 780-805). The ‘wrapping of the stole’ is not stated within the Liturgy, but is a custom that is widely practised.

⁶⁸⁹ In the *Liturgy of Baptism*, the candidates “renounce evil” and acknowledge their faith and trust in Christ (NZPB, pp. 384-385). When a parent asks for the baptism of their child, they too “renounce evil”, confirm their faith, and promise to share their faith in Christ with the child (p. 389). In the *Liturgy of Baptism*, water is used and the child is signed with “the sign of Christ” (the signing of a cross with the thumb on the forehead, sometimes oil is applied). The service: *Thanksgiving for the Gift of a Child* (NZPB, pp. 754-751) is a service similar to a “Dedication Service” offered in other denominations which do not baptise infants or small children. In the *Thanksgiving for the Gift of a Child* service, the parents make no declarations, renunciation, or promises (unless they choose to do so), but acknowledge they are thankful for the gift of this child. In this service, no water is used, and the child is not signed with the sign of the cross. The service, *Thanksgiving for the Gift of a Child*, leaves open the possibility of the parents, or the child, requesting baptism later, when the renunciations and promises can be made with integrity.

unions available to heterosexual couples as well as same-sex couples, it is not envisioned that the proposed *Commitment Service for a Same-sex Couple* (or other agreed title) be offered to heterosexual couples.⁶⁹⁰

No alternative has been offered to date which *HomX* and *HetX* can accept as a “solution-with-integrity”. The Anglican Church — *HetX*, *HomX*, *Revisionists*, *Orthodox*, homosexuals, and heterosexuals — might wish to consider for themselves: “**How much longer do you want this war to continue?**” Since there is no likelihood that either *Radical* position will unilaterally abandon their position,⁶⁹¹ and since continued conflict will result in considerable damage to individuals, parishes, and the church, there appear only two *bona fide* choices: formal and permanent division, or a compromised, mediated “solution-with-integrity”.

⁶⁹⁰ As previously mentioned, the Anglican Church Blesses opposite-sex couples who are in, or as they enter, Holy Matrimony. The writer is not convinced that an additional service to recognise and affirm other types of heterosexual couples is needed, or desirable (ref. Moxon’s and Richardson’s comment, fn. 317). An additional service would add confusion, something of which this dispute already has a surplus. Anecdotally the writer is aware of a number of Anglican priests in New Zealand who ‘bless’ *de facto* couples’ relationships (those who are unable or unwilling to enter civil marriage/union, or Holy Matrimony). These ‘blessings’ are said to occur in the couple’s homes. Thus, it can be predicted that some may advocate for the inclusion of a *de facto* ‘blessing’ within the *NZPB* based on arguments already deployed for same-sex couples. This thesis cannot examine or debate those possibilities.

⁶⁹¹ “It now appears clear that Lambeth recognises the influence of two different but equally destructive anti-Windsor forces (on both sides of the divide over sexuality – group I and group IV) at work in the Communion. These have been unambiguously named and an alternative vision of the way forward together – across the divide over sexuality – described to which people are called to rally.” Andrew Goddard divides the dispute into four Groups: “Group One [this thesis’ *Radical Orthodox*] . . . embraces ‘those who not only stand firmly by Lambeth I.10, but also see it as **the** litmus test of orthodoxy, and who are further opposed to, or have given up on, Windsor and all that it stands for’ (ref. fn. 546) . . . Group Four [this thesis’ *Radical Revisionists*] includes ‘those who are so certain that Lambeth I.10 was wrong that they in effect see both Windsor and the Communion as a price that is simply too great to pay’ . . . However, ‘there will be those (probably the majority) who, while holding a variety of views on the issue of sexuality, would nevertheless to varying degrees also be committed to Windsor and its outworking in the Communion’s life’. These are Groups Two [this thesis’ *Broadly Orthodox*] and Three [this thesis’ *Broadly Revisionists*] and ‘that would certainly be where to a very large extent, the English bishops will be found’. It is the cohesion, commitment and character of this coalition that is crucial.” Goddard (2006), (bold print by Goddard). While the writer has identified the *Radical Orthodox* with Goddard’s Group 1, etc, it is more difficult to clearly identify the *Polar Orthodox* and *Polar Revisionists* within Goddard’s four groups. However, based on his criteria of whether a person is willing to work with the *Windsor Report*’s recommendation, or have become “anti-Windsor forces”, then approximately half of each *Polar* group would fall in Groups 1 or 4, and half would fall in Groups 2 or 3 respectively.

Proponents for the Blessing of CSsCs have not followed the established procedures to effect a change in doctrine, nor have they submitted *prima facie* evidence so that a *prima facie* case can be established. Thus, in some respects, the *Orthodox* have rebutted a case which is yet to be put. Those seeking to change church policy have failed to set out the theological and/or ‘legal’ justification which would warrant any change in the church canons. And, following the *Windsor Report* and its recommendations, especially those sections dealing with *adiaphora*⁶⁹² and *subsidiarity*,⁶⁹³ and given that ACC-13 and the Primate’s Meeting 2005 affirmed the *Windsor Report* and its recommendations, any change in a provincial canon, such as proposed, would need to be ratified by the worldwide Anglican Communion prior to implementation to avoid a further debilitating rift.

The Anglican Church’s response to homosexuals should be based upon a compassionate concern for the person(s), and not upon an imagined weight of numbers (either high or low), nor upon preconceived ideas about how we can live perfectly in an admittedly fallen world.

Compromise by all is called for. Heterosexuals, homosexuals, *HomX* and *HetX* — with the exception of those who inhabit the *Radical* extremes of the *Revisionist* and the *Orthodox* — have responded positively to the writer’s initial tentative proposal. There is a noticeable rejection of the proposal by the *Radical Revisionists*, who do not accept that homosexual orientation or activity has any sin/fallenness/defect associated with it. This group claims that homosexuality is: *Not a sin! Not a defect!*⁶⁹⁴

Those who inhabit the *Radical Orthodox* position, opposing all and any acceptance of SsSA, also reject the writer’s proposal on the basis that it marginalises sin and God’s holiness by offering a level of acceptance and acceptability of SsSA.⁶⁹⁵ This stream of opinion contends

⁶⁹² Ref. Glossary: *adiaphora*, pp. 128ff; Appendix D: *Adiaphora*, pp. 143ff.

⁶⁹³ Ref. Glossary: *subsidiarity*, pp. 128ff; Appendix E: *Subsidiarity*, pp. 145ff.

⁶⁹⁴ That homosexuality is a departure from “natural normativity” and evidences aspects of the fallen creation has been argued in this thesis. The writer has not debated the claim that (any/all) SsSA is a sin, or that it has a sinless nature.

⁶⁹⁵ The writer acknowledges that this proposal is likely to be rejected by the Roman Catholic Church, the churches of Eastern Orthodoxy and a number of the *Polar* and *Radical Orthodox*. “It is most important that Church-related counselors or support groups be very clear about the nature and genesis of same-sex attraction. This condition is not genetically or biologically determined. This condition is not unchangeable. It is deceitful to counsel individuals experiencing same-sex attractions that it is acceptable to engage in sexual acts provided these occur within the context of a faithful relationship. The teachings of the Catholic Church on sexual morality are explicitly clear and do not allow exceptions . . . When an individual confesses same-sex attractions, fantasies, or homosexual acts, the priest

that there are only two Christian responses to homosexual attraction or activity: celibacy or 'conversion' to heterosexuality (and hopefully Holy Matrimony). The requirement by the reformed streams of Anglicanism for lifelong celibacy by all homosexuals is contrary to their considered view that the Roman Catholic Church is wrong to demand mandatory life-long celibacy of all Roman Catholic 'religious'.⁶⁹⁶ These reformed Anglicans maintain that Roman Catholic religious should be allowed to enter Holy Matrimony without leaving their call. Yet this same stream of Anglicanism maintains that homosexuals should maintain life-long celibacy, and, that CSsCs should not be allowed to enter Holy Matrimony. Is there an inconsistency here?

The proposed recognition and reception would not, in word or deed, be a Blessing of the couple or their relationship, which would be understood theologically, and by the majority of people inside and outside the church, as equivalent to Holy Matrimony. Rather, it is a "boundaried acceptance" based on, and consistent with, an awareness that we live within a fallen world where things are not always as God originally intended. Given that some people, for a variety and combination of reasons, are not emotionally, relationally or erotically attracted to members of the opposite sex, but are attracted to members of their own sex, and that there are those who are unable or unwilling to be celibate and who are unable or unwilling to 'convert' to heterosexuality, and given that relationship and sexuality are legitimate aspects of the human condition, encouragement to form sound, supportive, exclusive and lasting relationships can and should be seen as preferable to random, furtive and anonymous coupling, which can, but not always, result from the attempt to live as a celibate, as historically required by the Christian church.

The writer is aware of three major objections to the proposal that the Anglican Church offer a *Commitment Service for a Same-sex Couple*. The first objection to the creation of such a service is that it could look, in some people's eyes, like a wedding or Blessing. This objection claims that the proposal is effectively a fudge (or a "gloss", or just "putty"), the calling-of-a-

should be aware that these are often manifestations of childhood and adolescent traumas, sexual child abuse, or unmet childhood needs for the love and affirmation from the same-sex parent . . . Those who reject the Church's teachings and encourage persons with same-sex attractions to enter into so called 'stable, loving homosexual unions' fail to understand that such arrangements will not resolve these underlying problems. While encouraging therapy and support group membership, the priest should remember that through the sacrament, he can help individual penitents deal not only with the sin, but also with causes of same-sex attraction." Catholic Medical Association (2005). "Homosexuality and Hope"; Available from: <http://www.cathmed.org/publications/homosexuality.html>; downloaded 14 December 2005.

⁶⁹⁶ I.e., Roman catholic priests, 'nuns' and 'brothers'.

duck-a-chicken, to get around the problem. The Bishop of Durham, N.T. Wright, who opposes the Blessing of CSsC, puts it this way:

It is no doubt possible to devise a service which isn't, technically and legally, a 'service of blessing', but which is so in all but name, and which the wider world will see straightforwardly as a 'gay wedding'. I am bound to say that I regard the creation of such services as exhibiting a serious lack of integrity.⁶⁹⁷

Yet, since the ACANZP has in its *New Zealand Prayer Book* a service for the *Thanksgiving for the Gift of a Child* as an alternative to the *Liturgy of Baptism*,⁶⁹⁸ then surely a *Commitment Service for a Same-sex Couple*, to recognise the love, commitment and support by and for a same-sex couple, could and should be equally acceptable. The Church of England, as far as the writer knows, has no such Thanksgiving Service, and so a parallel service based on the New Zealand *Thanksgiving for the Gift of a Child* may not be as readily possible in England, or elsewhere.

The second objection in regard to formally boundariedly-accept within a worship service, a CSsC couple was voiced by Bishop David Coles of Christchurch:

If we don't, why are we singling out same-sex couples and saying 'We (limitedly) accept your relationship?' Why can't we just bless them like we bless a married couple?⁶⁹⁹

The answer to this is to be found in the definition of Holy Matrimony and what it means to Bless a relationship.⁷⁰⁰ It also glosses over the fact that a *CSsC relationship* involves the

⁶⁹⁷ N.T. Wright (2005). "Durham: Bishop says he cannot support same-sex blessings". 12 December 2005. Available from: <http://www.anglican-mainstream.net/Dec05/15dec05.html> ; downloaded 26 December 2005.

⁶⁹⁸ Where for a variety of reasons baptism is not appropriate and/or desired. The writer has spoken to a number of Anglo-catholics and 'liberal' clergy who do not use the *Service of Thanksgiving for the Gift of a Child*, as they prefer to simply baptise all who come for baptism. Most of those who use the Service appear to be from the 'Evangelical' or 'Conservative' streams within the Anglican Church. Thus, consideration for a *Commitment Service for Same-sex Couples*, as opposed to Holy Matrimony, for CSsCs may be acceptable by them, *especially*.

⁶⁹⁹ David Coles, interview, 4 July 2005.

⁷⁰⁰ Ref. Blessing, pp. 18ff; "Let's Just Change the Liturgy!", pp. 82ff; Chapter 4: The Nature of Marriage, pp. 56ff; Marriage as understood by the Anglican Church in New Zealand, pp. 59ff; Teleological and

action and commitment of two people. This is not the case with being 'black' or 'left-handedness'. At dispute, in this issue, is not whether a person's (or these peoples') 'qualities' are 'blessable', but whether or not this type of *relationship* is one which the church can confidently Bless as being part of God's intended will, as part of the 'creational ordination'.

A third objection is that such a "boundaried acceptance" may be accepted as a temporary solution by some *HomX* who will keep demanding Blessing of CSsC (incremental-creep). The repeated re-litigation of some land disputes in New Zealand, over property previously settled with "full-and-final-settlement",⁷⁰¹ in some cases a number of times, raises legitimate concerns. This proposal for a *Commitment Service for a Same-sex Couple* has also been described as the "thin-edge-of-the-wedge" with the retort, "once this compromise is in place, *Revisionists* will continue to keep hammering away until they achieve their full objectives".⁷⁰²

This 'creep' can be seen in the proposed inclusion of a Blessing service in *ECUSA's Book of Occasional Services*.⁷⁰³ Promoters of this suggestion claim that same-sex relationships "are equal to heterosexual relationships",⁷⁰⁴ and therefore the rites should be the same. The writer does not believe that couples joined in Holy Matrimony (of whatever quality) have a relationship that is "equal" with a CSsC relationship (of whatever quality). The 'compromise'

non-Teleological Defects, pp. 43ff.

⁷⁰¹ Cf. *Treaty of Waitangi* claims against the public purse. Muriel Newman (2002). "Full and Final Settlement Would End Treaty Tensions". *Scoop Independent News*. Available from: <http://www.scoop.co.nz/stories/PO0202/S00034.htm>; downloaded 12 January 2006. For a contrary view, see Martin Williams (1994). "A Fiscal Cap on a Full and Final Settlement of all Maori Claims is Illegal and Inappropriate". Available from University of Waikato. Available from: <http://www.waikato.ac.nz/law/wlr/1994/article9-williams.html>; downloaded 12 January 2006.

⁷⁰² Therefore, should general agreement be found for the proposed solution, then part of the mediation and agreement process may need to include the stipulation that the "boundaried acceptance" envisions this agreement, accepted by both parties, as a "*residing-place*", rather than a "*rest-stop*" in an ongoing assault.

⁷⁰³ "We are quite deliberately advocating for a rite whose use would be optional for the sake of unity of the Church we love. We believe in our heart of hearts that our relationships are equal to heterosexual relationships, whether or not the term 'marriage' is appropriate for them, and so, in our heart of hearts, we believe the rite used to publicly celebrate them should be equal. But that is not what we are asking for [*at this time*]." The Revd Michael W. Hopkins (2002). "Claiming the Blessing a Message to the Church", p. 2. In "Claiming the Blessing". Available from: *Claiming the Blessing*: <http://www.claimingtheblessing.org>; downloaded 15 December 2004, (italics added by thesis writer).

⁷⁰⁴ M.W. Hopkins (2002). p. 2.

which has been proposed within the *ECUSA* is to make the Blessing of CSsCs "optional", and to avoid the term "marriage". If approved, this would profoundly blur the distinction between civil marriage/union and Holy Matrimony as has been discussed elsewhere.⁷⁰⁵ Such a compromise is highly unlikely to be acceptable to the *Orthodox* for those reasons.

The church's response to fallenness is consistent with the Gospel when it emphasises a non-judgmental embrace within the family of faith, while at the same time acknowledging a sadness or theologically motivated regret for the fallenness in which we are all caught up and which we all without exception manifest in various ways in our mortal life. It is the writer's view that the "boundaried acceptance" of a service of *Commitment Service for a Same-sex Couple* meets these mandates for CSsCs.

Conclusion

In relation to the dispute concerning whether or not Committed Same-sex Couples (CSsCs) should be Blessed by the Anglican Church, five main points can be discerned and summarised thus:

1. There is considerable hot air on the topic which represents positioning and politicking rather than a reflective attempt at resolution.
2. The church, as an institution, has to meet the constraints of loving acceptance and integrity with respect to its own traditions.⁷⁰⁶
3. A reasoned way to position the issue in relatively orthodox thinking is on the 'natural normativity' (Foot)/fallen world understanding of the human condition.
4. To do so means that we do not have to include the Blessing of CSsCs as one of the rites we reserve for those arrangements that are considered to be in God's preferred plan for a blessed human life.

⁷⁰⁵ "Let's Just Change the Liturgy!", p. 82; Chapter 4: The Nature of Marriage, p. 56.

⁷⁰⁶ "We live in troubled and confused times. Considerable time, money, and energy have already been spent in praying and thinking out a process by which we can come through wisely, and above all Christianly. We must stick with that process, and support Dr Williams wholeheartedly as he seeks to put it into operation. The only road to Lambeth lies through Windsor." N.T. Wright (2006). "Why Dr Williams Must Stand Firm". *Church Times*, 31 March 2006. Available from: [Church Times.co.uk](http://www.churchtimes.co.uk), <http://www.churchtimes.co.uk/80256fa1003e05c1/httppublicpages/2114d75b248fca0b802570ca003b2602?opendocument>; downloaded 2 April 2006.

5. We should have a way of recognising the commitment of CSsCs as good without blurring the distinction between the partnership of CSsCs and Holy Matrimony as ordained.

Both sides in the battle continue to fling hand-grenades at the other. Again, the church needs to ask its members: **“How much longer do you want this war to continue?”** Let us call a truce and bring together, in a series of meetings around the country, all those affected to discuss the possibility of a compromise, in which both groups concede⁷⁰⁷ some of their demands. Such concession would qualify as Volf’s *willingness-to-embrace*.⁷⁰⁸

Clearly each and every one of us should listen to those with different experiences and with views other than our own. Listening and hearing requires patience, understanding, sympathy and empathy. It will require *I-You*⁷⁰⁹ in fact. It will also require that all arguments that are put forward be examined for their logic.⁷¹⁰ It will require the dispute to move beyond the reiteration of emotional petition or *vox pop*. In simple terms, if every *Orthodox* sat down for a shared meal with a *MSM* or *WSW*, and they discussed together what was of particular importance and concern for each of them, this **dispute** would move to **debate**, then to **dialogue**, and possibly to **solution**.

A *Commitment Service for a Same-sex Couple*, acknowledging the love, commitment and support of two same-sex people, as outlined above, is a “boundaried acceptance” of a relationship which Anglican Christians can accept, or learn to accept, which can be recognised as not compromising the sacrament or *Rite of Holy Matrimony*. It is an

acceptance, albeit a “boundaried acceptance”. It is a “solution-with-integrity” that asks for compromise from both groups, and which demands grace from us all.

⁷⁰⁷ E.g., fn. 702.

⁷⁰⁸ Volf (1996). p. 29.

⁷⁰⁹ Ref. The Other within the Dispute *HetX* versus *HomX*, pp. 62ff.

⁷¹⁰ This is also argued by Ann E. Cudd in her article written for the *Encyclopaedia of Philosophy*, Supplement “Analytic Feminism”. In that article she states: “Analytic feminism holds that many traditional philosophical notions are not only normatively compelling, but also in some ways empowering and liberating for women. While post-modern feminism rejects the universality of truth, justice, and objectivity and the univocality of ‘women’, analytic feminism defends these notions. They recognise that to reject a view because it is false or oppressive to women, one needs some rational, objective ground from which we can argue that it is in fact false or oppressive . . . In its analysis of traditional philosophical topics like objectivity and new topics such as sexism in language (Vetterling-Braggin, 1981), analytic feminism reveals the blurriness of the distinction between metaphysics, epistemology, and social/political philosophy.” A.E. Cudd. Available from: <http://www.ku.edu/~acudd/Anfemdef.htm>; downloaded 25 June 2005.

Glossary⁷¹¹

abomination: “1. The feeling or state of mind of combined disquiet, and hatred; abhorrence, detestation, loathing. 3. An action, or custom, abominable, detestable, odious, shamefully wicked or vile; a degrading vice.” *OED*, Vol. I, p. 43, cf. abomination, p. 106.

ad hominem: [L. *ad* to, *hominem* acc. Of *homo* a man]. “A phrase applied to an argument or appeal founded on the preferences or principles of a particular person rather than on abstract truth or logical cogency.” *OED*, I, p. 153. In other words, an attack on the person, rather than on his or her argument.

adiaphora: “As the Church has explored the question of limits to diversity, it has frequently made use of the notion of *adiaphora*: things which do not make a difference, matters regarded as non-essential, issues about which one can disagree without dividing the Church. This notion lies at the heart of many current disputes. The classic biblical statements of the principle are in Romans 14.1-15.13 and 1 Corinthians 8-10. There, in different though related contexts, Paul insists that such matters as food and drink (eating meat and drinking wine, or abstaining from doing so; eating meat that had been offered to idols, or refusing to do so), are matters of private conviction over which Christians who take different positions ought not to judge one another. They must strive for that united worship and witness which celebrate and display the fact that they are worshipping the same God and are servants of the same Lord.” *WR* (2004), par. 38. cf. Appendix D: *Adiaphora*, pp. 143ff.

analogy: “Equivalency or likeness of relations; ‘resemblance of things with regard to some circumstances or effects’ (J.); ‘resemblance of relations’ (Whately); a name for the fact that the relation borne to any object by some attribute or circumstance corresponds to the relation existing between another object and some attribute or circumstance pertaining to it.” *OED*, I, p. 432.

Anglican Communion: “The Anglican Communion is composed of churches, or provinces, in communion with the See of Canterbury throughout the world. Member churches — of which there are currently 38 provinces as well as extra-provincial churches — exercise jurisdictional independence but share a common heritage concerning Anglican identity and commitment to scripture, tradition, and reason as

sources of authority. Churches in the Anglican Communion continue to reflect the balance of Protestant and Catholic principles that characterised the “*via media*” of the Elizabethan settlement. Unity and cooperation in the Anglican Communion are encouraged by the assembly of Anglican bishops every 10 years at *Lambeth Conferences*. The work and vision of the *Lambeth Conferences* are continued between meetings by the *Anglican Consultative Council*, which includes representatives from Anglican churches throughout the world.” Available from: http://www.dfms.org/3577_50936_ENG_HTM.htm; downloaded 10 November 2005.

Anglican Consultative Council: “The *Anglican Consultative Council (ACC)* is an international assembly of the Anglican Communion, bringing together bishops, presbyters, deacons, lay men and women, and youth, to work on common concerns. Origins: The *ACC* was formed following a resolution of the 1968 *Lambeth Conference*, which discerned the need for more frequent and more representative contact among the Churches than was possible through a once-a-decade conference of bishops. The constitution of the Council was accepted by the general synods or conventions of all the Member Churches of the Anglican Communion. The Council came into being in October 1969. Meetings: The *ACC* meets every two or three years and its present policy is to meet in different parts of the world.” Available from: <http://www.aco.org/unity.html>; downloaded 10 November 2005.

Aristotelian Categorical: An Aristotelian categorical, in part, is distinguished from a statistical proposition in terms of whether or not the characteristic under question has a teleological function in a species; cf. pp. 43f.

Aristotelian Necessities: 1. “Depend on what the particular species of plants and animals need, on their natural habitat, and the ways of making out that are in their repertoire. These things together determine what it is for members of a particular species [‘life form’] to be as they should be, and to do that which they should do. Foot (2001), p. 15. 2. “The necessity of that on which good hangs.” Foot (2001), p. 46.

autonomy: Of a state, institution, etc.: The right of self-government, of making its own laws and administering its own affairs. Liberty to follow one’s will, personal freedom. *OED*, I, p. 807.

bioethical: Considerations of action includes 1) What the patient perceives is in his or her best interest; 2) What is medically indicated and possible; 3) What the medical professional(s) are willing and able to perform, given his or her autonomy and ability, and resource constraints; 4) Ethical considerations as apply, such as harm, resource allocation, efficacy of treatment options, etc. The writer argues that the

⁷¹¹ Where words are capitalised, they are a proper name, or a coined term.

priest's/church's role more closely approximates that of the doctor's/ hospital's than it does the lawyer's/court room's (see below).

clinical: Lawyers, doctors and priests are alike in that they are required to attend to those who come to them for help and care. However, unlike lawyers who are required to act on their clients' instructions, doctors and priests are additionally required to do good and not harm, seeking the best for the person, rather than simply facilitating what the client/patient/parishioner claims to want.

in communion: "Article 21: Autonomy in Communion (1) Each church has a fiduciary duty to honour and not to breach the trust put in it by the Communion to exercise its autonomy in communion. (2) In essential matters of common concern, each church shall in the exercise of its autonomy have regard to the common good of the Anglican Communion. (3) In such matters, each church shall exercise its autonomy in communion, prior to any implementation, through explanation, dialogue, consultation, discernment and agreement with the appropriate Instruments of Unity." *WR*, Article 21.

individualistic: "The dominant view of individualistic autonomy in much recent liberal bioethics (and more generally in Western society) is that it confers a 'right to act on one's own judgment about matters affecting one's life, *without interference by others*". G.M. Stirrat and R.Gill (2005). "Autonomy in medical ethics after O'Neill". *J Med Ethics*. 31, 2005, pp. 127-130. BMJ Publishing Group Ltd & Institute of Medical Ethics. Available from: <http://jme.bmjournals.com/cgi/content/full/31/3/127>; downloaded 16 April 2006.

beneficence: Doing good.

bestiality: A human being having sexual activity with an animal.

bisexual: A person who is erotically attracted to persons of the same and opposite sex.

