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July 26, 2015

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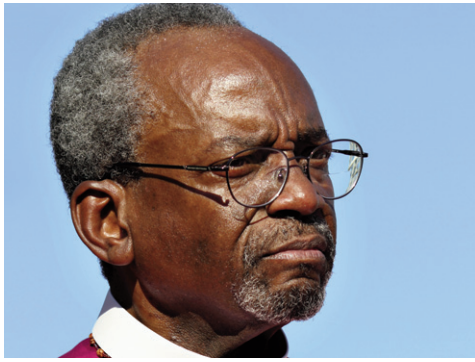
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*General Convention 2015
Salt Lake City*

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ON THE COVER

“We must be about the business of the Holy Trinity. We must be about the business of the Jesus who came and taught us.”
—The Rt. Rev. Michael Curry (see “The New Presiding Bishop,” p. 7)

Asher Imtiaz photo

THE LIVING CHURCH

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LIVING CHURCH Partners

We are grateful to St. John’s Cathedral, Denver, and St. David in the Pines Church, Wellington, Florida [p. 24], the Diocese of Dallas [p. 25], and the Diocese of Oklahoma [p. 27], whose generous support helped make this issue possible.



Electronic devices took the place of paper in work and worship at General Convention.
Asher Imtiaz photo



Things Have Changed

NEWS | July 26, 2015

GENERAL CONVENTION

This story is based on reporting and reflection by TLC's team at the 78th General Convention: Zachary Guiliano, the Rev. Jordan Hylden, G. Jeffrey MacDonald, and Matthew Townsend. For complete reports, commentary, and videos, visit livingchurch.org and Covenant, TLC's weblog, at covenant.livingchurch.org.

As bishops and deputies gathered in record-setting heat in Salt Lake City, the presiding officers of General Convention were clear: they saw the church as ready for change, if not even requiring change for the church's future health.

During her opening remarks to Convention on June 24, Presiding Bishop Katharine Jefferts Schori said the church needs to face its fears and embrace an unknown future.

“What no longer brings life must be laid down to fertilize future growth,” she said, drawing as she often has on imagery from science. “We will not all agree about precisely what that includes, but we need to be fearless in examining what will come before us, whether it is marriage, the size of this deliberative body, or where we store up our treasure.”

Bishop Jefferts Schori repeatedly exhorted deputies

and bishops to be brave and not cling to vestiges that have served their purposes.

“It is abundantly clear that many of the older plantings have reached the end of their lives,” she said. “We need



Matt Townsend photo

Jefferts Schori: “many of the older plantings have reached the end of their lives.”

to find new ways of tending the birds of the air who haven’t found sheltering trees or nourishing fruit.”

Such new ways, she said, include churches in which worship happens around a meal, camps for children of prisoners, and elder housing.

Structural changes will not be easy because, in debating such proposals, deeper issues are at stake, according to opening remarks from the Rev. Gay Jennings, president of the House of Deputies.

“When we’re talking about structure, we’re really talking about our identity,” she said. “We are talking about who we are as the people of God if we are not the church we have always been. We’re talking about what it means to be a deacon or a priest or a bishop if it doesn’t mean what it meant — or what we thought it meant — when we finished a local formation program or seminary.”

In the nine legislative days that followed, deputies and bishops approved deep and wide change with respect to marriage, leadership, liturgy, structure, mission, and more.

Marriage

In a 5-4 decision announced on the morning of June 26, the U.S. Supreme Court ruled in *Obergefell v. Hodges* that same-sex marriage is legal in all 50 states. Early arguments in open hearings by the Special Legislative Committee on Marriage gave every indication that Convention would take a similar path.

“How long are we going to allow documents like the Book of Common Prayer to contain language that is explicitly discriminatory?” asked the Rev. Will Mebane, interim dean of St. Paul’s Cathedral in Buffalo and a member of the Task Force on the Study of Marriage. “Demands for the Confederate flag, a symbol of hate, to come down have been heard. ... It is time to remove our symbol that contains language of discrimination.”

“It is time to let our yes be yes, and end what is nothing less than de facto sacramental apartheid,” said the Rev. Susan Russell of All Saints Church, Pasadena, a member of the marriage task force, at another open hearing.

