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# The Episcopal Buck

*Accountability in Leadership*



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## Forward

“The buck stops here.”

**Buck:** (1) a male deer, goat, etc; (2) a sawhorse or gymnastic “horse”; (3) a marker (probably a knife with a buckhorn handle) to identify the dealer in a poker game, and hence an indicator of final responsibility, (4) slang word for dollar, (5) a horse’s leaping and jumping, often in the effort to unseat its rider.<sup>1</sup>

“The buck stops here” was popularized by the sign President Harry Truman placed on his desk. The sign was a gift from a friend, a U.S. Marshal in Missouri, who saw a similar sign at the Federal prison at El Reno, Oklahoma.<sup>2</sup> It is a counter to “passing the buck”, which refers to failure to accept responsibility, and ascribing accountability, responsibility, and authority to someone else. In this sense, “buck” is a gambling term. It is a token that identifies who the dealer is at the moment, the one who distributes assets used by others to compete. It is also a phrase used in advertising sexual deviancy.

The recent impetus for these essays are scandals in corporate America, the government, and in the church. It is not hard to make a long list. It is a playground for the satirist. It is interesting that our politicians have developed a more acute sense of right and wrong than we have in the Episcopal Church. Lest the public become too self-righteous and reject both religion and politics, one should quickly observe that the serious misconduct problems that plague our schools and fill our courts arise from those who reject both God and civil responsibility. It is too easy to stand on the sidelines and shout “Hypocrite! Hypocrite!”, rather than to try to fix the problems. We are fond of identifying hypocrites as a way of excusing our own moral failings. Scripture tells us that we all sin. We need more hypocrites!?! We need more public acknowledgement of the difference between good and evil, even at the expense of being called “hypocrite” and “intolerant”. As important as knowing where the buck stops, it is important to know where responsibility starts.

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<sup>1</sup> Kenneth G. Wilson, “Buck”, *The Columbia Guide to Standard American English*, Columbia University Press. (1993). <http://www.bartleby.com/68/16/1016.html> 14 July 2002.

<sup>2</sup> “The Buck”, *The Teacher’s Guide: Truman*, Public Broadcasting System, [http://www.pbs.org/wgbh/amex/truman/tguide/tg\\_didyou.html](http://www.pbs.org/wgbh/amex/truman/tguide/tg_didyou.html) 15 July 2002

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### Shortly After the Beginning, Man...

The Lord God took the man and put him in the garden of Eden to till it and keep it. And the Lord God commanded the man, saying, “You may freely eat of every tree of the garden; but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall die.”

Now the serpent was more subtle than any other wild creature that the Lord God had made. He said to the woman, “Did God say, ‘You shall not eat of any tree of the garden?’” And the woman said to the serpent, “We may eat of the fruit of the trees of the garden; but God said, ‘You shall not eat of the fruit of the tree which is in the midst of the garden, neither shall you touch it, lest you die.’” But the serpent said to the woman, “You will not die. For God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil.” So when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of its fruit and ate; and she also gave some to her husband, and he ate. Then the eyes of both were opened, and they knew that they were naked; and they sewed fig leaves together and made themselves aprons.

And they heard the sound of the Lord God walking in the garden in the cool of the day, and the man and his wife hid themselves from the presence of the Lord God among the trees of

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the garden. But the Lord God called to the man, and said to him, “Where are you?” And he said, “I heard the sound of thee in the garden, and I was afraid, because I was naked; and I hid myself.” He said, “Who told you that you were naked? Have you eaten of the tree of which I commanded you not to eat?” The man said, “The woman whom thou gavest to be with me, she gave me fruit of the tree, and I ate.” Then the Lord God said to the woman, “What is this that you have done?” The woman said, “The serpent beguiled me, and I ate.” The Lord God said to the serpent,

*“Because you have done this, cursed are you above all cattle, and above all wild animals; upon your belly you shall go, and dust you shall eat all the days of your life. I will put enmity between you and the woman, and between your seed and her seed; he shall bruise your head, and you shall bruise his heel.”*

To the woman he said,

*“I will greatly multiply your pain in childbearing; in pain you shall bring forth children, yet your desire shall be for your husband, and he shall rule over you.”*

And to Adam he said,

*“Because you have listened to the voice of your wife, and have eaten of the tree of which I commanded you, ‘You shall not eat of it,’ cursed is the ground because of you; in toil you shall eat of it all the days of your life; thorns and thistles it shall bring forth to you; and you shall eat the plants of the field. In the sweat of your face you shall eat bread till you return to the ground, for out of it you were taken; you are dust, and to dust you shall return.”*

In the beginning, life was simple, then came the questioning of what was considered right and what was considered wrong. Then came the lie, the truth taken out of context, the perceived benefit, the wrong act, recruiting another to also perform the wrong act, the cover-up, the displacement of blame, and the consequences. Since then, no sin has been original. “Surely, God did not really mean this restriction on behavior to be true for all time... our culture has changed.”

## Introduction

Scandal is not new in life. Institutions of business, politics, and religion bring us plenty of examples. Our knowledge of the existence of scandals come and go, while many escape notice. We focus on it easily when it is someone else's shame which will benefit us.

The antitheists (true atheists do not care) are fond of telling us, "Judge not, lest you be judged<sup>3</sup>", and "Remove the beam from your own eye before criticizing the speck in someone else's eye."<sup>4</sup> Even Satan quotes scripture when it appears to be an advantage to do so.<sup>5</sup> We are like actors<sup>6</sup>, choosing our lines when it makes our appearance profitable. I do it, too.

So, what purpose does it serve for us to be critical? Perhaps, it is to warn, and hopefully bring correction. Was that not the work of our Lord?

*"If any one hears my sayings and does not keep them, I do not judge him; for I did not come to judge the world but to save the world. He who rejects me and does not receive my sayings has a judge; the word that I have spoken will be his judge on the last day."<sup>7</sup>*

Jesus was the friend of tax collectors and prostitutes. He was gentle with common people.<sup>8</sup> He did not refrain from discriminating right from wrong, yet he forgave those who acknowledged error, and he instructed them to not continue in sin.<sup>9</sup> He was not as gentle with those charged with the responsibility of justice and teaching right from wrong. He called Herod "fox" when some Pharisees warned Jesus that Herod intended to kill him. Jesus drove the merchants from the temple.<sup>10</sup> He chastised the scribes and Pharisees for hypocrisy.<sup>11</sup> He condemned those who cause little ones, children, who believe in Jesus, to sin.<sup>12</sup>

Some say that Jesus is permitted to do those things, but that does not mean we should judge. As the Son of God, he has authority to judge. Vengeance is God's prerogative.<sup>13</sup> "What Would Jesus Do?" (WWJD) does not apply to us because we are not divine. Only God can judge.

Jesus, himself, told us differently:

*"Take heed to yourselves; if your brother sins, rebuke him, and if he repents, forgive him; and if he sins against you seven times in the day, and turns to you seven times, and says, 'I repent,' you must forgive him."<sup>14</sup>*

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<sup>3</sup> Matthew 7:1

<sup>4</sup> Matthew 7:3

<sup>5</sup> Matthew 4:1-11

<sup>6</sup> ὁ ὀϊῆνεός, "who poke ree tays", actor, hypocrite

<sup>7</sup> John 12:47-48

<sup>8</sup> John 4:5-43

<sup>9</sup> John 8:2-11

<sup>10</sup> John 2:14-16

<sup>11</sup> Matthew 23:1-39

<sup>12</sup> Matthew 18:6, Mark 9:42, Luke 17:1-2

<sup>13</sup> Romans 12:19

<sup>14</sup> Luke 17:3-4



4. The owner set the price, 400 shekels of silver, the price of a field.
  - a. The negotiation was done in public.
  - b. The unit of measure standard was specified: according to the weights current among the merchants.
5. The transfer of property was done in public.

Our former National Bureau of Standards (now the National Institute of Science and Technology) has its charter for establishing standard measures in Deuteronomy. God warns us to not have deceitful weights.<sup>23</sup>

*You shall not have in your bag two kinds of weights, a large and a small.<sup>24</sup> You shall have just balances, a just ephah, and a just bath. The ephah and the bath shall be of the same measure, the bath containing one tenth of a homer, and the ephah one tenth of a homer; the homer shall be the standard measure. The shekel shall be twenty gerahs; five shekels shall be five shekels, and ten shekels shall be ten shekels, and your mina shall be fifty shekels.<sup>25</sup>*

Some of the Ten Commandments are directly relevant to the business world. While these do not address all aspects of the current round of accounting and stock transfer scandals, they lay the groundwork.

- Exodus 20:15. You shall not steal.
- Exodus 20:16. You shall not bear false witness.
- Exodus 20:17. You shall not covet.

The first mention of civil suit comes shortly.<sup>26</sup>

*You shall not utter a false report. You shall not join hands with a wicked man, to be a malicious witness. You shall not follow a multitude to do evil; nor shall you bear witness in a suit, turning aside after a multitude, so as to pervert justice; nor shall you be partial to a poor man in his suit.*

The topic continues.<sup>27</sup>

*You shall not pervert the justice due to your poor in his suit. Keep far from a false charge, and do not slay the innocent and righteous, for I will not acquit the wicked. And you shall take no bribe, for a bribe blinds the officials, and subverts the cause of those who are in the right.*

Even in Leviticus, the concept of financial scandal was developed well enough to make specific rules.<sup>28</sup>

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<sup>23</sup> Micah 6:10-11

<sup>24</sup> Deuteronomy 25:13

<sup>25</sup> Ezekiel 45:10-12

<sup>26</sup> Exodus 23:1-3

<sup>27</sup> Exodus 23:6-8

<sup>28</sup> Leviticus 6:1-7



## Victim Gender

Criminal Gender	Female	Male	Unknown	Both
Female	0	0	0	0
Male	5	7	1	0
Unknown	1	2	1	1

*Table 1. Sexual Abuse of Children up to Age 11 in Great Britain during JAN 1989– JUL 1991*

## Victim Gender

Criminal Gender	Female	Male	Unknown	Both
Female	0	0	0	0
Male	2	6	1	0
Unknown	2	3	0	0

*Table 2. Sexual Abuse of Teenagers Aged 11 through 17 in Great Britain during JAN 1989– JUL 1991*

## Victim Gender

Criminal Gender	Female	Male	Unknown	Both
Female	0	0	0	0
Male	7	1	1	1
Unknown	0	0	1	0

*Table 3. Sexual Abuse of Adults Aged 18 and Over in Great Britain during JAN 1989– JUL 1991*

NOTES: Data covers reports from January 1989 through July 1991. Every case has been thoroughly researched and can be fully supported with documented evidence of dates, places, court records, sources, times and names. The data owners invite further correspondence and offer free research facilities on all data to any serious enquirer.<sup>31</sup>

<sup>31</sup> <http://users.cybercity.dk/~ccc44406/smwane/CC1.htm> (02 July 2002). First Published July 1991. by The Sub Culture Alternatives Freedom Foundation, 6-8 Burley Lodge Road, Leeds LS6 1QP, Yorkshire, U.K. Email Contact John Dennis [100415.2206@Compuserve.com](mailto:100415.2206@Compuserve.com)

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There were no cases of clergy sexual abuse reported that were unambiguously done by women. Clergy titles imply that most (if not all) of the clergy of unknown gender are men. The patterns of abusers change with the age range of the victims. Predators against children appear to not to have a sexual preference. Pedophiles are equal opportunity abusers. Predators against teenagers are twice as likely to be male homosexuals. Predators against adults are most likely to be male heterosexuals. Of the homosexual criminals, about half were not priests.

Based on these observations, churches can curb abuse by simple policy. Do not permit men to care for children of either sex. Require at least two non-related adults to be present when working with teenagers. One of the adults should be non-clergy. A woman should not receive counseling from a man without another woman present, or clearly observable through an open door or window. This protects the woman against assault, and protects the clergy against false accusation.

Of the 51 clergy criminals reported during the period, 43 were sexual assault criminals. Many of the citations were for multiple counts. Two criminals had been previously convicted. The reporting delay and the length of abusive relationships were not well documented in the data set. Qualitatively, it appears that some cases of abuse were not reported for years after abuse began, and that the duration of some abuse lasted years.

Of the remaining criminals, two were bishops involved in covering up sexual assault crimes of subordinates, and one was for pornographic letters. Sin is not a respecter of denomination of the clergy. Included in the list: TV Vicar, Pentecostal evangelists, Baptist ministers, Methodist ministers, an Episcopal priest, a Salvation Army Captain, two Roman Catholic priests, and several priests that could be either Roman Catholic or Church of England. In earlier years, there were Mormons and Jehovah's Witnesses. Not summarized above, but in the source data, are reports of church volunteers and lay ministers.

### **Homosexual Crimes against Children in the Catholic Church**

The nation has been recently shocked by the revelation of long standing abuse of children by homosexual clergy. The insistence on a celibate priesthood is the sociological cause, after the natural sinfulness of mankind. The ultra-scandal is the leadership response. The Roman Catholic Church understanding of "The Buck Stops Here" appears to refer more to boys primarily, with responsibility and currency being secondary. While such a statement is quite unfair to the assumed many good men who are keeping their holy vows of celibacy, the leadership sets the tone and the practice, by example and by what it permits.

The significant presence of homosexual clergy in the Roman Catholic Church in the United States has been long known among the clergy, but not widely known among the faithful public. While there are sporadic instances of homosexual pedophilia in other denominations, review of publicly available lists of clergy sex crimes on the Internet are dominated by Roman Catholic homosexual assaults against children. Crimes by clergy of other denominations are far less dominated by homosexual crimes. The situation in the Roman Catholic Church is a harbinger of woes to denominations that are gravitating to a permissive attitude of tolerating homosexuals in trusted positions of leadership that involve intimate association, moral counseling, and guidance.

While no human organization is expected to remain completely free of bad people in leadership positions, the enormity and number of clergy sex crimes indicates an epidemic that is sweeping the United States, with particular emphasis on deep structural problems in the Roman Catholic Church. It is not an accident that the Satanist movement sees this as an opportunity and is capitalizing upon this scandal to discredit Christianity as a means of attracting new members to it.

The following is an incomplete list of Internet sites that cite newspaper articles reporting clergy crimes, most of which are sexual crimes.

The Link Up: Survivors of Clergy Abuse

- <http://www.thelinkup.com/crimindex.html>
- <http://users.cybercity.dk/~ccc44406/smwane/CC1.htm>
- <http://users.cybercity.dk/~ccc44406/smwane/CC2.htm>
- <http://users.cybercity.dk/~ccc44406/smwane/CC4.htm>

Satanism commentary on Christian Clergy Child Abuse

- <http://sataniccircus.com/priest.html>
- <http://www.skeptictank.org/hs/cabuse2.htm>
- <http://www.skeptictank.org/hs/cabuse4.htm>
- <http://www.belial.org/enbib/libxabu1.htm>
- <http://www.belial.org/enbib/libxabu2.htm>

Prominent Protestant Clergy Scandals

Coverage of Protestant clergy sexual abuse is not thorough or systematic. The data below is drawn from the period April 1997 through March 2000.

Victim Gender

Criminal Gender	Female	Male	Unknown	Both
Female	0	0	0	0
Male	11 (4 Baptist) (2 Methodist)	6	2 (1 Methodist)	1 (1 Baptist)
Unknown	0	0	0	0

*Table 4. Sexual Abuse of Children up to Age 11 by Protestant Clergy during April 1997–March 2000*



Victim Gender

Criminal Gender	Female	Male	Unknown	Both
Female	0	0	0	0
Male	23 (3 Baptist) (1 Presbyterian) (1 AME)	8	3 (1 Baptist)	0
Unknown	0	0	0	0

*Table 5. Sexual Abuse of Teenagers Aged 11 through 17 by Protestant Clergy during April 1997 – March 2000*

Victim Gender

Criminal Gender	Female	Male	Unknown	Both
Female	0	0	0	0
Male	7 (2 Baptist) (2 Lutheran) (1 Presbyterian)	1	1 (1 Lutheran)	0
Unknown	0	0	0	0

*Table 6. Sexual Abuse of Adults Aged 18 and Over by Protestant Clergy during April 1997 – March 2000*

One clear pattern is that abusive behavior often goes unreported for many years. One surprise was that the age of the criminals tended to cluster in the mid 40s to early 50s. However, a few of the criminals (both heterosexual and homosexual) extended into the 70s. The proportion of homosexual to heterosexual crimes among Protestant clergy appears to be significantly lower than for Episcopal or Church of England clergy. While unsystematic data collection does not permit hard assertion of this observation, there is at least enough indication to warrant a more careful study.

A sign of the times, Internet child pornography, voyeurism, and exhibitionism seem to be gaining popularity. There were 5 cases in the data set, of which 2 were clearly homosexual, 1 was both homosexual and heterosexual, 1 was heterosexual, and 1 provided no identification.

The incidence of crimes of property and violence appear to be higher among Protestant clergy than clergy in the Anglican tradition. The crimes of violence often tended to be related to sexual relationships. The following nonsexual crimes by Protestant clergy were in the data set.