Blessing: Ref. "What do we mean by . . . Blessing?", pp. 18ff.

Boston Marriage: "A term used to describe nineteenth-century romantic friendships that included long-term cohabitation. These were emotionally intense and physically tender friendships between women who chose to live with each other instead of marrying. In modern times, there is much debate about whether Boston marriages were "really" closeted lesbian relationships. Certainly some were—but there is much evidence that a large percentage of them were not." Available from: <http://www.celebratefriendship.org/boston.htm>; downloaded 6 December 2005; cf. *Lesbian Bed Death*, below.

boundaried acceptance: An acceptance that has some limits; cf. What do we mean by . . . "Boundaried Acceptance", pp. 19f.

Broadly Orthodox: Ref. Coined Words; Broadly Orthodox, p. 20.

Broadly Revisionist: Ref. Coined Words, p. Broad Revisionist, p. 20.

Changing Attitudes: A group in New Zealand, and overseas, that seeks the acceptance of gay, lesbian, bisexual and transgender concerns and activity within the lives of fully affirmed Anglican communicants, whether lay or ordained. A group that is *Revisionist* as the term is used in this thesis. Available from: <http://www.changingattitude.org/>; downloaded 10 November 2005.

code-word: A word that stands in the place of another word, e.g., the word *diversity* is sometimes used to stand in the place of "acceptance of SsSA and the Gay/Queer Agenda." There is an implication that some level of deception is being engaged in.

coming-out: As in "coming out of the closet", a term used by male and female homosexuals to describe their announcing to family, friends, and (perhaps later) the wider world that they have self-identified as homosexual; also used by those 'self-identifying' as 'bi-sexual'.

compadrazgo: "The modern *compadrazgo* ceremony is often translated as *godparenthood*, but resembles Pagan blood-brotherhood since one doesn't have to be a parent to do it, and *compadres/comadres* can become "godparents" of shrines, trees, etc. as well as children. The inclusion of natural objects such as trees suggests another way in which Native paganism has influenced Latin Catholicism." Available from: <http://www.celebratefriendship.org/chart.htm>; downloaded 23 September 2005.

complexification: In philosophical terms, the increasing complexity of life forms and systems as they develop via evolution; also see: Pierre Teilhard de Chardin. Complexification is also a mathematical theory dealing with vector space. Complexification is also an aspect of Chaos Theory; see John L. Casti (1995). *Complexification*. New York: Harper Perennial; cf. fn. 349.

congenital: *adj.* (of a disease or physical abnormality) present from birth: A congenital malformation of the heart, (of a person) having a particular trait from birth or by firmly established habit: a congenital liar. *OED*, (revised edition 2005); cf. innate. Caused by genetic or teratogenic factors

consequentialist arguments: Ethical judgments based on the outcome of various ethical decisions.

constructionism: “Also, Social Constructionism. A school of thought now dominant in Women’s and Gay studies that holds that categories of gender and sexuality like masculine/feminine and hetero/homo derive from cultural influences, not from essential features of an individual’s biology or psychology as essentialists believe. Although influenced by anthropological cultural relativism and phenomenological philosophy, most contemporary social constructionists trace the roots of their points of view to postmodern philosophy, especially the work of French philosophers Jacques Derrida and Michel Foucault.” *A Glossary of Words Unique to Modern Gay History*. Available from: <http://www.gayhistory.com/rev2/words/constructionism.htm>; downloaded 7 December 2005.

contingent: *adj.* Conditional, dependent.

CSsC: An abbreviation for *Committed Same-sex Couple*. For the purposes of this thesis, it assumes two adults whose gonads would both normally produce sperm or would both normally produce (until menopause) ova. While recognising the limitations of using this definition as the determinative factor in identifying a person’s sex,⁷¹² this definition has been chosen so as to avoid getting entangled in complex gender theory which is not central to this dispute.

de facto: *adv.* etymology: Medieval Latin, literally, “from the fact”. In New Zealand, a *de facto* couple is a couple that has entered into a common-law marriage by living as if married. The *Relationships Statutory References Act 2005* treats such a couple as if married for the purposes of inheritance and property division in the event of separation (after living together for three years, and sharing in some relational activities).

defect: “The fact of being wanting or falling short; lack or absence of something essential to completeness (opposed to *excess*); deficiency. Shortcoming or failing, a fault, blemish. Flaw, imperfection (in a person or thing).” *OED*, IV, p. 374.

deontology: Rule-based arguments for ethical behaviour.

determinism: (*Philosophy*) The doctrine that all events, including human action, are ultimately determined by causes regarded as external to the will. Some philosophers have taken determinism to imply that individual human beings have no free will and

⁷¹² This determination of “sex” does overcome some issues that would be encountered if we were to use a person’s chromosomes as a way of categorising a person’s sex. Those who were born inter-sexed and those who have already received a sex change do not neatly fit into a chromosomal determination. This thesis does not deal with those issues.

cannot be held morally responsible for their actions. The *Doctrine of Genetic Determinism* claims that whatever a person is and does is pre-determined by his genetic make-up; cf. essentialism (below).

discrimination: “1. The unjust or prejudicial treatment of different categories of people, especially on the grounds of race, age, or sex: victims of racial discrimination | discrimination against homosexuals. 2. recognition and understanding of the difference between one thing and another: discrimination between right and wrong. Young children have difficulties in making fine discriminations. The ability to judge what is of high quality; good judgement or taste: those who could afford to buy showed little taste or discrimination.” *Oxford Reference On-line*.

emotivism: “The emotivist is a noncognitivist who claims that moral judgments, in their primary sense, express the appraiser’s attitudes – approval or disapproval – toward the object of evaluation, rather than make assertions about the properties of that object. [Emotivism is] sometimes referred to as the boo-hurrah theory of ethics.” *CDP*, p. 260.

ephebophilia (a.k.a. *hebephilia*): The condition in which adults are sexually attracted to post-pubescent adolescents.

equivocation: The informal fallacy that can result when an ambiguous word or phrase is used in different senses within a single argument. Example: “Odd things arouse human suspicion. But seventeen is an odd number. Therefore, seventeen arouses human suspicion.” Also see “FF” and “GLF”, available from: www.philosophypages.com/dy/e5.htm

Eschaton: Gk. “‘The Eschaton’ (theology), the final event in the divine plan; the end of the world”. *Oxford Reference On-line*.

essentialism: “The belief that sexuality and/or gender are determined by essential features of an individual’s biology or psychology. Essentialist constructions of homosexuality arose in the mid-1800s, especially in Karl Ulrichs’ construction of *Urmings*, men with an inborn attraction to other men . . . The dominant essentialist position in the 20th Century came from Sigmund Freud who located the essence of homosexuality in the mind and attributed its causes to the vicissitudes of a child’s upbringing . . . Social Constructionists have rejected these essentialist projects on grounds that the homo/hetero and male/female distinctions are themselves cultural constructs subject to constant changes. Still, the defensive argument that ‘I am homosexual because of my genes,’ or ‘I am homosexual because of my brain’ has an appeal, and a minority of contemporary sexuality and gender specialists still endorse essentialist modes of

thinking." *A Glossary of Words Unique to Modern Gay History*. Available from: <http://www.gayhistory.com/rev2/words/essentialism.htm>; downloaded 7 December 2005.

evidence in rebuttal: "Evidence offered to counteract (rebut) other evidence in a case. There are some restrictions on the admissibility of evidence in rebuttal, for example if it relates to a collateral question, such as the credit of a witness." *A Dictionary of Law*, Available from: *Oxford Reference On-Line*. Available from: <http://www.oxfordreference.com>

Flying Bishops: "The suffragan bishops of Ebbsfleet and Richborough . . . are provincial episcopal visitors for the whole Province of Canterbury, licensed by the Archbishop as 'flying bishops' to visit parishes throughout the province who are uncomfortable with the ministrations of their local bishop who has participated in the ordination of women." Available from: http://www.biocrawler.com/encyclopedia/Archbishop_of_Canterbury; downloaded 22 November 2005.

freedom: (positive and negative): Negative freedom is "respectively, the area within which the individual is self-determining and the area within which the individual is left free from interference by others." Positive freedom is specifically where "one is free in the positive sense to the extent that one has control over one's life, or rules oneself. In this sense the term is very close to that of 'autonomy'." *CDP*, p. 723.

fundamentalist: "*n.* 1. A usually religious movement or point of view characterised by a return to fundamental principles, by rigid adherence to those principles, and often by intolerance of other views and opposition to secularism. 2. a. often *Fundamentalism*, An organized, militant Evangelical movement originating in the United States in the late 19th and early 20th century in opposition to Protestant Liberalism and secularism, insisting on the inerrancy of Scripture. b. Adherence to the theology of this movement." Available from: <http://dictionary.reference.com/search?q=fundamentalist>; downloaded 1 December 2005. "Liberal' voices can be as 'fundamentalist' and 'exclusivist' as others." Humphrey (2003). The term Fundamentalist is often used as a pejorative.

Gay: A radical political and lifestyle position advocated by a particular segment of the homosexual community, sometimes supported by people who are themselves heterosexual. cf. *Queer*. I have capitalised and italicised the term to denote this meaning, as opposed to any other meaning the word 'gay' may have.

Gay Agenda: (cf. *Queer Agenda*) Multiple groupings of advocacy on behalf of homosexuals. Originally begun as the Gay Liberation Movement, following on from the Civil Rights and Women's Liberation and Sexual Liberation Movements. Various positions are taken, often advocating for rights, protections, and access to marriage, and adoption by homosexual couples. Some positions emphasise boundless sexual interactions and contacts, and advocate for the acceptance of casual sexual relationships.

Gay Liberation: "Also, Gay Lib. The Gay Liberation movement arose in the late 1960s and exploded after the Stonewall riot in 1969 with the formation of radical gay groups like the Gay Liberation Front and the Gay Activists Alliance . . . Gay Libbers triumphed over their greatest enemy, the psychoanalysts, when they forced the American Psychiatric Association to remove homosexuality from its official list of mental diseases." *A Glossary of the Words Unique to Modern Gay History*. Available from: <http://www.gayhistory.com/rev2/words/gayliberation.htm>; downloaded 7 December 2005.

henosis: (Gk) Union, a term used to describe the becoming of *One-flesh* in Holy Matrimony through sexual intercourse and a willingness of share in life and honour the other marriage partner, the term is most distinctly used by Derrick Sherwin Bailey; ref. Bibliography.

hermaphrodite: People who have both female and male reproductive organs (sometimes a.k.a. inter-sex). To be truly hermaphroditic, both male and female sex organs must be fertile.

heterosexual: *adj.* Erotic attraction to people of the opposite sex, involving or characterised by sexual attraction between people of the opposite sex: heterosexual desire. *n.* a person who is sexually attracted to people of the opposite sex from of his or her own sex.

heterosexualism: Claimed to be analogous with "racism" towards homosexuals; cf. J. Katz (1996). *The Invention of Heterosexuality*. New York: Penguin.

HetX: An advocacy position that states that only heterosexual couples should be offered Holy Matrimony, i.e., Blessing by the New Zealand Anglican Church. There are both homosexuals and heterosexuals who advocate this position; cf. *Coined Words: HetX*, p. 22.

homophobia: An extreme and irrational aversion to homosexuality and homosexual people. Ref. *Pejorative Language: "Homophobic Fallacy"*, p. 107.

homosexual: *adj.* Erotic attraction to people of one's own sex, involving or characterised by erotic attraction between people of the same sex: homosexual desire. *n.* A person who is sexually attracted to people of his or her own sex.

HomX: An advocacy position that homosexual couples should also be allowed to enter, as a CSSC, Holy Matrimony, i.e., Blessing by the New Zealand Anglican Church. There are heterosexuals and homosexuals who advocate this position; cf. Coined Words: *HomX*. p. 22.

infantophilia (a.k.a. nepiophilia): Some researchers have suggested a distinction between paedophilia and infantophilia (also called nepiophilia), because interest in a 10-year old (paedophilia) and a 2-year-old (infantophilia) seem rather different preferences.

innate: "Existing in a person (or organism) from birth; belonging to the original or essential constitution (of body or mind); inborn, native, natural." *OED*, VII, p. 991; cf. congenital.

Instruments of Unity (The Four): The Archbishop of Canterbury, *The Lambeth Conference*, the Primates (and *The Primates' Meeting*), and the *Anglican Consultative Conference* (ACC).

intergenerational sex: A term sometimes used instead of pedophilia (adults who are sexually attracted to children), or pederasty (adult men who are sexually attracted to adolescent boys).

invert: (cf. inversion) "In an 1869 article in a prestigious German medical journal, Karl Westphal introduced a new mental disorder he called "Contrary Sexual Feeling", a problem brought to his attention by Karl Ulrichs' pamphlets. According to Westphal, male inverts exhibit obvious signs of effeminacy and experience sexual desire directed toward their own sex. Similarly, female inverts, including a case he reported on, are tomboys who turn away from "normal" sexual contacts with men, favoring other women instead. Westphal and his successors like Richard von Krafft-Ebing viewed sexual inversion as a mental disease, and popularized the notion that male inverts are profoundly feminine and delicate. The term survived in the psychiatric literature as "sexual inversion", due to a poor translation from German into English. Even though Havelock Ellis rejected the idea that male inverts are necessarily girlish, he clung to the term and named his 1896 book *Sexual Inversion*. Early in the twentieth century, the term gradually disappeared from psychiatric literature in favor of "homosexual". *A Glossary of Words Unique to Modern Gay History*, Available from: <http://www.gayhistory.com/rev2/words/invert.htm>; downloaded 29 December 2005.

IVF: Abbreviation for *in vitro* fertilization.

Lambeth Conference: "The *Lambeth Conference* is a gathering of bishops, meeting every ten years under the presidency of the Archbishop of Canterbury. There have been thirteen conferences to date, with the first being held in 1867, and the most recent from 18 July to 9 August 1998. Until 1978 the conferences were for bishops only, but in 1988 the full Anglican Consultative Council membership and representative bishops of the Churches in Communion (the Churches of Bangladesh, North and South India, and Pakistan) joined with the bishops in the discussions." Available from: <http://www.aco.org/unity.html>; downloaded 10 November 2005.

lesbian: Generally regarded as females who are erotically attracted to females. However, it also includes women who ideologically prefer females over against males, but who may have no erotic attraction to females. Lesbians may or may not be sexually active with other females. Cf. Appendix B: Myth of Mono Homosexuality, pp. 139f.; also see "Signification of Emotional, Romantic, and Erotic Attraction, and Sexual Activity", p. 11.

Lesbian Bed Death: "A modern slang term for lesbian 'romantic' relationships where sexual expression is minimal or absent. It is considered a 'problem' for the couple involved, hence the derogatory name; but it is quite similar to the older *Boston Marriage* tradition, which was not considered to be a result of psychological failings. Some lesbians challenge the assumption that *Lesbian Bed Death* is bad, and argue for a reclaiming of the *Boston Marriage* tradition. Others, eager for social validation, claim that their nonsexual relationships are 'really' sexual because of their strong emotional content, even if no actual sex takes place." Available from: <http://www.celebratefriendship.org/chart.htm>; downloaded 23 September 2005.

liberal: Willing to respect or accept behaviour or opinions different from one's own; open to new ideas; cf. p. 23.

liberalism: An ideology, or current political thought, which strives to maximise individual liberty through rights under law. Liberalism seeks a society characterised by free action within a defined framework. This framework is generally seen to include a pluralistic liberal democratic system of government, the rule of law, the free exchange of ideas, and economic competition. Liberalism rejected many foundational assumptions which dominated most earlier theories of government, such as the divine right of kings, hereditary status, and established religion. The fundamental principles of liberalism include transparency, individual and civil rights, especially the right to life, liberty, and property; government with the consent of the governed as determined by open and fair elections; and equal rights for all citizens under law.

Available from: <http://en.wikipedia.org/wiki/Liberalism>; downloaded 23 September 2005.

literalism: "1. The disposition to accept and interpret the terms of a statement in their literal sense." (*OED*, VIII, p. 1027)

justice: "1. The quality of being (morally) just or righteous; the principles of just dealing; the exhibition of this quality or principle in action; just conduct; integrity, rectitude. (One of the four cardinal virtues). 2. Theol. Observance of the divine law; righteousness; the state of being righteous or 'just before God.'" *OED*, VIII, p. 326.

Mainstream: A group in New Zealand, and internationally, who seek to maintain the traditional teachings and doctrines of the Anglican Church, including the non-affirmation of SsSA by Anglican communicants whether lay or ordained. A group that is *Orthodox* as the term is used in this thesis. Available from: <http://www.anglican-mainstream.org/>

maleficence: Doing harm or evil.

materialism: *n.* Philosophy: "The theory that physical matter is the only reality and that everything, including thought, feeling, mind, and will, can be explained in terms of matter and physical phenomena." Available from: <http://www.answers.com/topic/materialism>; downloaded 22 April 2006. "A tendency to consider material possessions and physical comfort as more important than spiritual values." *Oxford reference On-line*.

maximalist: (contra: minimalist) (originally) "A Russian Socialist-Revolutionary Party which split off from the main body of the party in 1904 and which used and advocated terrorist methods. Later regarded as a translation of Russ. bol'shevik and used as an alternative name for a Bolshevik." *OED*, IX, p. 497. In current socio-political jargon, a maximalist is a person who thinks there has been a major difference created by either innate disposition or via social construction, rather than a minor difference.

Men who have Sex with Men: (*MSM*) Men who engage in sexual behaviour with other men. It includes men who do not necessarily identify themselves as Gay or 'bisexual'. The signifier *MSM* is often used for "Men who have Sex with Men". Because different definitions of 'homosexual' may include or exclude people engaged in varying levels of activity, frequency, or interest, *MSM* is seen as a wider category that covers both self-identified gay men and other men who engage in same-sex sexual activity.

Mesemian: [*mɛ sɛm iən*] *n.* 1. A male homosexual ~ *adj.* 2. Of or characteristic of *Mesemians*. From: "Men who have Sex with Men", the thesis writer coined this term, but later abandoned it.

minimalist: (contra: maximalist) (again from Russian politics) *Menshevik sb.* More widely, a person who advocates small or moderate reforms or policies. *OED*, IX, p. 814. In current socio-political jargon, a minimalist is a person who thinks there has been a minor difference created by either innate disposition or via social construction, rather than a major difference.

misandrist: A person who hates men.

misogynist: A person who hates women.

monogamy: "1. The practice or principle of marrying only once, or of not remarrying after the death of the first spouse: opposed to *digamy*. Now *rare*. 2. The condition, rule, or custom of being married to only one person at a time (opposed to polygamy or bigamy); chiefly applied to the rule or custom (more explicitly called *monogyny*) by which a man can have only one wife, but also including *monandry*, the rule or custom by which a woman can have only one husband." *OED*, IX, p. 1017.

moral: "Of or pertaining to character or disposition, considered as good or bad, virtuous or vicious, of or pertaining to the distinction between right and wrong, or good and evil, in relation to the actions, volitions, character of responsible beings; ethical." *OED*, IX, pp. 1068-1069.

moralism: *n.* The practice of moralising, especially the tendency to make judgments about others' morality.

moralistic: "Pertaining to or characteristic of a moralist; addicted to moralising; characterised by moralism." *OED*, IX, p. 1070.

moralising: The action of explaining the moral meaning of (a fable or tale); a moralisation, moral. *Obs.* *OED*, IX, p. 1072.

morality: "Ethical wisdom; knowledge of moral science. Moral discourse or instruction; a moral lesson or exhortation. Now chiefly in disparaging sense, moralising." *OED*, IX, p. 1070.

narrative: "That [which] narrates or recounts; occupied or concerned with, having the character of, narration; narrative line, a consecutively developed story." *OED*, X, p. 220.

natural normativity: In *Natural Goodness*, Phillipa Foot (2001) develops her concept of “natural normativity”, which can be applied to all species, and is especially relevant to the higher life forms. “Natural normativity” is a way of understanding what is needed for a life form to not merely exist, but to “flourish”, cf. p. 31.

naturalism: “Ethical naturalism holds that moral properties are equivalent to or at least determined by certain natural properties, so that moral judgments either for a subclass of, or are non-reductively determined by the factual or descriptive judgments, and the appropriate methods of moral justification and explanation are continuous with these in science . . . the major impetus to naturalism in the last two centuries comes from advances in science and the growing explanatory power they signify.” *CDP*, p. 596. Sometimes used as a synonym for **materialism**.

necrophilia: *n.* Sexual intercourse with, or erotic attraction towards, corpses.

non-cognitivism: “The meta-ethical view that ethical statements (such as ‘Killing is wrong’) do not assert propositions, that is to say, they do not express factual claims or beliefs and therefore are neither true nor false (they are not *truth-apt*). This distinguishes it from *moral realism*, which holds that ethical statements are objectively and consistently true or false.” Available from: <http://encyclopedia.laborlawtalk.com/Emotivism>; downloaded 4 October 2005.

non-maleficence: Not doing harm or evil.

obfuscate: *v.* To “render obscure, unclear, or unintelligible.” *Oxford Reference On-line*.

op-ed: A page opposite the editorial page, where opinions by guest writers are presented. Available from: www.usfca.edu/classes/AuthEd/greeks/glossary.htm; downloaded 12 October 2005.

paedophile: also spelt: pedophile, *n.* An adult who is sexually attracted to children.

palimpsest: *n.* A manuscript or piece of writing material on which later writing has been superimposed on effaced earlier writing. Figurative something reused or altered but still bearing visible traces of its earlier form”. *Oxford Reference On-line*.

paraphilia: Strong periodic sexual fantasies, urges, or behaviours commonly relating to children, non-consenting individuals, objects, sadism, masochism, or voyeurism. Transvestic and other forms of fetishism are paraphiliac disorders. Available from: www.reasoned.org/glossary.htm; downloaded 4 October 2005.

pederasty: As idealised by the ancient Greeks, an erotic relationship and bond between an adult man and an adolescent boy.

performative utterances: “Relating to or being an utterance that performs an act or creates a state of affairs by the fact of its being uttered under appropriate or conventional circumstances, as a justice of the peace uttering *I now pronounce you husband and wife* at a wedding ceremony, thus creating a legal union, or as one uttering *I promise*, thus performing the act of promising.” Available from: <http://www.thefreedictionary.com/performative>; downloaded 2 November 2005, a.k.a “Speech Acts”, cf. “Performative Utterances”, p. 72.

perversion: *n.* Distortion or corruption of the original course, meaning, or state of something.

pervert: *v.* “To turn upside down; to upset, overthrow; to subvert, ruin. To turn aside from its right course, aim, etc. *a.* To turn aside from justice, right order, etc. To turn from the proper use, purpose, or meaning; to misapply, misconstrue, wrest the purport of.” *OED*, XI, p. 619; practice sophistry; change the meaning of or be vague about in order to mislead or deceive [syn: twist, twist around, convolute, sophisticate].

pervert: *n.* One who practises sexual perversion; a person whose behavior deviates from what is acceptable especially in sexual behavior [syn: with decreasing disparagement: degenerate, deviant].

phebophilia: The erotic attraction of an adult towards adolescents, regardless of sex.

phobia: “An irrational fear . . . two criteria . . . differentiate *phobias* from rational, non-neurotic fears. First, phobias have an obsessive nature. A phobic individual is often compelled to dwell on the feared thing far more than is necessary under the objective circumstances . . . A second characteristic that differentiates a *phobia* from a realistic fear concerns the way in which anxiety is handled. A *phobia* typically produces so high a level of anxiety that it is immobilising, preventing the person from acting in a way that could prove effective in alleviating the anxiety.” Colwell (1999), p. 210, quoting: Phobias. In R.J. Corsini Ed. (1994) *Encyclopaedia of Psychology*, 2nd ed., Vol 3. New York: John Wiley & Sons, pp. 73-75.

