

Commission on the Marriage Canon - Annotated Bibliography

Anglican Church of Canada

Print Articles

Anglican Church of Canada: Report – Blessing Same-Sex Unions (2005).

This document outlines a few key themes and questions that are present in the discussion of blessing same-sex unions.

Addendum to FWM report to the Council of General Synod on the Blessing of Same-Sex Unions (2004).

This is an outline of the proposed motions to be presented to the Council of General Synod regarding the blessing of same-sex unions.

Bourque, R. P. *Interim Guidelines for Same Sex Marriage/Blessing of a Relationship* (Ottawa: Canadian Armed Forces Chaplains Branch, 2003).

This is an outline of the guidelines offered by Canadian Military Chaplaincy's Interfaith Committee on Same-Sex Marriage/Blessings. Where a chaplain is not able or willing to perform such a blessing or marriage, clear referral to a chaplain who will is to be made, following with the commitment and faithfulness each individual has to their respective faith tradition.

Consultation on Blessing of Same Sex Relations: Proposal for Contracting with Facilitators (Toronto: Faith, Worship, and Ministry, 2005).

This is a resource produced by FWM to guide preparations for the discussion concerning same-sex blessings with significant concerns as to the anxiety and tension surrounding such discussions.

Davison, Peter. "Revisions to Canon 21" (1999). (Listed in General Synod Archives under "Same-Sex Blessings," exact provenance unknown)

Davison proposes a revision to Canon 21 (On Marriage). No mention is made concerning same-gender marriages, however emphasis is placed on the need for sufficient preparation of couples in response to the individualism of society.

Ecclesiastical Matrimonial Commission of the Diocese of British Columbia. *Report to the Marriage Canon Task Force*. (Undated)

This report recognizes the need for clergy and the church to reassess their role in matrimony, emphasizing the need for pastoral concern in matters of marriage, and further addresses the validity of the church's role within matrimony as not simply a dispenser of

blessings, but a presence and a partner to couples seeking to integrate their union with the common life of the worshipping community.

Henshaw, Pat. *Memorandum on the Task Force on Review of the Marriage Canon* (Toronto: General Synod of the Anglican Church of Canada, 1999).

This memorandum specifically addresses marriage between a Christian and a person of another faith tradition, acknowledging the increasingly multicultural nature of Canadian society, and the value of diversity brought by unions between two such people. Importance is given to the fact that Christian beliefs and values should not be displaced amidst consideration for non-Christian beliefs and values, but that reconciliation should be strived for between both parties.

International Anglican Liturgical Consultation. *Rites Relating to Marriage* (2009-2011).

This is “a resource for theological reflection and further inquiry” into the rites of matrimony addressing particularly questions of cultural and contextual relevancy to how the rite of matrimony is celebrated by the church.

Harwood-Jones, Chris. *Memorandum Re: Marriage Commission* (1997)

Jones, a priest of the Diocese of Kootenay, distinguishes between marriage as a function of the state, and blessing as a matter for the church. As the Church has a “moral obligation” to bless, Jones states those cases where the church is justified in withholding blessings as either “of category (i.e. baptized, congregational membership) or of intention.”

Murray, Kim. *Background to the Same-Sex Blessings Motion from FWM* (2003).

Murray offers a background of the discussions raised around the motion for same-sex blessings and an examination of each paragraph of the specific motion.

Reynolds, Stephen. *The Holy Estate* (2002)

This is an essay explaining the institution of marriage in light of the Pauline usage of “mystery” in reference to Christ’s relation to the church. Matrimony, then, must be considered in the “creative economy and saving purpose of the three-personed God.” His understanding of marriage is one of unity wherein two become joined in a common life, just as Christ shares in the common life of the church.

Online Articles

Anglican Church of Canada. “Distinctions Among Marriage, the Blessing of a Civil Marriage, and the blessing of a union: a preliminary resource for discussion and development,” accessed on August 22, 2014, <http://www.anglican.ca/faith/focus/hs/marriage/distinctions/>

This is an attempt at clarifying what is meant by “blessings” and an introduction to some of the complications raised in distinguishing between marriage and the blessings of civil

marriages and unions. It references the problems cited in the St. Michael's Report, which states that blessings of committed unions are analogous to marriages.