<i>Crime Classification</i>	<i>Number of Criminals Reported</i>
Petty Property Crimes	2
Major Property Crimes	8
Violence	5
Lies, Coverups, Information Crimes	1

*Table 7. Non-sexual Crimes by Protestant Clergy during April 1997–March 2000*

### Televangelist Fraud

Televangelist **William E. Tully, Sr.**, 51 was charged with conspiracy to commit mail and securities fraud and money laundering. Tully lost nearly \$7 million to float a lavish lifestyle rather than to cover mortgages to build churches for poor congregations as he claimed.<sup>32</sup>

### Jim and Tammy Bakker and PTL

South Carolina Assemblies of God preacher and PTL televangelist Jim Bakker had sex with church secretary Jessica Hahn in 1980, and agreed to pay her \$265,000 to be silent about the matter. Jim Bakker confessed to the sexual encounter in 1987. There were irregularities in the finances of PTL, which included television broadcasting, housing, and a theme park. This event triggered animosity among televangelists that brought criticism to the Christian evangelical world.<sup>33</sup>

### Jimmy Swaggert

Baton Rouge, Louisiana, Assemblies of God preacher and televangelist Jimmy Swaggert, who forced the PTL sex and financial scandal into public view, himself was exposed in 1988 for using prostitutes.<sup>34 35</sup>

### Jessie Jackson

Jessie Jackson announced on 18 January 2001 that he had a sexual affair with Karen Stanford in August 1998, a woman who worked in the Washington, D.C. office of Jackson’s Rainbow Coalition office, and that he was the father of a child from that relationship which occurred while he was 57 years old.<sup>36</sup> Jackson was also involved with 31-year-old Sherva Jenkins-

<sup>32</sup> “Clergy Crimes, April - August 1997, A - L”, Kokomo, Indiana (22 August 1997). <http://www.thelinkup.com/crimes1.html> , 18 July 2002.

<sup>33</sup> Martin E. Marty, “Religion, Television, and Money”, *1988 Britannica Book of the Year*, Encyclopaedia Britannica (1988), pp. 294-296.

<sup>34</sup> Martin E. Marty, “Religion, Television, and Money”, *1988 Britannica Book of the Year*, Encyclopaedia Britannica (1988), pp. 294-296.

<sup>35</sup> Jean Caffey Lyles, “Religion”, *1989 Britannica Book of the Year*, Encyclopaedia Britannica (1989), pp. 289-292.

<sup>36</sup> “Jackson’s Statement”, BET.com, <http://www.spiceisle.com/talkshop/messages/78414.htm> , 17 July 2002.

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Smith.<sup>37</sup> Jackson had the affair while serving as one of President Clinton's spiritual advisers during the Monica Lewinsky sex scandal.<sup>38</sup>

### National Baptist Convention President

**Rev. Henry Lyons**, 56, President of the National Baptist Convention USA, was indicted by a federal grand jury on 56 counts of federal charges including fraud, extortion, conspiracy and tax evasion. He fraudulently solicited contributions for charitable causes, including the rebuilding of black churches destroyed by arsonists. Lyons already faced state charges that he used his position to steal millions of dollars from companies doing business with the church group. The indictment said he used the donations to support a lavish lifestyle, buying cars, jewelry, country club memberships and homes throughout the country.<sup>39</sup>

### Lutheran Bishop Adultery

**Roald Hasley**, a retired bishop in the Evangelical Lutheran Church in America, resigned from the clergy after he was stripped of his duties amid allegations of sexual misconduct. Church officials said four women claimed he engaged in improper sexual conduct while he was a bishop.<sup>40</sup>

### Former Board Chairman of Southwest Baptist Theological Seminary Adultery

**Ollin Collins**, former board chairman of Southwestern Baptist Theological Seminary, and founder of Harvest Baptist Church, acknowledged that he “engaged in an adulterous relationship”. Four women and the family of another contend that Collins had used his position to force them into “lewd, lascivious, obscene conduct.”<sup>41</sup>

### Racketeering and Fraud

Former Richmond, Virginia Mayor **Rev. Leonidas B. Young**, pastor of Richmond's Fourth Baptist Church, pleaded guilty to 4 of 19 felony counts alleging he sold his influence as mayor and, as a pastor, defrauded members of his congregation. Young was indicted on charges of racketeering, fraud, filing false tax returns, suborning perjury and money laundering. Young peddled influence as mayor and cheated members of his church out of money he used to help pay for an expensive secret life of extramarital affairs.<sup>42</sup>

### Other Notorious Cases of Prominent Clergy or Church Administration

#### Frugal Gourmet Rev. Jeff Smith

**Rev. Jeff Smith**, 58, a Methodist minister, was charged by 10 plaintiffs with fondling and rape of boys from 1974 to 1992. Smith served as a campus chaplain at the University of

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<sup>37</sup> “Jesse Jackson and Sherva Jenkins-Smith”, The Flat-Head Society, <http://b.w.paradis1.tripod.com/id58.htm>, 17 July 2002.

<sup>38</sup> Julie Wiener, “Jesse Jackson, amid scandal, seeks solace from Torah”, *Jewish Bulletin of Northern California News*, Jewish Telegraphic Agency. 26 January 2001. <http://www.jewishsf.com/bk010126/1cjesse.shtml>, 17 July 2002.

<sup>39</sup> Reuters, Tampa, Florida (7 June 1998), cited in “Clergy Crimes, June - September 1998, A - L”. <http://www.thelinkup.com/crimes98a.html2>, 18 July 2002.

<sup>40</sup> Daily Herald, Rockford, IL (29 May 1999), cited in “Clergy Crimes, March - June 1999, A - L”. <http://www.thelinkup.com/crimes99a.html2>, 18 July 2002.

<sup>41</sup> Associated Press, Fort Worth, Texas (22 April 1999), cited in “Clergy Crimes, March - June 1999, M - W”. <http://www.thelinkup.com/crimes99b.html2>, 18 July 2002.

<sup>42</sup> Associated Press, Richmond, Virginia (27 January 1999), cited in “Clergy Crimes, October 1998 – February 1999, M - W”. <http://www.thelinkup.com/crimes98b3.html2>, 18 July 2002.

Puget Sound in the late 1960s. He started a restaurant and catering business in 1973 called the “Chaplain’s Pantry.” Located near a high school, he hired students to help him in the kitchen as part of the work study program. He is most widely known as TV’s “**Frugal Gourmet**”. His wife, Patricia, is named in the suits as having known of her husband’s activities.<sup>43 44</sup>

#### **Jehovah’s Witnesses**

The national **Jehovah’s Witnesses** was sued for refusing to alert authorities to the extended sexual abuse of a minor by her brother. The family sought counseling by the local church elder. The was instructed by the national office to handle the matter in-house rather than to report the abuse to the authorities as required by Texas law. The attorney representing the church said it strongly believes it committed no wrongdoing.<sup>45</sup>

#### **Fayetteville, NC Rev. McCollum**

A Fayetteville, NC minister, his wife ,and another woman were charged with felony child abuse for beating 4 children. Rev. John Charles McCollum, 39, is " chief apostle", who preaches over radio stations in North and South Carolina and in tent revivals. Four children, who range in age from 3 to 15 years, suffered permanent scars on their bodies from serious physical injury. One is scarred permanently on the face. Two other adults are being sought for abusing the children.<sup>46</sup>

#### **The Buck Didn’t Stop Here - Financial Scandals in the Episcopal Church**

On 15 February 1995, Presiding Bishop Browning revealed evidence that former National Treasurer Ellen Cooke had misused church funds. This took place while declining donations forced a one-third cut in staff at the New York City headquarters.<sup>47</sup> Rev. J. Stephen Freeman of Oak Ridge, Tenn. observed, “All of our recent controversies are rooted in issues of accountability.”<sup>48</sup>

Ellen Cooke was accused of embezzling \$2.2 million over five years in what is believed to be America’s worst-ever mainline church scandal. At first, Browning hedged on whether he would press charges. Browning had repeatedly shielded her work from staff and outside scrutiny throughout her tenure.<sup>49</sup>

Ellen Cooke is currently serving a prison term for the admitted theft of more than \$2 million. Mrs. Cooke had control of the \$200 million dollars in the trust accounts. Despite discovery of the theft, no complete audit of the funds had been conducted since 1988, although some Church officials have claimed the contrary.<sup>50</sup>

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<sup>43</sup> “Clergy Crimes, April - August 1997, M - W”, Tacoma, Washington (17 June 1997).

<http://www.thelinkup.com/crimes2.html> , 18 July 2002.

<sup>44</sup> USA Today, Seattle, Washington (05 June 1998), cited in “Clergy Crimes, June - September 1998, M - Z”. <http://www.thelinkup.com/crimes98b2.html> , 18 July 2002.

<sup>45</sup> “Clergy Crimes, February - May 1998, M - Z”, Houston, Texas (24 March 1998).

<http://www.thelinkup.com/crimes-b.html> , 18 July 2002.

<sup>46</sup> Alisandra and Ammond Shadowcraft, “A Safe Haven for Pedophiles, Section 2”, *Clergy and Laity Abuse of People*, Section 2, <http://www.skeptictank.org/hs/cabuse2.htm> (18 July 2002), from Fayetteville Times, 11 November 1989.

<sup>47</sup> Terry Mattingly, Religion Column, Scripps Howard News Service, Washington, D.C. (15 March 1995).

<sup>48</sup> Terry Mattingly, Religion Column, Scripps Howard News Service, Washington, D.C. (10 May 1995).

<sup>49</sup> Terry Mattingly, Religion Column, Scripps Howard News Service, Washington, D.C. (10 May 1995).

<sup>50</sup> Bill Cheney, “Petitions Demanding Full Audits of Episcopal Trust Funds Being Mailed With Copies of Film Detailing Church Scandal” (07 April 1998).



two parents present that have completed certified leadership training, or a meeting is terminated or called off. The training includes sexual, substance, and physical abuse awareness, administrative policy, and skill and knowledge training. This restrains commission of crime, reduces false accusations, and increases the quality of meetings.

The cases cited below involve leadership failures on the part of bishops. Other cases are summarized in aggregate according to type of abuse and abuser.

#### **Rev. William Lloyd Andries, St. Gabriel's, 1996**

“The Buck Stops Here” seems to be the advertisement of the church to the homosexual community. The porn magazine *Penthouse* reported in October 1996 on a homosexual marriage ceremony between **Rev. William Lloyd Andries** and Jairo Pereira at St. Gabriel’s in Brooklyn, in the Diocese of Long Island. According to Terry Mattingly, *Penthouse* has photographs of both the ceremony and the sexual romp that followed. In one X-rated scene, Andries appeared to be wearing liturgical vestments.<sup>54</sup> This claim is disputed by the church investigators.<sup>55</sup> **Fr. Harold Williams** was present for the homosexual wedding (which is referred to as “blessing of same-sex union”) in the Rectory.<sup>56</sup> The behavior was so outrageous that even Bishop Spong condemned the event.<sup>57</sup>

Wasticiunio Barros and Pereira came from Brazil. Barros first met Andries and the Rev. Harold Williams in Buenos Aires. When Barros flew to New York, it was Williams who transported him from the airport to stay with Andries. At that time, Williams worked for **Presiding Bishop Edmond Browning**, directing the Episcopal Church’s ministries for children. *Penthouse* reporter Rudy Maxa writes of Pereira and Barros, “They were playthings for priests whose commitment to the Scriptures had long ago been replaced by a pursuit of pleasure that would have fit nicely in Sodom and Gomorrah.”<sup>58</sup>

Under political pressure, the Episcopal Church investigated the incident. Bp. Browning appointed Bishop O’Kelley Whitaker, retired bishop of Central New York, to oversee the investigation.<sup>59</sup> The Bishop of the Diocese of Long Island, Orris Walker, began a 12-week alcohol abuse residential treatment program just two years after this incident.<sup>60</sup> The investigators were not able to find any evidence that those who knew of Andries’ sexual behavior, including those who had authority over him, reprimanded him or even brought the inappropriateness of it to his attention.<sup>61</sup> Indeed, prominent Episcopal bishops advocate homosexual marriage in the church. This is not a surprise in a church which chose a priest who had engaged in homosexual misconduct over a lengthy period, **Rev. Wallace A. Frey**, to be in charge of a national committee examining the church’s position on sexuality.<sup>62</sup> **Bishop**

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<sup>54</sup> Terry Mattingly, Religion Column, Scripps Howard News Service, Washington, D.C. (30 October 1996).

<sup>55</sup> James Solheim, “Report Issued on Penthouse Charges of Sexual Misconduct”, Episcopal News Service (25 June 1997).

<sup>56</sup> James H. Thrall, “Long Island action on sexual misconduct allegations draws strong support”, Episcopal News Service (14 November 1996).

<sup>57</sup> James H. Thrall, “Browning Welcome Investigation Into Clergy Misconduct”, Episcopal News Service (undated). [http://www.episcopalchurch.org/ens\\_news15.htm](http://www.episcopalchurch.org/ens_news15.htm) (15 July 2002).

<sup>58</sup> “Penthouse Rebukes the Church”, Episcopalians United

<sup>59</sup> James H. Thrall, “Long Island action on sexual misconduct allegations draws strong support”, Episcopal News Service (14 November 1996).

<sup>60</sup> James Solheim, “Episcopal Sex Scandals Continue”, Episcopal News Service (24 January 1997).

<sup>61</sup> James Solheim, “Report Issued on Penthouse Charges of Sexual Misconduct”, Episcopal News Service (25 June 1997).

<sup>62</sup> “Top Episcopal Priest Resigns Amid Sex Scandal”, NYT News Service/ Chicago Tribune (07 October 1992).



assistant pastor in Baton Rouge in 1997. This pattern demonstrates a clear lack of proper moral discernment on the part of the seminary administration.

After ordination, Maxey subsequently abused boys in Albany, NY, where he served until the early 1990s. He transferred to a parish in Chester, England, where he served until his arrest. Five prosecutions resulted from the investigation. Along with Maxey, **Fr. Russell Martin**, also sponsored by the Ft. Worth diocese and now suspended, was convicted for three incidents of child-abuse, and was sentenced to a four-year term.

Along with another seminarian, courts found they abused a young teenage boy whose stepfather was studying for the priesthood at the seminary at that time. The victim came forward in early 1994 with allegations of fondling, rape, pornography, and drug use. This led to the identification of other victims of Maxey, most of whom were also sons of fellow seminarians.

#### **Adam Tannous (17 December 1992)**

**Fr. Adam Tannous** served as pastor of St. George's Episcopal Church in Hellertown, PA. He was removed in 1970 on allegations of homosexual conduct with minors. He was arrested in 1972 on a morals charge in Emmaus and defrocked. He was hired as sexton (janitor) in 1976 at St. Stephen's Episcopal Church in Whitehall Township, PA. He was subsequently charged with over 4000 counts of involuntary deviate sexual intercourse with boys. He was sentenced to 35-70 years in jail.<sup>65</sup>

#### **Fr. Bruce Jacques (10 November 1998)**

**Fr. Bruce Jacques**, of the Diocese of Connecticut, was defrocked for offering oral sex to a 13-year-old boy as a "confirmation gift." The embattled pastor denied the boy's accusations. He resigned from his parish in February, 1995 after the boy's family went public. Jacques had been pastor for more than 10 years in 1984, when church officials reviewed the accusation and ruled that he could remain at the church if he received counseling. The boy's family objected. In September, 1997 Jacques was found in violation of his ordination vows and "conduct unbecoming a member of the clergy."<sup>66</sup>

#### **Fr. Greydon Copeland (17 February 1999)**

ST. PETERSBURG, FL – The Diocese of Southwest Florida and the Church of the Good Shepherd in Punta Gorda were sued for negligent hiring and supervision, and fraud and negligent infliction of emotional distress on all of the family members. The suit charged **Fr. Greydon Copeland** with homosexual acts on their minor son from 1985 to 1989. The boy made the allegations after Copeland was investigated by the church on charges he molested another minor while serving at another parish. Copeland did not deny the allegations when confronted by church officials in May 1994. He committed suicide immediately afterwards. **Rector Vincent Scotto** reported that Copeland was questioned by **Bp. Rogers Harris** and another bishop about the incident, but did not know the details of the abuse.<sup>67</sup>

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<sup>65</sup> Express-Times (17 December 1992). <http://users.cybercity.dk/~ccc44406/smwane/CC4.htm> , 18 July 2002

<sup>66</sup> AP, Danbury, CT (10 November 1998). <http://www.thelinkup.com/crimindex.html> , 18 July 2002.

<sup>67</sup> Sun-Herald, St. Petersburg, FL (17 February 1999). <http://www.thelinkup.com/crimindex.html> , 18 July 2002.

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**Fr. Thomas Berlenbach (30 January 1999)**

A teen-age girl who was an altar server, choir member and Sunday school aide at Trinity Episcopal Church accused **Fr. Thomas Berlenbach** of sexually assaulting her. A second lawsuit filed the same day charges the priest fondled a 40-year old parishioner.

In the summer of 1994, the girl, then 14, was violently raped in a basement meeting room during a coffee hour after a Sunday service, and 3 years later the girl was sexually assaulted in Berlenbach's office. The second woman, now 40, was abused by inappropriate touching of the plaintiff's lower torso on 22 February 1997. **Bishop Mellick Bellshaw** and **Bishop Joe Morris Doss** were charged with knowing about Berlenbach's deviant sexual conduct before the women were abused, but failed to investigate.

The lawyer representing the two unidentified women said they came forward after speaking with six or seven other parishioners who made similar claims against Fr. Berlenbach. The diocese removed Berlenbach from his position in February 1997.<sup>68</sup>

**Rev. Sandra Wilson (07 September 1998)**

The two women accused **Rev. Sandra Wilson**, 45, in late March 1988 of homosexual and ethical misconduct, prompting Wilson's suspension from the pulpit. A third woman also filed a complaint. Wilson denied any exploitation of those parties or abuse of her role as a priest. Although a diocesan "response team" found the women's complaints "credible," **Colorado Bishop Jerry Winterrowd** reinstated Wilson.<sup>69</sup>

**Bishop David Johnson**

**Bishop David Johnson**, former Bishop of Massachusetts, committed suicide on 14 January 1995. Church officials said he had a number of affairs during his ministry, including some involving sexual exploitation of women.<sup>70</sup>

**Bishop Steven Plummer, Bishop of Navajoland**

Presiding Bishop Browning reinstated Navajoland Bishop Steven Plummer quickly, and secretly, to return to work after homosexual abuse of a minor teen-age boy.<sup>71</sup> This was done over the substantial opposition of that bishop's own diocese.<sup>72</sup>

**Bishop Charles Jones, Bishop of Montana**

**Rt. Rev. Charles Jones**, Diocese of Montana, returned to duty after a short leave of absence following his admitting to having an adulterous relationship with a parishioner.<sup>73</sup>

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<sup>68</sup> AP, Vineland, NJ (30 January 1999). <http://www.thelinkup.com/crimindex.html>, 18 July 2002.