Political Correctness: (a.k.a. politically correct, P.C. or PC) “The avoidance of forms of expression or action that are perceived to exclude, marginalise, or insult groups of people who are socially disadvantaged or discriminated against.” (www.oxfordreference.com). “While it usually refers to a linguistic phenomenon, it is sometimes extended to cover political ideology or public behavior. In numerous English-speaking nations, the term often has a pejorative or ironic meaning typically connoting an excessive attempt by social or political liberals to alter language and culture. according to predominantly conservative critics . . . involves censorship and social engineering, and has influenced popular culture, such as music, film, literature,

arts and advertising." Available from:
http://en.wikipedia.org/wiki/Political_correctness; downloaded 25 September 2005.

polyamory: Participation in multiple and simultaneous loving and/or sexual relationships.

polymorphous perversity: "The ability to find erotic pleasure out of any part of the body. according to Freud, a young child is, by nature, 'polymorphously perverse' (*Introductory Lectures* 15.209), which is to say that, before education in the conventions of civilized society, a child will turn to various bodily parts for sexual gratification and will not obey the rules that in adults determine perverse behavior. Education, however, quickly suppresses the polymorphous possibilities for sexual gratification in the child, eventually leading, through repression, to an amnesia about such primitive desires. Some adults retain polymorphous perversity, according to Freud." Available from:
<http://www.cla.purdue.edu/academic/engl/theory/psychoanalysis/definitions/polymorphous.html>; downloaded 12 November 2005.

prescriptivism: "The theory that evaluative judgments necessarily have prescriptive meaning. Associated with noncognitivism and moral antirealism, prescriptivism holds that moral language is such that, if you say that you think one ought to do a certain kind of act, and you are not committed to doing that kind of act in the relevant circumstances, then you either spoke insincerely or are using the word 'ought' in a less than full-blooded sense." *CDP*, p. 733.

prima facie evidence: 1. (*presumptive evidence*) Evidence that is sufficient to discharge any evidential burden of proof borne by a party and that may be sufficient to discharge the persuasive burden of proof if no evidence in rebuttal is tendered. 2. Evidence of a fact that is of sufficient weight to justify a reasonable inference of its existence but does not amount to conclusive evidence of that fact." *A Dictionary of Law*. Available from: *Oxford Reference On-Line*. Available from: <http://www.oxfordreference.com>

Primates' Meeting: *The Primates' Meeting* is one of the four instruments of unity in the Anglican Communion, the other three being the Archbishop of Canterbury, the once-a-decade *Lambeth Conference* and the *Anglican Consultative Council (ACC)*, the Anglican Communion's main decision-making body. Inter-Anglican polity is such that the *Primates' Meeting* does not act legislatively or unilaterally on behalf of the provinces. Each province relates to other provinces within the Anglican Communion by being in full communion with the See of Canterbury. The Archbishop of Canterbury is therefore a unique focus of Anglican unity. He calls the *Lambeth Conference*, chairs the meeting of Primates, and is president of the ACC. Available from:

http://www.episcopalchurch.org/3577_58736_ENG_HTML.htm; downloaded 10 November 2005.

Queer: "Originally a synonym for 'odd', this word became a derogatory expression for gays in the 20th Century. Even though many people still use 'queer' as an anti-gay epithet, a movement emerged in the 1980s that calls itself queer. Used in this way, queer means sexually dissident, but not necessarily gay. Many gays, transsexuals, bisexuals and even heterosexuals whose sexuality doesn't fit into the cultural standard of monogamous heterosexual marriage have adopted the 'queer' label. In academic circles, the term 'queer' often refers to the approaches and sensibilities of queer theory." *A Glossary of Words Unique to Modern Gay History*. Available from: <http://www.gayhistory.com/rev2/words/queer.htm>; downloaded 7 December 2005.

Queer Agenda: (cf. *Gay Agenda*) Multiple groupings of advocacy on behalf of homosexuals, bisexuals, transgender, transsexuals, hermaphrodites, and those involved in polyamory, varieties of fetishes, pedophilia, pederasty, etc. An outgrowth of the *Gay Agenda*, incorporating groups and orientations in addition to homosexuality. The *Queer Agenda* has a high profile and utilises public spectacle, such as *Queer* parades and TV programmes (e.g., *The Outhouse* and *The L Word*⁷¹³), to convey its ideas. More politically aware and active than was generally the case with those advocating the *Gay Agenda*. Various positions are taken, such as advocating rights, protections, access to marriage and adoption. Some positions emphasise boundless sexual interactions and contacts, and advocate the acceptance of casual sexual relationships.

Queer Theory: "This school of literary and cultural criticism emerged in the U. S. in the mid-1980s and owes its intellectual roots to feminist theory and to French philosophers like Jacques Derrida and Michel Foucault. Queer theorists analyse texts . . . with an eye to exposing underlying meanings, distinctions, and relations of power in the larger culture that produced the texts. The resulting analyses reveal complicated cultural strategies for the regulation of sexual behavior that often result in the oppression of sexual dissidents who violate sexual taboos or don't conform to culturally sanctioned gender roles. Queer theorists . . . aim is to destabilize cultural ideas of normality and sexuality and terms like hetero- and homosexual, which have been used to oppress people who don't conform to the Western ideal of

⁷¹³ *The Outhouse*, a New Zealand *Queer/Gay* talk show, and *The L Word*, a US 'lesbian' soap drama. Both shows screened on TV Two in the second half of 2005.

monogamous heterosexual marriage . . . Queer theory is a product of the university but it is allied with the broader queer movement in gay and lesbian communities." A *Glossary of Words Unique to Modern Gay History*, Available from: <http://www.gayhistory.com/rev2/words/queertheory.htm>; downloaded 7 December 2005.

random: *adj* "Made, done, or happening without method or conscious decision: apparently random violence. Statistics governed by or involving equal chances for each item: a random sample of 100 households." *Oxford Dictionary of English*, 2nd edition revised.

reason: "A statement of some fact (real or alleged) employed as an argument to justify or condemn some act, prove or disprove some assertion, idea, or belief." *OED*, XIII, p. 288.

received (a.k.a. reception): Ecclesiastical term for the official acceptance and acknowledgement of a person, tradition or interpretation. The clearest example is the welcoming and acknowledgement of a person and their ordination from one denomination into another denomination. Thus, a Roman Catholic priest might be 'received' into the Anglican Church, and allowed to preside at the Eucharist, and have his or her ordination recognised as valid. Some Anglican priests were 'received' into the Roman Catholic Church and Eastern *Orthodox* churches following the ordination of women within the Anglican Church. There are limits as to who can be 'received', based on the role of the episcopacy and liturgy within the former church, e.g., Baptist and Presbyterian ministers usually have to go through a selection and training process, and are then ordained Deacon, followed later, possibly, by ordination as priest.

rights (cf. **freedom**): "Rights held to be justifiably belonging to any person; human rights. The phrase is associated with the Declaration of the Rights of Man and of the Citizen, adopted by the French National Assembly in 1789 and used as a preface to the French Constitution of 1791." *OED* (2005). *Oxford Online Reference*.

negative rights: Freedom from something negative, as in: a person has a right to not be unlawfully interfered with, e.g., beaten up by thugs. The *Homosexual Law Reform* gave homosexuals a negative right, freedom from being persecuted or arrested for being homosexual. Negative freedom is "the area within which the individual is self-determining and the area within which the individual is left free from interference by others." *CDP*, p. 723.

positive rights: Freedom to do something positive, as in: a person has the right to utilise or dispose of what they he or she owns, e.g., to build a house on a residential

section he or she owns, or to bequeath it to offspring. The *Civil Union Act 2004* gave homosexuals the right to enter into a state-recognised union, where their relationship was recognised to be like that of civil marriage in regard to property. Positive freedom is specifically where "one is free in the positive sense to the extent that one has control over one's life, or rules oneself. In this sense the term is very close to that of 'autonomy'." *CDP*, p. 723.

self-identified: A self-identified heterosexual (or self-identified homosexual) is someone who claims to be that category, as opposed to having been "outed" by someone else, or is thought to be by someone else. In this thesis, those identified as of a self-identified 'orientation' have either told the writer themselves, or they have written and published such a statement.

sin: "The purposeful disobedience of a creature to the known will of God. Unlike moral evil it is a fundamentally theological conception. In the Old Testament sin is represented as a constant factor in the experience both of God's people and of the world from the first transgression of Adam and Eve in the Garden of Eden (Genesis 3) onwards. Its power was aggravated rather than diminished by the moral and ceremonial precepts in the Law of Moses, which both increased the occasions of sin and developed a keener sense of moral responsibility (cf. Romans 7:13) . . . Under the secularising influences of the *Aufklärung* attempts were made to remove sin from its religious setting and interpret it as moral evil ('philosophic sin'). The liberalistic optimism of the 19th century led to the virtual elimination of the notion of sin from much popular religious teaching. Early in the [20th] century Freudian psychology was invoked in attempts to explain sin in non-moral terms. At a later date the recognition of demonic forces in contemporary civilization lead to a renewed theological emphasis on the gravity of sin in the spirit of St Augustine and the Reformers." *ODCC*, pp. 1278-1279.

sin, background: Analogous to "cosmic background radiation", which is a feeble and very uniform '3 degree Kelvin' above absolute zero (0 K, -273.15 °C, or -459.67 °F) that is dispersed throughout the universe as a result of the "Big Bang". The term *Background Sin* was coined by the writer, and is an attempt to explain, non-moralistically, the pervading consequences that derive from humanity's refusal to accept that they are contingent creatures (dependent) of God, and includes the attempt to leave behind some theological and cultural baggage (see "sin" above) objected to by some feminists, and others, derived from *Original Sin* (see below).

sin, mortal: "According to [Roman] Catholic teaching, mortal sin (cf. 1 John 5:16) consists in a deliberate act of turning away from God as man's last end by seeking his satisfaction in a creature. This frustration of God's purpose is held to involve the loss

of sanctifying grace and eternal damnation. A sin in order to be mortal must be committed with a clear knowledge of its guilt and with full consent of the will, and must concern a 'grave matter'. It is required that where circumstances allow every mortal sin be confessed to a priest; but if such confession is impossible, the desire to do so and an act of contrition are sufficient for obtaining God's pardon." *ODCC*, p. 942.

sin, original: "In Christian theology, the state of sin in which mankind [sic] has been held captive since the Fall. [Roman] Catholic theologians hold that its essential element is the loss of sanctifying grace . . . The Scriptural foundation of the doctrine is the Pauline teaching that 'through one man [i.e., Adam] sin entered into the world', so that 'by the trespass of one the many died' (cf. Romans 5:12-21) . . . From the 18th century onwards the influence of rationalism and natural science has tended to attenuate the dogma of Original Sin, which has been given up almost completely by Liberal Protestantism and modernism, but is strongly reaffirmed by modern Roman Catholic *Orthodox* theologians and, in its Protestant version, esp. by K. Barth and his school. Since the Second Vatican Council the renewed emphasis on the corporate aspect of sin and redemption has had implications for the understanding of Original Sin. The teaching of St Thomas Aquinas that Original Sin attaches to the nature of man rather than his person may be seen as providing a foundation for this line of thought, as his nature, in contrast to his incommunicable person, is what he has in common with the whole human race." *ODCC*, pp. 1010-1011.

sin, unforgivable: Developed from three passages of Scripture: "Truly I tell you, people will be forgiven for their sins and whatever blasphemies they utter; but whoever blasphemes against the Holy Spirit can never have forgiveness, but is guilty of an eternal sin" (Mark 3:28–29, NRSV, cf. Matthew 12:31-32, and Luke 12:10). "The unforgivable sin of speaking against the Holy Spirit has been interpreted in various ways, but the true meaning cannot contradict other Scripture. It is unequivocally clear that the one unforgivable sin is permanently rejecting Christ (John 3:18; 3:36). Thus, speaking against the Holy Spirit is equivalent to rejecting Christ with such finality that no future repentance is possible. 'My spirit shall not always strive with man,' God said long ago (Genesis 6:3) . . . In the context of this particular passage (Matthew 12:22-32), Jesus had performed a great miracle of creation, involving both healing and casting out a demon, but the Pharisees rejected this clear witness of the Holy Spirit. Instead they attributed His powers to Satan, thus demonstrating an attitude permanently resistant to the Spirit, and to the deity and saving Gospel of Christ." H.M. Morris (1995). *The Defender's Study Bible*. Iowa Falls, IA: World Bible Publishers.

sin, venial: "In moral theology, a sin which, though it disposes the soul to death and is the greatest of all evils except moral sin (q.v.), unlike mortal sin, does not wholly deprive the soul of sanctifying grace. On the basis of 1 John 5:16 the [Church] Fathers posited two classes of sins (*mortalia seu capitalia* as opposed to *levia*; St Augustine) differing in gravity, but the modern distinction goes back to the Schoolmen, esp. St. Thomas Aquinas (S. Theol., II (1), qq. 88, 89). It was formally approved (against M. Luther) at the Council of Trent (Sess. VI, cans. 23, 25, 27). According to the theology of Penance, there is no obligation to confess venial sins when restoring to the Sacrament." *ODCC*, pp. 1431-1432.

sophistry: *n.* (pl. sophistries) The use of clever but false arguments, especially with the intention of deceiving. A fallacious argument. *OED*, 2nd Edition revised. Available from: <http://www.oxfordreference.com>.

speech acts: "Speech act theory (Austin, Searle): It was the particular search for the (purely) constative (utterances which describe something outside the text and can therefore be judged true or false) which prompted John L. Austin (1962) to direct his attention to the distinction with so-called performatives, i.e., utterances which are neither true or false but which bring about a particular social effect by being uttered (e.g., "With this ring I thee wed" — by speaking the utterance you perform the act). For a performative to have the desired effect, it has to meet certain social and cultural criteria, also called felicity conditions." Stef Slembruck, (2004). "What is meant by 'discourse analysis'?" Available from: <http://bank.rug.ac.be/da/da.htm>; downloaded 15 November 2005; cf. "Performative Utterances", p. 72.

statutory rape (and in context with Child Prostitution): "In New Zealand the legal age of consent for sexual activity is 16 years. Given that the age of consent is 16, under-age sex is technically able to be viewed as statutory rape. Child prostitution has been viewed somewhat differently because of the exchange of money or goods involved. Thus, until recently, the onus had been placed on the child for being the initiator of such an exchange, or for presenting themselves as older to prospective clients (Saphira, 2001)." Available from: <http://www.justice.govt.nz/pubs/reports/2005/sex-industry-in-nz-literature-review/part1d.html>; downloaded 8 October 2005. The term is used in the United States law meaning what British law has traditionally called 'unlawful carnal knowledge'.

stochastic: adj. "technical[,] having a random probability distribution or pattern that may be analysed statistically but may not be predicted precisely" *Oxford Reference On-line*.

sub-Christian: A term used by The Revd Dr Stephen May in the late 1980s and early 1990s to describe doctrines or teachings that do not meet the criterion of being Christian; errant teachings, heresies.

subsidiarity: The principle that a central authority should have a subsidiary function, performing only those tasks which cannot be performed at a more local level; cf. Appendix E: Subsidiarity, pp. 145ff.

surrogate: "A person appointed by authority to act in the place of another, a deputy." *OED*, XVII, p. 306. In fertility issues, a woman who bears and births a child for someone else is a surrogate mother.

teleology: *n.* "(pl. teleologies) Philosophy: The explanation of phenomena by the purpose they serve rather than by postulated causes. Theology of the doctrine of design and purpose in the material world." *The Oxford Dictionary of English (2nd edition revised)*

teratogenic: "an agent or factor which causes malformation of an embryo." *Oxford Reference On-line*.

Three-Tikanga: encompasses Maori (Aotearoa), Pakeha (New Zealand) and Pasefika (Polynesia). "The Anglican Church in Aotearoa, New Zealand and Polynesia, is a constitutionally autonomous member of the worldwide Anglican Communion. The Anglican Church in Aotearoa, New Zealand and Polynesia encompasses the area described by its title. The 1992 Constitution of this Church provides for three partners to order their affairs within their own cultural context. Within Aotearoa New Zealand, **Tikanga Pakeha** comprises seven Dioceses, **Tikanga Maori** comprises five Hui Amorangi, the boundaries of which differ from those of the dioceses. **Tikanga Pasefika** encompasses Fiji, Tonga, Samoa and the Cook Islands, and is known as the Diocese of Polynesia." Available from: <http://www.anglican.org.nz/>; downloaded 17 November 2005, bold print from website.

transexual: *n.* "A person born with the physical characteristics of one sex who emotionally and psychologically feels that they belong to the opposite sex." *Oxford Dictionary of English (2nd edition revised)*.

transgendered: *adj.* 1. Appearing as, wishing to be considered as, or having undergone surgery to become a member of the opposite sex. 2. Of or relating to a transgendered person or transgendered people. Available from: Answers.com, <http://www.answers.com/topic/transgender>; downloaded 20 January 2006.

victimise: *v.* [*with obj.*] single (someone) out for cruel or unjust treatment.

Appendix A: Interview Questionnaire

Interview

The Conferring of Blessing on Same-sex Couples

within the *Anglican Church of New Zealand*

Date: / / 200

Location:

Name:

Position:

Referred by:

- 1) Regarding the conferring of a blessing by an Anglican priest or bishop:
 - a) What is your understanding of what is meant by the conferring of a blessing?
 - b) How have you formed this understanding of an Anglican priestly blessing?
 - c) Which authors have most informed you?
- 2) Regarding the *Windsor Report*:
 - a) On a scale of 1-10, how would you describe the thoroughness of your reading, and your understanding, of the *Windsor Report*? (i.e., 10 = fully read and understood, 0 = not read)

 - b) Regarding the findings and recommendations of the *Windsor Report*?
 - i) How would you describe your general – agreement or disagreement — with the Report?
 - ii) What exceptions to your general – agreement or disagreement — are you willing to detail?
 - c) As far as it depends on you, will you keep to the recommendations as set out in the *Windsor Report*?
- 3) Regarding currently proposed legislation in New Zealand:
 - a) On a scale of 1-10, how would you describe the thoroughness of your reading, and your understanding, of the Civil Union Bill? (i.e., 10 = fully read and understood, 0 = not read)

- i) How would you describe your general - agreement/disagreement - with the C.U. Bill?
- b) On a scale of 1-10, how would you describe the thoroughness of your reading, and your understanding, of the Relationship Bill? (i.e., 10 = fully read and understood, 0 = not read)

- i) How would you describe your general – agreement or disagreement — with the Relationship Bill?

- 4) Regarding the blessing of same-sex couples by the Anglican Church in New Zealand:
 - a) Please outline why are you personally – favourable or unfavourable — to clergy conferring a blessing on same-sex couples?
 - b) Have you personally conferred a blessing on a same-sex couple?
 - c) Which authors have most influenced you in your decision regarding this matter?
 - d) What are the pivotal issues raised in a priestly conferring of blessing upon a same-sex couple?
 - e) Please explain your personal understanding regarding if there – is or is not - a distinction between the “Public Blessing” and the “Private/Pastoral Blessing” of a same-sex couple?
- 5) If the Anglican Church cannot achieve consensus around the limits of Anglican breadth set out within the *Windsor Report* (accepting there may be amendments) on this issue, please explain, in your opinion, why we are – likely or not likely — to have a break within the Anglican Communion?
- 6) If your Vicar, your Bishop or the Province of New Zealand authorised the blessing of same-sex couples:
 - a) Please explain why you likely to — stay or leave — the parish, the diocese or the denomination?
 - b) Please explain why an ability to establish satisfactory alternative Episcopal or Archepiscopal oversight — would or would not — overcome your desire to leave the parish, the diocese or the denomination?
- 7) Is there anyone, on either side of the divide regarding this issue, whom you think I should try and speak to?
- 8) Have you written anything on this topic or made any submissions that you are willing to share v
- 9) Can you name any books or authors you think I should be informed by in my research?

Appendix B: The Myth of Monolithic Homosexuality

When Westerners think about China or see a documentary about its people and culture, there is a tendency to think of China in a monolithic homogenous way. Yet Nie Jing-Bao claims this is a naïve simplification. Superficially observed at a distance, similarities overwhelm difference, some subtle, some overt. For example, when we see an Asian person we can easily think: “Chinese”, instead of Indo-Chinese, Han, Cambodian, Mongolian, Tibetan, etc.

Chinese culture is too often portrayed as somewhat homogenous . . . But the reality is that China, as powerfully demonstrated in Chinese people’s views and experiences of abortion,⁷¹⁴ is essentially and clearly plural . . . the dominant interpretation of the nature of Chinese culture, as characterised by collectivism and authoritarianism (versus Western individualism and liberalism) – a representation originating, and still popular, in the West, and endorsed by the twentieth-century Chinese intellectuals and authorities – has too frequently been accepted without the questioning of its validity.⁷¹⁵

In the same way, a person without close contacts or an abiding interest in homosexuality may view all homosexuals homogeneously. However, when we look at differences between male and female same-sex attraction, relationship and activity, these two broad categories diverge remarkably. Even within ‘Lesbianism’ there are wide variations, as can be seen by a

⁷¹⁴ Nie Jing-Bao (2005). *Behind the Silence: Chinese Voices on Abortion*. Lanham, MD: Rowan & Littlefield, 2005. Also: Kay Johnson (1998). “Infant Abandonment and Adoption in China”. *Population Council*, September 1998. Available from: http://www.popcouncil.org/mediacenter/newsreleases/pdr24_3_china.html; downloaded 15 September 2005.

⁷¹⁵ Nie Jing-Bao (2005). “Cultural Values Embodying Universal Norms: A Critique of a Popular Assumption about Cultures and Human Rights”. *Developing World Bioethics*, Volume 5 Number 3, pp 253-254. Jing-Bao is a Senior Lecturer in Bioethics at the University of Otago, Dunedin.

description from a medical/dental website⁷¹⁶ and two descriptions of what it means to be ‘lesbian’ as delineated by two ‘lesbians’:

Who, therefore, should be classified as a homosexual? The term “lesbian”, for example, has been used to label women who:

- Have erotic sexual attraction to women, but do not act on those feelings,
- Have same-sex attraction and sexual activity,
- Have attraction and/or sex with women and also attraction and/or sex with men, but the relationships with women are seen as primary,
- Have been married at one time but now have a relationship with a woman,
- Have never married and have had only relationships with women,
- Are in same-sex relationships right now, but would consider a relationship with a man in the future,
- Do not have erotic sexual attraction to women, but engage in same-sex behavior and relationships because of agreement with political ideology of “lesbianism.”

There are also those women who have experimented with a same-sex relationship but wouldn’t consider themselves ‘lesbians’, even though others might disagree; there are also former homosexual women who have gone through therapy and are not ‘cured’ of their homosexuality.⁷¹⁷

⁷¹⁶ Ref. fn. 717, below.

⁷¹⁷ “Standards 4 Life: Homosexuality”. Christian Medical and Dental Association. Available from: <http://cmdahome.org/index.cgi?BISKIT=24263271&CONTEXT=art&art=2656>; downloaded 8 September 2005.

The Tyrants of today wear a Uniform of jeans, long hair, unshaven armpits and sweatshirts. It is possible to deviate from this norm, but not to a very great degree. Long eccentric dresses and green eye make-up are acceptable . . . but a lesbian who attended a meeting with permed hair and make-up, a pleated skirt, and high heels would be committing a breach of the Unwritten rules.⁷¹⁸

All women are lesbians except those who don't know it . . . until women see in each the possibility of primal commitment which includes sexual love they will be denying themselves the love and value they readily accord to men thus affirming their second class status.⁷¹⁹

Therefore, when looking at homosexuality and the issues that surround it, we are not observing one situation, or set of concerns, but a multifarious divergence,⁷²⁰ albeit from within a fairly small percentage of the population.

⁷¹⁸ Alison J Laurie (1975). "The New Tyranny: A Short Essay on How Lesbian-Feminist Groups Function". *Circle: A Lesbian-Feminist Publication*, Issue 16, March 1975, p. 6.

⁷¹⁹ Jill Johnson (1976). Quoted in: *Circle: A Lesbian Feminist Publication*, Issue 16, March 1976, p. 10.

⁷²⁰ Cf. Foucault's complexification, p. 63.

Appendix C: Questions Yet to be Answered

1. Is the comparative silence of Anglican Maori (especially clergy) on the issue of same-sex attraction, relationship and activity by Anglican communicants an indication of an alliance between *Revisionists* and Maori, in a "You scratch my back and I'll scratch your back" pact over certain Maori aspirations achieved in the early 1990s?

2. In order to test the *Revisionists'* thesis that the rejection of homosexuals by the surrounding community is the paramount contributing factor for elevated levels of suicide, depression, violence, crime, drug dependence, and sexually transmitted disease amongst those practising same-sex activity, analyse the incidence of these negative traits amongst the homosexual population in a range of communities, surveying those communities where SsSA is largely accepted, through the range to those communities where SsSA is actively repressed. Present-day communities which are affirming of SsSA include Ponsonby (Auckland), San Francisco, Toronto (Canada), and Holland. The homosexual community of the late 1920s and early 1930s in Berlin (Germany) and a range of other communities, historically, could also be included in the survey.