When news of the Court’s decision reached bishops and deputies at General Convention, cheers broke out in Salt Palace Convention Center.

“We have something to celebrate today,” said singer Ann Phelps of Theodicy Jazz Collective, mere hours after the U.S. Supreme Court’s ruling that same-sex marriage is a constitutional right. She invited those present to sing, dance, and celebrate with the band.

The band opened with “Siyahamba” or “We are marching,” the famous liberation song from South Africans’ long struggle against apartheid. Cheering greeted the song’s beginning, and its conclusion brought a roar of approval. Episcopal News Service reported that some worshipers formed a conga line.

The House of Bishops made its decision by the afternoon of June 29, three days after the Court’s ruling.

The Rt. Rev. Thomas Ely, Bishop of Vermont, reported the work of the Special Legislative Committee on Marriage. Five of the bishops on the committee recommended that a liturgy for

blessing covenant relationships and “three liturgies of marriage be authorized for trial use in accordance with Article X.” The designation of the liturgies as being for “trial use” sets into motion the process of amending the Book of Common Prayer. Bishop Ely described this move as “the approach most faithful to our polity.”

He described A054 as “a more practical ordering of Canon 18.” He noted, however, that the resolution had been amended in committee to include “a more robust declaration of intent” in line with the prayer book. He stated his belief that the proposed canon in A054 does not conflict with the prayer



Matt Townsend photo

Theodicy Jazz Collective riffs at the June 26 Eucharist.

book, thus avoiding “a constitutional crisis.”

The bishops took some time to discuss the resolutions at small-group tables before entering open deliberation. Several bishops wished to make sure that the use of any liturgies would be subject to the permission and supervision of the diocesan bishop or ecclesiastical authority.

A morning session ended without any movement of the resolutions, and the House met for about an hour in closed session in the afternoon.

After returning to open session, the bishops quickly passed Resolution A054 (authorizing the rites) and moved to deliberation on Resolution A036 (changing the church’s definition of marriage in canon). Several Communion Partner bishops noted their disagreement with the form of A036, although Bishop John Bauerschmidt of Tennessee noted a resolution of

(Continued on page 7)

Communion Partners Salt Lake City Statement

The 78th General Convention of The Episcopal Church, in passing Resolutions A036 and A054, has made a significant change in the Church's understanding of Christian marriage. As bishops of the Church, we must dissent from these actions.

We affirm Minority Report #1, which was appended to the text of Resolution A036:

The nature, purpose, and meaning of marriage, as traditionally understood by Christians, are summed up in the words of the Book of Common Prayer:

“The bond and covenant of marriage was established by God in creation, and our Lord Jesus Christ adorned this manner of life by his presence and first miracle at a wedding in Cana of Galilee. It signifies to us the mystery of the union between Christ and his Church, and Holy Scripture commends it to be honored by all people.

The union of husband and wife in heart, body, and mind is intended by God for their mutual joy; for the help and comfort given one another in prosperity and adversity; and, when it is God's will, for the procreation of children and their nurture in the knowledge and love of the Lord” (BCP, p. 423).

The nature, purpose, and meaning of marriage are linked to the relationship of man and woman. The promises and vows of marriage presuppose husband and wife as the partners who are made one flesh in marriage. This understanding is a reasonable one, as well as in accord with Holy Scripture and Christian tradition in their teaching about marriage.

When we were ordained as bishops in the one, holy, catholic, and apostolic Church, we vowed to “guard the faith, unity, and discipline of the Church of God” (BCP, p. 518). We renew that promise; and in light of the actions of General Convention, and of our own deep pastoral and theological convictions, we pledge ourselves to

- “Maintain the unity of the Spirit in the bond of peace” (Eph. 4:3). The bonds created in baptism are indissoluble, and we share one bread and one cup in the Eucharist. We are committed to the Church and its people, even in the midst of painful disagreement.

- “Speak the truth in love” (Eph. 4:15). When we disagree with the Church's actions, we will do so openly and transparently and — with the Spirit's help — charitably. We are grateful that Resolution A054 includes provision for bishops and priests to exercise their conscience; but we realize at the same time that we have entered a season in which the tensions over these difficult matters may grow. We pray for the grace to be clear about our convictions and, at the same time, to love brothers and sisters with whom we disagree.