<sup>69</sup> Denver Post, Denver, CO (07 September 1998). <http://www.thelinkup.com/crimindex.html>, 18 July 2002.

<sup>70</sup> Terry Mattingly, Religion Column, Scripps Howard News Service, Washington, D.C. (15 March 1995).

<sup>71</sup> Terry Mattingly, Religion Column, Scripps Howard News Service, Washington, D.C. (30 August 1995)

<sup>72</sup> "CCLEC Publications -- A Catalog of Concerns: The Episcopal Church in the U. S. under Edmond Lee Browning, Part I", Concerned Clergy and Laity of the Episcopal Church (1997) <http://www.episcopalian.org/cclec/catalog-concerns-p1.htm> 27 July 2002.

<sup>73</sup> "CCLEC Publications -- A Catalog of Concerns: The Episcopal Church in the U. S. under Edmond Lee Browning, Part III", Concerned Clergy and Laity of the Episcopal Church (1997) <http://www.episcopalian.org/cclec/catalog-concerns-p3.htm> 27 July 2002.

**Summary of Episcopal Clergy Sexual Abuse Crimes**

Coverage of Episcopal clergy sexual abuse is not thorough or systematic. The data below is drawn from the period 1992 and 1997 through 2001.

Victim Gender

Criminal Gender	Female	Male	Unknown	Both
Female	0	0	0	0
Male	0	2	0	0
Unknown	0	0	0	0

*Table 8. Sexual Abuse of Children up to Age 11 by Episcopal Clergy during 1992 and 1997–2001*

Victim Gender

Criminal Gender	Female	Male	Unknown	Both
Female	0	0	0	0
Male	0	5	0	0
Unknown	0	0	0	0

*Table 9. Sexual Abuse of Teenagers Aged 11 through 17 by Episcopal Clergy during 1992 and 1997–2001*

Victim Gender

Criminal Gender	Female	Male	Unknown	Both
Female	1	0	0	0
Male	5	2	0	0
Unknown	0	0	0	0

*Table 10. Sexual Abuse of Adults Aged 18 and Over by Episcopal Clergy during 1992 and 1997–2001*

There was one case of clergy sexual abuse reported that was unambiguously done by a woman, a case of an adult homosexual. The patterns of abusers change with the age range of the victims. Predators against children in this data set were male homosexuals. The smallness of the dataset may have precluded revealing trends seen in the Great Britain data set which did not appear to demonstrate a sexual preference by the abuser. Predators against teenagers were male homosexuals. Predators against adults are most likely to be male heterosexuals.

As with the Great Britain data set, based on these observations, churches can curb abuse by simple policy. Do not permit men to care for children. Require at least two non-related adults to be present when working with teenagers. One of the adults should be non-clergy. A woman should not receive counseling from a man without another woman present, or clearly observable through an open door or window. This protects the woman against assault, and protects the clergy against false accusation.

## Other Episcopal Clergy Criminals

### Fr. Chester LaRue

The Rev. Chester LaRue was arrested at St. John's Church in Brooklyn, NY on 17 January 1997 for criminal sale and possession of cocaine. In addition to LaRue, police arrested three other church employees, including one caught as he was packaging cocaine.<sup>74</sup>

## If This Continues, the Buck Will Never Stop Here - Doctrinal Scandals in the Episcopal Church

*Titus 1:9 Paul: A bishop "must hold firm to the sure word as taught, so that he may be able to give instruction in sound doctrine and also to confute those who contradict it."*

The root cause of problems in the Episcopal Church is the lack of acknowledgement of the authority of Holy Scripture. If that is settled, the basis for settling other issues exists. The case for the authority of Scripture has been made many times and rejected. The legs of reason and tradition have failed, and the stool of doctrine and practice is teetering. Many problems are enumerated in "Catalog of Concerns".<sup>75</sup> The House of Bishops of the Episcopal Church has shown itself incompetent or unwilling to recognize heresy and to discipline itself appropriately. This is in great contrast to the early church.

How do you reform an hierarchical church? When the leadership of the church fails to know right from wrong, how does God expect the ordinary believers to respond? Pay, Pray, and Obey? It appears clear that Scripture is not authoritative in the eyes of American bishops, nor is the counsel of the international body of Anglican prelates. What is left, money and property? The Episcopal Church has shown a determination to enforce discipline against conservative parishes by focusing on control of property. This is clearly evident in the legal battles over Accokeek, Maryland. It is not clear if the Morehead City, North Carolina case was a parish clash with only the national church, leaving the local bishop with the unwelcome responsibility of recovering property, or if the theological conflict also included the Diocese of East Carolina.

*And now, O priests, this command is for you. If you will not listen, if you will not lay it to heart to give glory to my name, says the Lord of hosts, then I will send the curse upon you and I will curse your blessings; indeed I have already cursed them, because you do not lay it to heart.<sup>76</sup> The lips of a priest should guard knowledge, and men should seek instruction from his mouth, for he is the messenger of the Lord of hosts. But you have turned aside from the way; you have caused many to stumble by your instruction; you have corrupted the covenant of Levi, says the Lord of hosts, and so I make you despised and abased*

<sup>74</sup> James Solheim, "Episcopal Sex Scandals Continue", Episcopal News Service (24 January 1997).

<sup>75</sup> "CCLEC Publications -- A Catalog of Concerns: The Episcopal Church in the U. S. under Edmond Lee Browning", Concerned Clergy and Laity of the Episcopal Church (1997).  
<http://www.episcopalian.org/cclec/catalog-concerns.htm> , 27 July 2002.

<sup>76</sup> Malachi 2:1-2

*before all the people, inasmuch as you have not kept my ways but have shown partiality in your instruction.<sup>77</sup> You have wearied the Lord with your words. Yet you say, "How have we wearied him?" By saying, "Every one who does evil is good in the sight of the Lord, and he delights in them." Or by asking, "Where is the God of justice?"<sup>78</sup>*

### **Bishop Pike of California**

July 1972 - House of Bishops censured Pike (after his resignation) for his interpretations of the Trinity, the omnipotence of God, and the virgin birth. The Rt. Rev. John E. Hines, Presiding Bishop, prevented heresy trial.<sup>79</sup>

### **Bishop John Spong and his Theses.**

Bishop John Spong is a brilliant, charismatic, eloquent speaker with a twisted mind for sexual ethics and theology. He is such an eloquent speaker that he can lead the most staunch fundamentalist into nodding the head in affirmation, if careful attention is not paid to what the man is actually saying. The failure of the House of Bishops to try Bishop Spong as a heretic is unfathomable.<sup>80</sup> He is the vanguard of the homosexual movement in the Episcopal Church. To the credit of John Spong, he is not a stealth bishop. He has made his positions very clear by publishing his 12 Theses, consciously drawing a parallel to Martin Luther, and by drafting the "Statement of Koinonia".<sup>81</sup> His Theses follows.<sup>82</sup>

- 1. Theism, as a way of defining God, is dead. So most theological God-talk is today meaningless. A new way to speak of God must be found.*
- 2. Since God can no longer be conceived in theistic terms, it becomes nonsensical to seek to understand Jesus as the incarnation of the theistic deity. So the Christology of the ages is bankrupt.*
- 3. The biblical story of the perfect and finished creation from which human beings fell into sin is pre-Darwinian mythology and post-Darwinian nonsense.*
- 4. The virgin birth, understood as literal biology, makes Christ's divinity, as traditionally understood, impossible.*
- 5. The miracle stories of the New Testament can no longer be interpreted in a post-Newtonian world as supernatural events performed by an incarnate deity.*
- 6. The view of the cross as the sacrifice for the sins of the world is a barbarian idea based on primitive concepts of God and must be dismissed.*
- 7. Resurrection is an action of God. Jesus was raised into the meaning of God. It therefore cannot be a physical resuscitation occurring inside human history.*
- 8. The story of the Ascension assumed a three-tiered universe and is therefore not capable of being translated into the concepts of a post-Copernican space age.*

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<sup>77</sup> Malachi 2:7-9

<sup>78</sup> Malachi 2:17

<sup>79</sup> Kathleen A. McAdams, "A Chronology of Lesbian/Gay History in the Episcopal Diocese of California and Beyond", Oasis (January 1995).

<sup>80</sup> Cyprian, Epistle 67, "To the Clergy and People Abiding in Spain, Concerning Basilides and Martial", in *The Epistles of Cyprian*, Rev. Ernest Wallace, Ph.D. (translator), in *Fathers of the Third and Fourth Centuries*, A. A. Cleveland Coxe, D.D. (editor), in *The Ante-Nicene Fathers: The Writings of the Fathers Down to A.D. 325*, Volume 5, Rev. Alexander Roberts, D.D. and James Donaldson, LL.D. (editors) (July 1975), The Master Christian Library, Version 5, AGES Software (1997).

<sup>81</sup> Bishop John Shelby Spong, "Statement of Koinonia" (25 August 1994).

<http://andromeda.rutgers.edu/~lcrew/koinonia.html>

<sup>82</sup> Bishop John Shelby Spong, "A Call for a New Reformation"

<http://www.dioceseofnewark.org/jsspong/reform.html>



concerns have to captivate us and distract us from our mission and ministry in the world”.<sup>88</sup>  
Presiding Bishop Browning unilaterally shelved a request for proceedings against Bishop Bartlett.<sup>89</sup>

#### **Bishop Stewart Wood, Diocese of Michigan**

**Rt. Rev. Stewart Wood**, the Bishop of Michigan, ordained an actively practicing homosexual female. Further, he allowed the blessing of same-sex unions to transpire in at least three different parishes in his diocese.

#### **Homosexual Marriage Rite, Including Instruction Aimed at Children**

The pro-homosexuality advocates (including four bishops - **Theuner** of the Diocese of New Hampshire, **Schimpfky** of the Diocese of El Camino Real in California, **Wood** of the Diocese of Michigan, and **Charles** who is the retired bishop of the Diocese of Utah and **former Dean of the Episcopal Divinity School** - and several Episcopal seminary faculty members) who have produced “An Illustration of a Rite for the Celebration of Commitment to a Life Together” and presented it to the Standing Liturgical Commission, including a “rite for the blessing of same-sex unions,” “a rite of engagement” wherein the congregation is invited to rejoice in the “love” of the homosexual couple [and therefore in the sanctification of sin], a set of “**Suggestions for Education**” of children in “**the unique qualities of commitment between persons of the same sex,**” and a purported theological justification therefore.<sup>90</sup>

#### **Bishop Frank Griswold**

**Rt. Rev. Frank Griswold**, of the Diocese of Chicago, ordained homosexual priests.<sup>91</sup>

#### **Presiding Bishop Browning Endorsing Abortion**

Browning signed the Statement sponsored by the Religious Coalition for Reproductive Choice calling for the U. S. Congress to include abortion funding in any health-care plan. Further, he pushed a vision statement for the Presiding Bishop's Fund for World Relief, to reorganize it to raise money to grant \$55,000.00 to the pro-abortion Planned Parenthood of Northern New England.<sup>92</sup>

#### **Rev. Linda Strohmer**

Presiding Bishop Edmond Browning appointed Rev. Linda Strohmer to be the National Evangelism Coordinator for the Episcopal Church. She is not convinced that Jesus Christ is the only way to salvation.<sup>93</sup>

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<sup>88</sup> “CCLEC Publications -- A Catalog of Concerns: The Episcopal Church in the U. S. under Edmond Lee Browning, Part III”, Concerned Clergy and Laity of the Episcopal Church (1997)

<http://www.episcopalian.org/cclec/catalog-concerns-p3.htm> 27 July 2002.

<sup>89</sup> Terry Mattingly, Religion Column, Scripps Howard News Service, Washington, D.C. (30 August 1995).

<sup>90</sup> “CCLEC Publications -- A Catalog of Concerns: The Episcopal Church in the U. S. under Edmond Lee Browning, Part III”, Concerned Clergy and Laity of the Episcopal Church (1997)

<http://www.episcopalian.org/cclec/catalog-concerns-p3.htm> 27 July 2002.

<sup>91</sup> “CCLEC Publications -- A Catalog of Concerns: The Episcopal Church in the U. S. under Edmond Lee Browning, Part III”, Concerned Clergy and Laity of the Episcopal Church (1997)

<http://www.episcopalian.org/cclec/catalog-concerns-p3.htm> 27 July 2002.

<sup>92</sup> “CCLEC Publications -- A Catalog of Concerns: The Episcopal Church in the U. S. under Edmond Lee Browning, Part I”, Concerned Clergy and Laity of the Episcopal Church (1997)

<http://www.episcopalian.org/cclec/catalog-concerns-p1.htm> 27 July 2002.

<sup>93</sup> Terry Mattingly, Religion Column, Scripps Howard News Service, Washington, D.C. (10 May 1995).

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### **Feminist Theology and Liturgy**

Presiding Bishop Edmond Browning failed to renounce or prevent the Episcopal Church's sponsorship and involvement in planning the feminist *1993 Re-Imagining Conference*.<sup>94</sup> He allowed a PECUSA financial contribution to help plan the Conference. He allowed his staff member, Thomas K. Chu, a member of Integrity, to serve on its 30-member Planning Committee. He allowed Anne Smith, PECUSA Executive for Women's Ministries, to serve on its 14-member Advisory Committee and who praised the Conference as "prophetic, ... uplifting, ... informative, ... enlightening". He sent and paid for three "815" staff members to attend the Conference which included the following:

- (a) Worship references to the goddess Sophia who was variously "blessed, thanked and praised."
- (b) Revising the theology of the Trinity by using in our liturgy three goddesses (Cali, Quani and Enna) from Hindu, Buddhist and Philippine religions.
- (c) Using liturgies which are comparable to fertility rites. The closing service featured a ritual milk and honey instead of the traditional bread and wine and included the words: "Our Sweet Sophia, we are women in your image. With the nectar of our thighs, we invite a lover ... with our warm body fluids we remind the world of its pleasures and sensations."
- (d) Speakers who during the Conference:
  - Declared that "we don't need a theory of atonement at all."
  - Rejected Biblical sexual norms.
  - Celebrated and cheered lesbianism.
  - Extolled New Age spiritual techniques.
  - Castigated the use of the word "father" to describe God.
  - Promoted the worship of a "Mother Goddess."
  - Stated that "We don't think we need folks hanging on crosses and blood dripping and weird stuff."

Browning allowed PECUSA to contribute \$10,000 to co-sponsor a college youth conference, "Celebrate! Gathering at the Crossroads" at the end of 1994 in St. Louis which featured "advocates for the introduction of Sophia as a feminine expression of God", and at which the "students were urged to get in touch with the 'God of the belly button' ".<sup>95</sup>

Dr. Pamela W. Darling, the Special Assistant to House of Deputies President Pamela Chinnis, addressed the members of the Episcopal Women's Caucus at its September 1995 National Gathering: "Let's not demean our traditionalist brothers and sisters by asserting that it's no

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<sup>94</sup> "CCLEC Publications -- A Catalog of Concerns: The Episcopal Church in the U. S. under Edmond Lee Browning, Part I", Concerned Clergy and Laity of the Episcopal Church (1997) <http://www.episcopalian.org/cclec/catalog-concerns-p1.htm> 27 July 2002.

<sup>95</sup> "CCLEC Publications -- A Catalog of Concerns: The Episcopal Church in the U. S. under Edmond Lee Browning, Part I", Concerned Clergy and Laity of the Episcopal Church (1997) <http://www.episcopalian.org/cclec/catalog-concerns-p1.htm> 27 July 2002.

big deal, or that their fears are groundless, or that we are not changing the ‘church of their youth.’ The institution as I was born into it is over.” She also “sounded the call for the EWC to be involved in bringing justice to all who have been oppressed by ‘affluent, able-bodied, straight, white men.’” Darling “said the next political thrust should be to force the acceptance of blessing same-sex unions in the church. ‘As human relationships expand beyond the narrow confines of patriarchal marriage, ... the love between same-sex couples has come out of the closet and seeks recognition alongside the straight love we honor in Christian marriage’”.<sup>96</sup>

### **Pagan Themes**

Presiding Bishop Browning allowed the opening liturgy of the 1991 PECUSA General Convention to include pagan, native Indian and occultic references to “the great Mother Earth ... to the great Father Sky ... and to the wonderful spirits of this universe, the great Spirits” as intoned by Alfred Yazzie, a medicine man.<sup>97</sup>

### **Pagan and LesGay Greeting Cards at Episcopal Center Bookstore**

The **Episcopal Center Bookstore** on the first floor of the national PECUSA headquarters at **815 Second Avenue in New York City**, where Browning lived and worked, carried cards which “depict a series of colorful icons which equate Christian images with various non-Christian gods and goddesses ... Many of the cards describe Christ as ‘androgynous’ or both male and female at the same time. One card links Christ with Quetzacoatl, the plumed serpent of Aztec mythology ... A card entitled ‘Lord of the Dance’ depicts a nude man in lotus position with antlers sprouting from his head who ‘was considered lord of the Otherworld and guided souls to their destination after death’ ... An icon labeled ‘Christ Sophia’ peers out from under a red hood surrounded by ... a mystic symbol of the universe used chiefly in Hinduism and Buddhism ... The description on the card referring to God as ‘she’ ... The Episcopal Bookstore is filled with variation on the ‘lesgay’ theme of the greeting cards: A naked horned god bearing the wounds of Christ. A hooded goddess represented as divinity. Same-sex marriages. Suicide as a Christian alternative to God’s own timing. Christ as hermaphrodite.”<sup>98</sup>

### **Bishop William E. Swing, Bishop of California**

**Rt. Rev. William E. Swing**, the Bishop of California, received **Fr. Matthew Fox** from the Roman Catholic Church as an Episcopal priest, who is reported to have said “he found Mr. Fox’s ‘understanding of Jesus Christ is both orthodox and biblical’” despite the fact that Fox was dismissed from the Dominican Order after his “Institute in Culture and Creation Spirituality” was discovered to have a Wiccan witch and a Tai Chi master among its teachers. As a leader of the so-called “creation spirituality,” Fox de-emphasizes the importance of personal redemption and stresses an active awareness of the cosmic creation story emerging from science. Fox entered the Episcopal Church and then performed a “Rave Mass” with its loud music, suggestive dancing and flashing images ending in a colloquial Eucharist

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<sup>96</sup> “The Living Church,” p. 7, October 22, 1995; text of Darling’s September 29, 1995 Keynote Address under heading “Power Tools for Women”; and “Episcopal Women’s Caucus celebrates vote in Ft. Worth” by Doug Le Blanc, dated October 6, 1995. “CCLEC Publications -- A Catalog of Concerns: The Episcopal Church in the U. S. under Edmond Lee Browning, Part IV”, Concerned Clergy and Laity of the Episcopal Church (1997) <http://www.episcopalian.org/cclec/catalog-concerns-p4.htm> 27 July 2002.