Anglican Church of Canada. "History of Statements and Resolutions about Homosexuality," accessed on August 26, 2014, <http://www.anglican.ca/faith/focus/hs/ssbh/hsrh/>

This is an outline of the historical development of the Anglican Church of Canada's stance towards homosexual people. A common prominent theme is the continued and persistent effort, amidst ongoing discussion, towards understanding, accepting and promoting the rights and dignities of homosexual people as full and equal members of God's creation.

Anglican Church of Canada. "The Galilee Report," 2007, accessed on August 19, 2014, <http://www.anglican.ca/primate/ptc/galilee/>

This is a report prepared by the Primate's Theological Commission consisting of fourteen essays submitted for discussion concerning same-gender unions, and the conclusions arrived at in response. No definitive conclusion is reached. However, the discussion provides valuable feedback about the breadth of views both for and against the topic.

Anglican Church of Canada. "St. Michael Report," 2005, accessed on August 19, 2014, <http://www.anglican.ca/primate/ptc/smr/>

This is a report prepared by the Primate's Theological Commission to determine whether the blessing of committed same-sex unions is a matter of doctrine. While concluding that the blessing of such unions is indeed a matter of doctrine, it arrives at one particular conclusion which is particularly pertinent: "It is the view of the Commission that any proposed blessing of a same-sex relationship would be analogous to a marriage to such a degree as to require the Church to understand it coherently in relation to the doctrine of marriage."

Fletcher, Rae. "Blessing: Theological Dimensions of Human Sexuality" accessed on August 25, 2014, <http://www.anglican.ca/faith/files/2010/10/fletcher.pdf>

This is an essay examining the differences between salutary and sacralising blessings, with the argument that the blessing of marriages has been primarily salutational rather than sacralising, according to the definitions he gives. He argues that just as we are willing to bless "things that belong to the fallenness of creation" (i.e. battleships, weapons, etc.), "those who think that homosexuality is not part of God's intentions for the world, but a product of the fall, should not automatically balk at the salutational blessing of same sex unions: at saluting them, welcoming them, sustaining them and wishing them well."

Ingham, Michael. "For God So Loved the World," Toronto, 1996. Accessed on August 30, 2014, <http://justus.anglican.org/~maffin/issues/ingham.html>

This is an address confronting the "double standard" which Ingham identifies within the church towards human sexuality, and particularly towards LGBT peoples: "I have come to

think that the basis for our continued denial of dignity and intimacy to gay and lesbian people is not theology but pathology.”

Ingham, Michael. “Sex and Christianity: Re-thinking the Relationship,” accessed on August 25, 2014, <http://www.anglican.ca/faith/files/2011/02/ingham.pdf>

Ingham offers an examination of Christian sexuality, noting, and challenging, particularly the Christian preoccupation with procreation as the predominant reason for human sexuality. Modern developments both in science and socio-cultural anthropology, as well as in spirituality, have illuminated sexuality such that its reaches and concerns extend far beyond its mere “genital aspects.” He argues that such developments have shed light on our understanding of both heterosexual and homosexual relationships, and that the church must be informed by these developments.

Kirkpatrick, Patricia. “Theological and Scriptural Models of the ‘Inclusive Church’: Harmony or Counterpoint,” accessed on August 25, 2014, <http://www.anglican.ca/faith/files/2011/02/kirkpatrick.pdf>

Kirkpatrick offers a critical look at dependence, not on scripture, but on specific methods of scriptural interpretation, particularly those grounded in patriarchal norms: “If harmony is what we seek, then it will not be found within the confines of the patriarchally defined theologies of the past, which took very little consideration of the perspectives of women and certain other disenfranchised groups spoken of in the Biblical tradition.”

“Marriage - Select Articles,” in *Liturgy Canada* Vol. 9, Num. 3. Accessed on August 30, 2014, <http://www.liturgy.ca/archive/Lent03.pdf>

This is a collection of articles from a volume of *Liturgy Canada* specifically dealing with marriage and same-sex marriage, including a rite from the Diocese of Rochester for “the celebration and affirmation of a covenant relationship.”