- “Welcome one another . . . just as Christ has welcomed [us]” (Rom. 15:7). Our commitment to the Church includes a commitment to our gay and lesbian brothers and sisters. We will walk with them, pray with and for them, and seek ways to engage in pastoral conversation. We rejoice that Jesus' embrace includes all of us.

We are mindful that the decisions of the 78th General Convention do not take place in isolation. The Episcopal Church is part of a larger whole, the Anglican Communion. We remain committed to that Communion and to the historic See of Canterbury, and we will continue to honor the three moratoria requested in the Windsor Report and affirmed by the Instruments of Communion.

We invite bishops and any Episcopalians who share these commitments to join us in this statement, and to affirm with us our love for our Lord Jesus Christ, our commitment to The Episcopal Church, and the Anglican Communion, and our dissent from these actions.

Communion Partner signatories:

The Rt. Rev. John C. Bauerschmidt, Bishop of Tennessee
The Rt. Rev. Gregory O. Brewer, Bishop of Central Florida
The Rt. Rev. Daniel W. Herzog, Bishop of Albany, resigned
The Rt. Rev. Paul E. Lambert, Bishop Pro Tem of Dallas
The Rt. Rev. Edward S. Little II, Bishop of Northern Indiana
The Rt. Rev. William H. Love, Bishop of Albany
The Rt. Rev. Bruce MacPherson, Bishop of Western Louisiana, resigned
The Rt. Rev. Daniel H. Martins, Bishop of Springfield
The Rt. Rev. Edward L. Salmon, Bishop of South Carolina, resigned
The Rt. Rev. William J. Skilton, Assistant Bishop of Dominican Republic, resigned
The Rt. Rev. Michael G. Smith, Bishop of North Dakota
The Rt. Rev. Don A. Wimberly, Bishop of Texas, resigned

Other signatories:

The Rt. Rev. Lloyd Allen, Bishop of Honduras
The Rt. Rev. Jean Zache Duracin, Bishop of Haiti
The Rt. Rev. Francisco Jose Duque Gomez, Bishop of Colombia
The Rt. Rev. Orlando Guerrero, Venezuela
The Rt. Rev. E. Ambrose Gumbs, Bishop of Virgin Islands
The Rt. Rev. Julio Holguin, Bishop of Dominican Republic
The Rt. Rev. Samuel Johnson Howard, Bishop of Florida
The Rt. Rev. Alfredo Morante, Bishop of Ecuador Litoral

Episcopalians may register their public support of this statement at bit.ly/SLCStatement2015. Please provide name; diocese and congregation; email or mailing address; and indicate whether you are a bishop, priest, deacon or lay person.

Communion Across Difference

We the House of Bishops of The Episcopal Church wish to express our love and appreciation to our colleagues who identify as Communion Partners and those bishops who have affinity with the Communion Partners' position as stated in their “Communion Partners Salt Lake City Statement.” Our time together in Salt Lake City, in conversation and in prayer, has demonstrated how profoundly the love of God in Jesus binds us together and empowers us for service to God's mission. As we have waited upon the leading of the Holy Spirit in our deliberations, we have been reminded that the House of Bishops is richly gifted with many voices and perspectives on matters of theological, liturgical, and pastoral significance. This has been shown in our discernment with respect to doctrinal matters relative to Christian marriage. We thank God for the rich variety of voices in our House, in our dioceses, in The Episcopal Church, and in the Anglican Communion, that reflect the wideness of God's mercy and presence in the Church and in the world.

We give particular thanks for the steadfast witness of our colleagues in the Communion Partners. We value and rely on their

A Statement of the Mind of the House of Bishops

commitment to The Episcopal Church and the Anglican Communion. We recognize that theirs is a minority voice in the House of Bishops in our deliberations with respect to Christian marriage; and we affirm that despite our differences they are an indispensable part of who we are as the House of Bishops of The Episcopal Church. Our church needs their witness. Further, we appreciate that each of us will return to dioceses where there will be a variety of responses to Resolutions A054 and A036. The equanimity, generosity, and graciousness with which the Communion Partners have shared their views on Christian marriage and remain in relationship is a model for us and for the lay and ordained leaders in our dioceses to follow. We thank God that in the fullness of the Holy Trinity we can and must remain together as the Body of Christ in our dioceses, in The Episcopal Church, and in our relationships with sisters and brothers in Christ in the Anglican Communion. The bonds created in baptism are indeed indissoluble and we pray that we have the confidence to rely upon the Holy Spirit who will continue to hold us all together as partners in communion through the love of God in Jesus.