3. While there is a need to research the teleological ends of boys being raised by *WSW* couples, and of girls being raised by *MSM* couples,⁷²¹ these studies need to be compared with couples raising children who are joined in Holy Matrimony if a true comparison is going to be made and used to justify the claim that CSsC relationships should be Blessed by the Anglican Church.

4. Drexler states that lesbian couples raise boys better than heterosexual couples.⁷²² There is a need for unbiased research on the adult men who were raised by lesbian women or lesbian couples, with specific reference to examining what level of function and/or dysfunction they experience in adult life, especially in regard to their forming a fulfilling and lasting relationship with an adult woman.

5. The close associations that some feminists, and especially some Lesbian Feminists, have with Wicca, Paganism, and other forms of the occult and New Age beliefs and practices exposes these movements to a range of spiritualities that are inconsistent with Christianity. This spiritual incongruity with orthodox Christianity has generally been a neglected area of critical examination in the study of the *Gay/Queer* Agenda. The

⁷²¹ There is a total *lacuna* in this latter area of research.

⁷²² Cf. pp. 32ff.

Revisionists' call for the Blessing of CSsC relationships and for the ordination of those involved in CSsC relationship needs to be examined in association with these alternative spiritualities and beliefs vis-à-vis Christianity.

6. Considering that the male rate of SsSA in the Christchurch Health Study⁷²³ has remained within the range reported by Laumann, et al, it appears that New Zealand has a 6.8-fold increase in lesbian activity over the last 5 to 10 years. What would account for this? One hypothesis concerns the promotion of homosexual lifestyles in the community through the mass media, and within schools by a range of "Rainbow" groups.⁷²⁴ These latter groups proclaim that lesbian activity will not lead to pregnancy; that lesbians have less risk of contracting STDs; and that "only a woman knows how to please a woman sexually."⁷²⁵ This skewed promotion may have encouraged a significant rise in female SsSA. If this is a factor in the rise of lesbianism amongst young women in New Zealand, it would give credence to the idea that sexual practices are, to some degree, socially constructed and personally chosen. It would thus weaken the argument that homosexual sexual orientation is innate and beyond personal choice, at least for females. This matter deserves further research.

7. To make the assumption, as is consistently done by those promoting the Blessing of CSsC relationships, that there is no essential difference between a heterosexual couple who are in a *de facto* relationship; a heterosexual couple who have been married in a civil ceremony; a heterosexual couple who are joined in Holy Matrimony; and those who are in a CSsC relationship, blurs real distinctions in understanding, commitments and expectations, let alone any ontological and spiritual qualities discussed elsewhere. These distinctions should either be accepted as real and prevailing, or disproved by research.

8. Since the claim is often made that homosexual couples should have the right to adopt and have access to surrogacy, IVF, and other forms of assisted human reproduction, there is a need to quantify the claims that there is no difference in the outcome of children if they are raised by homosexual or heterosexual couples. Further, children conceived in the normal way, those raised through adoption, and those conceived via surrogacy and

⁷²³ Cf. A Christchurch Health and Developmental Study, pp. 37ff; Is Lesbianism on the Rise in New Zealand?, pp. 39ff.

⁷²⁴ *Gay Queer* advocacy groups which tour middle and high schools promoting acceptance of SsSA and lifestyle; cf. <http://www.rainbowyouth.org.nz> ; http://www.gayline.gen.nz/Organisations_Outside.htm ; http://www.aut.ac.nz/about/partners/out@aut/student_network/contacts.htm

⁷²⁵ Reported to the writer in 1990 by a 7th form female student attending Selwyn College, Auckland.

IVF need to be compared and contrasted with these same categories of children raised by couples joined in Holy Matrimony.⁷²⁶

9. With "Rainbow" groups (ref. fn. 190) promoting in state and independent schools the concept that SsSA is acceptable, does this lead to students being more or less susceptible to sexual advances, or grooming, from same-sex adults?

10. The exploitation of authority is, in the opinion of many across the spectrum, a retreat into the misuses of authority notable within pre-Reformational Roman Catholicism. The Revd Dr Bruce Kaye voiced a concern over increasing power within the Anglican Episcopacy, likening it to the *Presidentialization*⁷²⁷ that is occurring in secular politics, with power being concentrated in the hands of a few worldwide leaders. Yet this claimed increase of Episcopal authority runs counter to a bishop's authority to appoint⁷²⁸ or terminate appointments⁷²⁹ at will, something which thirty years ago was common. Are these objections against episcopal authority covert examples of a rising individualism and anti-authoritarianism?

11. What is a proper *Doctrine of Sexuality* within Holy Matrimony? Such a Doctrine would need to be consistent with the *Doctrine of Creation~Incarnation~Redemption*, and would need to consider the frailty and fallenness of humanity, as well as God's initial and continuing intention for humanity.

⁷²⁶ Until unbiased research is carried out and verifies these claims, it is unethical to continue to claim that no difference in parenting can be discerned in these situations; lack of evidence is not proof of safety.

⁷²⁷ Cf. B. Kaye (2005). "*Windsor Report: The Way Ahead for the Anglican Communion*", presented at: Cathedral of the Holy Trinity, Auckland, 3 August 2005; and T. Poguntke and P. Webb Eds. (2004). *The Presidentialization of Politics: A Comparative Study of Modern Democracies*. Oxford: Oxford University Press.

⁷²⁸ Cf. The bishop's limited ability to appoint a specific priest to a particular parish as Vicar.

⁷²⁹ Ref. CoC, Title D.

Appendix D: *Adiaphora*

Adiaphora: literally, “things that do not make a difference”, cf. *WR*. pars. 36-37, 87-95.

36. Such holding together across differences within Anglicanism has made use of the vital doctrine of *adiaphora* (literally, “things that do not make a difference”). This is explained further in section B. For the moment, we simply note that Anglicans have always recognised a key distinction between core doctrines of the church (remembering that ethics, liturgy and pastoral practice, if authentically Christian, are all rooted in theology and doctrine) and those upon which disagreement can be tolerated without endangering unity.⁷³⁰ Paul urged Christians in Corinth and Rome to recognise some matters in this way (what to eat or not to eat being a prime example). When something is seen in this way, an individual church, at whatever level, can make its own decisions on the matter.
37. The third reason therefore why the present crisis has arisen is that many within the Episcopal Church (USA) and the Diocese of New Westminster hold to the opinion, at least by implication, that the questions they were deciding were things upon which Christians might have legitimate difference, while large numbers of other Anglicans around the world did not regard them in this way.
87. As the Church has explored the question of limits to diversity, it has frequently made use of the notion of *adiaphora*: things which do not make a difference, matters regarded as non-essential, issues about which one can disagree without dividing the Church. This notion lies at the heart of many current disputes. The classic biblical statements of the principle are in Romans 14.1-15.13 and 1 Corinthians 8-10. There, in different though related contexts, Paul insists that such matters as food and drink (eating meat and drinking wine, or abstaining from doing so; eating meat that had been offered to idols, or refusing to do so), are matters of private conviction over which Christians who take different positions ought not to judge one another. They must strive for that united worship and witness which celebrate and display the fact that they are worshipping the same God and are servants of the same Lord.
88. This principle of ‘*adiaphora*’ was invoked and developed by the early English Reformers, particularly in their claim that, in matters of eucharistic theology, specific interpretations (transubstantiation was particularly in mind) were not to be insisted upon as ‘necessary to be believed’, and that a wider range of interpretations was to be allowed. Ever since then, the notion of ‘*adiaphora*’ has been a major feature of Anglican theology, over against those schools of thought, both Roman and Protestant, in which even the smallest details of belief and practice are sometimes regarded as essential parts of an indivisible whole.
89. This does not mean, however, that either for Paul or in Anglican theology all things over which Christians in fact disagree are automatically to be placed into the category of ‘*adiaphora*’. It has never been enough to say that we must celebrate or at least respect ‘difference’ without further ado. Not all ‘differences’ can be tolerated. (We know this well enough in the cases of, say, racism or child abuse; we would not say “some of us are racists, some of us are not, so let’s celebrate our diversity”). This question is frequently begged in current discussions, as for instance when people suggest without further argument, in relation to a particular controversial issue, that it should not be allowed to impair the Church’s unity, in other words that the matter in question is not as serious as some suppose. In the letters already quoted, Paul is quite clear that there are several matters – obvious examples being incest (1 Corinthians 5) and lawsuits between Christians before non-Christian courts (1 Corinthians 6) – in which there is no question of saying “some Christians think this, other Christians think that, and you must learn to live with the difference”. On the contrary: Paul insists that some types of behaviour are incompatible with inheriting God’s coming kingdom, and must not therefore be tolerated within the Church. ‘Difference’ has become a concept within current postmodern discourse which can easily mislead the contemporary western church into forgetting the principles, enshrined in scripture and often rearticulated within Anglicanism, for distinguishing one type of difference from another.
90. The question then naturally arises as to how one can tell, and indeed as to who can decide, which types of behaviour count as ‘*adiaphora*’ and which do not. For Paul, the categories are not arbitrary, but clearly distinct. For instance: that which would otherwise separate Jew and Gentile within the Church is ‘*adiaphora*’; that which embodies and expresses renewed humanity in Christ is always mandatory for Christians; that which embodies the dehumanising turning-away-from-God which Paul characterises with such terms as ‘sin’, ‘flesh’, and so on, is always

⁷³⁰ See, for example, the line of argument developed in the discursus “Of Ceremonies” in the 1662 *Book of Common Prayer*.

forbidden. This, of course, leaves several questions unanswered, but at least sketches a map on which further discussions may be located.

91. To this end, we note that, though Paul's notion of 'adiaphora' does indeed envisage situations where particular aspects of lifestyle are associated with particular cultures, he never supposes that human culture in the abstract is simply 'neutral', so that all habits of thought and life within a particular culture are to be regarded either as 'inessential' or, for that matter 'to be supported and enhanced'. When we put the notion of 'adiaphora' together with that of inculturation (see above in paragraphs 32, 67, 85), this is what we find: In Paul's world, many cultures prided themselves on such things as anger and violence on the one hand and sexual profligacy on the other. Paul insists that both of these are ruled out for those in Christ. Others prided themselves on such things as justice and peace; Paul demonstrated that the gospel of Jesus enhanced and fulfilled such aspirations. The Church in each culture, and each generation, must hammer out the equivalent complex and demanding judgements.
92. Even when the notion of 'adiaphora' applies, it does not mean that Christians are left free to pursue their own personal choices without restriction. Paul insists that those who take what he calls the "strong" position, claiming the right to eat and drink what others regard as off limits, must take care of the "weak", those who still have scruples of conscience about the matters in question – since those who are lured into acting against conscience are thereby drawn into sin. Paul does not envisage this as a static situation. He clearly hopes that his own teaching, and mutual acceptance within the Christian family, will bring people to one mind. But he knows from pastoral experience that people do not change their minds overnight on matters deep within their culture and experience.
93. Whenever, therefore, a claim is made that a particular theological or ethical stance is something 'indifferent', and that people should be free to follow it without the Church being thereby split, there are two questions to be asked. First, is this in fact the kind of matter which can count as 'inessential', or does it touch on something vital? Second, if it is indeed 'adiaphora', is it something that, nevertheless, a sufficient number of other Christians will find scandalous and offensive, either in the sense that they will be led into acting against their own consciences or that they will be forced, for conscience's sake, to break fellowship with those who go ahead? If the answer to the latter question is 'yes', the biblical guidelines insist that

those who have no scruples about the proposed action should nevertheless refrain from going ahead.

94. Thus the notion of 'adiaphora' is brought back into its close relationship with that of 'subsidiarity', the principle that matters in the Church should be decided as close to the local level as possible.⁷³¹ A distinction is drawn between trivial issues about which nobody would dream of consulting the great councils of the Communion, and more serious matters which no local church has the right to tamper with on its own. The two notions of 'adiaphora' and 'subsidiarity' work together like this: the clearer it is that something is 'indifferent' in terms of the Church's central doctrine and ethics, the closer to the local level it can be decided; whereas the clearer it is that something is central, the wider must be the circle of consultation. Once again, this poses the question: how does one know, and who decides, where on this sliding scale a particular issue belongs? In many cases an obvious *prima facie* case exists of sufficient controversy, both locally and across the Communion, to justify, if only for the reasons in the previous paragraph, reference to the wider diocese or province, or even to the whole Communion.
95. Not least because of the recurring questions about 'who decides' in these matters, the twin notions of 'adiaphora' and 'subsidiarity' need to be triangulated with the questions of authority, and particularly the authority of scripture on the one hand and of decision-makers in the Church on the other. This brings us back from consideration of the nature of diversity within communion to the bonds of unity which hold that communion together, and so to complete the circle of this account of what our communion actually is and how it functions and flourishes as it seeks to serve the mission of God in the world.

⁷³¹ See above in paragraphs WR, pars. 38-39, 77, 83.

Appendix E: *Subsidiarity*

Subsidiarity: the principle that matters should be decided as close to the local level as possible, cf. WR, pars. 38-39, 74, 77, 83, 94-95.

Subsidiarity

38. This highlights a fourth key strand of our common life: subsidiarity, the principle that matters should be decided as close to the local level as possible. Subsidiarity and adiaphora belong together: the more something is regarded as 'indifferent', the more locally the decision can be made. It does not take an Ecumenical Council to decide what colour flowers might be displayed in church; nor does a local congregation presume to add or subtract clauses from the Nicene Creed. In part this belongs with the missionary imperative: the church must give its primary energy to God's mission to the world, not to reordering its internal life.
39. The fourth reason for our present problems is thus that it was assumed by the Episcopal Church (USA) and the Diocese of New Westminster that they were free to take decisions on matters which many in the rest of the Communion believe can and should be decided only at the Communion-wide level.
74. A further development in meaning then occurred: as provinces received or devised their own constitutions, autonomy (itself acquired or derived, not inherent) came to be interpreted more in terms of "the right of each church to self-determination", expressed in the possession of extensive powers over the determination of local issues.⁷³² Thus, some provincial constitutions formally grant to their principal synods extensive jurisdiction over a wide range of matters including faith, order and discipline. At different times, this right to self-determination has been expressed by Anglicans variously as: autonomy (of province or diocese),⁷³³ independence as a limited freedom,⁷³⁴ and, recently, within a more nuanced

⁷³² For examples - see *The Virginia Report*, 3.26, 3.27, 3.28.

⁷³³ Lambeth Conference 1930, Resolution 48 on the principle of autonomy; Lambeth Conference 1978, Resolution 21.3 recognises "the autonomy of each of its member Churches, acknowledging the legal right of each Church to make its own decision".

⁷³⁴ "The Churches represented [here] are indeed independent, but independent with the Christian freedom which recognises the restraints of truth and love. They are not free to deny the truth. They are not free to ignore the fellowship", Lambeth Conference 1920, SPCK (1920), Evangelical Letter, p. 14.

context of interdependence and subsidiarity.⁷³⁵ These autonomous structures create a context in which the unity of the Communion, described above, can be expressed in diverse ways. This inevitably raises the key question of how much diversity is to be allowed or encouraged, on what matters, and under what conditions.

77. As the right to self-government, autonomy is a form of limited authority. Ordinarily, an autonomous body (unlike a sovereign body) is capable only of making decisions for itself in relation to its own affairs at its own level. Autonomy, then, is linked to subsidiarity (see paragraphs 38-39, 83, 94-95).
83. 'Autonomy' in this sense is thus closely linked to subsidiarity, discussed above.⁷³⁶ This is clear in *The Virginia Report* which was presented to the Lambeth Conference 1998. It argued that "a central authority should have a subsidiary function, performing only those tasks which cannot be performed effectively at a more immediate or local level." (4:8). "However," the Report continues, "when decisions are taken by Provinces on matters which touch the life of the whole Communion without consultation, they may give rise to tension as other Provinces or other Christian traditions reject what has been decided" (4:13). In this same section on subsidiarity *The Virginia Report* makes reference to the Report of the Eames Commission (III, 43-44), noting that where such decisions are concerned, there is need for consultation with appropriate agents of Anglican interdependence prior to action.
94. Thus the notion of 'adiaphora' is brought back into its close relationship with that of 'subsidiarity', the principle that matters in the Church should be decided as close to the local level as possible.⁷³⁷ A distinction is drawn between trivial issues about which nobody would dream of consulting the great councils of the Communion, and more serious matters which no local church has the right to tamper with on its own. The two notions of 'adiaphora' and 'subsidiarity' work together like this: The clearer it is that something is 'indifferent' in terms of the Church's central doctrine and ethics, the closer to the local level it can be decided; whereas the clearer it is that something is central, the wider must be the circle of consultation. Once again, this poses the question: how does one know, and who decides, where on this

⁷³⁵ See *The Virginia Report*, Ch. 4.

⁷³⁶ In paragraphs WR, pars. 38-39, 75-83.

⁷³⁷ See above in WR, pars. 38-39, 77, 83.

sliding scale a particular issue belongs? In many cases an obvious prima facie case exists of sufficient controversy, both locally and across the Communion, to justify, if only for the reasons in the previous paragraph, reference to the wider diocese or province, or even to the whole Communion.

95. Not least because of the recurring questions about 'who decides' in these matters, the twin notions of 'adiaphora' and 'subsidiarity' need to be triangulated with the questions of authority, and particularly the authority of scripture on the one hand and of decision-makers in the Church on the other. This brings us back from consideration of the nature of diversity within communion to the bonds of unity which hold that communion together, and so to complete the circle of this account of what our communion actually is and how it functions and flourishes as it seeks to serve the mission of God in the world.

Appendix F: *Lack of Wholeness* and Teleological Defects

In considering "less than wholeness" (Aristotle's "defect") in humans, the writer cites an example from his childhood:

When I was in "Little League" (baseball teams for intermediate aged boys) there was one boy on another team who had only one good arm due to his left arm having been damaged *in utero* by thalidomide. At his left elbow he had a series of bumps that were his 'fingers'. Now the naive among us might have taken pity on a boy like this, and have let him play deep left field.⁷³⁸ However, this boy was that team's leading pitcher. Those who came up against him for the first time often thought they were in for an easy hit. He would take the glove with the ball in it, tuck it under his left-upper arm, remove the ball with his right hand, and then pitch the ball to the batter. Though he had only one good arm, he was a terrific pitcher, and very hard to get a hit with. He was perhaps the best pitcher any team fielded against us. This boy could throw the ball fast, hard and right where he wanted it; he struck out many who came against him.

Now it was not uncommon for those who had never played against him to think they might get on base by 'bunting' the ball. This technique is where you simply hold the bat out so as the ball strikes the bat, rather than swinging the bat to hit the ball as hard as you can. A well-hit bunt will cause the ball to fall to the ground rolling slowly between the pitcher and the catcher, often causing confusion as to who should get the ball (and where the catcher gets the ball, it leaves home base un-guarded). In some cases, especially among young players, both the catcher and the pitcher run to get the ball and knock each other over as both try to pick up the ball up and throw it to first base before the batter gets there.

We always enjoyed watching other teams try to get a bunt off this pitcher. When he would see a batter bunt the ball, he would run forward slipping his glove from under his left arm onto his right hand. Once he had the ball in the glove, he would tuck the ball and glove under his 'defective' left arm, withdraw the ball with his right hand; then, spinning around he would throw the ball to first base. Very few bunters (against this pitcher) ever made first base 'safe'; it was a marvel to behold! This was a 'Spiderman Case', where a 'defect' enabled the opportunity for an enhancement.

This reminds us that sometimes an obvious *lack of wholeness* may result in abilities that one would not expect. In my own life, incidents have happened to me, or I have willingly participated in, which have been damaging (some severely so). This *lack of wholeness* has in some ways limited me. In other ways, my *lack of wholeness* has helped me to become the

⁷³⁸ Left field is a position that was often given to less coordinated players, as it was a place where the ball did not often go.

person I am. These limitations have also helped me to understand and appreciate what others, in similar or quite different circumstances, have faced or are dealing with.

One characteristic the writer has noticed when talking with *MSM*, especially those who are *Broad Revisionists*, is their often marked care and consideration for others, and their willingness to enter others' pain, to be truly com-passionate (to bear pain together). While the writer continues to view SsSA as less-than-whole, the open and accepting attitudes often evidenced by many people who experience same-sex attraction are sometimes lacking among some of those who are *Orthodox* (especially *Polar* and *Radical Orthodox*). This lack of compassion is not only focused against those who engage in SsSA, but is also communicated to those going through divorce, addiction, job loss, and at times, illness, when it is sometimes expressed "if you only had faith, God would heal you."

Appendix G: To What Extent Do Condoms Reduce HIV Risk with Anal Intercourse?

Society Responds to NZ AIDS Foundation

The New Zealand AIDS Foundation strongly rejects claims that its new "safe sex" advertisement, featured in the latest issue of gay magazine "Jack", is pornographic (Scoop 11/05). This is about as true as their spurious claim that condoms will prevent the transmission of the HIV virus.

Below are two quotes from GayNZ.com, a homosexual web site

"Grant explains why he felt it was important to expose himself to the world in the AIDS Foundation's 'Horny As' campaign."

"The campaign is designed not just to remind men about condoms, but to help eroticise them as well."

If the AIDS Foundation was serious about reducing the spread of HIV they would tell the truth about anal intercourse and the effectiveness of condoms.

Fact 1: Condom use only shows an 80% reduction in HIV incidence. [ref. 1]

Fact 2: For a man, a single act of receptive anal intercourse with a man carries 10 times the risk of infection from the HIV virus, compared to an act involving vaginal intercourse with a woman. [ref. 2]

If a man has protected receptive anal intercourse with an HIV+ man the odds of infection are 1 in a 1000.

Just like drunk driving you may get away with it once or twice, but if you persist in risky behaviour you will get unlucky in the end. Condoms reduce the risk of infection but they are by no means "safe" and to advertise their use in "safe sex" campaigns is socially irresponsible, if not criminal.

It can be compared to a liquor company refusing to do all within their power to ensure that consumers of its product get a clear message of zero tolerance: never drive when you have had too much to drink. Instead they promote intoxicated bar patrons to keep drinking while informing them to drink a glass of milk before driving home in order to avert the risk of getting

caught, based on the fictitious liquor company claim that milk helps the body metabolise alcohol more quickly and therefore lowers blood alcohol levels.

The analogy, while a little simplistic, stresses the point that when highly risky behaviour (promiscuous sodomy) is promoted and engaged in, so-called limited protections (condoms) will eventually prove ineffective as proved by the fact that well over 80% of those who have contracted HIV/AIDS in New Zealand are homosexual men who have been involved in risky acts of sodomy. Those who remain unaware that they have contracted HIV continue to spread their load and infect others, all in the name of "freedom" and sexual enlightenment.

Chief Censor Bill Hastings, a "gay" man, has been reported by GayNZ.com as stating: ".I understand that the NZAF [New Zealand AIDS Foundation] advertisement [in *JACK*] is part of a campaign to make condom use 'hot' which necessitates the use of aroused men. The wide dissemination of such advertisements amongst sexually active men, far from injuring the public good, actively promotes the public good and supports a public health initiative designed to save lives and millions of taxpayer dollars in health care. This is a significant factor we would have to consider if we were ever called upon to classify the advertisement or the magazine.

The Society is appalled that the Chief Censor is promoting the NZ AIDS Foundation propaganda in the magazine *JACK*, by claiming that its sexually explicit advertising is "in the public good".

References

Ref. 1. Dr Doug Lush is a Ministry of Health Senior Advisor, Communicable Disease, and Former Acting Director of Public Health. In an interview in Investigate Magazine, July 2005, he stated, LUSH: "I'll refer you to the Cochrane Collaboration on condom use, which shows an 80% reduction in HIV incidence."

Ref. 2. 2493 (2006) Question from Judy Turner MP to Minister of Health, Hon. Annette King (20 March 2006). "What are the Ministry of Health's calculations on the probability of a man being infected while having sex with an HIV+ man?"

Hon Pete Hodgson (Minister of Health) replied: "The Ministry of Health has not made calculations on the probability of a man being infected while having sex with an HIV+ man.

"Estimates from international literature suggest that for receptive anal intercourse with an HIV+ man without condom use, risk of transmission of HIV is 50 per 10,000 exposures."

3495 (2006) Judy Turner to the Minister of Health (20 March 2006): "What are the Ministry of Health's calculations on the probability of a man being infected while having sex with an HIV+ woman?"

Hon Pete Hodgson (Minister of Health) replied: "The Ministry of Health has not made calculations on the probability of a man being infected while having sex with an HIV+ woman.