Thorp, John. “The St. Michael Report: Wrong Question, Wrong Answer,” Huron University College, 2007. Accessed on August 26, 2014,

<http://www.anglican.ca/faith/files/2010/10/ThorpWQWAtalk.pdf>

This is a response to the St. Michael Report’s attempt to clarify what is meant by “doctrine.” Thorp takes special exception with the St. Michael Report’s inclusion of *adiaphora* (indifferent things, which is taken from the Windsor Report Sections A.36-37 and B.87-96).

Anglican Communion

Online Articles

The Anglican Church in Aotearoa, New Zealand and Polynesia. “On a Theological Rationale for a Christian Approach to the Blessing and Marriage of people in permanent, faithful same-gender relationships, and the implications thereof on the Ordination of people in same-gender relationships,” March 2014,

<http://anglicantaonga.org.nz/content/download/33489/175792/file/Doctrine%20Commission.pdf>

This is a report of a commission formed to “explore a theological rationale for same-gender marriage and/or blessings. The report raises many questions for discussion. However, “This Commission would argue that we should position ourselves in favour of the marginalized and for inclusion, while the shape of that inclusion remains debated.”

Doyle, Andrew C. *Unity in Mission*. April, 2012, accessed August 31, 2014,

<http://www.epicenter.org/unity/>

This paper from the bishop of the Episcopal Diocese of Texas reflects on the anxious division caused by the debates and discussions on sexuality and the blessing of same-sex unions, and planning for reactions and responses to the decision of the diocese to approve same-sex blessings. While the bishop endorses same-sex blessings, he allows specific parishes and rectors to come to a decision on their own as to whether to celebrate such blessings or not.

Goldingay, John E. et. al. “Same-Sex Marriage and Anglican Theology: A View from the Traditionalists,” *Anglican Theological Review*, vol. 93, no. 1 (2011). Accessed on August 27, 2014, http://www.anglicantheologicalreview.org/static/pdf/articles/Goldingay_et_al.pdf

Goldingay et. al. present a conservative view of modern liberalism regarding homosexuality and same-sex marriage within the church. The authors state fulfillment and unity in Christ are the Christian’s primary aim, associating views towards same-sex marriage and homosexuality with liberal and materialistic proclivities.

Good, Dierdre J. et al. “A Theology of Marriage including Same-Sex Couples: A View from the Liberals,” *Anglican Theological Review*, vol. 93, no. 1 (2011). Accessed on August, 27, 2014, http://www.anglicantheologicalreview.org/static/pdf/articles/good_et_al.pdf

This is a liberal response to the essay by Goldingay, et. al. The authors make the claim that same-sex couples are just as much in need of sanctification as opposite-sex couples, and relates the introduction of same-sex marriage to “God’s grafting wild, Gentile olive branches onto the domestic olive tree of Israel” (Rom. 11.24). Contrary to the conservative claim, “This then is no selfish joy. The spouse learns joy only by teaching the other that he or she is the occasion of joy. This is not individual or even couple-centered joy. It is among the ways that the Church teaches her members that God loves them for Christ’s sake in the Spirit.”

Anglican Theological Review, vol. 93, no. 1 (2011). Accessed on August 27, 2014, <http://www.anglicantheologicalreview.org/read/issue/48/>

This is an issue of the *Anglican Theological Review* from which the previous two articles were taken. It follows a line of discussion between traditionalist and liberal viewpoints along with several individual authors commenting on same-sex marriage.

Scottish Episcopal Church. “Marriage and Civil Partnership Bill.” Accessed on August 28, 2014.

[http://www.scottish.parliament.uk/S4_EqualOpportunitiesCommittee/Scottish Episcopal Church Faith and Order Board of the General Synod.pdf](http://www.scottish.parliament.uk/S4_EqualOpportunitiesCommittee/Scottish_Episcopal_Church_Faith_and_Order_Board_of_the_General_Synod.pdf)

These are some responses to questions concerning views about marriage and civil partnership within the Scottish Episcopal Church, with no clear decisions on same-sex marriage, but an openness and expectation of dialogue about it.