(Continued from page 5)

some problems: “I think we significantly strengthened this resolution for canonical changes and took care of some niggling problems that might come back to plague us later.”

Bishop William Love of Albany read Mark 10:6-9, in which Jesus cites Genesis, and reminded the House that Jesus spoke as God incarnate: “But at the beginning of creation God ‘made them male and female.’ ‘For this reason a man will leave his father and mother and be united to his wife, and the two will become one flesh.’ So they are no longer two, but one flesh. Therefore what God has joined together, let no one separate.”

In the end, the House voted overwhelmingly in favor of changing the canon: 129 for, 26 against, and 5 abstentions.

Lambeth Palace released a statement that described the Archbishop of Canterbury’s response to the bishops’ decision.

“The Archbishop of Canterbury [on June 30] expressed deep concern about the stress for the Anglican Communion following the US Episcopal Church’s House of Bishops’ resolution to change the definition of marriage in the canons so that any reference to marriage as between a man and a woman is removed,” said an item on the archbishop’s website. “While recognizing the prerogative of the Episcopal Church to address issues appropriate to its own context, Archbishop Justin Welby said that its decision will cause distress for some and have ramifications for the Anglican Communion as a whole, as well as for its ecumenical and interfaith relationships.”

The archbishop’s concerns had no clear effect on the House of Deputies.

“It’s been two generations we’ve been waiting to do this very thing,” said deputy James Steadman of Northwestern Pennsylvania. “God is doing something here.”

Deputies voted overwhelmingly for the changes. Eighty-two percent voted in favor of the canonical change, while 87 favored changing the rites. Before the votes, President Jennings asked deputies not to cheer out of respect for one another. Deputies took results in stride, with no outbursts.



Bishop Curry and his wife, Sharon (center), surrounded by family and friends.

Asher Intiaz photo

The New Presiding Bishop

Episcopalians arrived in Salt Lake City under the leadership of a presiding bishop who has nearly completed her nine-year term. They knew that one of four men would succeed her in the office. In one simple ballot, followed by what seemed a protracted dance of protocol in the House of Deputies, the House of Bishops chose the Rt. Rev. Michael Bruce Curry, 62, Bishop of North Carolina since 2000. Curry will be invested as the church’s 27th presiding bishop Nov. 1 at Washington National Cathedral.

Curry radiates energy and joy in his preaching and in conversations with others. He is the first African-American elected to the office (Bishop John T. Walker of Washington was a nominee in 1985 and Bishop Herbert Thompson of Southern Ohio was a nominee by petition in 1997). He is also the first presiding bishop elected on the first ballot. (For most of the House’s years the office simply fell to the bishop with the most seniority.)

Curry commanded Convention’s attention on June 23, when the four nominees presented themselves for randomly drawn questions on various matters of doctrine, structure, and pastoral style. The other three nominees — Bishop Thomas Breidenthal of Southern Ohio, Bishop Ian Douglas of Connecticut, and Bishop Dabney Smith of Southwestern Florida — gave

thoughtful and touching answers to questions, but Curry created a sense of palpable excitement.

As the Rev. Tim Schenck of St. John’s Church in Hingham, Massachusetts, put it on Twitter, “For PB we need an Inspirer in Chief who speaks boldly & passionately about the transforming power of Jesus.”

Curry showed that he is not unaware of the dazzling effect of his speaking nor of some remaining questions. In response, he cited a variety of measurable accomplishments from his diocese. “Can a preacher be an administrator? Can an orator be an organizer? Ask the Diocese of North Carolina.”

The bishops elected Curry on June 27. In addressing the press after his election, Curry quoted from the Bible in answering question after question. He noted how Jesus demanded that the temple be a house of prayer, how dry bones came to life in Ezekiel, and how first-century believers did not expect people to come to them but went out to where the people were.