"Estimates from international literature suggest that the risk of transmission of HIV to a man from penile vaginal intercourse without condom use with an HIV+ woman is 5 per 10,000 exposures."⁷³⁹

###

Happy Easter Max

I got your name and email address from Ron. He thought you might be able to help in checking my calculations on the probability of HIV transmission.

Firstly, I will give you my basic assumptions which I will assume are correct as they came from Pete Hodgson, Minister of Health and also from the Ministry of Health Senior Advisor, Communicable Disease, Dr Doug Lush.

I got the following with the help of a friendly MP.

Question: What are the Ministry of Health's calculations on the probability of a woman being infected while having sex with an HIV+ man?

Portfolio: Health, Minister: Hon Pete Hodgson, Date Lodged: 20/03/2006

Answer Text: The Ministry of Health has not made calculations on the probability of a woman being infected while having sex with an HIV+ man.

Estimates from international literature suggest that the risk of transmission of HIV to a woman from vaginal intercourse with an HIV + man without condom use is 10 per 10,000 exposures.

Question: What are the Ministry of Health's calculations on the probability of a man being infected while having sex with an HIV+ woman?

Portfolio: Health, Minister: Hon Pete Hodgson, Date Lodged: 20/03/2006

⁷³⁹ Society for Promotion of Community Standards Inc. (2006). "Society Responds to NZ AIDS Foundation". (2006). 12 May 2006. Available from: <http://www.scoop.co.nz/stories/PO0605/S00134.htm>; downloaded 20 May 2006; cf. (2006). "Society Exposes NZAF Failed Policy on HIV/AIDS". 19 May 2006. Available from: <http://www.scoop.co.nz/stories/PO0605/S00216.htm>; downloaded 20 May 2006.

Answer Text: The Ministry of Health has not made calculations on the probability of a man being infected while having sex with an HIV+ woman.

Estimates from international literature suggest that the risk of transmission of HIV to a man from penile vaginal intercourse without condom use with an HIV+ woman is 5 per 10,000 exposures.

Question: What are the Ministry of Health's calculations on the probability of a man being infected while having sex with an HIV+ man?

Portfolio: Health, Minister: Hon Pete Hodgson, Date Lodged: 20/03/2006

Answer Text: The Ministry of Health has not made calculations on the probability of a man being infected while having sex with an HIV+ man.

Estimates from international literature suggest that for receptive anal intercourse with an HIV+ man without condom use the risk of transmission of HIV is 50 per 10,000 exposures.

Below is a quote from Dr Lush in an interview in *Investigate*, July 2005.

LUSH: I'll refer you to the Cochrane Collaboration on condom use, which shows an 80% reduction in HIV incidence.

Based on this information the risk of infection for receptive anal intercourse with an HIV+ man is 1 in 200 for unprotected sex per exposure and 1 in 1000 for protected sex per exposure.

If my conclusion is correct that the risk of infection for receptive anal intercourse with an HIV+ man the risk of transmission over a period of a year is 14%, then this is matter of serious concern. I quote Mr Hodgson at the end of this email. The number of exposures and the condom effectiveness can be altered in the spreadsheet. If one looks at 5 or 10 years with an HIV+ partner and say 150 exposures per year the risk of infection would be 53% and 78% respectively in the case of homosexual intercourse. In the case of female – male, and male – female transmission the risk risks would be 14% and 26% percent respectively.

It is also worth noting that condoms offer less protection for other STDs.

If my calculations are correct I hope you would agree that the “safe sex” message given by the Ministry of Health is very dangerous. It would also look like the current legal situation where someone who knows they are HIV+ does not have to tell their partner provided the uses a condom should be changed.

My calculations:

I think my calculations are basic high school probability, it should work the same as the odds of tossing a die playing Russian roulette. I think Russian roulette is a good analogy.

Let's say there is one live bullet in the cylinder. The odds of living are 5 out of 6. If you spin the cylinder 3 time the odds of living are $1 - (5/6)^3$ or 42.1%. The same principle should apply to my spreadsheet. I would appreciate it if you could confirm this and the calculations in my attached spreadsheet.

Chuck Bird 16 April 2006

(this material is available from: chuckb@quicksilver.net.nz)

I have looked at your spreadsheet and your calculations are correct. Multiple occurrences of a simple option follow the Binomial distribution. Given the figures you quote, the chances of being infected with HIV is quite high over a number of years, even when using a condom.

Regards

Max Scott, 19 April 2006

Appendix H: Rosemary McLeod’s “Hell in a Handcart”

“I can’t remember the last time I was well and truly shocked . . . [we weren’t shocked when we learned that] Bert Potter’s commune at Centrepoint the children naturally watched adults going at it like rabbits in the dormitories.⁷⁴⁰ *We did not foresee* the court cases that would follow, involving sexual abuse of children by Potter and other commune men . . . [*nor were we shocked when*] Alister Taylor published *Down Under the Plum Trees*, accounts of the first sexual experiences of young people . . . *We did not foresee* that the book would become a manual for paedophiles.

“We should have abortion on demand . . . *we would not have believed* how the abortion rate would soar – up to 18,200 in the past year . . . *We could not imagine* that babies would become a mere unwelcome side-effect of sex, that sex itself would become so divorced from procreation that heterosexual intercourse wouldn’t rate in hardcore porn by 2005. Porn stars prefer to ejaculate on to women’s faces. Vaginas are out of style . . . The Helen Clark Labour-led government may well be remembered best for its legalisation of prostitution and its introduction of civil unions, effectively ‘Gay’ marriages . . . [*yet we did not seem free to discuss openly for fear – once again – of seeming pathetically uncool* . . . Lesbians and ‘Gays’ – yesterday’s deviants – can get state-funded artificial insemination, and adopt children. Whoring is a valid career choice.

“Gay sex has been normalised and sodomy and fellatio, formerly considered to be homosexual acts, now star in heterosexual

porn. The cult of the body beautiful and of serial sexual partners, long Mainstream in ‘Gay’ culture, is increasingly a heterosexual obsession. Even the All Blacks are presented as ‘Gay’ eye candy . . . We thought ‘Gays’ wanted to be like us, with marriage-like commitments, but only 54 civil unions have been recorded, not all of them between ‘Gays’. It’s families that are newly marginalised – solo mothers struggling in poverty, middle-income earners no better off working than they would be on welfare . . . So what’s shocking now? If [Sue] Kedgley⁷⁴¹ is any guide, it’s the state of strawberries and meningococcal vaccines. And battery hens.”⁷⁴²

⁷⁴⁰ Bert Potter served almost nine years in jail for sex offenses against minors down to the age of three and a half years old. He claimed that they had wanted the sexual activity, and that the children “didn’t have any hurt. They had a wonderful life,” he says of his victims, ‘there was no rape and there was no hurt. It was all by consent.’” Bert Potter quoted in *Herald on Sunday*, 7 August 2005, p. 8.

⁷⁴¹ Sue Kedgley is a *Green Party* List MP.

⁷⁴² Rosemary McLeod (2005). “Hell in a Handcart?” *Sunday Star Times*, 7 August 2005, pp. C3-4. (italics by thesis writer).

Appendix I: Converting of Civil Unions to Civil Marriage

Civil Union Act 2004, Part 2, Clauses 17 and 18

Converting between marriage and civil union

17 Converting marriage into civil union

- (1) Two people who are married to each other may enter into a civil union with each other.
- (2) The solemnisation of a civil union between 2 people who are, at the time of solemnisation, married to each other, converts the marriage into a civil union.
- (3) If 2 people who are married to each other wish to convert their marriage into a civil union, the notice required under section 11 must include a statement to the effect that the parties are married to each other and wish to convert the marriage into a civil union.
- (4) In any situation where the duration of the resulting civil union is in issue, the duration of the earlier marriage is to be treated as part of the duration of the civil union.

18 Converting civil union into marriage

- (5) Two people who are in a civil union with each other and who are otherwise eligible to marry under the Marriage Act 1955 may marry each other.
- (6) The solemnisation of a marriage under the Marriage Act 1955 between 2 people who are, at the time of solemnisation, in a civil union with each other, converts the civil union into a marriage.
- (7) If 2 people who are in a civil union with each other wish to convert their civil union into a marriage, the notice required under section 23 of the Marriage Act 1955 must include a statement to the effect that the parties are in a civil union with each other and wish to convert their civil union into a marriage.
- (8) In any situation where the duration of the resulting marriage is in issue, the duration of the earlier civil union is to be treated as part of the duration of the marriage.

Appendix J: 'Otherliness'

Art is able to 'say' things in ways that words alone cannot touch; this is also true of music, physical touch and other forms of communication. In conveying 'Otherliness' in this thesis, the writer has chosen to also include a number of photographs that depict this theme exceptionally well.

In some of the photos, the coincidence is between light and shadow, in others it is between form and formlessness, matter and emptiness, and between types of life and lifelessness.

While the 'Otherliness' of two people is qualitatively dissimilar from the depictions here, these reveal that 'Otherliness' is more than differentness, and can be complimentary in juxtaposition.



<http://www.naturephotographers.net/articles0205/nb0205-1ss.html>



Available from: <http://www.naturephotographers.net/articles0205/nb0205-4ss.html>

Achieving the Effect



“Photos with this look of - ‘otherness,’ which seems to hold them at a distance from our sensory experience of the world, share some common characteristics. The lighting is normally shadowless; the pictures are shot on an overcast day, in fog or into the light. Familiar subjects given unfamiliar colours – perhaps because they were taken in the shade on a sunny day or have borrowed colours from nearby objects – also challenge our sense of normality in a photograph. Even more at odds with our perception is a simple black and white presentation. Typically, ‘otherly’ pictures also lack depth or are at least ambiguous about it. Areas surrounding the subject may be bleached out or obscure. The distortion of perspective that a telephoto lens introduces helps to remove the picture one stage further from our binocular view of the world. This can be accentuated by the absence of foreground, creating a sense of distance from the scene.”⁷⁴³

Available from: <http://www.naturephotographers.net/articles0205/nb0205-6ss.html>



Available from: <http://www.naturephotographers.net/articles0205/nb0205-2ss.html>

Appendix K: The Little Prince Learns to Tame the Fox

“No,” said the Little Prince. “I am looking for friends. What does that mean — tame?”

“It is an act too often neglected,” said the fox. “It means to establish ties.”

“To establish ties?”

“Just that,” said the fox. “To me, you are still nothing more than a little boy who is just like a hundred thousand other little boys. And I have no need of you.

And you, on your part, have no need of me. To you I am nothing more than a fox like a hundred thousand other foxes. But if you tame me, then we shall need each other. To me, you will be unique in all the world.”

“To you, I shall be unique in all the world . . .” “I am beginning to understand,” said the Little Prince.

“There is a flower . . . I think she has tamed me . . .” . . .

“Please—tame me!” he said.

“I want to, very much,” the little prince replied. “But I have not much time. I have friends to discover, and a great many things to understand.”

“One only understands the things that one tames,” said the fox. “Men have no more time to understand anything. They buy things all ready made at the shops. But there is no shop anywhere where one can buy friendship, and so men have no friends any more. If you want a friend, tame me . . .”

“What must I do, to tame you?” asked the little prince.

“You must be very patient,” replied the fox. “First you will sit down at a little distance from me—like that—in the grass. I shall look at you out of the corner of my eye, and you will say nothing. Words are the source of misunderstandings. But you will sit a little closer to me, every day . . .”

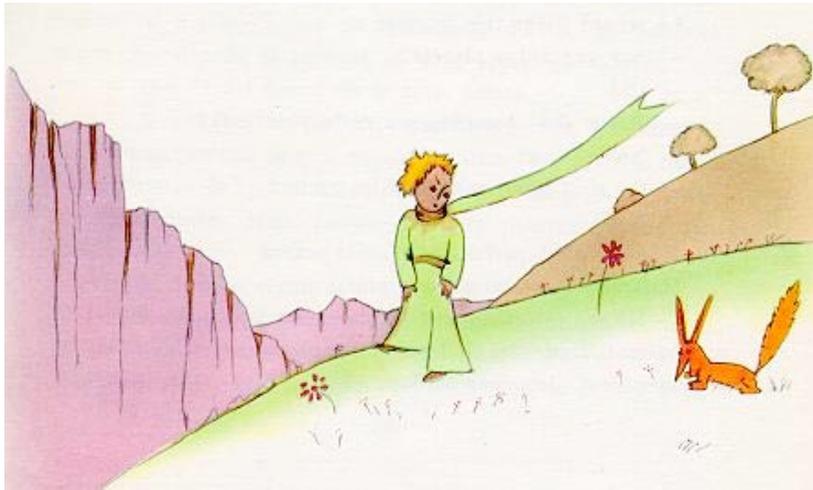
The next day the little prince came back.

⁷⁴³ Text and Photography by Niall Benvie; Available from: www.naturephotographers.net/articles0205/nb0205-1.pdf; downloaded 22 June 2005.

“It would have been better to come back at the same hour,” said the fox. “If, for example, you come at four o’clock in the afternoon, then at three o’clock I shall begin to be happy. I shall feel happier and happier as the hour advances. At four o’clock, I shall already be worrying and jumping about. I shall show you how happy I am! But if you come at just any time, I shall never know at what hour my heart is to be ready to greet you . . . One must observe the proper rites . . .”

“What is a rite?” asked the little prince.

“Those also are actions too often neglected,” said the fox. “They are what make one day different from other days, one hour from other hours. There is a rite, for example, among my hunters. Every Thursday they dance with the village girls. So Thursday is a wonderful day for me! I can take a walk as far as the vineyards. But if the hunters danced at just any time, every day would be like every other day, and I should never have any vacation at all.”⁷⁴⁴



⁷⁴⁴ Antoine de Saint Exupery (1943). *The Little Prince*. Trans. Katherine Woods. San Diego: Harcourt Brace Jovanovich. Ch 21. Available from: <http://www.angelfire.com/hi/littleprince/frames.html>, downloaded 22 November 2005.

Appendix L: Feminist Academic Censure of Innate Difference Between Men and Women

“Harvard University President Lawrence Summers gave a speech in January speculating that innate differences between the sexes may have something to do with the fact that proportionately fewer women than men hold top positions in science.

Even if you’re not up on the scientific research – a paper Mr. Summers cited demonstrating that, while women overall are just as smart as men, significantly fewer women than men occupy the very highest intelligence brackets that produce scientific genius – common sense tells you that Mr. Summers has got to be right.

Unless you’re at Harvard. There, the professoriate – quickly joined by academics and media intellectuals from all over the country – has deemed Mr. Summers’ mild references to innate sex differences to have been so outrageous as to deserve severe censure.

The reason? The statements violated the central tenet of feminist ideology: that the two sexes are intrinsically identical except for a few superficial physical characteristics and that any perceived differences between them can be blamed on sex discrimination and social conditioning. Scientific evidence to the contrary be damned; a feminist professor in Mr. Summers’ audience announced that his remarks made her feel as though she was ‘going to be sick.’

Recently, Harvard’s Faculty of Arts and Sciences passed a vote of no confidence in Mr. Summers, the equivalent of demanding that he be fired. The measure carries no legal weight, but it is a damning indictment nonetheless. This despite the fact that Mr. Summers has apologized over and over for what he said. He’s also set up two new ‘gender diversity’ (that is, affirmative action) panels designed to boost the number of women on Harvard’s science and engineering faculties.

In short, he's made like Galileo shown the instruments of torture, except that, unlike Galileo, he's not muttering '*e pur se muove*' (but it still moves) under his breath. The parallel is apt, however. Doctrine – in this case, feminist doctrine – has trumped the scientific data.

Radical feminism has somehow become modernity's sole triumphant totalitarian ideology, at least in the universities and other elite-culture hothouses where it counts (the vast majority of women shun the label 'feminist,' but they don't control public discourse).

As with the other leading totalitarian ideologies of our time, Marxism and National Socialism, the tenets of ideological feminism need not be argued but merely asserted – and then enforced by any means necessary. Critical examination of those tenets is not permitted, as Mr. Summers has learned to his detriment.

On a university campus or on the pages of *The New York Times* (or *Time* or *NeWSWeek*) you are not allowed to question the feminist dogma that 'gender' – that is, the assertion of distinctive masculine and feminine traits – is merely a social construction, and that all such reflect nothing more than a patriarchal society's behavioral dicta designed to weaken women and reinforce male hegemony.

You must believe – on pain of ostracism – that most men have been socialized to ruthless competition and maladaptive hyper-aggression but can be changed with sufficient re-education, while most women have been socialized to a nurturing, pacifistic egalitarianism that society ought to make the norm for both sexes. These are non-negotiable propositions.

Of course, there is plenty of physiological and social-science evidence that the reality of gender is quite different from the ideological picture. Asserting that men and women are innately identical is, in strictly scientific terms, like asserting (as the Nazis did) that Jews are an inferior race or (as the Marxists did) that the

history of the world can be explained as a process of class struggle.

Totalitarian ideology, however, is actively hostile to scientific inquiry and will seek to extirpate whatever scientific conclusions don't accord with it. In Stalin's Soviet Union, scientists went to the gulag for contesting Trofim Lysenko's rejection of Mendelian gene-based heredity, a rejection that was thoroughly unscientific but dovetailed nicely with the reigning Marxist effort to create a 'new Soviet man' via collectivization and propaganda. Hitler's regime denounced both quantum mechanics and Einstein's theory of relativity as 'Jewish physics' designed to contaminate pure Aryan thinking.

Similarly, the American Sociological Association, in a clear rebuke to Larry Summers, issued a Lysenko-esque statement on March 8 declaring point-blank that 'overriding social determinants,' not 'innate biological differences,' provide 'the most powerful explanation' why women are statistically overrepresented in some fields and underrepresented in others.

Indeed, academic sociologists have come up with an array of bizarre and elaborate theories blaming chauvinist society, not biology, for the dearth of women in top science jobs.

One of those theories is something called 'stereotype threat,' developed by Stanford sociologist Claude Steele. The idea is that if a female student is viewed through the lens of a negative gender stereotype, she feels so much 'anxiety' that, say, she flunks her math test. Another current theory holds that women in reality perform just as well as men, but we view them as less competent because we're prejudiced. Yet another theory is that, yes, biological differences between the sexes may exist but we should never talk about them because that could sap girls' self-confidence.

All this flies in the face of the fact that brilliant women have been winning Nobel Prizes in science since 1903, even during the bad old days when girls were discouraged and even forbidden from

seeking advanced scientific education. ‘Stereotype threat’ was not an impediment for Marie Curie. Genuine sex discrimination was the barrier that she had to overcome, of a kind that has not existed in American higher education for at least 30 years.

Wouldn’t it be preferable, rather than pretending that the sexes are identical and interchangeable and blaming society for women’s problems, to talk openly about men’s and women’s strengths and weaknesses (as groups, not as exceptional individuals) and explore rationally the reasons relatively few women seek scientific careers? The reasons probably range from slight variances between the sexes in the extremes of intellectual ability to the likelihood that some gifted girls find science and math just plain boring.

But don’t count on that happening soon. The lesson that Larry Summers has taught us is that our academic and intellectual establishment is in the grip of a poisonous feminist ideology that will not tolerate open and rational discussion or genuine inquiry. Speak out, even in the gentlest possible way as Mr. Summers did, and you will have that entire establishment calling for your job.⁷⁴⁵

⁷⁴⁵ C. Allen (2005). “Martyr or Moron?: He dared to question feminism’s big lie”. *DallsNews.Com.*, 2 April 2005. Available from: <http://www.dallasnews.com/sharedcontent/dws/dn/opinion/points/stories/040305dnediallen.35261.html>; downloaded 13 November 2005. Charlotte Allen lives in Washington, D.C. Her writing has appeared in *The Atlantic*, *The Los Angeles Times*, *The Washington Post* and other publications. Contact: charfleur@aol.com.

Appendix M: Can the “Three-Tikanga” System Help Resolve this Dispute?

Bishop John Paterson,⁷⁴⁶ Bishop Richard Randerson⁷⁴⁷ and Richard Sutton⁷⁴⁸ each alluded to the possibility that the New Zealand *Three-Tikanga* system⁷⁴⁹ might be able to resolve the problem of Blessing CSsC relationships. Bishop Paterson and Dr Jenny Plane-Te Paa were members of the Lambeth Commission on Communion and are proponents of the *Three-Tikanga* division of the ACANZP. They suggested to the Lambeth Commission⁷⁵⁰ a “Tikanga Solution” to resolve the conflict over the homosexual issue.

However, Bishop Paterson acknowledged⁷⁵¹ that the New Zealand *Three-Tikanga* division had found displeasure with the *Eames Commission*. The *Commission* commented on this aspect in the *Windsor Report*:

Whilst there are instances in the polity of Anglican Churches that more than one jurisdiction exists in one place, this is something to be **discouraged rather than propagated**. We do not therefore favour the establishment of parallel jurisdictions.⁷⁵²

The *Three-Tikanga* model appears to be on “shaky” theological and legal ground. There is almost no willingness (3/51) amongst those the writer interviewed to ‘use’ the *Three-Tikanga* system to provide alternative episcopal oversight to overcome this conflict⁷⁵³. Some *Orthodox* interviewees wondered why they should have to become part of Tikanga Maori or Tikanga

⁷⁴⁶ Paterson, *Mainstream meeting*, 24 November 2004.

⁷⁴⁷ Richard Randerson, interview, 25 January 2005.

⁷⁴⁸ Richard Sutton, interview, 17 October 2005.

⁷⁴⁹ Ref. Glossary: *Three-Tikanga*, pp. 128ff.

⁷⁵⁰ Paterson, *Mainstream meeting*, 24 November 2004.

⁷⁵¹ Paterson, *Mainstream meeting*, 24 November 2004.

⁷⁵² *WR, PAR*. 154b, (bold print by thesis writer).

This question was not directly put. Three of the fifty-one interviewees did allude to the possibility of the Three-Tikanga system as being a possible way of solving this dispute. None, however, mentioned how this might be accomplished.

⁷⁵³ Max Scott, interview, 17 January 2005.

Pacifica to avoid Blessing CSsCs. In a different vein, The Ven Max Scott⁷⁵⁴ and The Revd Paul Williamson⁷⁵⁵ posited that perhaps the ACANZP might consider establishing a “Fourth Tikanga”. This might be either a “Revisionist Tikanga”⁷⁵⁶ or an “Orthodox Tikanga”. These suggestions have been discussed by a number of *Orthodox* clergy, but are generally not favoured.⁷⁵⁷

Paul Williamson, interview, 2 February 2005.

⁷⁵⁵ To keep consistency with the thesis, the writer has used the terms *Revisionist* Tikanga and *Orthodox* Tikanga. However, Paul Williamson used the term “Liberal Tikanga”, whereas Max Scott had used the term “Pink Tikanga” a euphemism for a “Homosexual Tikanga”, ref. Lively, S. and Abrams, K. (2002). *The Pink Swastika: Homosexuality in the Nazi Party*, 4th Edition. Sacramento, CA: Vertias Aeterna Press; Richard Plant, (1986). *The Pink Triangle: The Nazi War Against Homosexuals*. New York: Henry Holt and Company; Machtan, L. (2001). *Hidden Hitler*. New York: Basic Books), whereas Paul Williamson used the term “Liberal” Tikanga. In Lively and Abrams (2002) and Machtan (2001), a case is made that Hitler used the ‘Brown Shirts’ (*Sturm Abteilung*, SA), headed by Rohm and other “strong” (‘macho’) homosexuals to strong-arm the rise of National Socialism, and also against “soft” (‘effeminate’) homosexuals. When Roehm’s influence became too great. With the aid of the SS (*Schutzstaffel*), Hitler had Roehm and many other Brown Shirt leaders killed on 29 June 1934. This night later became known as the ‘Night of the Long-knives’.

⁷⁵⁶ Two problems were raised in various discussions on this matter. First, if a “Pink Tikanga” were formed, would this mean that in time a “Bisexual Tikanga”, a “Transgender Tikanga”, etc., would need to be formed? Alternatively, if an “Orthodox Tikanga” were set up, would this mean (and imply to the public) that all those not of the “Orthodox Tikanga” (i.e., Maori, Pasifica, and Pākehā) were non-Orthodox? The “Tikangafication” of the Anglican Church in New Zealand, as having some apartheid aspects, may well devolve into a type of denominationalism resulting in an “Anglican Denominationalist Alliance”, thus a “Unity” in a code-word alone.

⁷⁵⁷ Max Scott, interview, 17 January 2005.

Max Scott⁷⁵⁸ pointed out that parallel jurisdictions within the church (the world-wide Body of Christ) have existed for hundreds of years, citing the overlap of Roman Catholic and Anglican bishoprics, and the overlapping jurisdictions of many denominations, let alone the *Three-Tikanga* system division of the ACANZP. It is curious that New Zealand and overseas bishops are now becoming uncomfortable and uncompromising on the issue of alternative and/or overlapping episcopal oversight, having themselves, or their predecessors, propagated similar overlap of oversight.