Scottish Episcopal Church. “Same-Sex Relationships: Cascade Conversation.” 2014. Accessed on August 28, 2014, <http://www.scotland.anglican.org/sex-relationships-cascade-conversation/>

“A dialogue between the Rev Dean Fostekew, Rector of the Church of the Good Shepherd, Edinburgh, and the Rev Dave Richards, Rector of St. Paul’s & St. George’s Church, Edinburgh, following on from the recent Cascade Conversation on the subject of Same-Sex Relationships.”

Scottish Episcopal Church. “Scottish Government Consultation on the Registration of Civil Partnerships and Same Sex Marriage.” Accessed on August 28, 2014, [http://www.scottish.parliament.uk/S4_EqualOpportunitiesCommittee/Scottish Episcopal Church Faith and Order Board of the General Synod.pdf](http://www.scottish.parliament.uk/S4_EqualOpportunitiesCommittee/Scottish_Episcopal_Church_Faith_and_Order_Board_of_the_General_Synod.pdf)

This is an overview of the Scottish Episcopal Church’s view regarding civil partnerships and same-sex marriage. The Scottish Episcopal Church maintains the view of their Canon on Marriage, which stipulates marriage between a man and a woman.

The Church In Wales. “Marriage (Same Sex Couples) Act 2013.” Accessed on August 28, 2014, http://www.churchinwales.org.uk/faith/believe/bench_samesexmarriage/

This is a statement of the stance of the Church in Wales which acknowledges marriage as between a man and a woman, though accepts same-sex couples and encourages their dignity and welcome within the church.

Synod of Bishops of the Anglican Church of Southern Africa. “Pastoral Guidelines in Response to Civil Unions within the wider Contexts of Marriage and Human Sexuality,” accessed on August 28, 2014,

<http://grahamstowncathedral.org/notices/ProposedPastoralGuidelinesForCivilUnions.pdf>

The Anglican Church of Southern Africa offers this pastoral response to the complex issue of same-sex civil unions. No attempt at a resolution is made. Rather what is presented is a careful reflection on the attitude and method with which this issue and the people involved in it, are to be treated. The document reaffirms that human sexuality, while a prominently divisive issue in the Anglican Church of Southern Africa, is not an issue over which communion should be jeopardized or broken.

Church of England. “House of Bishops Pastoral Guidelines on Same-Sex Marriage,” last modified February 15, 2014,

<https://www.churchofengland.org/media-centre/news/2014/02/house-of-bishops-pastoral-guidance-on-same-sex-marriage.aspx>

This is a response to civil laws allowing same-sex marriage reaffirming the church’s rejection of such practices, but acknowledging that the people affected by the church’s stance are as much in need of the church’s care and concern as ever.

Books

Kydd, Roseanne. *Same Sex Marriage: Is There a Leg to Stand On?* (Oakville: Essence Publishing, 2013).

Kydd presents an examination of the issue of same-sex marriage from both from within and beyond the church, focussing specifically in chapter 4 on the Anglican Church’s involvement. Kydd structures her arguments around the “three-legged stool” of Anglicanism: scripture, reason and tradition, and how they stand under the weight of same-sex marriage. She rejects such a revision to the marriage canon on the grounds that marriage is not something human beings have the ownership of in order to change.

Thompsett, Fredrica Harris, ed. *Encouraging Conversation: Resources for Talking about Same-Sex Blessings*. (New York: Morehouse Publishing, 2013).

This is a compilation of essays from a range of perspectives on how various churches have approached same-sex marriage, and the reception of the blessings of same-sex unions in various parishes. Many authors offer sincere reflections on what is happening beyond the liturgical aspect of blessing, to the lives of those who are seeking and receiving such blessings.

Hall, Gary R. and Ruth A. Meyers, eds. *Christian Holiness and Human Sexuality: A Study Guide for Episcopalians*. (New York: Church Publishing, Inc., 2011).