“It’s a challenging time, it’s an exciting time, but the church has been here — read the Acts of the Apostles,” Curry said. “It’s in the Bible. We’ve done it before, and we’ll do it again.”

Then early the next morning, Curry capped an anti-gun violence rally with

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a glimpse of his exuberant preaching style, rooted (among other places) in the African-American churches of the diocese where he has been bishop for 15 years. His voice boomed over the outdoor loudspeakers to the point that he could have awakened anyone sleeping blocks away at 8:20 a.m.

“We must be about the business of the Holy Trinity,” he said. “We must be about the business of the Jesus who came and taught us.

“You have heard that it was said that life is cheap,” he said in a style similar to one of his heroes, Martin Luther King, Jr. “You have heard that it was said that violence is the way. You have heard that it was said that racism is okay. You have heard that it was said that poverty doesn’t matter, but I say unto you, ‘Love your enemy!’” The crowd of 1,500 cheered.

Curry’s style marks a radical break from that of Presiding Bishop Jefferts Schori, who speaks in measured tones and sticks to texts when preaching. His passion, style, and commitment to spiritual renewal are what the church needs now, according to bishops and deputies.

In the Episcopal Church, “we tend to be more intellectual than we should be,” said Southeast Florida Bishop Leopold Frade. “His will be a different style: unashamedly a proclaimer of Christ. It’s very important to, let’s say, be more out of our shell.”

Curry preached his first sermon as presiding bishop-elect at the Convention’s last Eucharist. “Her passion’s a little different from mine,” he said of Bishop Jefferts Schori. “I told the bishop I’m gonna get a little bit of cool from her.”

The gospel reading for the service was Matthew 28:16-20, the Great Commission. Its assignment for the day represented a moment of serendipity: Bishop Curry did not know the format and readings for the day very far in advance. But he said, “When I saw the text, all I could say is: ‘There’s a sweet, sweet Spirit in this place.’”

He began by reminding the congregation of the enduring presence of

Christ: “Remember, I am with you — in the first century and in the 21st — I am with you *always*, even to the end of the age.”

His main focus in the sermon was on going out in gospel mission and transforming the world, following Christ’s teaching. Christ taught us, he said, “to be reconciled and right with God and to be reconciled and right with each other,” an echo of words from the prayer book’s catechism.

Throughout the sermon, Bishop Curry returned to many of his favorite themes, especially about God rescuing us “from the nightmare that life can often be into the dream that God has intended from before the Earth and the world was ever made.”

When he illustrated “God’s dream” he evoked the prophetic vision in Isaiah 40, speaking of a return from exile and a homecoming: “Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain” (Isa. 40:4).

Bishops Curry’s rhetoric soared as he drew in snippets of hymns, scriptural texts, references to movies, stories, and jokes. He cried out; he whispered; he evoked shouts of “Amen” and applause. It was undoubtedly a rare experience for many Episcopalians: they were hanging on his words in the 12th minute, and they were still doing so when the sermon ended 12 minutes after that.

Curry ended his sermon on the theme of unity and racial reconciliation, speaking of how the Church unites people of different races and temperaments, “traditionalists” and “progressives,” “Republicans and Democrats.”

If you are baptized, he said, “You’re in the Jesus movement. You’re God’s.”

And he concluded, “As he died to make all holy, let us live to make all free. God’s truth is marching on. Now go!”



Asher Intiaz photo

Curry answers questions at a press conference after his election.

Reconciliation and Justice

Racial justice emerged quickly as a prominent theme and never let go. In opening remarks, President Jennings urged deputies “to take concrete action toward ending racism and achieving God’s dream and justice for every single person.”

Concrete action unfolded in stages. First came Curry’s historic election, then a big march to end the gun violence that’s taken many young, African-American lives [see page 11]. When the budget passed, it included \$2 million for new racial justice and reconciliation initiatives.

“People want to talk about reparations, but it wasn’t just the White House that was built with slave labor. Our church was,” said Bishop James Mathes of San Diego during a committee meeting.

“I’d like it to be shockingly big enough to where it says we’re really going to double down in this area,” Mathes said. “We need a societal change, and the church needs to lead it. We should walk out of this convention saying, ‘We’re going to lead it. And we’re going to put our money where our mouth is.’ I want it to be astonishingly attention-getting.”