Bishop John Paterson told the *Mainstream* group in Auckland that the Anglican Church of New Zealand deliberately avoided discussing the *Three-Tikanga* proposal with the Anglican Communion prior to its institution. Bishop Paterson stated that the proposed Three-Tikanga split of the Anglican Church in New Zealand⁷⁵⁹ had “not been submitted to the Communion’s gaze”⁷⁶⁰ as those moving the legislation through the process did not expect it to receive world-wide Anglican Communion approval. Despite the lack of Communion-wide knowledge or support, the ACANZP proceeded. Bishop John Paterson,⁷⁶¹ The Revd Dr Ken Booth,⁷⁶² and The Revd Dr Bryden Black⁷⁶³ acknowledged that the *Three-Tikanga* model had/has no developed or ‘received’ theology, but had/has a political rationale, generated more by national fellings during the 1980s and was effected expediently. Bishop Paterson acknowledged that the *Three-Tikanga* division may yet have to be submitted to the Anglican

⁷⁵⁹ It was not the ACANZP at that time.

⁷⁶⁰ Paterson, *Mainstream meeting*, 24 November 2004.

⁷⁶¹ Paterson, *Mainstream meeting*, 24 November 2004.

⁷⁶² The Anglican constitution, by operating its central governing body as a joint-management structure along ethnic lines (Pakeha, Maori, Polynesian) cannot on this interpretation claim to be a Treaty-based structure at all . . . I can only reflect that a lot of what happened in the 1980s [in regards to changing the ACANZP’s Constitution] had little to do with a grasp of the gospel, and more to do with cultural and ethnic identity . . . So it seems to me that the whole move was pushed more by cultural and ethnic factors than by the demands of the gospel . . . I am not offering an alternative structure, because I do not know what form it should take, I am simply sharing my concern that in our new constitution we have lost a fundamental building block of the gospel — that in Christ there is neither Jew nor Greek, neither bond nor free, neither male nor female, neither Maori nor Pakeha.” K. Booth (1998). “A Pakeha Perspective on Te Tino Rangatiratanga”. *Church and State: Te Tina Rangatiratanga, 1996 Selwyn Lectures*. Ed. J. Crawford. Auckland: The College of St John’s the Evangelist, pp. 9, 31-32.

⁷⁶³ Bryden Black, interview, 4 July 2005.

Communion's scrutiny, and may then be subject to reform. In addition, Bishop Paterson⁷⁶⁴ stated that the *Three-Tikanga* system had also found displeasure with the Primates.⁷⁶⁵

In the face of this acknowledged opposition, it would perhaps be wise to discontinue the suggestion of a "Tikanga Solution" for this Blessing conflict.

⁷⁶⁴ Paterson, *Mainstream meeting*, 24 November 2004.

⁷⁶⁵ "We are in fact experiencing changes in the inter-relationships of the Instruments of Unity as we speak. The Primates' Meeting met for years without making any recommendations or passing resolutions, with the one exception in the late 1980's *expressing reservations about constitutional changes in the Anglican Church in Aotearoa, New Zealand and Polynesia*." Bishop John Paterson, Chairman's Address to ACC-13, Nottingham, England, 21 June 2005, (italics by thesis author).

Appendix N: The *Doctrine of Infelicities* (re: Utterances)

1) There must exist an accepted conventional procedure to include the uttering of certain words by certain persons in certain circumstances, and further,

(A. 2) the particular persons and circumstances in a given case must be appropriate for the invocation of the particular procedure invoked.

(B. 1) The procedure must be executed by all participants both correctly and

(B. 2) completely.

(Γ. 1) Where, as often, the procedure is designed for use by persons having certain thoughts or feelings, or for the inauguration of certain consequential conduct on the part of any participant, then a person participating in and so invoking the procedure must in fact have those thoughts or feelings, and the participants must intend so to conduct themselves, and further

(Γ. 2) must actually so conduct themselves subsequently.⁷⁶⁶

Different infelicities can be combined or can overlap.⁷⁶⁷

⁷⁶⁶ Austin (1962), p. 14-15.

⁷⁶⁷ Austin (1962), p. 26.

Appendix O: Interviewees' Comments Regarding: Is the Anglican Church Likely to Split?

Interviewee question 5): *If the Anglican Church cannot achieve consensus around the limits of Anglican breadth set out within the Windsor Report (accepting there may be amendments) on this issue, please explain, in your opinion, why we are – likely or not likely — to have a break within the Anglican Communion?*

“Likely to have a break, the issues lying behind the Windsor Report reveal that not everyone in the Anglican Church works from the same source of authority, and lying behind that are incompatible theologies of God which will result in schism.” Andrew Allan-Johns, interview, 17 February 2005.

“Likely to break, but how not sure how, possibly within Provinces, not just between Provinces. I’m not willing to be under a revisionist bishop for much longer.” Christine Allan-Johns, interview, 12 February 2005.

“I don’t think it brokers any reconciliatory deal; it has a potential for chaos. At last, however, there may be in the struggle over this issue a decent opportunity for theologically rethinking of our understanding of ourselves. This is especially so concerning the matter of “exclusion, inclusion”. There is no question where Jesus stands on inclusion. The people who wish to perpetuate exclusion have a great opportunity to create harm. The matter needs to be argued out patiently on New Testament as much as any other grounds.” George Armstrong, interview, 10 February 2005.

“There is what I believe to be an acceptable breadth in worship. Worship can vary widely, but I struggle with aspects of non-belief, for example, in the way so-called Anglicans refuse to believe in foundational Anglican doctrines such as the Resurrection. If clergy refuse to believe such central Anglican doctrines and agreed moral practices they should not be able to continue to hold a bishop’s licence. I don’t think there will be a break, although we may become a federation, rather than a communion. If there is a break it will be caused by the widening gulf between liberal and orthodox parts of the Anglican Church. In the past more orthodox members have been prepared to work alongside more liberal members, but now the liberals are pushing beliefs and practices in a way that is now likely to push people apart and result in a divided church. Bob Barrett, interview, 19 January 2005.

“If those who want change continue gaining Synodical permission, problems will develop. But the pro-change people will not be fore-stalled indefinitely.” Don Battley, interview, 25 January 2005.

“It is a deal breaker. Sad that it comes on this issue, the church will seem to be judgemental, out of date, not in unity. It is an important issue because it redefines sin, i.e. saying that homosexuality is not a sin, so other things would also have to be removed. I hope preachers do speak out on greed, gossip, etc. Many speak out on the West’s errors.” Wally Behan, interview, 16 February 2005.

“Not being fully precient, I don’t know where it is going to go. We have some people who are being active and deceptive. I don’t think we will have a unified Anglican Communion in 10-12 years.” Bryden Black, interview, 4 August 2005.

“There is a lot of hypocrisy in the Anglican Church. Half the Anglican Church does not ordain women, yet it has held together, making incremental gains. The Anglican Communion is muddy, broken and messy, but politically, some groups seem to wish it to dissolve.” John Bluck, interview, 3 February 2005.

“I can’t answer what we will do. If we can’t talk, we suspect we will walk.” Ken Booth, interview, 17 February 2005.

“The Anglican Church is not likely to have a break: it did not split over women’s ordination. The New Zealand way (where in a number of areas we find ourselves ‘being Anglican’ in diverse ways), is preferable to ECUSA. There is something fundamental about living with diversity that is and always has been, central to Anglicanism – e.g. the inclusion of two very different sets of words of administration use in the 1559 *Book of Common Prayer*.” Deborah Broome, interview, 14 February 2005.

“My hope is that we remain united, in communion. To date, we have not had a break, but there are severe tensions. The Commission which produced the Windsor Report convinces me that there is life in the old girl yet, very encouraging.” Tom Brown, interview, 2 February 2005.

“There is a very strong possibility there will be a break if the extreme width of opinion and practice remains. Unity at any price, just for the sake of unity, is not on.” Brian Carrell, interview, 5 August 2005.

“It might not be possible to stay together if we can’t follow Windsor Report’s recommendations. However, it might not be quite as disastrous as we sometimes think. At the time of the Reformation the church in Britain could not agree on church governance and the Church of Scotland and the Church of England became distinct churches. This was both an honest reckoning of the extent of the differences and a means of Christians with different views continuing to relate to each other respectfully across their differences.” Peter Carrell, interview, 15 February 2005.

“Unless some formal understanding of acceptance of diversity of opinion and practice is formed, there will be a break. The blessing of same-sex couples as being allowed but not required, being left to conscience, to allow those who want to register as Civil Union celebrants, may be a solution.” Mary Caygill, interview, 9 February 2005.

“A major schism is unlikely by parishes or clergy, and it seems even less likely following the Windsor Report as we now have a document we can and are to discuss. Lambeth 2008 will be non-legislative, lobby groups seeking to influence the wording of resolutions will be irrelevant.” David Coles, interview, 4 August 2005.

“Interfering in others’ dioceses is serious and damaging, i.e. the African bishops. What has happened in New Westminster and New Hampshire is small in comparison with Primates entering other dioceses and setting up alternative episcopal oversight.” George Connor, interview, 26 May 2005.

“The blessing/consecration of same-sex couples is a tie-breaker, we cannot remain in communion with those who deny a scriptural orthodox faith. The damage is already done and irreparable. This is the proverbial straw that broke the camel’s back. This will not blow over.” Edrick Corban-Banks, interview, 15 February 2005.

“We are likely to have a break. People who make decisions have already made them.” Philip Culbertson, interview, 9 February 2005.

“As a result of the Windsor Report, I think there is a great desire to work for consensus or at the very least, a desire not to split the church. Many people are looking to see if people of opposing view points can still retain unity.” Brian Hamilton, interview, 6 December 2004.

“Anglicans in history have had great rows, over evolution in the 1800s, in 1950s should the Anglicans be in communion with the Church of South India, issues of birth control. People say that if this is not resolved it will tear the church apart. So this row may be significantly different and potentially maybe actually — more serious. This issue has been impacted significantly by non-Europeans and by the internet and email.” “Henry”.

“A break is likely to come from the Two-Thirds world, or, maybe from Sydney.” Michael Hewatt, interview, 4 February 2005.

“I see the key issue in the Report as the nature of authority in the Communion. At present no authority exists above and outside of the individual Province. A province could, theoretically, abandon any item be it central tenet (even the very existence of God) or traditional practice (even the sacrament of holy communion) and no instrument exists which could exercise effective restraint. The Report suggests several such instruments of authority. Without some

such development I think that disintegration in the Communion is inevitable” Charles Hughes, interview, 2 December 2004.

“The Anglican Church cannot hold together, a split is inevitable. There are people within the Anglican Church that hold non-Christian views, you can’t compromise God’s values, there will be a huge growth in the church where people stand-up.” “Jack”, (details withheld).

“Unlikely. We will reach a consensus on the matter, the issue is so tied up with history and ecclesiology. I feel a bit sad that homosexuality is the straw that breaks the camels back, it has more to do with culture and aesthetics. Some churches are likely to state they no longer sit at table with others. I cannot see how else it could be resolved.” Juan Kinnear, interview, 27 July 2005.

“I think we will have a break, the American and Canadian churches will not recant, and will do more blessings and consecrations. The conservatives will not be willing to accept these and will force a split. The African church is structuring in the face of Islam.” Jonathan Kirkpatrick, interview, 30 August 2005.

“I’d like to think that over time, tolerance will prevail. The effects of demographics will prevail, in Western and Developing. The church in the Two-Thirds world is growing and in the West it is static. Overtime, people with liberal views will increasing become less significant.” Hugh Lees, interview, 18 January 2005.

“We will continue to operate in a fairly loose way, or we regulate and lose people. The edges might go.” Howard Leigh, interview, 10 February 2005.

“Too early to call. It’s a bad year. The government has just passed of the *Civil Union Act* (2004) and the Statutory References Bill is going to be voted on shortly. Both these Bills and the changes have upset people. Asking for the blessing of CSsCs exacerbates the tensions. Bad years exacerbate problems. People want to find the middle ground, and are struggling to find it.” Peter Lineham, interview, 10 December 2004.

“The Windsor Report has gone as broad as it possibly can without stepping over the line into unorthodox faith and morals. Therefore, those who can’t accept that the Windsor Report have declared themselves to be unable to say ‘Yes’ to what it means to be an Anglican.” Peter Lloyd, interview, 26 January 2005.

“The idea of impaired communion is not new, it already exists. There should not be a break, I am not planning on leaving, people should not be excluded.” Tim Meadowcroft, interview, 24 January 2005.

“We already have a break, breaks, in the Anglican Communion. Some do not recognise the legality of priestly orders of women (Sydney, Nigeria, etc.). What grounds do we have to seek

expulsion of those who do not accept women's ordination? We will need to discuss openly and honestly the differences." David Moore, interview, 3 August 2005.

"We have to hold the tension, and some will not stay with us. A break has occurred, by some saying: 'We are in defiance, we are out of here'. But I want us to keep working on being a Windsor Report kind of church." Graeme Nichols, interview, 17 February 2005.

"Yes, there is likely to be a split. You call people to 1 Peter 2:11. The job of the church is to call for abstinence, to call people to separation from sin, for the day of the Lord's visitation." "Patricia".

"Sections of the church, ECUSA, have decided we must act in conscience, context and culture. Therefore, there will be a break if consensus cannot be achieved. Otherwise the Windsor Report would be a 'recipe for doing nothing', i.e. a veto power by opponents." Richard Randerson, interview, 25 January 2005.

"There is likely to be a break. The issue is mutually exclusive as set out at the moment." Bruce Richardson, interview, 10 February 2005.

"There is likely to be some sort of break. Some will not meet together. We will likely find multiple jurisdictions." Max Scott, interview, 17 January 2005.

"We have this saying, 'Schism is worse than heresy', but the Eastern Orthodox have many broken communion relationships. Already there are splits regarding women's ordination, with people moving to the Roman Catholic and the Eastern Orthodox churches. Not so much split, but the church has changed, it has become feminised. Matrimony is for procreation and the raising of children." Carl Somers-Edgar, interview, 11 October 2005.

"It's a near run thing" (Duke Wellington – Battle of Waterloo), i.e., it could go either way. Much depends on the maturity (theological and spiritual) of the Anglican leadership at all levels. I am dismayed at the shallow nature of the submissions and the 'slogan thinking'. The church may crumble at the wings, but the core will hold." Peter Stuart, interview, 2 February 2005.

"The jury is out, it's 50/50, there may be a break in a relative sense. We would still be recognised as Anglican. If we break, whole parishes or diocese may well walk away." Richard Sutton, interview, 17 October 2005.

"There is unlikely to be a break, the diverse centre is finding its voice. My mum, your mum, who are representative of this diverse and often overlooked 'centre' are asking: 'Can you tell me what's going on?' They are faithful Anglicans who are not part of the politicking, they are the ones keeping our Church alive and they have no concept nor, I suspect, intention of 'splitting'. And yet at the same time, who is bothering to consult them? Also, I believe there is an increasing awareness of the forces that are at work to undermine the Communion. There

is a 'corrupt' underground network at work, who might be characterised as those espousing a rightwing conservative view of human sexuality, which they theologially justify by resorting to biblical literalism. Many of these involved are, I believe, after a grab for power. The Mainstream group, often acting in opportunistic ways are not averse to undermining the authority of those bishops whose ministries they refuse to recognise. Then there is the phenomenon of the internet . . ." Jenny Plane-Te Paa, interview, 30 August 2005.

"I hope there is not a split. But knowing Anglicanism, it is likely, there will be impaired communion. There will probably be a spectrum between schism and impaired communion." Derek Tovey, interview, 26 January 2005.

"We will have a break. I think the idea that we are united is a myth (except organisationally). We are united through a bishop. It is part of the rich tapestry of being the church." Jeremy Younger, interview, 6 February 2005.

"There is likely to be a break. The church has never faced such a clear departure from the teaching of Scripture. Neither side will be able to live with such diverse views on a core issue." Paul Williamson, interview, 2 February 2005.

Appendix P: Interviewees' Comments Regarding Alternative Episcopal Oversight/"Flying Bishops"

Interviewee question 6) b): *Please explain why an ability to establish satisfactory alternative Episcopal or Archepiscopal oversight — would or would not — overcome your desire to leave the parish, the diocese or the denomination?*

"I want to be an Anglican and minister within the Anglican order, under Anglican oversight. I have to be supportive and supported by an Anglican bishop I have confidence in." Andrew Allan-Johns, interview, 17 February 2005.

"It's more a pastoral thing, how can the Bishop of Nelson off pastoral oversight in Rangiora. It may happen, but how will it logistically happen?" Christine Allan-Johns, interview, 16 February 2005.

"It does not appeal to me at all. The notion, whether of of "formalised Flying" or of "regional" Bishops strikes me as incongruous. It is certainly not congruent with Anglican Episcopal Order from the Reformation on". George Armstrong, interview, 10 February 2005.

"I don't want to leave the Anglican Church. I'm not creating the problem. I will go only if forced. We would publicly declare our non-agreement, would seek alternative episcopal oversight with approval if possible. A helpful solution would be a Fourth-Tikanga established on a theological, not geographical basis — with parishes and clergy given the option to join." Bob Barrett, interview, 19 January 2005.

"If things were getting bad, if Anglicans were becoming polarised, it would be wise to look for an adaptation of parallel episcopal systems." Don Battley, interview, 25 January 2005.

"Because I would not align myself with a church that says sin is good, as a last resort I'd have Flying Bishops. But there is a danger in this idea. It makes bishops as too important, we should not over-estimate the importance of bishops, they are not irreplaceable, you can have a church without a bishop." Wally Behan, interview, 16 February 2005.

"In one scenario, I suspect that Alternative Episcopal Oversight will happen in some form or other, so that two clear models will eventuate long term, the one 'revisionist', the other 'orthodox'. Overall though, I think we will be surprised by the 'constellations' that do evolve." Bryden Black, interview, 4 August 2005.

"Flying Bishops are not the answer. Bishops are to be symbols of unity, the Three-Tikanga system is distinctly different than Flying Bishops." John Bluck, interview, 3 February 2005.

"You can only promise obedience to one bishop." Deborah Broome, interview, 14 February 2005.

"I am not in favour of Flying Bishops, jurisdictions need to take responsibility." Tom Brown, interview, 2 February 2005.

"Flying Bishops are not a solution for me as an individual. But for Anglican Communion it maybe." Brian Carrell, interview, 5 August 2005.

"Any alternative episcopal oversight that is set up should only be short-term. The rift should either be healed or a division occur. A succession of flying bishops who don't follow the other bishops within a given province of the Anglican Church becomes a problem." Peter Carrell, interview, 15 February 2005.

"If some people compromise it would. I have a high view of unity." Mary Caygill, interview, 9 February 2005.

"No, theologically alternative episcopal oversight is not well founded. The Three-Tikanga has been approved and is not of dissident groups." David Coles, interview, 4 August 2005.

"Flying Bishops in the Church of England is abdominal, divisive and destructive. I am against Flying Bishops and alternative episcopal oversight." George Connor, interview, 26 May 2005.

"Providing my bishop stayed faithful, I would stay in the denomination. Otherwise, I'd seek alternative episcopal oversight, failing that, I'd leave the denomination." Edrick Corban-Banks, interview, 15 February 2005.

"I would be extremely reluctant to leave the parish, the diocese or the denomination. Even if there were strong opposing views in the diocese and I felt in a minority, I would still feel I should stay, just because someone has to stand up for each position. Alternative episcopal oversight would not be an option for me now, because I have a sense of loyalty to my bishop, even though I might not always agree with him. Alternative episcopal oversight would indicate that relationships have broken down." Brian Hamilton, interview, 6 December 2004.

"It might be 'no more than' saying prayer, but especially if performed by an ordained person it would affirm the goodness and appropriateness of the relationship." "Henry".

"It is messy and impractical. I do not have a problem with the idea of a Reformed Anglican Church." Michael Hewatt, interview, 4 February 2005.

"I have already left the Anglican Church for another denomination. If you are a priest with any integrity, you should move to a diocese where there is a supportive bishop." "Jack", (details withheld).

"I would stay irrespective of official position. The Church has had in the past, strong disagreements. The church belongs to those who turn up for worship. I appreciate that it makes it difficult for priests and bishops to operate, to offer temperance for disagreements within a diocese." Juan Kinnear, interview, 27 July 2005.

"This is no solution, it is a theological nonsense. I don't mind being in communion with a non-supportive bishop, I was ordained by such." Jonathan Kirkpatrick, interview, 30 August 2005.

"I am opposed to alternative episcopal oversight, it goes against the nature of the church as the Anglican Church has understood it." Howard Leigh, interview, 10 February 2005.

"It would establish me and my parish as part of the Anglican Church, it would label us as 'not a parish alone'. We are not congregationalists." Peter Lloyd, interview, 26 January 2005.

"Absolutely." Tim Meadowcroft, interview, 24 January 2005.

"Definitely not. It is a huge mistake. Practically, it creates a lot of anomalies. I am under 'orders' to a bishop to accept his authority. It's a nonsense to think I can stand apart from a bishop. It's an oxymoron." David Moore, interview, 3 August 2005.

"No, I would not, because it would undermine the catholicity of church, we would no longer be criticising and challenging each other. Episcopal oversight speaks of the catholicity of the church." Graeme Nichols, interview, 17 February 2005.

"If I was a minister, I would be unhappy that some people in the Anglican Church were affirming same sex relationships (sin) in the form of blessings that condoned." "Patricia", details withheld.

"Alternative episcopal oversight is better than a split, but a very second best option. We should be able to live with diversity, that is what Anglicanism is about, living with other people's views." Richard Randerson, interview, 25 January 2005.

"Flying Bishops gives a way of staying within the Anglican Church without compromising a position, without separating. It would be an interim step, as long as the issue exists. If the Anglican Communion decided to bless same-sex couples, then I would consider leaving the denomination. The debate needs to be worked out at a denomination level, not at Provincial level. The Windsor Report gives the opportunity to report both sides." Bruce Richardson, interview, 10 February 2005.

"I'm likely to stay. The Anglican denomination as a whole has a conservative view, so the diocese or Province will have done wrong. Staying allows us to still speak into the situation. We can set up our own structure." Max Scott, interview, 17 January 2005.

"Flying Bishops are always acceptable, look at the Eastern Orthodox churches, the Ukrainian Catholic. The Ukrainian Catholic Church and the Roman Catholic Church in England recognised each other, use different dates for Christmas, the Ukrainian Catholic priests may be married. The Three-Tikanga system is similar to Flying Bishops by another name." Carl Somers-Edgar, interview, 11 October 2005.

"If alternative episcopal oversight included communion with the Archbishop of Canterbury, yes." Peter Stuart, interview, 2 February 2005.

"No desire, but Flying Bishops may be an expedient." Richard Sutton, interview, 17 October 2005.

"I can see why this may need to happen but under very specific and mutually agreed circumstances and usually for a defined/limited period of time — alternative jurisdiction must never be an open-ended arrangement. In my experience, as a Lambeth Commissioner, it was without doubt the disaffected primarily 'conservative' lobby who cried the loudest. Their cries were certainly out of proportion to both the alleged offence and the numbers claiming to be aggrieved. The current situation involving 'flying Bishops' operating within the US provides a classic example of appalling insincerity. Many of the African Bishops who are 'caring' for parishes within the US are doing so at the expense of the enormous suffering of their own people back home and are doing so without any of the normative prior relational arrangements (which under regular circumstances are established between the shepherd and their flocks) being taken account of. Those congregations inviting these same Bishops to offer them alternative oversight are also complicit in the undermining of their regular Bishops in the worst possible ways." Jenny Plane-Te Paa, interview, 30 August 2005.

"Establishing Flying Bishops should (particularly as outlined in the Windsor Report with agreement of the incumbent), be able to be worked out. I would not wish to leave the church (even with out alternative oversight) as I recognise that church has always 'struggled' with issues, see 1 John." Derek Tovey, interview, 26 January 2005.

I have a high doctrine of bishops. I would work around the problem, find a way." Jeremy Younger, interview, 6 February 2005.

"Flying Bishops won't work. One group will form a new Tikanga, a parallel structure of Anglicanism." Paul Williamson, interview, 2 February 2005.

Appendix Q: Request for Bishop Paterson to Clarify Kempster's "Private Blessing" Claim

3 October 2005

The Rt Revd John C Paterson
P O Box 37 242
Parnell, Auckland 1033

Dear Bishop John

I write requesting clarification of a matter that The Revd Hugh Kempster raised on 30 January, 2005. This matter was raised by several people when I interviewed them for my MA thesis: *The Blessing of Same-sex Couples by the Anglican Church in New Zealand*.