The chapter “Scripture and Marriage” by Katherine Grieb presents a scriptural analysis of Genesis 1.27-28’s marital duty of procreation and pairs it with other scriptural passages which shed light and expand the notion that marriage is only valid when procreation is present and acted upon. In chapter 2, “Scripture: Sexuality and Sexual Orientation,” Will Gafney examines biblical texts which “articulate ancestral religious understandings of the human person and innate human relationships.” Marilyn McCord Adams in chapter 3, “Arguments from Tradition,” offers a reflection on the tradition that Anglicans adhere to, not as something fixed, but a significant tool and inspirational force in our ongoing discernment of God’s nature and our relationship with God. Ellen K. Wondra in chapter 4, “Ethics and Moral Theology,” looks at human sexuality from an ethical perspective, pointing out what is said, but just as importantly, what is not said and the considerations that are often excluded from such discussions. Louis Weil addresses some concerns raised by same-sex marriage in regards to ritualism in Chapter 5.

Temple, Gray. *Gay Unions: In the Light of Scripture, Tradition, and Reason*. (New York: Church Publishing, 2004).

“Gray Temple presents the argument for the sacramental equality of gay and lesbian couples, which is to say they are entitled to full participation in the sacraments, including marriage. Gray Temple bases his discussion on the Anglican concept of discerning the will of God through scripture, tradition, and reason. . . . As a liberal charismatic who prayerfully came to the conclusion that his homophobia was not a stance favored by God, Temple is in a unique position to take on this topic. Gray Temple deeply understands the ethos of conservatism and his understanding of that ethos provokes him to engage conservative arguments with rigor and sympathy.”

Marshall, Paul V. *Same-Sex Unions: Stories and Rites*. (New York: Church Publishing, 2004).

“*Same-Sex Unions*, a contribution to the continuing debate on the church’s pastoral care, offers biographical vignettes of two committed couples who have had their unions liturgically blessed in church and also contains complete texts of several same-sex rites, together with liturgical analysis and reference to secondary literature.”

Roman Catholic Church

Fullam, Lisa. "Civil Same-Sex Marriage: A Catholic Affirmation," *Bondings 2.0*, accessed August 31, 2014, <https://newwaysministryblog.wordpress.com/civil-same-sex-marriage-a-catholic-affirmation/>

"Here, I consider Catholic moral tradition on civil law: civil law is approached in light of the common good, expressed in contemporary societies in terms of equal civil rights. Second, I examine magisterial contributions to the public debate, which are framed in terms of a reading of natural law based in the Scriptural interpretation of Pope John Paul II. Such religious arguments may serve as normative for marriage within the Church, but do not reflect Catholic norms for civil law. Finally, I offer reasons Catholics might advocate civil same-sex marriage."

"Church Leaders Supporting Same-Gender Couples," Cardinals, Bishops, and Other Catholic Church Leaders Who Have Made Positive Statements about Civil Unions, Same-Gender Relationships, and Marriage Equality, last modified August 28, 2014, accessed August 31, 2014, <https://newwaysministryblog.wordpress.com/church-leaders-supporting-same-gender-couples/>

This is a chronological listing of statements made by Catholic Church leadership in support of civil unions, same-sex relationships and marriage equality. A common thread amongst acknowledgement of equality is that marriage is separate and different from a civil union.

Debernardo, Francis. *Marriage Equality: A Positive Catholic Approach*. (Maryland: New Ways Ministry, 2011).

http://www.newwaysministry.org/Marriage_Equality_Book/Marriage%20Equality%20Booklet.pdf

"Using statistical data, theological evidence, and historical information, the book describes some of the ways that Catholic attitudes about sexuality have developed into a consensus that justice requires that same-gender relationships should be legalized." It addresses Civil Unions as opposed to Catholic Same-Gender Marriage, but provides support for a Catholic rationale.

Dempsey, Robert J. "The Catholic Church's Teaching About Same-Sex Marriage," (paper presented at the Catholic Medical Association of Chicago, January 27, 2007).