Resolution B014 says that the church recognizes “the sin of racism that continues to plague our society and our Church, and that we formally repent of our own historic and contemporary participation in systemic racism, committing ourselves to racial reconciliation through prayer, teach-

ing, and engagement.” Executive Council and Bishop Curry, as the new presiding bishop, will decide how the \$2 million is best spent.

In another major social justice action, Convention addressed environmental concerns by divesting from fossil fuels. The Episcopal Church Endowment Fund, the Episcopal Church Foundation, and the Investment Committee of the Executive Council will be instructed to purge investment portfolios of fossil-fuel companies. The move follows in footsteps of the United Church of Christ, the Unitarian Universalist Association, and the World Council of Churches, all of which have adopted similar policies since 2013.

The House of Deputies voted by a three-to-one margin to concur with the House of Bishops and pass the resolution. It calls for divestment “in a fiscally responsible manner” and reinvestment in clean, renewable energy.

The bishops amended the initial resolution to exempt the Church Pension Group from the rule. Noting that amendment, deputy Patrick Funston of Kansas said: “It shows our brothers and sisters across the hall are more concerned with their pensions than with the environment.”

An effort to affect conflicts on the West Bank through divestment failed in both houses. Resolution C003, which urged the church to divest from companies doing business on the West

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The Order of the Daughters of the King elected officers and heard challenges to change the world during the group’s 46th Triennial June 20-23 at Zermatt Resort in Midway, Utah. At an outdoor Eucharist on June 21, the Rev. Canon Andrew White challenged the Daughters to love their enemies and take risks for Jesus. At a closing banquet, candles from Thistle Farms marked every place setting. After being challenged by the Rev. Becca Stevens, founder of Thistle Farms, Daughters lit their candles and guest musician Roger Grenier sang “Take your candle, go light your world.” A fuller report is available at livingchurch.org.

Daughters of the King photo



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Bank, was rejected by a nearly unanimous vote in the House of Bishops.

Bishop Edward Little of Northern Indiana noted that the Anglican Bishop of Jerusalem, Suheil Dawani, has frequently said that divestment is not helpful to Palestinians. Little said the House had “already passed superb resolutions” on the topic, referring to A052 (Call for Ubuntu within the Episcopal Church Regarding Policy Toward Palestine and Israel).

Barry Howe, retired Bishop of West Missouri and assisting in Southwest Florida, said the resolution was fruitless. “We have no investments in any of the corporations that are mentioned by other groups as being particularly those that are affecting settlement,” he said.

Leopold Frade, Bishop of Southeast Florida and a Cuban-American, recommended a different approach: “My experience with boycotts and embargoes is that they hurt the very people we think we’re helping. Palestinian businesses need investment.”

The bishops of California, Rhode Island, Southern Ohio, and Central Florida, among others, also rose in opposition.

Deputies likewise stopped short of calling for divestment from companies associated with Israel’s presence in West Bank territories. Instead they passed a resolution that authorizes \$675,000 for peace-building initiatives in the Holy Land, including health care and education.

“We believe that the way to our liberation is through the heart of the Jews,” said deputy Susan Haynes of Northern Indiana, as she spoke in favor of the resolution. “Help these nations come together through a process of restorative justice.”

Some deputies believed the resolution did not go far enough.

“I speak against this resolution,” said the Rev. Canon Gary Commins of Los Angeles. “It is fairly benign, banal, tepid, timid. . . . It does not address the realities of what currently exists in Israel and the occupied territories.”

(Continued on page 12)



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Marching through Zion

By G. Jeffrey MacDonald

About 1,500 people lined up behind 79 bishops for an early Sunday-morning march on June 28 along the streets of Salt Lake City in a rally against gun violence.

In speeches, prayers, and hymns, the Claiming Common Ground Against Gun Violence rally denounced a rash of gunshot deaths in the United States. Gunshot survivors, including Utah Bishop Scott Hayashi and mall-shooting victim Carolyn Tuft, shared their stories.

"I'm here to protect you from this horrible life," said Carolyn Tuft, who lost her daughter in the 2007 Trolley Square Mall massacre and nearly died herself. She said pellets lodged in her kidney, spine, lung, and tissues have left her constantly battling lead poisoning, pain, and nausea.