<sup>97</sup> “CCLEC Publications -- A Catalog of Concerns: The Episcopal Church in the U. S. under Edmond Lee Browning, Part I”, Concerned Clergy and Laity of the Episcopal Church (1997) <http://www.episcopalian.org/cclec/catalog-concerns-p1.htm> 27 July 2002.

<sup>98</sup> “CCLEC Publications -- A Catalog of Concerns: The Episcopal Church in the U. S. under Edmond Lee Browning, Part I”, Concerned Clergy and Laity of the Episcopal Church (1997) <http://www.episcopalian.org/cclec/catalog-concerns-p1.htm> 27 July 2002.



enough other people in our church to change the portions of the Bible the church is willing to accept and reject.

Pretend you are Jezebel. Apply this argument to justify burning little babies alive in the heated arms of the statue of the false god Chemosh or Molech. It was merely the culture of the time, so it must have been okay, right? Therefore, Leviticus 18:21 must no longer be valid? This is cultural relativism. It is tolerance.

Since cannibalism is not specifically prohibited in the Bible, then we are permitted to indulge? European, Middle East (including Jews during the fall of Jerusalem<sup>106</sup>), African, North American Indians, South American Indians, South Sea Islanders, and New Zealand tribes have had cultures that permitted this.<sup>107</sup> Just because an evil is not explicitly denounced in Holy Scripture does not mean God approves. God has given us enough direction and examples to be able to discern what is good and what is evil, even in our new era of biotechnology. When God does specifically denounce an act as evil, we are obligated to pay attention.

In only one case has God permitted an evil to continue, and only that because of the hardness of our heart: divorce. Even Moses had dismissed his wife, though his father-in-law, Jethro/Reuel, priest of Midian, returned Moses' wife (Zipporah) and son (Gershom) to him after the Exodus.<sup>108 109</sup> We are not told about the circumstances of the divorce. Jethro and Moses continued to have mutual respect, and Moses took Jethro's advice about delegating responsibility. On even the issue of divorce, though, God has made his will clear. He hates it,<sup>110 111</sup> and we are not permitted to have leaders who are divorced.<sup>112 113 114</sup>

The argument is given that the church made the Bible, not God, and therefore the church is at liberty to change or disregard the Bible. The authority of today's translations is attacked on the basis of the history of publication and translation.

*At issue is the authority of the Bible as God's Word as a reliable standard for instruction in faith, and prescribing and judging practice of faith in public and private life.*

### **What Holy Scripture Says About Itself**

The Bible is not God. The cross is not God. The Episcopal Church is not God. The Presiding Bishop is not God (and to the credit of all who have served in that post, they know that). Only God is God. So, what is the status of the Bible? Neither the Apostle's Creed, the Nicene Creed, nor Athanasius' Creed make reference to the Bible. What does God think about this? How do we know? Why should we care?

If there is no divine command, then there is no absolute "right" and "wrong"; we are stuck with relativism and utilitarianism. "Scandal" is only possible if there is a widely

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<sup>106</sup> Flavius Josephus, *Wars of the Jews*, Paragraph 4, Chapter 3, Book 6 . in The Complete Works of Josephus, William Whiston (translator) (1737). The Master Christian Library, Version 5, AGES Software (1997).

<sup>107</sup> Paula Brown, "Cannibalism", The Encyclopedia of Religion, Macmillan Publishing Company (1987).

<sup>108</sup> Exodus 18:2

<sup>109</sup> Exodus 2:18-22

<sup>110</sup> Malachi 2:16

<sup>111</sup> Matthew 19:8

<sup>112</sup> 1 Timothy 3:2

<sup>113</sup> 1 Timothy 3:12

<sup>114</sup> Titus 1:6

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acknowledged sense of right and wrong. It has been reported that most Europeans had difficulty understanding why Americans were upset over President Bill Clinton's sexual morals.

If you accept that the Bible has any authority at all, then it is relevant to see what the Bible has to say about itself. The Bible does not have a long introduction to explain who wrote it, what it is, and why it is authoritative. It begins by asserting its own authority in Genesis to make the boldest statement ever made to mankind, "In the beginning, God", and closes at the end of Revelation with "Amen". The Baptists are well known for citing 2 Timothy 3:14-17.

*Continue in what you have learned and have firmly believed, knowing from whom you learned it and how from childhood you have been acquainted with the sacred writings, which are able to instruct you for salvation through faith in Christ Jesus. All scripture is inspired by God and profitable for teaching, for reproof, for correction, and for training in righteousness, that the man of God may be complete, equipped for every good work.*

The Hebrews returned to Jerusalem from captivity to build the Second Temple in the first year of Cyrus, King of Persia, 538 BC. This is the setting in which Ezra reeducated the people of Israel about God's law, 48 years after the previous temple had been destroyed by Nebuchadnezzar. This was necessary because two generations had grown up without hearing the Word of God in public. (Does this sound something like today?) This account clearly demonstrates that Holy Scripture was the authoritative reference of understanding God's law.

*Ezra had set his heart to study the law of the Lord, and to do it, and to teach his statutes and ordinances in Israel.<sup>115</sup> All the people gathered as one man into the square before the Water Gate; and they told Ezra the scribe to bring the book of the law of Moses which the Lord had given to Israel. And Ezra the priest brought the law before the assembly, both men and women and all who could hear with understanding.<sup>116</sup> And he read from it facing the square before the Water Gate from early morning until midday, in the presence of the men and the women and those who could understand; and the ears of all the people were attentive to the book of the law. And Ezra the scribe stood on a wooden pulpit which they had made for the purpose.<sup>117</sup> The Levites helped the people to understand the law while the people remained in their places. And they read from the book, from the law of God, clearly; and they gave the sense, so that the people understood the reading.<sup>118</sup>*

The first words of Jesus recorded in Matthew is Jesus expressing the requirement to fulfill all righteousness.<sup>119</sup> The second quote of Jesus is of Jesus quoting Deuteronomy 8:3.<sup>120</sup> The devil quoted Psalm 91:11-12 in rebuttal to Jesus' proof-text.<sup>121</sup> Jesus' next recorded words are quoting Deuteronomy 6:16.<sup>122</sup> His next words are quoting Deuteronomy 6:13.<sup>123</sup> After that, the devil left Jesus. Clearly, Jesus considered Deuteronomy authoritative, as Satan considered Psalms, when it seemed to be to his advantage. Jesus opened his public ministry

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<sup>115</sup> Ezra 7:10

<sup>116</sup> Nehemiah 8:1-2

<sup>117</sup> Nehemiah 8:3-4

<sup>118</sup> Nehemiah 8:7-8

<sup>119</sup> Matthew 3:15

<sup>120</sup> Matthew 4:4

<sup>121</sup> Matthew 4:6

<sup>122</sup> Matthew 4:7

<sup>123</sup> Matthew 4:10

by reading Isaiah 61:1.<sup>124</sup> Jesus said of the Old Testament, “You search the scriptures, because you think that in them you have eternal life; and it is they that bear witness to me.”<sup>125</sup> After his resurrection, Jesus met Cleopas and another disciple on the road to Emmaus. Jesus instructed them:

“O foolish men, and slow of heart to believe all that the prophets have spoken! Was it not necessary that the Christ should suffer these things and enter into his glory?” And beginning with Moses and all the prophets, he interpreted to them in all the scriptures the things concerning himself.<sup>126</sup>

Jesus later met the remaining 11 disciples. After convincing the disciples that it really was Jesus that was with them, Jesus taught them about the scriptures. Holy Scripture clearly was important to Jesus. He considered it authoritative, and he intends for it to be important to us. It is through the scriptures that we learn about him, and of him.

“These are my words which I spoke to you, while I was still with you, that everything written about me in the law of Moses and the prophets and the psalms must be fulfilled.” Then he opened their minds to understand the scriptures, and said to them, “Thus it is written, that the Christ should suffer and on the third day rise from the dead, and that repentance and forgiveness of sins should be preached in his name to all nations, beginning from Jerusalem. You are witnesses of these things. And behold, I send the promise of my Father upon you; but stay in the city, until you are clothed with power from on high.” Then he led them out as far as Bethany, and lifting up his hands he blessed them. While he blessed them, he parted from them, and was carried up into heaven.<sup>127</sup>

### Canonization of the Scriptures

The point has been made that since the Bible is the creation of the church, the church has the authority to disregard or change the Bible. That is wrong. The role of the church was to recognize which writings were divinely inspired. That task has been completed. The church does not have the authority to reject books now in the canon, nor to add new books to the canon. We are not permitted to accept one part of scripture and reject another. A purposeful attempt to do this is one indicator of heresy.<sup>128</sup> The church has a continuing role to provide the church with translations into the languages of the people, to engage in continuing scholarship and teaching, to help us understand the meaning of Scripture, and to apply it to questions of the day.

The quest for the establishing the content of the originally penned scripture is fascinating. It was God’s choice to use humans in the process. Divine inspiration operated in selecting the writers, the first writing, the transmission, and the editing, as God continued to reveal himself to man.<sup>129</sup> As divine editor, the Holy Spirit even selectively considered pagan writings, to

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<sup>124</sup> Luke 4:18

<sup>125</sup> John 5:39

<sup>126</sup> Luke 24:26-27

<sup>127</sup> Luke 24:44-51

<sup>128</sup> St. Athanasius, “It Profits not to Receive Part of Scripture, and Reject Part” in *To the Bishops of Egypt*, Chapter 1, Section 4; contained in Circular Letter, Ad Episcopos Aegypti; contained in Select Writings and Letters of Athanasius, Archibald Robertson, contained in The Nicene and Post-Nicene Fathers, Second Series, Volume 4, Philip Schaff (editor) (1997). The Master Christian Library, Version 5, AGES Software.

<sup>129</sup> Ephesians 3:1-21



who were after Moses, wrote down that was done in their times in thirteen books. The remaining four books contain hymns to God, and precepts for the conduct of human life.<sup>138</sup>

Questions of authorship, date, history of development, original languages, organization, etc., are fascinating. For the New Testament canon, authorship and divine inspiration were key issues. Books used to support heresy were excluded from the canon. Controversies in today's church primarily challenge the canon of the New Testament.

An undated list of books of early origin (sometime near 325 AD) titled "The Canons of the Holy and Altogether August Apostles" contains the following.

Category	Books
Venerable and Sacred	Matthew, Mark, Luke, John fourteen Epistles of Paul 1 Peter, 2 Peter 1 John, 2 John, 3 John James Jude Acts of us the Apostles
Not to be Published to All	1 Clemens, 2 Clemens Constitutions of me Clemens

Table 11 Canon 85, *Canons of the Holy and Altogether August Apostles*.<sup>139</sup>

The Synod of Laodicea was held sometime during the period of 343 – 381 AD. The exact dates are not recorded in the canons resulting from this council. This Synod consisted of the Asian bishops, and took place between the First and Second Ecumenical Councils. Canon 60 of this Synod lists the following books.

<sup>138</sup> Joseph ben Matthias, *Flavius Josephus Against Apion*, Book I, Section 8 (before about 100 AD), in *The Complete Works of Josephus*, Wm. Whiston (translator) (1737), Kregel Publications (1981). [Wm. Whiston, mathematician and theologian, succeeded Newton at Cambridge in 1703.]

<sup>139</sup> Canon 85, "Canons of the Holy and Altogether August Apostles" (circa 325 AD), contained in *The Apostolical Canons*, in Appendix of *The Nicene and Post-Nicene Fathers*, Second Series, Volume 14, Philip Schaff (editor), AGES Software (1997).



Books
Matthew, Mark, Luke, John James, 1 Peter, 2 Peter, 1 John, 2 John, 3 John, Jude Romans, 1 Corinthians, 2 Corinthians, Galatians, Ephesians, Phillipians, Collosians, 1 Thessalonians, 2 Thessalonians, Hebrews, 1 Timothy, 2 Timothy, Titus, Philemon

Table 12 Synod of Laodicea Canon 60.<sup>140</sup>

In the early Fourth Century AD, Eusebius of Caesarea categorized contenders for the New Testament into accepted, disputed, and rejected writings. His assignments were as follows.

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<sup>140</sup> Canon 60, “The Canons of the Synod Held in the City of Laodicea, in Phrygia Pacatiana, in Which Many Blessed Fathers from Divers Provinces of Asian Were Gathered Together” (circa 343 – 381 AD), contained in *The First Ecumenical Council*, in The Nicene and Post-Nicene Fathers, Second Series, Volume 14, Philip Schaff (editor), AGES Software (1997).

Category	Books
Accepted	Holy quaternion of the Gospels Acts of the Apostles Epistles of Paul Extant former epistle of John [1 John] Epistle of Peter [1 Peter] Apocalypse of John [also rejected]
Disputed	Epistle of James Jude Second epistle of Peter [2 Peter] Second and Third of John [2 John, 3 John]
Rejected	Acts of Paul Shepherd Apocalypse of Peter Extant epistle of Barnabas Teachings of the Apostles Apocalypse of John [also accepted]
Cited by heretics, set aside as absurd and impious	Gospel of Peter Gospel of Thomas Gospel of Matthias Acts of Andrew and John and the other apostles

Table 13. Categorization of Texts by Eusebius.<sup>141</sup>

Eusebius reports Origen's review of canonical scriptures as follows.

Category	Books
Indisputable	Matthew, Mark, Luke, John Paul Peter [1 Peter] Apocalypse Epistle by John [1 John] Hebrews
Doubtful	Peter, perhaps second [2 Peter] Epistles by John, perhaps 2 <sup>nd</sup> and 3 <sup>rd</sup> [2 John, 3 John]

Table 14. Categorization of Texts by Origen.<sup>142</sup>

<sup>141</sup> Eusebius, "The Divine Scriptures That Are Accepted and Those That Are Not", Chapter 25 in Book 3 of The Church History of Eusebius, (early 4<sup>th</sup> Century AD). Rev. Arthur Cushman McGiffert (translator), in *The Nicene and Post-Nicene Fathers*, Second Series, Volume 1, Philip Schaff (editor), AGES Software (1997).

<sup>142</sup> Eusebius, "His [Origen] Review of the Canonical Scriptures", Chapter 25 in *The Church History of Eusebius*, Book 6, AGES Software (1997).



Category	Books
Canonical	Matthew, Mark, Luke, John Acts of the Apostles James, 1 Peter, 2 Peter, 1 John, 2 John, 3 John, Jude Romans, 1 Corinthians, 2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1 Thessalonians, 2 Thessalonians, Hebrews, 1 Timothy, 2 Timothy, Titus, Philemon Revelation of John
Not canonical, but may be appointed to be read	Wisdom of Solomon Wisdom of Sirach Esther Judith Tobit Teaching of the Apostles Shepherd

Table 15. Categorization of Texts by Athanasius.<sup>143</sup>

By the time of Athanasius (367 AD), all 27 of the present books of the New Testament had been accepted into the canon. The Third Council of Carthage (397 AD), in its *Canon 24*, declared a canon of the Old and New Testaments. The New Testament canon of this council has the same list as given by Athanasius, but in a different order. This was a council of African bishops. It roughly corresponded to the present Episcopal General Convention. This canon also stipulates that “the Church across the sea shall be consulted”.<sup>144</sup> The council recognized that on matters of great importance that consensus of all the churches was desirable, such as the present day Lambeth Conference of the Anglican Communion. The approval of this canon (excluding Hebrews) by Pope Innocent I appears in his letter to Bishop Exsuperius of Toulouse in 405 AD.<sup>145</sup>

The Council at Carthage (419 AD) was attended by 217 bishops. It produced a collection of canons known as “The Code of the African Church”. Canon 24 is a list of Canonical Scriptures. That canon also stipulated that only these scriptures may be read in church. Here is the list.

<sup>143</sup> Athanasius, “Festal Letter 39 for 367 AD”, in *Selected Writings and Letters of Athanasius, Bishop of Alexandria*, Archibald Robertson, in *The Nicene and Post-Nicene Fathers*, Second Series, Volume 4, Philip Schaff (editor), AGES Software (1997).

<sup>144</sup> “Third Council of Carthage (A.D. 397)”, <http://www.bible-researcher.com/carthage.html>, 04 August 2002.

<sup>145</sup> “Innocent I (A.D. 405)”, <http://www.bible-researcher.com/innocent.html> (05 August 2002).