<http://dx.doi.org.myaccess.library.utoronto.ca/10.1179/002436308803889684>

"Although the Church teaches respect for homosexual persons in their essential humanity and their basic human rights, this does not and cannot mean the approval of homosexual behavior or the legal recognition of homosexual unions. Legal recognition of homosexual unions or placing them on the same level as marriage would mean not only the approval of deviant behavior, with the consequence of making it a model in present-day

society, but would also obscure basic values which belong to the common inheritance of humanity. The church cannot fail to defend these values, for the good of men and women and for the good of society itself.”

United Church of Canada

The United Church of Canada. “Membership, Ministry, and Human Sexuality,” *United Church Social Policy Positions*, 1988, accessed on September 2, 2014, <http://www.united-church.ca/beliefs/policies/1988/m253>

This is a statement of the United Church of Canada’s position affirming the full and equal inclusion of LGBT people as members of that church and are therefore considering them eligible for ordered ministry: “The [General] Council affirmed that God's intention for all human relationships is that they be faithful, responsible, just, loving, health-giving, healing, and sustaining of community and self. The implication is that these standards apply to both heterosexual and homosexual couples.”

Roman Catholic – United Church of Canada Dialogue

“Marriage: Report of the Roman Catholic-United Church Dialogue,” May, 2012. Accessed on August 30, 2014.

http://www.united-church.ca/files/partners/relation/ecumenical/report_roman-catholic-united-church-dialogue.pdf

“We wanted to understand the other’s perspectives, to consider similarities and differences in terms of theological method, and to identify areas of convergence and divergence as these relate to a theology of marriage. We wanted to understand *how* each church came to its unique perspective and the reasons underlying each other’s way of thinking about marriage. Most of all, while remaining honest about real differences, we wanted to discover ways to celebrate and to build upon our important commonalities, where we and others could work together in service to God’s kingdom.”

Evangelical Lutheran Church in America

Bussie, Jacqueline. “Scarred Epistemologies: What a Theology of the Cross Has to Say about the Gay Marriage Ban,” last modified on January 10, 2005,

<http://www.elca.org/JLE/Articles/638>

“It is my contention that a careful reading of Martin Luther's classical notion of a *theologia crucis*--theology of the cross--provides us with theological support, grounded firmly in tradition and the gospel, for a convicted rejection of the ban on gay marriage. In Christian terms, the Defense of Marriage Act(s) are violations of agape and justice. In secular terms,

the bans on gay marriage are selective discrimination, which is unconstitutional as a violation of the 14th amendment.”

Warner, Stephen R. “A Conservative Case for Recognition of Gay Relationships in the Church,” *Let’s Talk* Vol. 8, Num. 2, 2003. <http://www.mcsletstalk.org/vol8no24.htm>

This is an article from the Evangelical Lutheran Church in America arguing for inclusion and dignified treatment of LGBT peoples from a conservative perspective.

United Methodist Church

Tuell, Jack M. “Doing a New Thing: The United Methodist Church and Homosexuality,” accessed on August 30, 2014, <http://www.umaffirm.org/gcnews5.html>

This is a statement by Bishop Jack M. Tuell on the United Methodist Church’s stance towards homosexuality as one that is affirming and supportive from the four tests of Christian truth from John Wesley: scripture, tradition, reason and experience.

United Church of Christ

United Church of Christ. “The Rights of LGBT Parents to Adopt and Raise Children,” accessed on August 26, 2014, http://www.ucc.org/lgbt/pdfs/2011_THE_RIGHT_OF_LGBT_PARENTS_TO_ADOPT_AND_RAISE_CHILDREN.pdf

This statement of the United Church of Christ argues that, contrary to the claim that same-gender unions are not procreative, LGBT couples in covenantal relationships (as well as single LGBT adopters) have, not only a legal right to adopt children, but also a theological and biblical rationale which recognizes the presence of God in unions between two committed individuals (or a single parent) to nourish a child in the love of God and the fellowship of the Body of Christ regardless of sexual orientation.

Presbyterian Church (USA)

Books

Achtemeier, Mark. *The Bible’s Yes to Same-Sex Marriage*. (Kentucky: Westminster John Knox Press, 2014).

Achtemeier presents a view of the same-sex marriage debate as a Presbyterian minister reflecting critically on mainstream evangelical and traditional condemnations of homosexual relationships as well as a reflection on biblical interpretation in regards to this issue.