"I'm always hearing people say: 'If I would have had a gun, I would have stopped him,'" Tuft said. "I'm telling you right now: If I would have been armed with a gun, there's nothing I could have done to change anything. The outcome would have been exactly the same. There was no time to react."

The one-mile march and rally was organized by Bishops Against Gun Violence, an activist group that includes about 60 bishops of the Episcopal Church. The goal was to raise awareness and build common ground in lamenting lost life.

Maryland Bishop Eugene Sutton spoke to the scale of the problem, citing the fact that 30,000 Americans die of gunshot wounds each year. One million incidents lead to emergency-room visits each year in the United States, he said.

"Surely all of us, no matter what our views are on specific tactics for ending this epidemic of violence, we come together to celebrate life and say: this must stop," Bishop Sutton said.

The message hit close to home for some in the crowd. The Rev. Randy Callender, rector of St. Philip's Church



Nearly 80 bishops lead the march against gun violence on June 28.

Asher Intiaz photo

in Annapolis, Maryland, has lost two cousins to gun violence. One of the perpetrators bought his gun on the Web, Callender said.

"We need to continue this, not only in Utah, but we need to take this all over," Callender said. "We need walks all over, in all the cities, to let people know that we're serious."

Before the event, Bishop Hayashi said he hoped it would spark a public conversation transcending the polarizing politics that too often surround the issue. Speakers at Pioneer Park made clear, however, that some trust in legislative solutions more than others.

"We too, like the Pharisees, want to rely on the law," said rally speaker the Rev. Gayle Stewart, a deacon at Calvary Church in northeast Washington, D.C., and a retired police officer in the city. "The Word encourages a change of heart. And it is going to take a change of the human heart, and not laws, to do something about gun violence." The crowd applauded.

But Connecticut Bishop Ian Douglas begged to differ.

"I'm here to witness to the fact that laws can change the circumstance on

the ground," Bishop Douglas said. He said statutory changes have reduced gun violence in Connecticut, while changes loosening restrictions in Missouri have led to an increase in gun deaths. He said the difference is documented in a study in the *American Journal of Preventive Medicine*.

"We're not here to limit access," Douglas said. "We're simply here to enact and advocate for sane gun legislation, specifically around purchasing of handguns and licensing. So I beg you, I beg you, to take action."

Marchers barely talked as the crowd wound its way down Salt Lake City's wide boulevards in temperatures topping 80 degrees at 7:30 a.m. Instead they sang: "Out of the deep, I call / Unto thee, O Lord / Consider well the sound / of my longing soul."

The march drew curiosity from local residents who live in one of the most pro-gun states in the country. One heckler, who would identify himself only as Paul, shouted briefly at speakers at rally locations in the park and outside the Salt Palace Convention Center, where the Episcopal Church held its 78th General Con-

(Continued on next page)



Asher Imtiaz photo

Marching Through Zion

(Continued from previous page)

vention from June 25 to July 3.

“You’re not going to get rid of the Second Amendment,” Paul told TLC, referring to the constitutional right to bear arms. “Guns are here to stay.”

Some marchers spoke to the Second Amendment directly. The Rev. Philip Carr-Jones, rector of the Church of the Holy Spirit in Lebanon, New Jersey, marched in sunglasses, a black clerical shirt, and a sandwich board that read: “Consider the 2nd ... Commandment 1st! Take no idol.”

A few locals joined in. Jay and Susan Aldous of Salt Lake City had heard about the event and turned out to show support.

“Too many innocent lives are taken,” she said. “It’s not a way to resolve issues.” She said both approaches are needed — spiritual reform and legislative reform — to change a culture that too often uses violence in attempts to fix problems.

(Continued from page 10)

Liturgical Revision Restarts

The most notable change approved by General Convention will arrive on the first Sunday of Advent, when the majority of dioceses will offer three choices for priests who choose to perform marriage ceremonies for same-sex couples. Many dioceses already had granted permission for their priests to perform weddings where civil marriage was made legal.

The only exception will be in dioceses led by bishops who are not convinced the church should offer such blessings, but they will be required to refer same-sex couples elsewhere for such rites.