Books
Matthew, Mark, Luke, John James, 1 Peter, 2 Peter, 1 John, 2 John, 3 John, Jude Romans, 1 Corinthians, 2 Corinthians, Galatians, Ephesians, Phillipians, Collosians, 1 Thessalonians, 2 Thessalonians, Hebrews, 1 Timothy, 2 Timothy, Titus, Philemon

Table 16. Council of Carthage (419 AD) Canon 24.<sup>146</sup>

The Council of Trent (1546) fixed the Roman Catholic canon of Holy Scripture which includes all 27 books of the New Testament.<sup>147</sup>

Notice that Jude is listed as accepted in all the lists except for the one by Eusebius. This is important because some people now claim, based on its status as a “disputed” book, that Jude is not inspired and should not be used for guiding doctrine, faith, and practice.<sup>148</sup> For a book to be accepted as inspired, a book had to be written by an apostle or someone directly associated with an apostle, and the book was not to have been used to craft heresy. Books that were disputed (not rejected) were disputed over the issue of authorship. Sheler gave the following explanation regarding Jude.

*The letter of Jude is considered by some too late (early in the second century) to have been written by the attested author, the “brother of James” (and thus of Jesus). The letter warns against false teachers and quotes two apocryphal books, The Assumption of Moses, and Enoch. Luther refused to include it among the “true, certain chief books” of the New Testament. However, many scholars find the presumption of a second-century provenance to be “largely guesswork” and see little reason to doubt that Jude is its author.*<sup>149</sup>

One of the apocryphal quotes in Jude 14-15 come from the Book of Enoch, verse 9, which follows.

*Behold! He cometh with ten thousands of His holy ones  
To execute judgement upon all,  
And to destroy all the ungodly:*

<sup>146</sup> “The Canons of the 217 Blessed Fathers Who Assembled at Carthage” (419 AD), contained in *The Canons of the Synods of Sardica, Carthage, Constantinople, and Carthage Under St. Cyprian, Which Canons Were Received by the Council in Trullo and Ratified by II. Nice*, contained in The Nicene and Post-Nicene Fathers, Second Series, Volume 14, Philip Schaff (editor), AGES Software (1997).

<sup>147</sup> “Decree Concerning the Canonical Scriptures”, in *Canons and Decrees of the Council of Trent, The Fourth Session* (08 April 1546). <http://www.bible-researcher.com/trent1.html> 05 August 2002.

<sup>148</sup> Rev. Canon Edward Messersmith, Episcopal Chaplain, The Pennsylvania State University (1986).

<sup>149</sup> Jeffery L. Sheler, *Is the Bible True? How Modern Debates and Discoveries Affirm the Essence of the Scriptures*, Harper/Zondervan (1999), page 39.



land, then, in the times of Artaxerxes king of the Persians, inspired Esdras the priest, of the tribe of Levi, to recast all the words of the former prophets, and to re-establish with the people the Mosaic legislation.

3. Since, therefore, the Scriptures have been interpreted with such fidelity, and by the grace of God, and since from these God has prepared and formed again our faith towards His Son, and has preserved to us the unadulterated Scriptures in Egypt.

## Slavery in the Bible

Because the issue of slavery is so very important to our culture in assessing the validity of the Bible as God's Word, it must be addressed. The other arguments are quibbles, but this one is not.<sup>153</sup>

The logic has been applied: If the Bible was wrong about slavery, then it is also wrong about homosexual sex, ordination of women,<sup>154</sup> divorced clergy, and other innovations. It has been noted internationally in nonreligious scholastic works that the Anglican Church is seeking to find ways around explicit statements in the Bible condemning homosexuality, when the Church Missionary Society chose to not vigorously oppose slavery, while yet condemning polygamy which was widespread among the patriarchs of the Old Testament.<sup>155</sup>

So there is no misunderstanding, the Bible consistently distinguishes between a slave and a hired servant.<sup>156 157</sup> The role of the slave is to perform forced labor.<sup>158 159</sup> I began this study with the axiom that all slavery is evil. I did not find any scripture that explicitly declared the institution of slavery itself as evil. I did, however, find scripture that clearly spoke against the form of slavery we had in America.

The Bible does not, and did not, *require* slavery. (The Bible also does not require us to go to war, even though the Hebrews were directly told to do so in the past.) Slavery was in the culture of the world throughout the time that the Bible was written. God chose to regulate it. The Bible permitted slavery of foreigners. While the Bible does not condemn the institution of slavery, it does consistently condemn *oppression*. It is the *oppression* that made American slavery evil. Just as God heard the cries of the Hebrew slaves after 400 years of serving Egypt, God heard the cries of the American slaves, God punished our land with a civil war, and God set the slaves free.

Hebrews were permitted to have foreign slaves. The Bible is not consistent with respect to whether or not one Hebrew is permitted to have another Hebrew as a slave. Regardless, this was resolved by the prophet Jeremiah, who declared that everyone was to set free his Hebrew

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<sup>153</sup> Elizabeth Schussler Fiorenze, "The Will to Choose or to Reject: Continuing Our Critical Work", in *Feminist Interpretation of the Bible*, Letty M. Russell (editor), Westminster Press (1985), pages 125-136.

<sup>154</sup> A. Ted Mollegen, "On How to Use (And Not Use) the Bible in Understanding God's Will, and On God's Will Today" (28 September 1990).

<sup>155</sup> J. F. Ade Ajayi, "The Anti-Slavery Movement and Domestic Slavery", page 3 in *Unfinished Business: Confronting the Legacies of Slavery and Colonialism in Africa*, [http://www.african-century.com/acphp/ac\\_show\\_article.php?path=ajayi\\_reparations&page=3](http://www.african-century.com/acphp/ac_show_article.php?path=ajayi_reparations&page=3), 06 August 2002.

<sup>156</sup> Leviticus 19:13

<sup>157</sup> Job 7:2

<sup>158</sup> Genesis 49:15

<sup>159</sup> Joshua 16:10

slaves.<sup>160</sup> The Israelites obeyed, but then took back their slaves. For this reason, God condemned the Hebrews to the sword, pestilence, and famine, to make them a horror to all the kingdoms on the earth. The report of the fall of Jerusalem in 68 AD by Josephus described the horror endured by the Jews from the Romans, and done by the Jews to each other (including cannibalism). The world again beheld horrors suffered by Jews during World War II under the Nazis.

### What the Bible Says About Slavery

The first mention of slavery in the Bible is when Noah condemns Canaan to be a slave of his brothers as a punishment.<sup>161</sup> It was Joseph who made slavery a nation-wide institution under Pharaoh, and those slaves were predominantly Egyptians.<sup>162</sup> The Hebrews were slaves of the Egyptians for 400 years.<sup>163</sup> It is true that the Levitical Code does not outlaw slavery. In fact, the very first ordinance given after the Ten Commandments, that does not deal with worship, is about slavery.<sup>164</sup> Throughout the Bible, slavery is taken for granted as an institution of man. Even the Hebrews, right after escaping out of slavery from Egypt, had slaves.<sup>165</sup> People were permitted to sell their daughters<sup>166</sup> into slavery. An Israelite may not sell himself as a slave, but may sell himself as a hired servant.<sup>167</sup> Hebrew men and women could be sold as slaves.<sup>168</sup> Slaves of Hebrews had some protection and rights.<sup>169 170 171</sup> A slave had more rights than a hired servant.<sup>172</sup> A slave could be an heir to the master.<sup>173</sup> A man could give his daughter to a slave so that the man could have an heir.<sup>174</sup> Hebrews were not permitted to treat another Hebrew harshly.<sup>175</sup> A slave was required to rest on the Sabbath.<sup>176</sup> A Hebrew could only remain a slave for six years,<sup>177</sup> unless that slave declared a desire to be a slave for life.<sup>178</sup> The slave is clearly considered property<sup>179</sup> of the master. A slave was not considered less human than the master, but rather fully worthy of partaking with the master's household in a covenant relationship with God.<sup>180</sup> When a slave is set free, the slave is to be given what is necessary to restart life.<sup>181</sup> A slave who escapes is not to be returned to his master.<sup>182</sup> However, see a contradictory example in Paul's letter to Philemon concerning Onesimus.<sup>183</sup>

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<sup>160</sup> Jeremiah 34:8-22

<sup>161</sup> Genesis 9:25

<sup>162</sup> Genesis 47:18-25

<sup>163</sup> Genesis 15:13

<sup>164</sup> Exodus 21:2

<sup>165</sup> Exodus 21:7

<sup>166</sup> Exodus 21:7

<sup>167</sup> Exodus 25:39, 42

<sup>168</sup> Deuteronomy 15:12

<sup>169</sup> Exodus 21:20-21

<sup>170</sup> Exodus 21:26-27

<sup>171</sup> Leviticus 22:11

<sup>172</sup> Leviticus 22:10-11

<sup>173</sup> Genesis 15:3

<sup>174</sup> I Chronicles 2:34-35

<sup>175</sup> Leviticus 25:46

<sup>176</sup> Exodus 20:9-10

<sup>177</sup> Exodus 21:2

<sup>178</sup> Exodus 21:5-6

<sup>179</sup> Exodus 21:21

<sup>180</sup> Genesis 17:23

<sup>181</sup> Deuteronomy 15:13-14

<sup>182</sup> Deuteronomy 23:15

<sup>183</sup> Philemon 12

Stealing a fellow countryman and enslaving him is a capital offence.<sup>184</sup> On the Day of Judgment, the slave and the prince will be judged with equal justice.<sup>185</sup>

The phrase, “Remember that you were a slave in Egypt”, is often used by God to remind the Hebrews to be compassionate and to obey his statutes.<sup>186 187 188 189</sup> This is the brother of the Golden Rule; do not do unto others as was done unto you. Remember what it was like. God redeemed the Hebrews from slavery, and thus the Hebrews became the property of God.

In the New Testament, Jesus tells us that the pathway to honor in the Kingdom of God is to be the slave of all, not the master.<sup>190 191</sup> We are told of the compassionate centurion who sought Jesus to heal his slave.<sup>192</sup> The story of Peter cutting off the ear of Malchus, the slave of the High Priest,<sup>193 194 195 196</sup> finds its meaning in the *Code of Hammurabi* (which predates the Bible, and is based on even earlier Sumerian law), “If the slave of a freed man strike the body of a freed man, his ear shall be cut off”<sup>197</sup>, and “If a slave say to his master, ‘You are not my master’, and they convict him, his master shall cut off his ear.”<sup>198</sup> This is one of the few events that is recorded in all four gospels. Jesus is rejecting his rights as a free man over a slave, and his rights as “master of the universe” over a slave. Paul frequently refers to slavery in talking about being a slave to sin or a slave to righteousness.<sup>199 200 201 202 203 204 205</sup> Paul also addresses the conduct of Christian slaves and masters.<sup>206 207 208 209</sup>

The Bible does not condemn the institution of *slavery* as morally evil. It condemns making slaves of your own countrymen. (Remember Jesus’ question, “Who is your neighbor?” Using this, you can extend the prohibition to others.) Overall, compared to the Code of Hammurabi, the Bible provides a more humanitarian regulation of slavery, although even this can be challenged on one point. The Code of Hammurabi requires a slave to be set free after four years; the Levitical code requires a slave to be set free after six years. (Recall that the Jews had the concept of the Sabbatical Year.)

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<sup>184</sup> Deuteronomy 24:7

<sup>185</sup> Isaiah 24:2

<sup>186</sup> Deuteronomy 15:15

<sup>187</sup> Deuteronomy 16:12

<sup>188</sup> Deuteronomy 24:18

<sup>189</sup> Deuteronomy 24:22

<sup>190</sup> Matthew 20:27

<sup>191</sup> Mark 10:44

<sup>192</sup> Luke 7:2-3

<sup>193</sup> Matthew 26:51

<sup>194</sup> Mark 14:47

<sup>195</sup> Luke 22:50

<sup>196</sup> John 18:10

<sup>197</sup> Code of Hammurabi, law 205, The Avalon Project at the Yale Law School, L. W. King (translator)

<sup>198</sup> Code of Hammurabi, law 282, The Avalon Project at the Yale Law School, L. W. King (translator)

<sup>199</sup> Romans 6:16-22

<sup>200</sup> Romans 8:15

<sup>201</sup> I Corinthians 7:23

<sup>202</sup> Galatians 4:1-7

<sup>203</sup> Titus 2:3

<sup>204</sup> Titus 3:3

<sup>205</sup> Galatians 5:1

<sup>206</sup> Ephesians 6:5

<sup>207</sup> Colossians 3:22 – 4:1

<sup>208</sup> Titus 2:9

<sup>209</sup> I Timothy 6:1-2

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In the United States of America, we clearly have concluded that American slavery was evil. How can we make our understanding consistent with what we read in scripture? The answer is **oppression**.<sup>210 211</sup> When Jesus announced the beginning of his ministry, one of his three keys was to **free the oppressed**.<sup>212</sup>

“And now, behold, the cry of the people of Israel has come to me, and I have seen the oppression with which the Egyptians oppress them.”<sup>213</sup> “Then we cried to the Lord the God of our fathers, and the Lord heard our voice, and saw our affliction, our toil, and our oppression.”<sup>214 215 216</sup> It was the cries of **oppression**<sup>217 218</sup> that the Lord heard from the American slaves that moved his heart to act to bring about their freedom.<sup>219 220 221 222 223 224</sup> Isaiah prophesied that there will be a reversal of roles.

*They will take captive those who were their captors, and rule over those who oppressed them.*<sup>225</sup>

The oppression suffered by American slaves distinguishes them from American indentured servants, which were also used earlier for labor in the colonies. The one who is guilty of oppressing his neighbor is obligated to restore ill-gotten gain, plus another fifth.<sup>226</sup> Justice will prevail, and the sons of the oppressors will bow down to those who were oppressed.<sup>227</sup>

Scripture also offered hope, temporal and eternal, to those in bondage. Slaves had the examples of the Hebrews in Egypt and Babylon. They had the prophetic voice of Moses speaking across the ages, “Let my people go!”<sup>228</sup> They found companion anguish in the Psalms<sup>229</sup> and in Revelation.<sup>230</sup> They found the gracious compassion of God revealed by our Lord.<sup>231</sup> They saw that Christ came to set us free.<sup>232</sup> They saw the promise of salvation<sup>233</sup> and of blessing for those who die in faith.<sup>234</sup>

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<sup>210</sup> Ecclesiastes 4:1-3

<sup>211</sup> Ecclesiastes 5:8-9

<sup>212</sup> Luke 4:18

<sup>213</sup> Exodus 3:9

<sup>214</sup> Deuteronomy 26:7

<sup>215</sup> 1 Samuel 12:8

<sup>216</sup> Jeremiah 50:33-34

<sup>217</sup> Jeremiah 22:13-17

<sup>218</sup> Ezekiel 22:6-7

<sup>219</sup> Psalm 76:9

<sup>220</sup> Psalm 103:6

<sup>221</sup> Psalm 146:5-7

<sup>222</sup> Joel 3

<sup>223</sup> Amos 9:13-15

<sup>224</sup> Psalm 94

<sup>225</sup> Isaiah 14:2

<sup>226</sup> Leviticus 6:2-5

<sup>227</sup> Isaiah 60:14

<sup>228</sup> Exodus 5:1, 7:16, 8:1, 8:20, 8:21, 9:1, 9:13, 10:3, 10:4

<sup>229</sup> Psalm 6, 13, 35, 62, 79, 80, 82, 89:46-52, 90, 94, 119:81-88

<sup>230</sup> Revelation 6:9-11

<sup>231</sup> Matthew 5:3-11

<sup>232</sup> Romans 8:15-25, Galatians 5:1, 1 Peter 2:16

<sup>233</sup> Revelation 7:9-17, 21:1-22:5, 22:20

<sup>234</sup> Revelation 14:13, 20:11-15

## The Condition of American Slavery

The history of American slavery has enough evil to condemn everyone who engaged in the enslavement, trade, or use of slaves. It is estimated that about 13 million Africans were shipped by sea for Europe and the New World. Almost 13 percent did not make it to their destination.<sup>235</sup> While Europeans captured some Africans, most were captured by Africans,<sup>236</sup> and sold to Arabs and Europeans by other Africans.<sup>237</sup> The first English capture of Africans for slavery occurred in 1564.<sup>239</sup> While some of the Africans transported to America were slaves of Africans in Africa, born in captivity,<sup>240</sup> most were ordinary farmers and members of families.<sup>241</sup> While Africans sold Africans into slavery,<sup>242</sup> this was not like the brothers of Joseph. It was more like Romans capturing and enslaving Greeks.<sup>243</sup> Slavery in Africa was not the chattel<sup>244</sup> or plantation slavery that flourished in the Americas.<sup>245</sup>

Comments are in order. It is wrong to justify your own evil by demonstrating someone else did that same evil, possibly to an even greater extent. Just because Africans enslaved Africans, that does not justify other people enslaving Africans, whether they are Portuguese, Spanish, or Muslim. The claim that the Moors treated Africans badly is not a valid justification for performing the same basic evil.<sup>246</sup> These justifications were used in proslavery literature.

Slaves had few rights in practice. They did not have rights of citizenship. Reports on access to courts vary. Before the American Revolution, some slaves did petition courts for freedom.<sup>247</sup> In the years leading up to the Civil War, the Dred Scott decision by the U.S. Supreme Court disallowed suit, claiming that free Negroes are not citizens of the United States, and therefore may not sue in a court of the United States, even though they may be a citizen of a State.<sup>248</sup> Slaves could be tried by jury for capital and lesser offenses.<sup>249</sup> Justices

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<sup>235</sup> Hugh Thomas, Appendix 3, "Estimated Statistics", *The Slave Trade. The Story of the Atlantic Slave Trade: 1440-1870*, Simon and Schuster (1997). Pages 804-805.

<sup>236</sup> Hugh Thomas, *The Slave Trade. The Story of the Atlantic Slave Trade: 1440-1870*, Simon and Schuster (1997). Pages 792-793.