Hugh Kempster stated that you, as Bishop of Auckland, had approved his becoming licensed to conduct civil unions "as a private individual." During my interviews, a number of people informed me that they had written to you, seeking your clarification regarding Hugh's claim. As I have yet to hear or read of your response, and as an Internet search has not turned up anything you have said or written on this matter, and as this matter is central to my thesis, I write requesting your response.

Hugh's statement, as recorded on the TVNZ website, is:

'I've spoken to my bishop about my stance, and he's given me permission to be a civil union celebrant or to apply to be a celebrant but in a capacity as a private individual,' he said.⁷⁶⁸

Earlier this year St Columbia's website advertised that the Grey Lynn Parish was offering to bless same-sex couples. Their amended statement on the website now reads: "Celebrating your Covenant in St Columba: A Guide for Same Sex Couples."⁷⁶⁹ While this statement and the following link does not use the specific words "Blessing" or "civil union", I am at a loss to understand what else this statement could refer to except that they are offering an Anglican

⁷⁶⁸ "Vicar allowed to conduct civil unions". *TVNZ.co.nz*, Jan 30, 2005. Available from: http://tvnz.co.nz/view/news_national_story_skin/471226?format=html; downloaded 3 October 2005.

⁷⁶⁹ Available from: <http://www.saintcolumbas.org.nz/Covenant.php>; downloaded 3 October 2005.

priest to bless a same-sex couple entering into a civil union within an Anglican Church church building.

I also note that *St Matthew's in the City* has posted the following unambiguous statement on their website: "Getting Married at St Matthew's . . . We offer a ceremony for the blessing of a same-sex relationship".⁷⁷⁰

I would be grateful for your response, as Bishop of Auckland, to Hugh Kempster's claim and in regard to these two Parish advertisements. If your Episcopal response differs in any way from your position as the Chairman of the ACC, or as a member of the Eames Commission, would you please be good enough to outline those differences?

Sincerely yours

The Revd Ron Ashford
156 Maitland St
Dunedin
03 477 6636 // 027 487 1152

⁷⁷⁰ Available from: <http://www.stmatthews.org.nz/married.htm>; downloaded 3 October 2005.

Appendix R: Interviewees' Comments Regarding the Ontic Status of "Private Blessings"

Interviewee question 4) e): *Please explain your personal understanding regarding if there – is or is not — a distinction between the "public blessing" and the "private/pastoral blessing" of a same-sex couple?*

"If the blessing is distinct from the solemnisation, then no difference, solemnisation must be done publicly. I am doing it with the spiritual authority from Christ through my ordination." Andrew Allan-Johns, interview, 17 February 2005.

"How can there be a difference, God is still watching. Is there no fear of God?" Christine Allan-Johns, interview, 12 February 2005.

"No distinction for me. If it's a 'secret' blessing it's not desirable. A priest or bishop needs to stand up publicly and defend what they do. I think that such a courageous and well-argued initiative is part of the way forward in obedience to the Jesus of the New Testament". George Armstrong, interview, 10 February 2005.

"No distinction, they are saying the same thing to the couple, it is the same regardless of the number of people present." Bob Barrett, interview, 19 January 2005.

"It is a gray-area, which has not been looked at or thought through, it avoids the issues of making a decision. We need to find an adequate moral and theological position that gains support before any rite of public blessing can be authorised. That agreement does not exist." Don Battley, interview, 25 January 2005.

"I don't believe there are private blessings, but a gay person would want the blessing public and acknowledged. There is no distinction, public and private. Both public and private blessings of gay couples are wrong. You can't separate private life from public life in the ministry." Wally Behan, interview, 16 February 2005.

"This is a nonsense." Bryden Black, interview, 4 August 2005.

"It does not change a blessing, but it does alter the way that a blessing is enjoyed, received and perceived. The politicised nature of public blessing can turn it into a media event." John Bluck, interview, 3 February 2005.

"No difference, if the church blesses, it blesses. Can I take my priestliness off?" Ken Booth, interview, 17 February 2005.

"A public blessing is an honouring of the life-long commitment that is being made. A private or pastoral blessing is not honouring relationship as much as if it had been a public commitment and blessing. *But* you are never not a priest." Deborah Broome, interview, 14 February 2005.

"You can't make a distinction of public and private. One does not cease to be in Holy Orders when one shuts the door. A priest is a priest, we don't have the luxury of having a bob each way." Tom Brown, interview, 2 February 2005.

"There is no essential difference. A blessing by a priest or bishop at a bedside [with spouse] is no different in kind than from that given in front of a crowd of 5,000. There is a difference in location and the number of people present, but there is no significant difference in what is either sought or conveyed." Brian Carrell, interview, 5 August 2005.

"A distinction between 'public blessing' and 'private/pastoral blessing' of a same-sex couple might just be possible where the blessing takes place with only the priest and the couple present. But in fact it is probably impossible: people talk and the private always becomes public. A distinction I would be willing to reflect on is that between 'praying for' a couple and 'pronouncing a blessing on a couple (on God's behalf).'" Peter Carrell, interview, 15 February 2005.

"No distinction." Mary Caygill, interview, 9 February 2005.

"Marriage is public, there is no such thing as a private marriage, it is not just the two but includes family and friends. A couple seeking a blessing does not expect a public recognition. There are also issues surrounding heterosexual couples who can't/won't be married." David Coles, interview, 4 August 2005.

"We are not ready for agreement on a public liturgy for blessing same-sex couples. In a pastoral context, it may be helpful in a very private way, to receive a blessing from a priest." George Connor, interview, 26 May 2005.

"In a public blessing s/he is saying this relationship is equal to marriage. If it is a private blessing, a private blessing is underhanded, it means nothing, it negates proclamation, it is a nonsense. The difference between the legal and pronouncing of blessing." Edrick Corban-Banks, interview, 15 February 2005.

"No distinction." Philip Culbertson, interview, 9 February 2005.

"No difference. When is a priest not a priest? Public and private needs to be consistent." Derek Eaton, interview, 16 February 2005.

"No difference. Whether other people are present, or not, is not important." Brian Hamilton, interview, 6 December 2004.

"It depends on the form and intention of the rite. It might be 'saying prayers', but if performed by an ordained person it affirms the goodness and appropriateness of the relationship."
"Henry".

"No distinction. God's agent of blessing, public/private, in covenant, it requires witnesses."
Michael Hewatt, interview, 4 February 2005.

"I see no distinction between public and private blessing. Both imply approval of the relationship blessed, just as is the case with the blessing of *de facto* relationships. It has to do with the declarative nature of blessing." Charles Hughes, interview, 2 December 2004.

"It was not possible to bless something that is not of God. Thus you couldn't bless a homosexual union. You could bless the people individually and pray a blessing on the relationship but I don't believe you could ask for God's blessing on a relationship that is one which he doesn't desire. Therefore private or public, a homosexual relationship could not be blessed." "Jack", details withheld.

"There should not be a difference. A decision to bless is appropriate, theologically defensible, not to do so would be highly suspect." Juan Kinnear, interview, 27 July 2005.

"The only reason I can imagine the need to offer a private blessing, would be around the reason of the reputation of somebody who is not known as a homosexual. The bans of marriage was a pastoral thing, rather than theological." Jonathan Kirkpatrick, interview, 30 August 2005.

"This is a splitting of hairs. If you are prepared to give a private blessing, then should you should be prepared to give a public blessing." Hugh Lees, interview, 18 January 2005.

"I have a question mark over this. No blessings have been hidden away, other people have always been present. There is a distinction of intimacy or wider celebration, but in terms of theology, there is no distinction." Howard Leigh, interview, 10 February 2005.

"The blessing is linked to the community of faith. I am not very accepting of private blessing."
Peter Lineham, interview, 10 December 2004.

"No distinction. Can a priest ever act in a manner that exercises priestly authority other than as a representative?" Peter Lloyd, interview, 26 January 2005.

"If I withheld a blessing, what would I be saying about the God I serve? The God of love, grace and forgiveness, what image do I give, who am I to withhold it?" John McAlpine and Jenny Harrison, interview, 11 February 2005.

"In 'speech-act' terms there is no difference, but ecclesiologically, there is a distinction between pastoral response and public church policy." Tim Meadowcroft, interview, 24 January 2005.

"This terminology is playing games. What is the difference between private and public funeral?" David Moore, interview, 3 August 2005.

"There is a difference as a human being, but a blessing by a priest is a public thing, we are avoiding the issue of we take refuge in private blessings." Graeme Nichols, interview, 17 February 2005.

"If there is to be ministry for a couple, there is a place for blessing of homosexual couples to help them individually and to heal. Such a blessing would need to be put into a form that was worded very carefully . . . If ministers are to bless [lesbian and homosexual couples], then it must be in the area of helping to make breaks in their relationships. I also think there has to be room for a couple if they haven't got round to thinking they need to change their relationship . . . that ministers are capable of praying for them in the way that they would pray for anyone who isn't living a completely Godly life." "Patricia", details withheld.

"In public blessing, you are (need to) exercising the authority of the church. So if the church does not give you that authority, then you have no authority, the teaching of the church is the governing factor. There is a clear difference, as a private person to have responsibility to act within conscience, and as bishop, to act within the teaching of the church." Richard Randerson, interview, 25 January 2005.

"There is a difference, a public blessing is officially sanctioned, with a liturgy of the church and/or in a church building where anyone can attend. A priest has a public representative role. A pastoral situation it is not ceremonial, not before the altar rail, not saying "Lord, bless this relationship." How far can you legislate? A priest may pray personally. When you start inviting people it becomes public. I am not in favour of 'private blessing in any form, but this of course is much harder to police [than public blessing]." Bruce Richardson, interview, 10 February 2005.

"It's hard to know what a private blessing is. When a priest prays in private for a person, the priest prays as a Christian. In public, they act within a priestly role. The problem, however, is the nature of ordination. Can a priest be out of role in private?" Max Scott, interview, 17 January 2005.

"We should have compulsory civil marriage, then a church blessing if desired." Carl Somers-Edgar, interview, 11 October 2005.

“Private blessings are not priestly, it is a prayer to ask God to bring God’s truth and love into a situation. An expression of hope, not an authoritative declaration of God’s view of a relationship.” Peter Stuart, interview, 2 February 2005.

“The formularies focus on public worship. It is not legitimate to bless same-sex couples in public, but less problematic in private.” Richard Sutton, interview, 17 October 2005.

“In the current circumstances, any move to fully ‘privatise’ such a blessing would be indicative either a of a desire or a need to hide the situation. I personally believe that any ‘blessing’ or calling upon God to actively participate in a significant and sacred way has to have a potentially public face to it, weddings, baptisms, confirmations and funerals are all public. I don’t accept a public/private distinction for blessings by God. If that happens then the distinction is one politically determined rather than spiritually.” Jenny Plane-Te Paa, interview, 30 August 2005.

“The public/private persona, there is a difference between the public and private context. A public blessing suggests that the Church officially affirms a same-sex relationship, whereas in a private blessing, a priest (as an individual, not as a representative of the church) chooses to affirm this couple in this relationship.” Derek Tovey, interview, 26 January 2005.

“No distinction.” Jeremy Younger, interview, 6 February 2005.

“No difference. It is a pronouncement of blessing, which states they are in a good place with God. Marriage is a public ceremony. The priest does not marry the couple, that is done by the couple in the covenantal vows, which are made in the presence of the public as witness. The priest prays the blessing. You can pray for God’s will to be worked out in a same-sex couples’ life. There are no private weddings.” Paul Williamson, interview, 2 February 2005.

Appendix S: Can a Christian Live a Life Free of Sin?

Setting aside the line of reasoning that we are truly free of sin and fully independent (thus we would also be free of any need of God), I wish to pursue that line of *Orthodox* Christian thinking that seems to claim that Christians should live lives substantially free of sin following conversion. It can be seen that this is an illusion by the following example, demonstrating that as Christians mature in the faith, awareness of their own sin and fallenness grows, despite what may look outwardly like a perfecting life.

The Revd Francis Foulkes with his wife Marjorie served as missionaries in Africa from 1953-1963. In 1964 they returned to New Zealand and Francis taught Bible⁷⁷¹ at the Bible College of New Zealand until 1978, and at St John’s Theological College (both colleges located in Auckland) from 1974-1990. Between 1986-1990, Francis served as Warden of St John’s, bringing a measure of peace and healing to the very conflicted College. When he retired, Francis and Marjorie moved to Papakura, Auckland, where I subsequently served as Priest Assistant.

In life, one occasionally gets to meet and become friends with a true saint of the faith; such a one was Francis: an intelligent man, a scholar, kind and gentle, more deeply concerned with others than himself. On more than one occasion I noticed the lining of his jacket worn through in many places. Rather than replacing it, he and Marjorie supported many missionaries and other activities to promote the faith.

I will always remember our discussions, especially in the parish, where he felt able to relate to me as an equal, now that he was no longer formally teaching me, and was no longer the Warden where I was training. One night as we drove along to a meeting, I raised the subject of sin, being at the time particularly aware of my own propensity to anger. Francis turned to me, and very graciously said that sin was something that a Christian had to continually deal with, that it was a state that would be with every Christian until the day they died. I found this easy to understand in theoretical terms, but in his case, it seemed hard to fathom; though of course I knew that he could tenaciously hold a view contrary to mine, and refuse to budge.

So I asked him: “What sin, in particular, do you struggle with, Francis?” I was thinking he had replied rhetorically rather than personally. In a soft voice Francis told me: “I struggle with

⁷⁷¹ The term Francis Foulkes occasionally used in class when he referred to teaching from the Bible. Heard in class by the writer as one of his students at St John’s College, Auckland, 1989 and 1990.

pride.” The pride I was used to, in myself and in others, was the boasting kind, something I had never observed in Francis. He went on to say that the outward sins, what people term grievous sins, were in some ways not the hardest to deal with, though Christians often put the most emphasis on these signs of unfaithfulness towards God. What was more important, and insidious, was who you were in your inner self, where you could hide from everyone but yourself and God. Working on those hidden things was every bit as important as the outward signs, though he acknowledged that the outward signs often had greater impact on others.

After this discussion as I reflected on its content, and on Francis the person, I recalled an incident that had occurred some months before. I was finding my marriage (at the time) very difficult indeed, and had begun divorce proceedings. Francis heard of this and invited me over to talk and pray with me. In our conversation he advised (as is standard in such cases), to think of the damage I would cause the ministry, to consider how the separation would inevitably place a rift between my daughter and me, and the sanctity of the marriage and ordinal vows I had made before God. Of course none of this was news to me, having internally rehearsed these concerns for many years leading up to that point.

At that point I screamed at Francis: “That’s all very well for you Francis, you don’t know what it’s like to live in a terrible marriage with a very difficult woman!” Francis waited, and replied softly, slowly, and calmly: “That is true. But my wife lives with a very difficult man.”

Appendix T: CYF CEO Must Choose Her Husband and Children, or Her Job

An example of the difference between North American and New Zealand expectations in regard to marriage and children is shown in a interview broadcast on *National Radio*, 8 October 2005. In the interview, the CEO of *Child Youth and Family (CYF)*, Paula Tyler, was outlining why she was returning to Canada. Tyler had been reported as having turned around that government department which had been plagued with a number of shortcomings prior to her arrival. When asked why she was leaving, Tyler said that her husband’s secondment had been withdrawn and he was being recalled to Canada on urgent business. The interviewer asked, in effect:

But why are you going with him? You are an effective CEO, you have a position and role in your own right, you have been successful, and have only been here one year. Surely you owe more to the job than that?⁷⁷²

Tyler replied saying that her first priority was to her husband and her children, and that any role in employment, valuable and vital as it was, was secondary to this. Interestingly, in the legislation, *CYF* has a responsibility to ensure that the welfare of the child is the paramount consideration in any decisions or actions relating to care, custody, guardianship or access.⁷⁷³ Tyler was criticised for her priorities, yet she was personally and professionally in total accord with the legislation.

This interview was informative in more ways than one. Here the interviewer was setting out the commonly argued claim that women should have a full and independent life, apart from any children or husband they may or may not have. Helen Clark, the New Zealand Prime

⁷⁷² The thesis writer’s paraphrase of the *Radio New Zealand* interview of Paula Tyler, 8 October 2005.

⁷⁷³ “23. Welfare of child paramount . . . (1) In any proceedings where any matter relating to the custody or guardianship of or access to a child, or the administration of any property belonging to or held in trust for a child, or the application of the income thereof, is in question, the Court shall regard the welfare of the child as the first and paramount consideration. The Court shall have regard to the conduct of any parent to the extent only that such conduct is relevant to the welfare of the child.” *The Guardianship Act 1968*. Section 23(1) Welfare of child paramount. Available from: <http://rangi.knowledge-basket.co.nz/gpacts/reprint/text/1968/se/063se23.html>; downloaded 12 November 2005.

Minister, would be a perfect case in point. But Tyler refutes this claim, saying that as a wife and mother her first responsibility was with her husband and children.

What is ironic in this interview, and about the assumptions of the interviewer,⁷⁷⁴ was the unexamined expectation that Tyler should have a lower regard for her husband and children than for her job and career. Considering that Tyler heads the government department that has the task of helping to pick-up-the-pieces of families in which one partner does not put spouse and children ahead of their job, their pleasure, or their leisure, it is ironic to think she is expected to act similarly to the client base she was called to assist. Therefore 'reasoning' can vary on a given topic, and is a consideration amongst many which must be weighted against other concerns when considering an issue.

⁷⁷⁴ From a different political perspective, *National Party* deputy leader Gerry Brownlee also criticised Paula Tyler for her short stay, and the cost of bringing her out from Canada, only to leave in under eighteen months on the job. "CYF boss leaves us \$70,000 out of pocket." *Sunday Star Times*, 13 November 2005, p. A6.

Appendix U: The Windsor Report's Proposed Anglican Covenant

Appendix Two: Proposal for the Anglican Covenant

The Anglican Covenant

Preamble: We, the churches of the Anglican Communion, in order to foster greater unity and to consolidate our understandings of communion, solemnly establish this Covenant, entered on our behalf by designated signatories and to which we shall adhere as authorised by laws enacted by each of our churches for these purposes, so that our communion may be made more visible and committed, and agree as follows as to our:

- (1) Common identity;
- (2) Relationships of communion;
- (3) Commitments of communion;
- (4) Exercise of autonomy in communion;
- (5) Management of communion issues.

Part I: Common Identity

Article 1: Common Catholicity, Apostolicity and Confession of Faith

Each member church:

(1) belongs to the One, Holy, Catholic and Apostolic Church of Jesus Christ; (2) participates in the apostolic mission of the whole people of God; (3) affirms Holy Scripture, as containing all things necessary for salvation and as being the rule and ultimate standard of faith, and holds the essentials of the apostolic faith, as summed up in the Creeds; and (4) seeks to preach God's Word authentically.

Article 2: Common Sacraments and Liturgical Tradition. Each member church: (1) holds and duly administers the sacraments of baptism and eucharist as instituted by Christ; and (2) practises the common patterns of Anglican liturgical and ritual tradition as adapted to the needs of each generation and the particular circumstances of each local ecclesial community.

Article 3: Common Ministry and Mission in every member church:

(1) the threefold ordained ministry of bishops, priests and deacons and the ministry of the laity are ministries given by God as instruments of his grace; and (2) we share a common life of service in the apostolic mission entrusted by Christ, serving in the world his purposes of mission, justice and peace.

Article 4: Common Understanding

(1) Each member church belongs to each other in mutual reciprocity and forbearance in the Body of Christ. (2) Communion does not require acceptance by every church of all theological opinion, sacramental devotion, or liturgical practice that is characteristic of the other. (3) Every member church has the intention to listen, speak, act and strive to obey the gospel. (4) Every church has the same concern for a conscientious interpretation of scripture in the light of tradition and reason, to be in dialogue with those who dissent from that interpretation, and to heal divisions.

Article 5: Common Autonomous Polity

(1) Each member church is autonomous, episcopally led and synodically governed. (2) Decisions in every church are to be presumed as duly authorised but such decisions do not bind outside that church. (3) Every church shares the same concern for good government for the fulfilment of its mission and for the common good of the Anglican Communion and the Church universal.

Part II: Relationships of Communion

Article 6: The Divine Foundation of Communion

(1) Communion is a gift of God, who is a communion of three persons, to all member churches of the Anglican Communion. (2) Our ecclesial communion is animated in the experience of God's work of redemption, and furthered or hampered by human action. (3) The divine call to communion is inviolable and no member church may declare unilaterally irreversible broken communion with any fellow church.

Article 7: Communion in Membership, Relation and Purpose

(1) The Anglican Communion is a community of interdependent churches and consists of relations between each church, the See of Canterbury, and the fellowship of member churches worldwide. (2) Each church acknowledges its Communion membership, and is constituted by, exists in and receives fullness of life in its relations to the other member churches. (3) Ordained and lay persons in each church are in personal communion with those of other member churches. (4) Each church shall serve the purposes of the Communion, which include: (a) proclaiming to the world in common witness the good news of

the Kingdom of God; (b) fostering and protecting a common mind in essential matters; and (c) achieving greater unity.

Article 8: The Process and Substance of Communion

(1) Communion, never perfected until God's Kingdom is all in all, involves unity, equality of status, and a common pilgrimage towards truth, each church in partnership with its fellow churches learning what it means to become interdependent and thus more fully a communion. (2) Communion subsists in the mutual acknowledgement by churches of their common identity. (3) Communion involves responsibilities so that each church may be more fully completed in, through and by its relations with other member churches, having regard for their common good.

Part III: Commitments of Communion

Article 9: Catholicity and Common Good of the Anglican Communion

(1) Each church shall act in a manner compatible both with its belonging to the One, Holy, Catholic and Apostolic Church, and with its membership of the Anglican Communion. (2) In all essential matters of common concern in the Anglican Communion, no member church shall act without consideration of the common good of the Communion and fundamental compliance with all of the Parts of this Covenant.

Article 10: Obligations of Confession of the Faith. Each church shall:

(1) uphold and act compatibly with the catholic and apostolic faith, order and tradition, and moral values and vision of humanity received by and developed in the fellowship of member churches; and (2) primarily through its bishops, ensure that biblical texts are handled respectfully and coherently, building on our best traditions and scholarship believing that scriptural revelation must continue to illuminate, challenge and transform cultures, structures and ways of thinking.

Article 11: Sacramental Commitments. Each church shall:

(1) maintain and administer the sacraments of baptism and eucharist; (2) welcome members of all other member churches to join in its own celebration of the sacraments; and (3) enjoin its members to eucharistic sharing in a fellow church in accordance with the canonical discipline of that host church.

Article 12: Apostolic and Ministerial Commitments Each church shall:

(1) uphold the historic threefold ministry of bishops, priests and deacons; (2) recognise the canonical validity of orders duly conferred in every member church; (3) welcome persons episcopally ordained in any member church to minister in the host church subject to the

necessary consents required by and in accordance with the law of that church; and (4) permit any person ordained in that church to seek ministry in any other member church subject to its law and discipline.

Article 13: Ministerial Obligations of Unity

(1) Each minister, especially a bishop, shall be a visible sign of unity and shall maintain communion within each church and between it, the See of Canterbury and all other Communion churches. (2) No minister, especially a bishop, shall: (a) act without due regard to or jeopardise the unity of the Communion; (b) neglect to cooperate with ministers, especially bishops, of member churches for the good of the Communion and Church universal; (c) unreasonably be the cause or focus of division and strife in their church or elsewhere in the Communion; (d) if in episcopal office, unreasonably refuse any invitation to attend meetings of the Instruments of Unity.

Article 14: Hospitality and Availability of Ministrations. Each church shall:

(1) welcome members of every Communion church to share in the spiritual benefits, ministrations and worship available in that church in the manner prescribed by its law; (2) provide, as practicable, for the pastoral care and wellbeing of any member of a fellow church during a visit to that church; and (3) through the relevant authority, from time to time invite, as practicable, bishops of member churches to participate at ordinations administered in the host church as a sign of ecclesial unity and continuity.

Article 15: Commitments to Mission and Prayer. Each church shall:

(1) share in the mission of the Anglican Communion entrusted by Christ to his church in a common life of service; (2) co-operate, so far as is practicable, with other member churches to develop a common understanding of mission and evangelism and to promote mission through practical schemes to serve the needs of the world; (3) pray for the needs of and with fellow member churches and their faithful; (4) offer its spiritual, intellectual, material and financial resources to assist with the needs of any other member church or of the Communion as a whole; and (5) promote in theological education, an understanding of the relationships of communion between the member churches.

