

From

The viable argument that homosexuality represents the second step in psychosexual development. There are many persons who because of behavior believe themselves to be homosexual but who are in reality (in terms of sexual identification) actually still on the first step, that of narcissism. This model of psychosexual development is admittedly rejected by many on the gay side of the fence. The discovery or realization of bisexuality also challenges but does not necessarily refute the psychoanalytic model to which I have referred.

As a marriage counselor I have become aware of the fact that sexual practices long associated with homosexuality (fellatio, cunnilingus and anal intercourse) are or have become common and accepted practices by many heterosexual couples within our society today. This fact plus the emergence of bisexuality may deplete the ranks of homosexuals or separate—for them—preference from practice.

In conclusion, the primary purpose of McNaught's article is a warranted appeal that individuals not be disenfranchised and denied their rightful privileges as persons and citizens of our society simply upon the basis of their sexual orientation and life style. The issue, as I see it, is civil rights not sexual rights. To challenge the latter is to confuse the issue.

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Response to McNaught

Concerning Love and Charity

by Dr. Louie Crew

I am less apologetic than Brian.

Christ loves us Gays right now! His love is aggressive and affirming.

From the moment Christ welcomed the Roman centurion, the history of Christianity has been the extension of the Gospel to hitherto excluded persons. God is no respecter of genital conditions. "Whosoever believeth in Him" is not the same as "whosoever has heterosexual orientation." Gay Christians are joint heirs with Jesus Christ.

The Church does not have the power to change Christ's conditions for the Kingdom of God. Gays would violate the living witness of the Holy Spirit in our lives were we to negotiate our salvation with laity, priests, or bishops. No more properly can we follow the false religion Respectability, for we follow the Cross.

For too long our church has defaulted the Great Commission to take the Gospel to the more than 20 million Gay Americans for whom Christ died. For centuries her only audible whimper to gays has been, "Repent and become heterosexual," a doctrine with highly suspect scriptural authority and with no clear and convincing evidence of efficacy.

Many persons have known that there have always been plenty of gays in the Episcopal Church, where sensitivity and talent have always been welcome. Were all gays not to show up to give sermons or perform in the choir or contribute to the collection plate, hundreds of churches would have a formidable struggle, even if for only one Sunday. Why then raise a fuss, in view of the obvious rewards for keeping silent?

The word "Integrity" does not mean "conventional virtue," but "wholeness." Sexuality is so much a part of wholeness that integrity is surely impossible without an integration of sexuality into all other aspects of personhood. Requiring gays to remain covert in ways not required of non-gays effects de facto excommunication.

Imagine a gay person introducing as such his/her gay date or spouse at your next service.

Try stating the intention "for all gay people" or "for my gay cousin(s)" at your next Communion.

Very tellingly promiscuity does not similarly upset the church, if contained in all the allowable places. Churchpersons clearly want such evidence to "prove" our special, second-class "depravity."

The experiences of the early Christians are very real to contemporary gay Christians. Paradoxically the Church herself has become our Colosseum.

Brian talks about his need for a revised understanding of theological terms. The more catholic I realize gays to be, the more I hesitate to try to state for all gays our theological aspirations. Personally I would be very happy to see all churchpersons take seriously the familiar bidding to Communion—to be "in love and charity" with us gays.

Dr. Louie Crew is director of "Integrity," an Episcopal gay organization.