<sup>237</sup> Jeffrey C. Stewart, *1001 Things Everyone Should Know About African American History*, Doubleday (1996). Page 10.

<sup>238</sup> Hugh Thomas, *The Slave Trade. The Story of the Atlantic Slave Trade: 1440-1870*, Simon and Schuster (1997).

<sup>239</sup> Hugh Thomas, *The Slave Trade. The Story of the Atlantic Slave Trade: 1440-1870*, Simon and Schuster (1997). Page 156.

<sup>240</sup> Daniel P. Mannix, Malcolm Cowley, *Black Cargoes: A History of the Atlantic Slave Trade, 1518-1865*, Penguin Books (1976). Page 43.

<sup>241</sup> Hugh Thomas, *The Slave Trade. The Story of the Atlantic Slave Trade: 1440-1870*, Simon and Schuster (1997). Page 794.

<sup>242</sup> J. F. Ade Ajayi, "Unfinished Business: Confronting the Legacies of Slavery and Colonialism in Africa", [http://www.african-century.com/acphp/ac\\_show\\_article.php?path=ajayi\\_reparations&page=1](http://www.african-century.com/acphp/ac_show_article.php?path=ajayi_reparations&page=1), 06 August 2002

<sup>243</sup> Hugh Thomas, *The Slave Trade. The Story of the Atlantic Slave Trade: 1440-1870*, Simon and Schuster (1997). Page 793.

<sup>244</sup> Daniel P. Mannix, Malcolm Cowley, *Black Cargoes: A History of the Atlantic Slave Trade, 1518-1865*, Penguin Books (1976). Page 44.

<sup>245</sup> James A. Rawley, *The Transatlantic Slave Trade: A History*, W.W. Norton and Company (1981). Page 12.

<sup>246</sup> Howell Cobb, "A Scriptural Examination of the Institution of Slavery in the United States" (1856) Page 59. *Making of America Books*, <http://www.hti.umich.edu> 10 August 2002

<sup>247</sup> Herbert Aptheker (editor), *A Documentary History of The Negro People in the United States*, The Citadel Press (1969). Pages 1-4.

<sup>248</sup> "Dred Scott, Plaintiff in Error v. John F. A. Sandford, December Term, 1856", <http://www.tourolaw.edu/patch/Scott/> 09 August 2002 [Dred Scott decision, U.S. Supreme Court]

of the Peace tried offenses having punishment not affecting life or limb.<sup>250</sup> They could not own property,<sup>251</sup> <sup>252</sup> which also means any money they earned belonged to their master and not to them. Because they could not own property, they could not inherit.<sup>253</sup> They could not hold patents.<sup>254</sup> They could not enter into contracts.<sup>255</sup> They were treated harshly. Whipping with a leather whip to instill fear and for minor infractions or below average production was routine.<sup>256</sup> They were treated as being less than human.<sup>257</sup> Slaves were not permitted to be taught how to read or write.<sup>258</sup> State laws protected, in theory, slaves from extreme abuse and loss of life.<sup>259</sup> There was no time limit on the period of servitude.<sup>260</sup> A child inherited slave status from the mother.<sup>261</sup> However, some slaves did purchase their own freedom,<sup>262</sup> and some who were freed purchased the freedom of others.<sup>263</sup> Manumission was rare.<sup>264</sup> Laws on manumission varied.<sup>265</sup> For example, New Jersey once required bond to be posted as surety that the freedman would not become a public burden. That was later relaxed to not require

<sup>249</sup> *Codification of the Statute Law of Georgia*, William A. Hotchkiss (Attorney of Legislature) (1848). <http://www.udayton.edu/~race/02rights/slavelaw.htm> 09 August 2002.

<sup>250</sup> Howell Cobb, "A Scriptural Examination of the Institution of Slavery in the United States" (1856) Page 122. *Making of America Books*, <http://www.hti.umich.edu> 10 August 2002

<sup>251</sup> J F Ade Ajayi, "The Uniqueness of the Atlantic Slave Trade", in *Unfinished Business: Confronting the Legacies of Slavery and Colonialism in Africa*, [http://www.african-century.com/acphp/ac\\_show\\_article.php?path=ajayi\\_reparations&page=2](http://www.african-century.com/acphp/ac_show_article.php?path=ajayi_reparations&page=2), 06 August 2002.

<sup>252</sup> "North American and South American Slavery", <http://www.rit.edu/~nrcgsh/bx/bx03b.html>, 10 August 2002.

<sup>253</sup> "North American and South American Slavery", <http://www.rit.edu/~nrcgsh/bx/bx03b.html>, 10 August 2002.

<sup>254</sup> [John H. Lienhard](http://www.uh.edu/engines/epi1076.htm), "Engines of our Ingenuity, No. 1076: Slave Inventors", <http://www.uh.edu/engines/epi1076.htm> 10 August 2002.

<sup>255</sup> "North American and South American Slavery", <http://www.rit.edu/~nrcgsh/bx/bx03b.html>, 10 August 2002.

<sup>256</sup> Herbert Aptheker (editor), *A Documentary History of The Negro People in the United States*, The Citadel Press (1969). Pages 246-250.

<sup>257</sup> J F Ade Ajayi, "The Uniqueness of the Atlantic Slave Trade", in *Unfinished Business: Confronting the Legacies of Slavery and Colonialism in Africa*, [http://www.african-century.com/acphp/ac\\_show\\_article.php?path=ajayi\\_reparations&page=2](http://www.african-century.com/acphp/ac_show_article.php?path=ajayi_reparations&page=2), 06 August 2002.

<sup>258</sup> "Twenty-Sixth Question", Executive Committee of the American Anti-Slavery Committee, *Slavery and the International Slave Trade in the United States of America*, London: Thomas Ward And Co. 1841. *Anti-Slavery collection*. <http://www.yale.edu/glc/archive/927.htm>, 11 August 2002.

<sup>259</sup> Howell Cobb, "A Scriptural Examination of the Institution of Slavery in the United States" (1856) Pages 124-140. *Making of America Books*, <http://www.hti.umich.edu> 10 August 2002

<sup>260</sup> "North American and South American Slavery", <http://www.rit.edu/~nrcgsh/bx/bx03b.html>, 10 August 2002.

<sup>261</sup> "North American and South American Slavery", <http://www.rit.edu/~nrcgsh/bx/bx03b.html>, 10 August 2002.

<sup>262</sup> Herbert Aptheker (editor), *A Documentary History of The Negro People in the United States*, The Citadel Press (1969). Pages 66-67.

<sup>263</sup> Herbert Aptheker (editor), *A Documentary History of The Negro People in the United States*, The Citadel Press (1969). Pages 54-55.

<sup>264</sup> Thomas D. Morris, *Southern Slavery and the Law*, University of North Carolina Press (1996), reviewed by Keith E. Whittington in *The Law and Politics Book Review*, Vol. 8, No. 1 (January 1998), Pages 9-11. <http://www.unt.edu/lpbr/subpages/reviews/morris98.htm>, 10 August 2002.

<sup>265</sup> Alonford James Robinson, Jr., "Free Blacks in the United States", [http://www.africana.com/Utilities/Content.html?&../cgi-bin/banner.pl?banner=Education&../Articles/tt\\_331.htm](http://www.africana.com/Utilities/Content.html?&../cgi-bin/banner.pl?banner=Education&../Articles/tt_331.htm), 10 August 2002,

bond on people freed between ages 21 and 35.<sup>266</sup> In Virginia, a person freed from slavery had to leave the state within one year.<sup>267</sup> A runaway slave had no legal sanctuary in the South, and none in the North in the later days.<sup>268</sup> <sup>269</sup> Unlike manumission laws in some other states, the Pennsylvania law did not restrict black immigration, nor did it require that freed blacks leave the state.<sup>270</sup> Freedmen were not guaranteed that their status would be honored elsewhere, or at a later time.<sup>271</sup>

### Examination of the Charge Against the Bible

The critical charge against honoring the authority of the Bible is that Christians used the Bible to justify slavery. We saw sufficient examples above that the whole counsel of Holy Scripture offered ample support for abolition of American slavery. God's Word is not lacking.

*The misuse of the Bible is to the condemnation of the (ab)user, not of the Bible.*

The Baptists split specifically on the issue of slavery. The Methodists started with abolition with good intentions,<sup>272</sup> but those rules were short lived.<sup>273</sup> Before the abolitionist movement became widespread, none of the denominations opposed slavery on moral grounds. (This is a tautology. The abolitionist movement consisted of opposing slavery on moral grounds!)

The proof-text method of using Holy Scripture in arguments was rare on either side of the abolitionist movement in the beginning. Absence of using the proof-text method of argument does not mean Holy Scripture was not the foundation for justification of the argument. While Holy Scripture is always true for all people (whether they believe it or not), because it is God's Word through which the mind of God is revealed, it has persuasive power only in people whose hearts have not been hardened against God's Will. A proof-text method of presentation would not be effective for convincing an audience of slaveholders or non-believing politicians to change their minds and free their slaves.<sup>274</sup> The case against the Atlantic slave trade was ineffective in the case of Wilberforce, who considered himself a Christian, until he reached a point of committing his life to Christ.<sup>275</sup> John Wesley's use of

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<sup>266</sup> Gary K. Wolinetz, "New Jersey Slavery and the Law", Rutgers Law Review, Volume 50, Pages 2227-2258 (1998). <http://academic.udayton.edu/race/index.htm> 10 August 2002.

<sup>267</sup> Albert A. Muchka, "Thirty Dollars Down and a Lifetime to Buy", LORE magazine, Volume 43, Number 4 (December 1993). Pages 5-9.

<sup>268</sup> The Fugitive Slave Act 1850, The Avalon Project, Yale University. <http://www.yale.edu/lawweb/avalon/fugitive.htm> 09 August 2002.

<sup>269</sup> "Dred Scott, Plaintiff in Error v. John F. A. Sandford, December Term, 1856",

<http://www.tourolaw.edu/patch/Scott/> 09 August 2002 [Dred Scott decision, U.S. Supreme Court]

<sup>270</sup> "Cato's Letter and Petition to the Pennsylvania Assembly" (1781).

<http://www.pbs.org/wgbh/aia/part2/2h73.html> 10 August 2002

<sup>271</sup> Patricia Reid, "When Property Speaks: Re-Negotiating the Legal System in Annapolis, Maryland, 1810-1830", Chapter 3 in *Living in a Diasporic Community: Becoming African American in Annapolis, Maryland 1790-1860*, Ph.D. Dissertation, University of Iowa (2002).

[http://www.law.columbia.edu/law\\_culture/ssi\\_2000/Short%20Version/Reid\\_short%20version.doc](http://www.law.columbia.edu/law_culture/ssi_2000/Short%20Version/Reid_short%20version.doc) 10 August 2002.

<sup>272</sup> Nathan Bangs, "1780, Questions 16 and 17", *History of the Methodist Church*, Volume I, Book 2, Chapter 2, Page 107; Chapter 3, Pages 178-179, The Master Christian Library, Version 5, AGES Software (1997)

<sup>273</sup> Nathan Bangs, *History of the Methodist Church*, Volume I, Book 2, Chapter 3, Pages 179-180, The Master Christian Library, Version 5, AGES Software (1997)

<sup>274</sup> Matthew 13:14-15

<sup>275</sup> "July 26, 1833, Slaves Liberated", Christian History Institute,

<http://www.gospelcom.net/chi/ARCHIVE/07/daily-07-26-2001.shtml> , 11 August 2002.



(1702-1710 in Mathematics, who translated *The Complete Works of Flavius Josephus*).<sup>285</sup> Milner was an evangelical Christian, and it is he who began to persuade William Wilberforce to commit his life to Christ. John Newton completed the task of motivating Wilberforce to championing the abolitionist cause.<sup>286</sup> Isaac Milner's work did not stop there. He added two volumes to the three existing volumes of *The History of the Church of Christ* written by his brother, Joseph Milner.<sup>287</sup>

From these two examples, we observe that it is very important to choose your teachers and friends carefully. As St. Jerome said, "After the holy scriptures you should read the writings of learned men; of those at any rate whose faith is well known. You need not go into the mire to seek for gold; you have many pearls, buy the one pearl with these."<sup>288</sup>

Eugene Genovese studied Southern proslavery clergy. He made three observations.<sup>289</sup>

- (1) "Most Southern theologians had the good sense to limit their claims for slavery."
- (2) "Evangelical clergy were more outspoken than historians recognize. They championed slave literacy (for reading the Bible), legal integrity of families and marriages, shielding slaves from inhuman cruelty, starvation, and other perils, and granting protections in the courts."
- (3) "He draws a distinction between the proslavery clergy with their inerrant Bible and the defenders of undisguised racism in the postwar period. ... With the Holy Scriptures silent as death about the moral rankings of human races, Genovese notes, the post-emancipation clergy adopted the views of the scientific racists."

The reviewer of Genovese's article noted that "scattered pulpit references to correcting evils cannot hide the suspicion that, in the vast number of sermons preached, few addressed the slave issue at all." Notice, again, that evil (in this case, racism) was adopted by clergy on the basis of popular philosophy and speculation unwarranted by Holy Scripture.

The first effective Christian opposition to the Atlantic slave trade was by Calvinist theologians who were asked by the West Indies Company directors in the 1570s to consider the moral dimension of slavery. (Their position was unusual even for Calvinists of that time.)<sup>290</sup> Unfortunately, the decision by the Dutch West Indies Company was changed in 1624.<sup>291</sup> The abolitionists were evangelical Christians.<sup>292 293 294</sup>

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<sup>285</sup> Lucasian Chair, <http://web.fccj.org/~ethall/lucasian.htm>, 11 August 2002.

<sup>286</sup> "July 26, 1833, Slaves Liberated", Christian History Institute, <http://www.gospelcom.net/chi/ARCHIVE/07/daily-07-26-2001.shtml>, 11 August 2002.

<sup>287</sup> "Milner, Joseph", *The 1911 Edition Encyclopedia*, <http://69.191.1encyclopedia.org/M/MI/MILO.htm>, 11 August 2002.

<sup>288</sup> Jerome (lived 342-420), "To Furia", *The Letters of St. Jerome*, Letter 54, Chapter 11, in *The Principal Works of St. Jerome*, Hon. W. H. Fremantle, M.A. and Rev. G. Lewis, M.A. (translators) (1892), in *The Nicene and Post-Nicene Fathers*, Second Series, Volume 6, Philip Schaff (editor), The Master Christian Library, Version 5, AGES Software (1997).

<sup>289</sup> Eugene D. Genovese, *A Consuming Fire: The Fall of the Confederacy in the Mind of the White Christian South*. (Athens: University of Georgia Press, 1998), reviewed by Bertram Wyatt-Brown, *Journal of Southern Religion* (1998-1999).

<sup>290</sup> Hugh Thomas, *The Slave Trade. The Story of the Atlantic Slave Trade: 1440-1870*, Simon and Schuster (1997). Page 162.

<sup>291</sup> Hugh Thomas, *The Slave Trade. The Story of the Atlantic Slave Trade: 1440-1870*, Simon and Schuster (1997). Page 170.



Word into disrepute. Sanday observed that a single verse from the Bible was always considered the word of God.<sup>296</sup>

### Scriptural Guidance About Scripture

The Bible gives a few rules and many examples of how to use Holy Scripture. One of the famous passages used to guide interpretation of Holy Scripture is given in 2 Peter 1:20-21.

*You must understand this, that no prophecy of scripture is a matter of one's own interpretation, because no prophecy ever came by the impulse of man, but men moved by the Holy Spirit spoke from God.*<sup>297</sup>

2 Timothy 3:16 (Authority of scripture.) Paul: "All scripture is inspired by God and profitable for teaching, for reproof, for correction, and for training in righteousness."

Romans 15:4 (Examples for hope, faith) Paul: "For whatever was written in former days was written for our instruction, that by steadfastness and by the encouragement of the scriptures we might have hope."

Deuteronomy 4:2 Moses: "You shall not add to the word which I command you, not take from it; that you may keep the commandments of the Lord your God which I command you."

Deuteronomy 12:32 Moses: "Everything that I command you, you shall be careful to do; you shall not add to it or take from it."

Matthew 5:17-19 Jesus: "Think not that I have come to abolish the law and the prophets; I have come not to abolish them but to fulfill them. For truly, I say to you, till heaven and earth pass away, not an iota, not a dot, will pass from the law until all is accomplished. Whoever then relaxes one of the least of these commandments and teaches men so, shall be called least in the kingdom of heaven; but he who does them and teaches them shall be called great in the kingdom of heaven."

Revelation 22:18-19 John: "I warn every one who hears the words of the prophecy of this book: if any one adds to them, God will add to him the plagues described in this book, and if any one takes away from the words of the book of this prophecy, God will take away his share in the tree of life and in the holy city, which are described in this book."

Proverbs 30:5-6 Agur, son of Jakeh of Massa: "Every word of God proves true; he is a shield to those who take refuge in him. Do not add to his words, lest he rebuke you, and you be found a liar."

Isaiah 45:19 (God not secret, no hidden meanings.) God: "I did not speak in secret, in a land of darkness; I did not say to the offspring of Jacob, 'Seek me in chaos.' I the Lord speak the truth, I declare what is right."

Isaiah 48:16 (From the beginning I have not spoken to you obscurely.) God: "Draw near to me, hear this: from the beginning I have not spoken in secret, from the time it came to be I have been there."

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<sup>296</sup> W. Sanday, "Bible", in Encyclopaedia of Religion and Ethics, Charles Scriber's Sons (undated [old]).

<sup>297</sup> 2 Peter 1:20-21

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2 Corinthians 1:13-14 (No hidden meanings) Paul: “For we write you nothing but what you can read and understand; I hope you will understand fully, as you have understood in part, that you can be proud of us as we can be of you, on the day of the Lord Jesus.”