Online Articles

Presbyterian Church (USA) General Assembly. *Proposed Amendments to the Constitution*, pp. 15-18 (2014) Accessed on September 2, 2014, [https://www.pcusa.org/site_media/media/uploads/oga/pdf/2014-proposed-boa-electronic-version\[1\].pdf](https://www.pcusa.org/site_media/media/uploads/oga/pdf/2014-proposed-boa-electronic-version[1].pdf)

Beginning at section 14.F, “Marriage,” the document shows the amendments the Presbyterian Church (USA) has made to its constitution regarding the acceptance and practice of same-sex marriage, stating that the requirements of marriage in their view, love and commitment, are not gender specific. Also included is a conscience clause that no minister will be compelled beyond “the elder’s or the session’s discernment of the Holy Spirit and their understanding of the Word of God.”

Other sources

Periodicals

Franck, Matthew J. “Religion, Reason, and Same-Sex Marriage,” May, 2011, accessed on August 18, 2014, <http://search.ebscohost.com.myaccess.library.utoronto.ca/login.aspx?direct=true&db=rfh&AN=ATLA0001834570&site=ehost-live>

Franck presents a view that arguments in favour of same-gender marriage have typically taken a tactic of discrediting opponents by claiming hate or bigotry; whereas reasonably debate must acknowledge that both sides of the debate are in possession of valid arguments.

McCaffrey, Enda. “The Sexual and Theological Ethics of Gay Marriage in France: A Dialectic between Autonomy and Universalism,” May 1, 2006, accessed on August 20, 2014. <http://search.ebscohost.com.myaccess.library.utoronto.ca/login.aspx?direct=true&db=rfh&AN=ATLA0001556078&site=ehost-live>

“The focus of this article is to look at gay marriage from the perspective of contemporary ethical and theological thinking. Specifically, I aim to examine alternative discourses that open up new ways of configuring gay marriage through an examination of concepts of integrity, responsibility and asceticism, and critically the ethical relationship between autonomy and norms.”

Young, Pamela Dickey. “Same-sex marriage and the Christian churches in Canada,” *Studies in Religion* 2006 35: 3, accessed August 30, 2014. <http://sir.sagepub.com.myaccess.library.utoronto.ca/content/35/1/3.full.pdf+html>

“Same-sex marriage is an important topic in Canadian courts, legislatures and churches today. This paper explores the sorts of official arguments put forth in public policy venues by Canadian churches and then proceeds to analyze these contributions.”

Books

Ellison, Marvin M. *Same-Sex Marriage? A Christian Ethical Analysis*. (Cleveland: The Pilgrim Press, 2004).

“This critical book is written by a gay man and progressive Christian ethicist who places justice-making at the heart of contemporary spirituality. In dialogue with both legal scholars and theologians, Ellison examines the strengths and weaknesses of how marriage traditionalists, advocates of same-sex marriage, and LBGT (lesbian/bisexual/gay/transgender) critics of marriage analyze the issues and frame their arguments. The book offers constructive proposals for revitalizing Christian sexual ethics and moving the debate forward, regardless of whether the right to marry is won or lost.”

Witte Jr., John. *From Sacrament to Contract: Marriage, Religion, and Law in the Western Tradition*. (Kentucky: Westminster John Knox Press, 2012.)

This book presents an historical look at the legal, philosophical and religious ideas that have informed the church about the sacrament of marriage. Chapter 7, in particular, examines marriage in the Anglican tradition and its uniqueness in striking a *via media* between the traditions of the past and the reformations that were happening.

Young, Pamela Dickey. *Religion, Sex and Politics: Christian Churches and Same-Sex Marriage in Canada* (Winnipeg: Fernwood Publishing, 2012).

“...[T]his book analyzes the same-sex marriage debate in Canada by examining the intersections between religion, sexuality and public policy. Furthermore, the various arguments made by religious groups, both for and against same-sex marriage, are discussed, illustrating the range of perspectives on sexuality espoused by Christian groups and the numerous ways in which they influence the outcomes of legislation and court decisions.”