Article 16: The Bonds of Mutual Loyalty. Each church shall:

(1) in essential matters of common concern to the Communion place the interests and needs of the community of member churches before its own; (2) in such cases, make every effort to resolve disputes by reconciliation, mediation or other amicable and equitable means; (3) respect the counsels of the Archbishop of Canterbury, Primates' Meeting, Lambeth

Conference, and Anglican [Communion] Council; and (4) respect the principles of canon law common to the churches of the Anglican Communion.

Article 17: Ecumenical Commitments. Each church recognises that:

(1) if a member church enters a relation of communion with a non-member church, this effects a relationship between each member church and the non-member to the extent provided in our laws and the regulatory instruments of the ecumenical partner; and (2) before a member church enters any agreement with a non-member church, that church shall consult the appropriate Instrument of Unity.

Part IV: Exercise of Autonomy in Communion

Article 18: The Principle and Nature of Autonomy

(1) Autonomy is a fundamental principle of Anglicanism. (2) Autonomy is the right of a church to self-government. (3) An autonomous church has authority only to make decisions for itself in relation to its own affairs at its own level. (4) Autonomy expresses subsidiarity: decision-making at the appropriate level. (5) Autonomy is exercised by a church in the context of the wider community of which it forms part. (6) There are limits on the exercise of autonomy imposed by the relationships of communion, the acknowledgement of common identity, the commitments of communion, and the principles applicable to the management of communion affairs.

Article 19: The Autonomy of Each Church

(1) Each autonomous church has the right to order and regulate its own affairs through its own system of government and law. (2) Each member church shall be free from control by any decision of any ecclesiastical body external to itself in relation to its exclusively internal affairs unless that decision is authorised under or incorporated in its own law. (3) The validity within each autonomous church of any ecclesiastical act relating to such internal affairs is governed by the law of that church.

Article 20: Autonomy and Communion Issues

(1) Some issues treated within each church may have a dual character and consist of mixed elements of internal (domestic) concern and of external (common) concern to the Anglican Communion. (2) Autonomy includes the right of a church to make decisions on issues in those of its affairs which may also touch the Anglican Communion of which it forms part, provided those decisions are compatible with the interests and standards of the wider Communion (as determined in accordance with Part V). (3) What touches all should be approved by all.

Article 21: Autonomy in Communion

(1) Each church has a fiduciary duty to honour and not to breach the trust put in it by the Communion to exercise its autonomy in communion. (2) In essential matters of common concern, each church shall in the exercise of its autonomy have regard to the common good of the Anglican Communion. (3) In such matters, each church shall exercise its autonomy in communion, prior to any implementation, through explanation, dialogue, consultation, discernment and agreement with the appropriate Instruments of Unity.

Article 22: Autonomy, Diversity and Mutual Respect

(1) Diversity is a desirable dimension of the catholicity of the church, a feature of the historic development of Anglicanism, and inherent to the particularity of each member church. (2) Each autonomous church has the greatest possible liberty to order its life and affairs, appropriate to its Christian people in their geographical, cultural and historical context, compatible with the unity and good order of the Communion. (3) Each church shall respect and maintain the autonomy of all churches in the Anglican Communion and shall not permit any authority or person within it to intervene in the internal affairs of another member church without its consent.

Part V: Management of Communion Issues

Article 23: Communion Issues of Common Concern

(1) Communion issues are those essential matters of common concern to the member churches of the Communion, and include the affairs, actual and prospective decisions, of a member church which touch fundamentally the fellowship and mission of the Anglican Communion, the relations of its churches, and the compatibility of such decisions with this Covenant and the unity and good order of the Communion. (2) The Instruments of Unity shall set out formally their composition, functions, relations one with another, and procedures for matters arising under this Part. (3) A matter is a communion issue if so designated by the Instruments of Unity, where appropriate in dialogue with any member church involved in the matter, subject to the right of the Archbishop of Canterbury under Article 27.

Article 24: The Instruments of Unity

(1) The Instruments of Unity serve in communion to discern our common mind in communion issues, and foster our interdependence and mutual accountability, but exercise no jurisdiction over autonomous member churches save to the limited extent provided in this Covenant and the laws of member churches. (2) The Archbishop of Canterbury enjoys a primacy of honour and is a personal sign of our unity and communion, and shall be assisted by a Council of Advice. (3) The Lambeth Conference, under the presidency of the Archbishop of Canterbury,

expressing episcopal collegiality worldwide, gathers for common counsel, consultation and encouragement and to provide direction to the whole Communion. (4) The Anglican Consultative Council has such membership and functions as are prescribed by its constitution. (5) The Primates' Meeting, presided over by the Archbishop of Canterbury, assembles for mutual support and counsel, monitors global developments and exercises collegial responsibility in doctrinal, moral and pastoral matters.

Article 25: The Anglican Communion Officer in Each Church shall

(1) designate a person to act as its own Anglican Communion Liaison Officer, appointed to defend the bonds of communion expressed in this Covenant, and accountable to its central assembly; and (2) have a system to identify and process within that church contentious communion issues for submission to that Officer.

Article 26: Process in Contentious Communion Issues

(1) On discernment by the Officer of any contentious communion issue, the Anglican Communion Liaison Officer shall liaise with the Primate and the Secretary General of the Anglican Communion. (2) Following such liaison, the Officer or Secretary General may submit the matter to the Archbishop of Canterbury. (3) The Archbishop may issue such guidance as he deems fit or, as appropriate, refer the matter to the Council of Advice for guidance and, if necessary, the Primates' Meeting, the Anglican Consultative Council, or the Lambeth Conference to resolve the issue having regard to the common good of the Communion and compatibility with this covenant.

Article 27: Interpretation and Periodic Review

(1) The Archbishop of Canterbury shall decide all questions of interpretation of this Covenant, consulting the Council of Advice, and seeking the advice of any other body as he deems appropriate. (2) If approved by the Joint Standing Committee of the Primates' Meeting and Anglican Consultative Council, the decision of the Archbishop shall be regarded as authoritative in the Communion until altered in like manner. (3) The Council of Advice shall carry out periodic reviews of the administration of this Covenant for submission to the Archbishop of Canterbury, who shall act upon such reviews as he deems appropriate, so that our churches may more completely embrace the life in communion to which all are called by the Lord Jesus Christ.

Appendix V: New Zealand's Appointment of the ACC Representatives

3 October 2005

Mr Robin Naim
General Secretary and Treasurer of General Synod
P O Box 885
Hastings

Dear Robin

I am currently a post-graduate student at the University of Otago. I resigned from my position as Vicar of St Peters, Gonville, and Archdeacon of Wanganui, following the break-up of my marriage.

I write trusting you will be able to answer a question that has arisen regarding the selection of New Zealand representatives to the Anglican Consultative Council. The question arose during research for my MA (Bioethics) thesis entitled: *The Blessing of Same-sex Couples by the Anglican Church in New Zealand*.

One person who has been a member of General Synod for some years told me he could not recall ever having voted for a New Zealand representative to the ACC. At the recent Dunedin Synod, following Dr Tony Fitchett's report on ACC-13, Tony asked whether anybody had any questions about ACC generally, or ACC-13 specifically. I asked Tony how he became a New Zealand representative to the ACC. At first, he said he was elected. Then he recalled that he may have been appointed as a Tikanga Pakeha representative to fill the opening created, by rotation, after Professor Winiata finished his term as the Tikanga Maori representative.

Bishop George Connor suggested I contact you for the information I seek. I would be most grateful if you could outline for me the process for choosing the ACC representatives from New Zealand, especially citing the relevant Statutes as they apply.

I look forward to hearing from you.

Yours sincerely

The Revd Ron Ashford
156 Maitland St
Dunedin
03 477 6636 // 027 487 1152

Appendix W: Lambeth 1998, Resolution 1.10 "Human Sexuality"

Lambeth Conference 1998: Resolution 1.10 Human Sexuality

This Conference:

- 1 commends to the Church the subsection report on human sexuality;
- 2 in view of the teaching of scripture, upholds faithfulness in marriage between a man and a woman in lifelong union, and believes that abstinence is right for those who are not called to marriage;
- 3 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;
- 4 while rejecting homosexual practice as incompatible with scripture, calls on all our people to minister pastorally and sensitively to all irrespective of sexual orientation and to condemn irrational fear of homosexuals, violence within marriage and any trivialisation and commercialisation of sex;
- 5 cannot advise the legitimising or blessing of same sex unions nor ordaining those involved in same gender unions;
- 6 requests the Primates and the ACC to establish a means of monitoring the work done on the subject of human sexuality in the Communion and to share statements and resources among us;
- 7 notes the significance of the Kuala Lumpur Statement on Human Sexuality and the concerns expressed in resolutions IV.26, V.1, V.10, V.23 and V.35 on the authority of scripture in matters of marriage and sexuality and asks the Primates and the ACC to include them in their monitoring process.⁷⁷⁵

⁷⁷⁵ Lambeth Conference (1998). Available from: *The Anglican Communion Official Website*: <http://www.anglicancommunion.org/windsor2004/appendix/p3.6.cfm>; downloaded 14 March 2005.

* * *

Also, in a recent letter to the Anglican Primates, this statement by Archbishop William's regarding Lambeth 1998 1.10 and Lambeth 2008:

"Despite the levels of bitter controversy over sexuality in the Communion, I do not hear much enthusiasm for revisiting in 2008 the last Lambeth Conference's resolution on this matter. In my judgement, we cannot properly or usefully re-open the discussion as if Resolution 1.10 of Lambeth 1998 did not continue to represent the general mind of the Communion. But . . . two things . . . will be relevant and helpful . . . First, in response to Resolution 1.10 of Lambeth 1998, and with the encouragement of ACC 2005, [the] collecting and co-ordinating work done in the Provinces about the issue, reflecting the experience and discernment of Anglicans around the world . . . to allow time for this to be presented and reflected upon in 2008. Second . . . the difficulties we have as a Communion of making decisions in a corporate way. The Windsor Report raised this as a major question, and we shall need time to think about the Report's theological principles and its practical suggestions, particularly the idea of a 'Covenant' for our Provinces, expressing our responsibility to and for each other."⁷⁷⁶

⁷⁷⁶ R. Williams (2006). "Archbishop sets out thinking on Lambeth Conference 2008". 9 March 2006. Available from: <http://www.anglicancommunion.org/acns/articles/41/25/acns4127.cfm>; downloaded 2 April 2006.

Appendix X: Information Request re: Funding ex: *Te Kotahitanga*

3 October 2005

Mr Robin Nairn
General Secretary and Treasurer of General Synod
P O Box 885
Hastings

Dear Robin

I write seeking information from Te Kotahitanga for my MA (Bioethics) research thesis: *The Blessing of Same-sex Couples by the Anglican Church in New Zealand*. One aspect that I am dealing with, in my research, is to determine what level of effort and support the Anglican Church in New Zealand has extended to those researching the issues in conflict over the blessing of same-sex couples by the Anglican Church. The 2004 New Zealand General Synod, the *Windsor Report*, and ACC-13 each call for more research on this topic. Further, they call for the results of this research to be distributed; my research includes this aspect of their recommendations.

To this end, I request the following information from Te Kotahitanga:

1. In 2004 and in 2005, retrospectively, how many scholarship applications were received requesting funding for research into matters concerning the blessing of same-sex couples, or the ordination of people who are involved in a same-sex relationship?
2. In 2004 and in 2005, retrospectively, how many applications were approved to fund research into matters that touched on the blessing of same-sex couples, or the ordination of people who are involved in a same-sex relationship?
3. By year, and by project, what were the amounts of funding given to applications for research into matters touching on the blessing of same-sex couples, or the ordination of people who are involved in a same-sex relationship?

Now that the formal notices have been sent to the 2005 applicants, I trust this information can be forwarded to me. I am not interested in the names of the applicants, but only the specific details as set out above.

I await your response.

Sincerely yours

The Revd Ron Ashford
156 Maitland St
Dunedin
03 477 6636
027 487 1152

NOTE: As at the date of printing this thesis for submission 26 May 2006, the writer has not had a response from his enquiry.

RKA

As at 8 September 2006, when this document was updated and reforted, still no reply had been received.

Appendix Y: 'Earth-centred' Feminism: Weaving the Wiccan Web

The close associations that some militant feminism has with Goddess Worship, Wicca, Paganism, and other forms of the occult and New Age beliefs and practices, exposes these movements to a range of spiritualities that are inconsistent with Christianity.⁷⁷⁸ This spiritual incongruity with orthodox Christianity has generally been a neglected area of critical examination by those studying the *Gay/Queer* Agenda. The call for the Blessing of CSsC relationships, and for the ordination and consecration of those involved in CSsC relationships, needs to be examined in association with these alternative spiritualities and beliefs vis-à-vis Christianity.

Some of Mary Daly's (a militant feminist theologian) writings were required reading at St John's Theological College in the late 1980s and early 1990s. It was claimed that students needed to understand, as part of their foundational reading, a feminist perspective on Christianity.⁷⁷⁹ One of Daly's books, *Beyond God the Father*,⁷⁸⁰ was cited by one of the

⁷⁷⁷ "Wicca: 1) A contemporary pagan religion with spiritual roots in the earliest expressions of reverence for nature and celebration of the Goddess and God. 2) It is thought that this term was originally coined by Selena Fox of the Circle Sanctuary in an effort to describe the modern religion of Witchcraft (as begun by Gerald Gardner in England in the 1950's)." <http://www.bewitchingways.com/glossary.htm>; downloaded 25 July 2005. "A neo-pagan reconstruction of witchcraft. Most Wiccans call themselves witches, but not all witches are necessarily Wiccan." Available from: <http://www.reiki.nu/treatment/healing/dictionary5/dictionary5.html>; downloaded 25 July 2005.

⁷⁷⁸ It appears from lesbian feminists' writing that some, if not much of radical feminism is diametrically opposed to Christianity. From a survey set in Issue 33, 1980, to the question: "What religion were you brought up in and are you still practising that religion?", there were twenty-one responses. Five stated they had been raised Anglican; of these only one was "sometimes" still practicing. Three said they had been raised Roman Catholic, one each said they had been raised Presbyterian, Open Brethren, Baptist, with two having been raised in a mixture of denominations and two not raised within a religious setting. The only person raised in a religious tradition who was continuing in that tradition had been raised Quaker. Summary of results from "What religion were you brought up in and are you still practising that religion?" *Lesbian Feminist Circle*, Issue 34, 1980, pp. 42-43; cf. "A brief look at the goddess religions". *Lesbian Feminist Circle*. Issue 35, 1980, pp. 7-11.

⁷⁷⁹ Interestingly, the lecturer who required this reading is now openly involved in Wicca and other "alternative spiritualities"; cf. *Covenant of the Goddess* website, <http://www.cog.org/>

⁷⁸⁰ Mary Daly (1973). *Beyond God the Father: Toward a Philosophy of Women's Liberation*. Boston: Beacon Press, 1993. See also: Mary Daly (1990). *Gyn/Ecology: The Metaethics of Radical Feminism*.

interviewees⁷⁸¹ as a seminal text for the development of the fictitious *herstories* of “The Matriarchy”, and the modern creations of a so-called “ancient cult” of the worship of “The Goddess”.

The Revd Enid Bennett, an ordained Methodist, lectured in Theology at St John’s Theological College, Auckland, from the 1980s to the early 1990s and set as required reading some works of StarHawk,⁷⁸² a lesbian Wiccan priestess. How Daly and Starhawk could be considered foundation reading for first year seminary students begs the question as to whether Christian education and formation was the goal, or if indoctrination into the feminist cause was being aimed at. Not surprisingly, many *Broadly Orthodox* have significant concerns about the type of training at St John’s, then and now.

Appendix Z: Range of Anglican Beliefs

Predominantly, those who are communicant members of the Anglican Church are not extremists; indeed, very few inhabit the *Polar* positions, let alone the *Radical* positions. However, due to the Anglican “open-door” policy (all are welcome to attend) and the “unguarded table” (communion is offered to all who have been baptised), exceptions to this rule do occur. Such exceptions, however, are rare, and would limit one’s ability to be selected for lay or ordained leadership within the Anglican Church. In his interviews, the writer encountered only a few *Radical Revisionists*, and interviewed about twice as many *Polar Revisionists* as *Polar Orthodox*, while the preponderance of those interviewed fell within the *Broad Revisionists* and *Broadly Orthodox* categories.

This is scarcely surprising for the Anglican Church prides itself in its claim to be both “catholic” and “reformed.” While *Figure 1* (ref. p. 176) can be used to show variation in liturgical style, musical preferences, ministry orientation, or a raft of other aspects of faith and life, it demonstrates that members of the Anglican Church hold a range of views regarding the doctrines of the church. The *Polar Orthodox* position is inhabited by those who hold, for example, to the Doctrine of the Trinity as being Three persons~One God; the atoning and substitutionary death of Jesus; the dual nature of Jesus being Holy God and wholly man; the truth of Jesus’ bodily Resurrection, ascension and his coming again in glory; that the miracles in the Bible are true (as read); that God is the Creator of all that exists, and is omnipotent, omniscient, and eternal; that the penalty of sin is death, being eternal separation from God; and that heaven and hell are real places created by God for reward and punishment according to how a person responds to God’s offer of forgiveness and salvation through Jesus Christ.

Polar Revisionists inversely claim that the Trinity is a patriarchal construction⁷⁸³ to perpetuate male dominance and control; that Jesus was a mere human whose teachings are to be followed (or not); that his death was an example of sacrifice; that this sacrifice has been used to subjugate women into lives of subservience to men and the church; that Jesus never claimed to be God; that the miracles are all made up and/or have some scientific rationality behind them; that the Christian God is a creation of “men’s”⁷⁸⁴ minds to resolve metaphysical

Boston: Beacon Press.

⁷⁸¹ Name withheld.

⁷⁸² Starhawk (1999). *Spiral Dance, The — 20th Anniversary : A Rebirth of the Ancient Religion of the Goddess: 20th Anniversary Edition* (1st ed. 1979). San Francisco: HarperSanFrancisco; Cf. Starhawk’s bio: <http://www.starhawk.org/starhawk/bio.html>

⁷⁸³ Cf. fn. 505.

⁷⁸⁴ While one might expect to see the term ‘human’ or ‘human beings’ used here, the term ‘men’ is most correct, for *Polar Revisionists* claim that men, to promote the male patriarchal hegemony, created the Christian God.

questions and to control those around them; that the claim that God created humanity and placed them as the “crown of creation” is used as an excuse to plunder the earth, and others, of resources; that sin is not realising one’s self-fulfilment; that the notion of heaven and hell as eternal places is illusionary, but that they do exist metaphorically in the “here and now”; and that there is no judgement.

The *Orthodox* have developed two hypotheses for why people who hold these *Polar Revisionist* views are still within the Anglican Church, some of them holding senior leadership positions: Either, they joined the Anglican Church with an orthodox faith, but for a variety of reasons their views have changed. Subsequently, they have stayed on within the church either for retirement reasons or because of the positional power they have achieved. Or, they entered the church with these *avant-garde* views, and sought leadership positions within the church as a means of changing society via one of the institutions of society. The writer has been in contact with some from the entire range of all these positions since becoming an Anglican communicant member in 1986.

Graph: Range of Anglican Belief

Figure 1 also shows the range of “Anglican Beliefs” as somewhat narrower than the widest possible expanse.⁷⁸⁵ This is because most of the people who hold either of the most extreme views, *Radical Revisionist* and *Radical Orthodox*, have generally left the Anglican Church. Examples of *Radical Revisionists* would be people who hold there is no God (Atheists); that Satan is another name for Jesus (Masonic Lodge); and that we move on to inhabit other planets when we die on Earth (Mormons). The *Radical Orthodox*, on the other hand, would be people who are Latin Mass Catholics, Eastern Orthodox, and members of some of the traditionalist splits that have fragmented from *ECUSA*.

Figure 2 illustrates how most communicant Anglicans hold a mixture of beliefs; some *Orthodox*, some *Revisionist*. The proportion of *Orthodox* and *Revisionist* views determines their “shade of grey”. Few Anglicans are “black” or “white”. This is true in terms of general doctrine and, based on the interviews and reading, of the specific issue and aspects concerning homosexuality and whether a *CSsC* relationship should be shunned, acknowledged, welcomed, or Blessed officially and publicly by the Anglican Church.

In this thesis the writer has located those who obstinately insist the Anglican Church should bless *CSsC* relationships (in the same way the church blesses heterosexual couples in Holy

Matrimony) within the *Polar Revisionist* position. Conversely, those who adamantly refuse to give any support to the recognition and acceptance of homosexual people and *CSsC* relationships within the life of the church have been located within the *Polar Orthodox*⁷⁸⁶ position.

⁷⁸⁵ There has been no attempt to make the range to scale.

⁷⁸⁶ The doctrinal position within the churches of Eastern *Orthodoxy* is to excommunicate (refuse communion to) those known to be practising *SsSA*. The reasoning behind this refusal to communicate the active homosexual is to bring censure to the individual s/he might repent their sin. Upon repentance, communion and fellowship is to be restored immediately and fully “for the healing of the soul and body.” Such temporary censure, thus, is seen “to further the spiritual well-being of the penitent” and the possibility of eternal reward. J. Breck (2000). *The Sacred Gift of Life: Orthodox Christianity and Bioethics*. New York: St Vladimir’s Seminary Press, p. 118.

Appendix Z¹: Providing Long-term Support for Dissenting and/or Flying Bishops

Providing long-term collegial support for alternative episcopal oversight (“Flying Bishops”) could be problematic. In the case of a diocese (or a bishop) within a Province standing apart from the other dioceses on the issue of Blessing a CSsC (either pro or con), the consecration of an elected priest to the role of diocesan bishop could potentially be withheld, as the Anglican Canon calls for all full-time active bishops in the Province,⁷⁸⁷ and the Standing Committee of General Synod,⁷⁸⁸ to approve a bishop-elect. In addition, at least two bishops⁷⁸⁹ (one being the Archbishop) are required to lay hands on the bishop-elect to consecrate him or her as bishop.

This would make it canonically problematic for one diocese to operate long-term without the support of the other diocesan bishops in the province of New Zealand, unless alternative archiepiscopal oversight was also established. The Archbishop of Singapore, for example, could provide archiepiscopal oversight and with the support of one or two other bishops conduct a consecration in New Zealand. This, however, would be an extreme solution, and can be avoided if a willingness to compromise can be found to this problem.

There were a number of interviewees from each grouping, *Polar Revisionist* through to *Polar Orthodox*, who sensed that the Anglican Communion was already broken while the division had yet to be formally acknowledged. Some felt a formal break was inevitable, given the polar extremes that seem immovable and irreconcilable (ref. Appendix O⁷⁹⁰). At their meeting held 20-25 February 2005, the Primates discussed the *Windsor Report* and its implications. They decided that the Anglican Church of Canada and the Episcopal Church of the United States (ECUSA) should “withdraw” from the *Anglican Consultative Council* until 2008, when it next regularly meets.⁷⁹¹ This decision to exclude the *Anglican Church of Canada* and ECUSA

⁷⁸⁷ CoC, Canon I, § 5. “Sanctioning of any Nomination of a Bishop”, 5.2 – 5.4.

⁷⁸⁸ CoC, Canon I, § 5. 5.5, - 5.6.9.

⁷⁸⁹ Implied in the rubrics for “The Ordination of Bishops”, *NZPB*, pp. 919-921.

⁷⁹⁰ Ref. Appendix O: Interviewees’ Comments Regarding: Is the Anglican Church Likely to Split?, pp. 158ff.

⁷⁹¹ Those two Provinces were asked to attend part of the especially-called ACC-13 Meeting held in June 2005, and present their rationale to Bless CSsCs and to consecrate to the episcopacy a person in a CSsC relationship.

can be viewed as a significant fracture in the Anglican Communion, though it is not officially described as a formal fracture.

The tension is most readily seen in the statements that are made by the opposing groups. A number of *Revisionists* stated in the interviews that:

Those who oppose the Blessing of CSsC relationships are free to leave the Anglican Church, but they will have to leave their buildings and trust funds with the Diocese.⁷⁹²

Conversely, a number of those opposed to the Blessing of CSsC relationships stated that:

It is not the *Orthodox* clergy and parishes who have left the Anglican Church. We are keeping to the received Anglican beliefs and practices, we will remain in our buildings, but will divert our levies and support to a bishop who is *Orthodox*.⁷⁹³

The unity of the Anglican Communion is (in fact, if not in logic), at stake over the Blessing of CSsCs. The only way unity can be maintained, or mended, is if both extreme positions are moderated (or remove themselves) and each side in this dispute is prepared to compromise somewhat on their demands.

⁷⁹² This “quote” is a compiled statement from a number of interviewees and reflects what was stated by a number of individuals.

⁷⁹³ This “quote” is a compiled statement from a number of interviewees and reflects what was stated by a number of individuals.