2 Peter 3:15-17 (Seek scripture with education and balance.) Simon Peter. “Our beloved brother Paul wrote to you according to the wisdom given him, speaking of this as he does in all his letters. There are some things in them hard to understand, which the ignorant and unstable twist to their own destruction, as they do the other scriptures. You therefore, beloved, knowing this beforehand, beware lest you be carried away with the error of lawless men and lose your own stability.

1 Corinthians 1:17 (Do not get needlessly esoteric.) Paul: “For Christ did not send me to baptize but to preach the gospel, and not with eloquent wisdom, lest the cross of Christ be emptied of its power. For the word of the cross is folly to those who are perishing, but to us who are being saved it is the power of God. For it is written, ‘I will destroy the wisdom of the wise, and the cleverness of the clever I will thwart’. Where is the wise man? Where is the scribe? Where is the debater of this age? Has not God made foolish the wisdom of the world?”

John 16:25 (Jesus spoke in metaphors.) Jesus: “I have said this to you in figures; the hour is coming when I shall no longer speak to you in figures but tell you plainly of the Father.”

Philippians 3:15-16 (Reconciling conflicting doctrines.) Paul and Timothy: “Let those of us who are mature be thus minded; and if in anything you are otherwise minded, God will reveal that also to you. Only let us hold true to what we have attained.”

Romans 9:20 (What right have you to examine God?) Paul: “Who are you, a man, to answer back to God?”

Job 38-39 (What right have you to examine God?) Job 38:1-4. “Then the Lord answered Job out of the whirlwind: ‘Who is this that darkens counsel by words without knowledge? Gird up your loins like a man, I will question you, and you shall declare to me. Where were you when I laid the foundation of the earth? Tell me, if you have understanding.’” (This goes on for two chapters.)

John 21:21-23 (Do not read into scripture what is not there.) John: “When Peter saw him, he said to Jesus, “Lord, what about this man?” Jesus said to him, “If it is my will that he remain until I come, what is that to you? Follow me!” The saying spread abroad among the brethren that this disciple was not to die; yet Jesus did not say to him that he was not to die, but “If it is my will that he remain until I come, what is that to you?”

Deuteronomy 18:22 “When a prophet speaks in the name of the Lord, if the word does not come to pass or come true, that is a word which the Lord has not spoken; the prophet has spoken it presumptuously, you need not be afraid of him.”

Titus 1:9 Paul: A bishop “must hold firm to the sure word as taught, so that he may be able to give instruction in sound doctrine and also to confute those who contradict it.”

### Ancient Fathers on Scripture

The purpose of the quotes below is to demonstrate that the ancient fathers considered Holy Scriptures to be divine, and worthy for use in instruction and correction. This is not a balanced review of all they taught, but rather a random sampling. I have scanned quickly literally thousands of pages of these Ancients, and found they frequently commented on or made use of Holy Scripture. For some of the earliest of these Ancients, what they were

calling Scriptures was current literature. It is similar to people in 2000 AD reading histories about 1930 which were written in 1960. These Ancients were not stupid people. We should not be smug with our computers and great libraries. They were the equal of the best of minds we have today, and we must take them seriously.

Clement of Rome (written about 97 AD): “Look carefully into the Scriptures, which are the true utterances of the Holy Spirit. Observe that nothing of an unjust or counterfeit character is written in them.”<sup>298</sup>

Justin Martyr (lived 114-165 AD): “And that the prophets are inspired by no other than the Divine Word, even you, as I fancy, will grant.”<sup>299</sup>

Justin Martyr (lived 114-165 AD): “Up to the time of Jesus Christ, who taught us, and interpreted the prophecies which were not yet understood, [they had a lawgiver] as was foretold by the holy and divine Spirit of prophecy through Moses”<sup>300</sup>

Irenaeus (lived 120-202 AD): His works exhaustively assert the trustworthiness of Holy Scripture for both instruction and reproof. “Such, then, is their system, which neither the prophets announced, nor the Lord taught, nor the apostles delivered, but of which they boast that beyond all others they have a perfect knowledge. They gather their views from other sources than the scriptures.”<sup>301</sup>

Irenaeus: “If, however, we cannot discover explanations of all those things in Scripture which are made the subject of investigation, yet let us not on that account seek after any other God besides Him who really exists. For this is the very greatest impiety. We should leave things of that nature to God who created us, being most properly assured that the Scriptures are indeed perfect, since they were spoken by the Word of God and His Spirit; but we, inasmuch as we are inferior to, and later in existence than, the Word of God and His Spirit, are on that very account destitute of the knowledge of His mysteries. And there is no cause for wonder if this is the case with us as respects things spiritual and heavenly, and such as require to be made known to us by revelation, since many even of those things which lie at our very feet (I mean such as belong to this world, which we handle, and see, and are in close contact with)

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<sup>298</sup> Clement, “It is the Part of the Wicked to Vex the Righteous”, *First Epistle of Clement to the Corinthians*, Chapter 45, A. Cleveland Coxe, D.D. (translator), in The Ante-Nicene Fathers: The Writings of the Fathers down to A.D. 325, Volume 1, Rev. Alexander Roberts, D.D. and James Donaldson, LL.D. (editors) (06 January 1885). The Master Christian Library, Version 5, AGES Software (1997).

<sup>299</sup> Justin Martyr, “Manner of Christ’s Birth Predicted”, *First Apology of Justin Martyr*, Chapter 33, A. Cleveland Coxe, D.D. (translator), in The Ante-Nicene Fathers: The Writings of the Fathers down to A.D. 325, Volume 1, Rev. Alexander Roberts, D.D. and James Donaldson, LL.D. (editors) (06 January 1885). The Master Christian Library, Version 5, AGES Software (1997).

<sup>300</sup> Justin Martyr, “Christ Predicted by Moses”, *First Apology of Justin Martyr*, Chapter 32, A. Cleveland Coxe, D.D. (translator), in The Ante-Nicene Fathers: The Writings of the Fathers down to A.D. 325, Volume 1, Rev. Alexander Roberts, D.D. and James Donaldson, LL.D. (editors) (06 January 1885). The Master Christian Library, Version 5, AGES Software (1997).

<sup>301</sup> Irenaeus (lived 120-202 AD), “How the Valentinians Pervert the Scriptures to Support Their Own Pious Opinions”, *Irenaeus Against Heresies*, Book 1, Chapter 8, in The Ante-Nicene Fathers: The Writings of the Fathers down to A.D. 325, Volume 1, Rev. Alexander Roberts, D.D. and James Donaldson, LL.D. (editors) (06 January 1885). The Master Christian Library, Version 5, AGES Software (1997).

transcend our knowledge, so that even these we must leave to God. For it is fitting that He should excel all [in knowledge].”<sup>302</sup>

Clement of Alexandria (about 193-217 AD): “For both the law and the Gospel are the energy of one Lord, who is ‘the power and wisdom of God;’ and the terror which the law begets is merciful and in order to salvation.”<sup>303</sup>

Origen wrote that not everything in scripture can be taken literally. (Origen was called a heretic by other ancients [Jerome, Letter 51], so not everything in Origen can be taken literally either.) He gave this guidance in his work, “On the Inspiration of Holy Scripture, and How the Same is to be Read and Understood, and What is the Reason of the Uncertainty in it; and of the Impossibility or Irrationality of Certain Things in it, Taken According to the Letter”. A piece of his advice is “The careful (reader), however, will be in doubt as to certain points, being unable to show without long investigation whether this history so deemed literally occurred or not, and whether the literal meaning of this law is to be observed or not. And therefore the exact reader must, in obedience to the Savior’s injunction to “search the Scriptures,” carefully ascertain in how far the literal meaning is true, and in how far impossible; and so far as he can, trace out, by means of similar statements, the meaning everywhere scattered through Scripture of that which cannot be understood in a literal signification.”<sup>304</sup>

The presbyters and deacons at Rome sent a letter to Cyprian (200-258 AD) which addressed the question of how to treat conflicts between the teachings of the martyrs and the scriptures. The sense of what he said is that the gospel has priority. Here is an excerpt:<sup>305</sup> “Let them, then, see what it is they are trying to do in this matter. For if they say that the Gospel has established one decree, but the martyrs have established another; then they, setting the martyrs at variance with the Gospel, will be in danger on both sides. For, on the one hand, the majesty of the Gospel will already appear shattered and cast down, if it can be overcome by the novelty of another decree; and, on the other, the glorious crown of confession will be taken from the heads of the martyrs, if they be not found to have attained it by the observation of that Gospel whence they become martyrs.”

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<sup>302</sup> Irenaeus (lived 120-202 AD), “Perfect Knowledge Cannot be Attained in the Present Life: Many Questions Must be Submissively Left in the Hands of God”, *Irenaeus Against Heresies*, Book 2, Chapter 28, in The Ante-Nicene Fathers: The Writings of the Fathers down to A.D. 325, Volume 1, Rev. Alexander Roberts, D.D. and James Donaldson, LL.D. (editors) (06 January 1885). The Master Christian Library, Version 5, A GES Software (1997).

<sup>303</sup> Clement of Alexandria (about 193-217 AD), “The Law, Even in Correcting and Punishing, Aims at the Good of Men”, *The Stromata, or Miscellanies*, Book 1, Chapter 27, in The Ante-Nicene Fathers: The Writings of the Fathers down to A.D. 325, Volume 2, Rev. Alexander Roberts, D.D. and James Donaldson, LL.D. (editors) (06 January 1885). The Master Christian Library, Version 5, AGES Software (1997).

<sup>304</sup> Origen, “On the Inspiration of Holy Scripture, and How the Same is to be Read and Understood, and What is the Reason of the Uncertainty in it; and of the Impossibility or Irrationality of Certain Things in it, Taken According to the Letter”, *Origen de Principiis*, in Origen, Rev. Frederick Crombie, D.D. (translator), in *Fathers of the Third Century*, A. Cleveland Coxe, D.D., The Ante-Nicene Fathers: The Writings of the Fathers down to A.D. 325, Volume 4, Rev. Alexander Roberts, D.D. and James Donaldson, LL.D. (editors) (06 January 1885). The Master Christian Library, Version 5, AGES Software (1997).

<sup>305</sup> Presbyters and Deacons to Cyprian (about 220-258 AD), “The Presbyters and Deacons Abiding at Rome, To Cyprian”, *The Epistles of Cyprian*, Epistle 29, Cyprian, Rev. Ernest Wallis, Ph.D. (translator), The Ante-Nicene Fathers: The Writings of the Fathers down to A.D. 325, Volume 5, Rev. Alexander Roberts, D.D. and James Donaldson, LL.D. (editors) (06 January 1885). The Master Christian Library, Version 5, AGES Software (1997).

Athanasius (lived 289-373 AD): “None else, now, is found in the Scriptures but the common Savior of all, the Word of God, our Lord Jesus Christ.”<sup>306</sup>

Augustin (426 AD) discussed the importance of having a canon of scripture. “This Mediator, having spoken what He judged sufficient first by the prophets, then by His own lips, and afterwards by the apostles, has besides produced the Scripture which is called canonical, which has paramount authority, and to which we yield assent in all matters of which we ought not to be ignorant, and yet cannot know of ourselves.”<sup>307</sup>

Augustin also clearly states the status of the Apocrypha.<sup>308</sup> In this example, he clearly calls *Enoch* apocryphal, and calls *Jude* canonical. “Let us omit, then, the fables of those scriptures which are called apocryphal, because their obscure origin was unknown to the fathers from whom the authority of the true Scriptures has been transmitted to us by a most certain and well-ascertained succession. For though there is some truth in these apocryphal writings, yet they contain so many false statements, that they have no canonical authority. We cannot deny that Enoch, the seventh from Adam, left some divine writings, for this is asserted by the Apostle Jude in his canonical epistle. But it is not without reason that these writings have no place in that canon of Scripture which was preserved in the temple of the Hebrew people by the diligence of successive priests; for their antiquity brought them under suspicion, and it was impossible to ascertain whether these were his genuine writings, and they were not brought forward as genuine by the persons who were found to have carefully preserved the canonical books by a successive transmission. So that the writings which are produced under his name, and which contain these fables about the giants, saying that their fathers were not men; are properly judged by prudent men to be not genuine; just as many writings are produced by heretics under the names both of other prophets, and more recently, under the names of the apostles, all of which, after careful examination, have been set apart from canonical authority under the title of Apocrypha.

Jerome (lived 342-420): “When teaching in church seek to call forth not plaudits but groans. Let the tears of your hearers be your glory. A presbyter’s words ought to be seasoned by his reading of scripture. Be not a declaimer or a ranter, one who gabbles without rhyme or reason; but shew yourself skilled in the deep things and versed in the mysteries of God. To mouth your words and by your quickness of utterance astonish the unlettered crowd is a mark of

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<sup>306</sup> “Majesty of His Birth and Death. Confusion of Oracles and Demons in Egypt.”, *Incarnation of the Word*, Chapter 37, in Selected Writings and Letters of Athanasius, Bishop of Alexandria, Archibald Robertson (1891), in A Select Library of the Nicene and Post-Nicene Fathers of the Christian Church, Second Series, Philip Schaff, D.D., LL.D., and Henry Wace, D.D. (editors), 21 November 1891. The Master Christian Library, Version 5, AGES Software (1997).

<sup>307</sup> Augustin, “Of the Authority of the Canonical Scriptures Composed by the Divine Spirit”, *City of God*, Book 11, Chapter 3 (426 AD), in The City of God, Rev. Marcus Dods, D.D. (translator), Nicene and Post Nicene Fathers, First Series, Volume 2, Philip Schaff (editor) (1886), The Master Christian Library, Version 5, AGES Software (1997).

<sup>308</sup> Augustin, “Whether We are to Believe that Angels, Who are of a Spiritual Substance, Fell in Love with the Beauty of Women, and Sought them in Marriage, and that from this Connection Giants were Born”, *City of God*, Book 15, Chapter 23 (426 AD), in The City of God, Rev. Marcus Dods, D.D. (translator), Nicene and Post Nicene Fathers, First Series, Volume 2, Philip Schaff (editor) (1886), The Master Christian Library, Version 5, AGES Software (1997).

ignorance. Assurance often explains that of which it knows nothing; and when it has convinced others imposes on itself.”<sup>309</sup>

## Heretics, Scripture and Tradition

*“Such, then, is their system, which neither the prophets announced, nor the Lord taught, nor the apostles delivered, but of which they boast that beyond all others they have a perfect knowledge. They gather their views from other sources than the Scriptures; and, to use a common proverb, they strive to weave ropes of sand, while they endeavor to adapt with an air of probability to their own peculiar assertions the parables of the Lord, the sayings of the prophets, and the words of the apostles, in order that their scheme may not seem altogether without support. In doing so, however, they disregard the order and the connection of the Scriptures, and so far as in them lies, dismember and destroy the truth. By transferring passages, and dressing them up anew, and making one thing out of another, they succeed in deluding many through their wicked art in adapting the oracles of the Lord to their opinions.” Irenaeus<sup>310</sup>*

Irenaeus.<sup>311</sup> Heretics follow neither scripture nor tradition.

*1. When, however, they are confuted from the Scriptures, they turn round and accuse these same Scriptures, as if they were not correct, nor of authority, and [assert] that they are ambiguous, and that the truth cannot be extracted from them by those who are ignorant of tradition. For [they allege] that the truth was not delivered by means of written documents, but viva voce: wherefore also Paul declared, “But we speak wisdom among those that are perfect, but not the wisdom of this world.” And this wisdom each one of them alleges to be the fiction of his own inventing, forsooth; so that, according to their idea, the truth properly resides at one time in Valentinus, at another in Marcion, at another in Cerinthus, then afterwards in Basilides, or has even been indifferently in any other opponent, who could speak nothing pertaining to salvation. For every one of these men, being altogether of a perverse disposition, depraving the system of truth, is not ashamed to preach himself.*

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<sup>309</sup> Jerome, “To Nepotian”, *The Letters of St. Jerome*, Letter 52, Chapter 8, in The Principal Works of St. Jerome, Hon. W. H. Fremantle, M.A. and Rev. G. Lewis, M.A. (translators) (1892), in The Nicene and Post-Nicene Fathers, Second Series, Volume 6, Philip Schaff (editor), The Master Christian Library, Version 5, AGES Software (1997).

<sup>310</sup> Irenaeus (lived 120-202 AD), “How the Valentinians Pervert the Scriptures to Support Their Own Pious Opinions”, *Irenaeus Against Heresies*, Book 1, Chapter 8, in The Ante-Nicene Fathers: The Writings of the Fathers down to A.D. 325, Volume 1, Rev. Alexander Roberts, D.D. and James Donaldson, LL.D. (editors) (06 January 1885). The Master Christian Library, Version 5, AGES Software (1997).

<sup>311</sup> Irenaeus (lived 120-202 AD), “The Heretics Follow Neither Scripture Nor Tradition”, *Irenaeus Against Heresies*, Book 3, Chapter 2, in The Ante-Nicene Fathers: The Writings of the Fathers down to A.D. 325, Volume 1, Rev. Alexander Roberts, D.D. and James Donaldson, LL.D. (editors) (06 January 1885). The Master Christian Library, Version 5, AGES Software (1997).

2. *But, again, when we refer them to that tradition which originates from the apostles, [and] which is preserved by means of the succession of presbyters in the Churches, they object to tradition, saying that they themselves are wiser not merely than the presbyters, but even than the apostles, because they have discovered the unadulterated truth. For [they maintain] that the apostles intermingled the things of the law with the words of the Savior; and that not the apostles alone, but even the Lord Himself, spoke as at one time from the Demiurge, at another from the intermediate place, and yet again from the Pleroma, but that they themselves, indubitably, unsulliedly, and purely, have knowledge of the hidden mystery: this is, indeed, to blaspheme their Creator after a most impudent manner! It comes to this, therefore, that these men do now consent neither to Scripture nor to tradition.*

Jerome (lived 342 – 420 AD) also commented on heretical use of Holy Scripture.<sup>312</sup> “This way of acting is common to the Manichaeans, the Gnostics, the Ebionites, the Marcionites, and the votaries of the other eighty heresies, all of whom draw their proofs from the pure well of the Scriptures, not, however, interpreting it in the sense in which it is written, but trying to make the simple language of the Church’s writers accord with their own wishes.”

### Sexual Morality

On no issue is the authority of scripture attacked or defended today with more emotion than on the issue of sexual morality, particularly with respect to homosexual acts. The authority of Holy Scripture has been established, and therefore homosexual acts cannot be declared permissible. The attack on literal interpretation of the Bible’s condemnation of homosexual acts is based on cultural relativism.

We have always had homosexual people in society and the church. The reason homosexuality is an issue today is because activists are demanding acceptance of homosexual acts as being “good”, and demanding leadership roles in institutions where values are being taught. For this reason, the church cannot deal with a homosexual activist pastorally.

Lest we become too smug because we are talking about someone else’s sin, recall humbly that we have enough of our own. The church, however, must not bless or condone what God intends to redeem. The church is not to be a clubhouse for saints (here meaning “people who are perfect”)[guaranteed to be vacuous], but rather a hospital for sinners. The role of tolerance, the prime value of secular society today, in the church should be “I’m forgiven, you’re forgiven”, not “I’m okay, you’re okay”. Our role is to instruct and encourage each other in the ways of holiness and righteousness, not to cheer each other on in our sins. When someone is proud of their sin and demands others to accept it as “good”, that person must be excluded from fellowship. Some sins are grievous to such an extent that a repentant person who has committed those must not be permitted to serve in a leadership position, even though they may be permitted as members of the fellowship. Homosexual sex, adultery, divorce, and theft are examples.

While labels are useful for categorizing, they can also be destructive to individuals and society when inappropriately applied. When a person is tempted to steal, we do not call that person a “thief” until he has actually committed the act. Further, we do not label a child who

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<sup>312</sup> Jerome (lived 342-420 AD), “From Epiphanius, Bishop of Salamis, in Cyprus, to John, Bishop of Jerusalem”, *Letters of St. Jerome*, Letter 51, Chapter 4, in *The Principal Works of St. Jerome*, Hon. W. H. Fremantle, M.A. and Rev. G. Lewis, M.A. (translators) (1892), in *The Nicene and Post-Nicene Fathers*, Second Series, Volume 6, Philip Schaff (editor), The Master Christian Library, Version 5 (1997).

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steals as being a “thief” unless that child appears out of control and continues that behavior, unrestrained by punishment.

*Pr 20:11 Even a child makes himself known by his acts, whether what he does is pure and right.*

We teach that child that stealing is sinful. We do not accept that behavior, and we restrain the child from joining gangs that attempt to recruit him to continue stealing. Being tempted is not sufficient to classify a person with those who have already committed the act. A person who habitually steals as a child, or steals after reaching the age of reason, is properly called a “thief”. We ostracize such people to keep them from recruiting others to do the same.

Similarly, we should not use the label “homosexual” to identify any person who has not actually engaged willingly in homosexual copulation. We should not enable homosexuals to recruit new members by preying upon children who are still forming their sexual identity. We certainly should not be tolerant of proclaiming homosexual sex as wholesome or good, and we should not allow a person to accept the label “homosexual” who merely has feelings, but has not committed homosexual sex.

There does come a point when a person becomes what they do, and should be known by their actions. Accurate labels are appropriate.

#### **The Bible on Sodomy**

Genesis 18:16-19:29. This is the story of Sodom and Gomorrah. Homosexual activists claim that the sin of Sodom and Gomorrah was that of inhospitality, not of sodomy. They are wrong.

Leviticus 18:22. “You shall not lie with a male as with a woman; it is an abomination.”

Leviticus 20:13, 15. “If a man lies with a male as with a woman, both of them have committed an abomination; they shall be put to death, their blood is upon them.”

Deuteronomy 22:5. “A woman shall not wear anything that pertains to a man, nor shall a man put on a woman’s garment; for whoever does these things is an abomination to the Lord your God.”

Judges 19:22-30. This is the story of Gibeah. A man traveling from Bethlehem to the remote parts of Ephraim needed a night’s rest. The local Benjamites wanted to have homosexual sex with the visitor, as was done in Sodom. The host said no, and gave the crowd his concubine. This started a civil war by the rest of Israel against the tribe of Benjamin.

Romans 1:18-32. The relevant short excerpt from the longer context is: “God gave them up to dishonorable passions. Their women exchanged natural relations for unnatural, and the men likewise gave up natural relations with women and were consumed with passion for one another, men committing shameless acts with men and receiving in their own persons the due penalty for their error.”

Jude 4, 7, 18. “For admission has been secretly gained by some who long ago were designated for this condemnation, ungodly persons who pervert the grace of our God into licentiousness and deny our only master and Lord, Jesus Christ.” “Sodom and Gomorrah and the surrounding cities, which likewise acted immorally and indulged in unnatural lust, serve as an example by undergoing a punishment of eternal fire.” “In the last time there will be scoffers, following their own ungodly passions.”

### Ancient Fathers on Sodomy

The Ancient Fathers also decried homosexual sex.

Ignatius: “Inculcation of Various Moral Duties”:<sup>313</sup>

*Let no one addicted to idleness eat, lest he become a wanderer about, and a whoremonger. Let drunkenness, anger, envy, reviling, clamor, and blasphemy “be not so much as named among you.” Let not the widows live a life of pleasure, lest they wax wanton against the word. Be subject to Caesar in everything in which subjection implies no [spiritual] danger. Provoke not those that rule over you to wrath, that you may give no occasion against yourselves to those that seek for it. But as to the practice of magic, or the impure love of boys, or murder, it is superfluous to write to you, since such vices are forbidden to be committed even by the Gentiles. I do not issue commands on these points as if I were an apostle; but, as your fellow-servant, I put you in mind of them.*

Justin Martyr: “Guilt of Exposing Children”:<sup>314</sup>

*But as for us, we have been taught that to expose newly-born children is the part of wicked men; and this we have been taught lest we should do any one an injury, and lest we should sin against God, first, because we see that almost all so exposed (not only the girls, but also the males) are brought up to prostitution. And as the ancients are said to have reared herds of oxen, or goats, or sheep, or grazing horses, so now we see you rear children only for this shameful use; and for this pollution a multitude of females and hermaphrodites, and those who commit unmentionable iniquities, are found in every nation. And you receive the hire of these, and duty and taxes from them, whom you ought to exterminate from your realm. And any one who uses such persons, besides the godless and infamous and impure intercourse, may possibly be having intercourse with his own child, or relative, or brother. And there are some who prostitute even their own children and wives, and some are openly mutilated for the purpose of sodomy; and they refer these mysteries to the mother of the gods, and along with each of those whom you esteem gods there is painted a serpent, a great symbol and mystery. Indeed, the things which you do openly and with applause, as if the divine light were overturned and extinguished, these you lay to our charge; which, in truth, does no harm to us who shrink from doing any such things, but only to those who do them and bear false witness against us.*

Theophilus of Antioch [Bishop of Antioch, 168-188 AD]: “Other Opinions of the Philosophers”:<sup>315</sup>

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<sup>313</sup> Ignatius (lived 30 – 107 A.D.), “Inculcation of Various Moral Duties”, *The Epistle of Ignatius to the Antiochians*, Chapter 11, in *The Apostolic Fathers*, A. Cleveland Coxe, D.D. (editor) (1885), in *The Ante-Nicene Fathers, The Writings of the Fathers down to A.D. 325*, Volume 1, Rev. Alexander Roberts, D.D. and James Donaldson, LL.D. (editors), The Master Christian Library, Version 5, AGES Software (1997)

<sup>314</sup> Justin Martyr (lived 114-165 A.D.), “Guilt of Exposing Children”, *First Apology of Justin Martyr*, Chapter 27, in *The Apostolic Fathers*, A. Cleveland Coxe, D.D. (editor) (1885), in *The Ante-Nicene Fathers, The Writings of the Fathers down to A.D. 325*, Volume 1, Rev. Alexander Roberts, D.D. and James Donaldson, LL.D. (editors), The Master Christian Library, Version 5, AGES Software (1997)



*Let those who have been or who are guilty of bestial lusts, if they have sinned while under twenty years of age, be prostrators fifteen years, and afterwards communicate in prayers; then, having passed five years in this communion, let them have a share in the oblation. But let their life as prostrators be examined, and so let them receive indulgence; and if any have been insatiable in their crimes, then let their time of prostration be prolonged. And if any who have passed this age and had wives, have fallen into this sin, let them be prostrators twenty-five years, and then communicate in prayers; and, after they have been five years in the communion of prayers, let them share the oblation. And if any married men of more than fifty years of age have so sinned, let them be admitted to communion only at the point of death.*

A significant amount of attention is given by the Ancient Fathers to cases of sexual sin. Writings on sodomy constitute a miniscule portion of the total number of writings dealing with sexual sin. This does not mean sodomy is less of a sin or is unimportant. It is more reflective that it was commonly understood by Christians of their day that sodomy is sinful, and thus it did not occur among Christians nearly as often as other forms of sexual sin. Therefore, the need to address the problem was less demanding. To help understand this point more clearly, I did not see a single writing by the Ancient Fathers to discipline a Christian for cannibalism, yet Holy Scripture is very silent on that sin. This is so widely recognized as sinful that Christian people do not do it. (Biting your own fingernails does not qualify as cannibalism, even if is considered bad manners.)

#### **Conclusion on Christian Teaching About on Sodomy**

Both Holy Scripture and the teaching of the Ancient Fathers are clear that sodomy is a sin. We are not to teach that sin is “good”, and we are not to have leaders who advocate accepting this sin as “good”.

The counsel of reason also is contrary to the acceptance of sodomy. The clergy crime data shows that homosexual sex is a major component of clergy crime against teenagers. Natural Law also speaks against sodomy; the human body was not designed for that function. The spread of HIV/AIDS is closely linked with sodomy as an easily controllable disease vector.

#### **Discussion About Sodomy and the Episcopal Church**

The teaching of Scripture, Tradition, and Reason all counsel that sodomy is a sin. Lambeth has sent a clear message to the Episcopal Church that it is in error in ordaining people who have committed, intend to commit, or advocate acceptance of homosexual sex. Failure of many dioceses in the United States to honor the counsel of Lambeth has resulted in schismatic formation of Anglican Mission In America. The formation of AMiA probably has resulted in less membership loss to the Episcopal Church than the cumulative effect of individual families merely voting with their feet to a different established denomination, or to leave the church completely.

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<sup>317</sup> “The Canons of the Council of Ancyra, A.D. 314”, Canon 16, in *The First Ecumenical Council*, in “The Seven Ecumenical Councils of the Undivided Church, Their Canons and Dogmatic Decrees, Together with the Canons of all the Local Synods which have Received Ecumenical Acceptance”, Henry R. Percival, M.A., D.D., in *The Nicene and Post-Nicene Fathers*, Second Series, Volume 14, Philip Schaff (editor), in *The Master Christian Library*, Version 5, AGES Software (1997).

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*The Buck Stopped Here*

The Roman Catholic Church is now dealing with the long term consequences of having a large percentage of clergy that are homosexual. The courts have gotten involved. Other organizations came under scrutiny. The Episcopal Church must consider its position.

All of the reviewed cases of sexual abuse of children and teenagers by Episcopal clergy was done by men. A significant number of cases of sexual abuse of men by Episcopal clergy was done by men. A similar observation has been made in the Roman Catholic church. Homosexual activists decry that pedophilia does not imply homosexual abuse. That is quibbling. An exhaustively documented rebuttal by Dr. Timothy J. Dailey has been published by the Family Research Council.<sup>318</sup>

*Recommendations for the Episcopal Church*

We need to assert that violence against any person, including homosexuals, is sinful.

We need to restore penitential prayer in our routine worship services, so that we are all reminded that we are all sinners in need of redemption, and are sustained only by God's continuing grace.

We must comply with the counsel given at Lambeth. We need to distinguish between people who identify themselves as homosexual but have never engaged in homosexual sex, and people who have engaged in homosexual sex. People in the second category should not be ordained, and should be defrocked if they have been ordained. People in the first category should be permitted to continue in the clergy, provided they do not declare homosexual sex as permissible, and do not engage in advocacy of homosexual acts. Aspirants who identify themselves as, or are judged by a competent psychologist to be, homosexual should not be permitted to continue towards Postulancy, and should not be ordained.

Review of Anglican and Episcopal homosexual pedophile cases shows that abuse often occurs over an extended period of time before discovery and corrective action. The best approach is prevention. The Boy Scouts of America has an effective program for minimizing child abuse, both sexual and physical. A key element is a requirement that two adults, who have received certified training in child abuse prevention, are required to be present any time a meeting is held with a child present. If two such adults are not present, the meeting is canceled, with no exceptions allowed. The Boy Scouts accrued a windfall benefit that more adults received training in other areas, more adults were committed to being present for meetings, and program quality increased. It has provided real protection for the children, and it has reduced the risk of false accusation.

We need to embrace the Kuala Lumpur Statement.

*The Kuala Lumpur Statement*

Many people have not seen this statement, but may have heard the rhetoric surrounding this and the Statement of Koinonia authored by Bishop Spong. Therefore, the Kuala Lumpur Statement is reproduced below, that you may judge for yourself what was said.

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<sup>318</sup> Timothy J. Dailey, "Homosexuality and Child Abuse", <http://www.frc.org/expert.cfm?get=dailey> , 03 July 2002.

Statement on Human Sexuality  
(2nd Anglican Encounter in the South, 10 to 15 February 1997)

1. God's glory and loving purposes have been revealed in the creation of humankind (Rom. 1:18; Gen. 1:36, 27). Among the multiplicity of his gifts we are blessed with our sexuality.
2. Since the Fall (Gen. 3), life has been impaired and God's purposes spoiled. Our fallen state has affected every sphere of our being, which includes our sexuality. Sexual deviation has existed in every time and in most cultures. Jesus' teaching about lust in the Sermon on the Mount (Matt. 5:27-30) makes it clear that sexual sin is a real danger and temptation to us all.
3. It is, therefore, with an awareness of our own vulnerability to sexual sin that we express our profound concern about recent developments relating to Church discipline and moral teaching in some provinces in the North - specifically, the ordination of practicing homosexuals and the blessing of same-sex unions.
4. While acknowledging the complexities of our sexual nature and the strong drives it places within us, we are quite clear about God's will in this area which is expressed in the Bible.
5. The Scripture bears witness to God's will regarding human sexuality which is to be expressed only within the life long union of a man and a woman in (holy) matrimony.
6. The Holy Scriptures are clear in teaching that all sexual promiscuity is sin. We are convinced that this includes homosexual practices between men or women, as well as heterosexual relationships outside marriage.
7. We believe that the clear and unambiguous teaching of the Holy Scriptures about human sexuality is of great help to Christians as it provides clear boundaries.
8. We find no conflict between clear biblical teaching and sensitive pastoral care. Repentance precedes forgiveness and is part of the healing process. To heal spiritual wounds in God's name we need his wisdom and truth. We see this in the ministry of Jesus, for example his response to the adulterous women, "...neither do I condemn you. Go and sin no more." (John 8:11)
9. We encourage the Church to care for all those who are trapped in their sexual brokenness and to become the channel of Christ's compassion and love towards them. We wish to stand alongside and welcome them into a process of being whole and restored within our communities of faith. We would also affirm and resource those who exercise a pastoral ministry in this area.
10. We are deeply concerned that the setting aside of biblical teaching in such actions as the ordination of practicing homosexuals and the blessing of same-sex unions calls into question the authority of the Holy Scriptures. This is totally unacceptable to us.
11. This leads us to express concern about mutual accountability and interdependence within our Anglican Communion. As provinces and dioceses, we need to learn how to seek each other's counsel and wisdom in a spirit of true unity, and to reach a common mind before embarking on radical changes to Church discipline and moral teaching.
12. We live in a global village and must be more aware that the way we act in one part of the world can radically affect the mission and witness of the Church in another.



## Not All Scandals are Bad

Being a Christian is scandalous, and this is part of being a peculiar people.

*1Pe 2:9 But you are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that you should show forth the praises of him who has called you out of darkness into his marvelous light.*

Some clergy crimes should be beacons for the faithful, and embarrassment to society and government. Here is a wonderful example from California, the home of tolerance and compassion.

**Rev. Wile Drake**, 53, pastor of First Southern Baptist Church, known for his support of a boycott of the Walt Disney Co., was sentenced to 1,500 hours of community service for violating city zoning rules and building codes by operating a makeshift homeless shelter at his church. He won the support of several of the jurors who voted against him. Four jurors attended services at his church. Two declined comment, but two others said they were impressed with the sermon and will donate money after touring the patio and parking lot where some 40 homeless people now live. They said they were forced by the law to convict, and Drake said he understood and thanked them for coming.<sup>319 320</sup>

**Rev. John Conrad** and the people of St. Alban's Episcopal Church, El Cajon, CA have allowed homeless people to camp on church property in spite of opposition by the city council and complaints from neighbors. To avoid health and sanitation problems, the church installed portable toilets.<sup>321</sup>

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<sup>319</sup> "Clergy Crimes, April - August 1997, A - L", Buena Park, California (08 August 1997).

<http://www.thelinkup.com/crimes1.html> , 18 July 2002.

<sup>320</sup> "Clergy Crimes, September 1997 - January 1998, A - L", Buena Park, California (23 October 1997).

<http://www.thelinkup.com/crimes98a.html> , 18 July 2002.

<sup>321</sup> Rebecca Williamson, "California church stands up for the homeless", Episcopal News Service (24 October 2002). <http://www.episcopalchurch.org/ens/2002-247.html> , 08 November 2002.