This General Convention was convinced that more liturgical change is necessary for the 21st century. It authorized the Standing Commission on Liturgy and Music to begin plans for revising both the Book of Common Prayer (1979) and the Hymnal (1982). Presiding Bishop Jefferts Schori had spoken often of her hope for prayer-book revision during the past several months.

Bishop Tom Breidenthal of Southern Ohio argued that prayer book revision is already “happening all around us,” through piecemeal approaches to new rites. He recommended a more intentional process that “commits us to a real conversation.”

The House of Deputies concurred with the House of Bishops on July 2 to begin the process, which could lead to a revision that would “utilize the riches of our Church’s liturgical, cultural, racial, generational, linguistic, gender and ethnic diversity in order to share common worship.”

“We’re talking about establishing a plan,” said the Very Rev. Kate Moorehead of the Diocese of Florida. “We’re simply embarking on a study and a listening process.”

On July 3, the House of Bishops approved creating a revision process for the Hymnal 1982.

The resolution asks “the Standing Commission on Liturgy and Music

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(SCLM) to prepare a plan for the comprehensive revision of the Hymnal 1982” and requests \$25,000 for the project.

Bishop Martins of Springfield was the only bishop to speak against the resolution, and he cited three reasons.

First, he mentioned that Church Publishing had conducted “an extensive survey” to see if anyone had a desire to see the Hymnal revised. A majority did not.

Second, he reminded the House that “the SCLM is already drinking from a fire hose” because of General Convention resolutions. The commission has been asked to establish a process for revising the Book of Common Prayer, to revise the Book of Occasional Services, and to review dozens of saints for potential inclusion in *A Great Cloud of Witnesses*.

Third, he questioned whether, given the availability of electronic resources for church music, the church should publish a new hymnal, when it already has three (Hymnal 1982, Lift Every Voice and Sing II, and Wonder, Love, and Praise).

Other bishops spoke in favor of the resolution. Bishop Mariann Budde of Washington expressed her sense that it is “important to be coherent” in revision: if the church is to revise the Book of Common Prayer, it ought to revise the Hymnal as well.

Convention approved *A Great Cloud of Witnesses* as a supplement to *Lesser Feasts and Fasts*, which will remain the primary text for celebrating saints’ days.

Proponents of administering Communion to the unbaptized were turned back by both houses, but by narrower margins than three years earlier. Several bishops attempted to revive the matter in their House, but they could not achieve the supermajority required for such an action.

Resolution C010 dealt with offering Communion in this manner, a widespread practice that violates canon. It is often identified as an act of hospitality and radical welcome.

In 2012, the House of Bishops passed a resolution noting its disagreement with this theology while ac-

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Daily Eucharist
Asher Intiaz photos



The Cathedral of St. John the Divine Pilgrimage to Germany

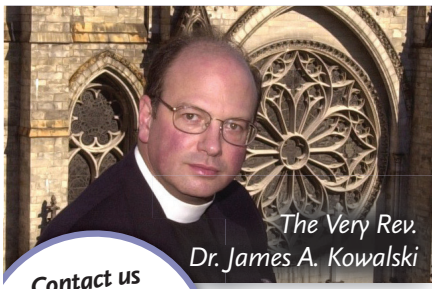
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NEWS | July 26, 2015

(Continued from previous page)

knowledging a difference in practice. In 2009, the House of Bishops' Theology Committee ruled it out as well. At that time, as Bishop Greg Brewer of Central Florida recalled, "the committee was universal in its rejection of that sentiment: clergy, lay people, theologians, bishops."

This new resolution would not approve the practice but appoint a task force to study it.

In a committee hearing, several bishops spoke in favor of the resolution, especially if it were amended to ensure that members would hold a variety of theological views. Bishop W. Andrew Waldo of Upper South Carolina had proposed the amendment to the resolution, which Bishop Shannon Johnston of Virginia heartily supported: "I would say my experiences have led me to be wary that task forces can in fact be *de facto* works of advocacy" unless diversity is built in.

Bishop Matthew Gunter of Fond du Lac spoke most forcefully in opposition to the resolution. He said he understood why some congregations practiced "open communion" but he believed that the practice is theologically unsound, "not particularly radi-

cal, and only superficially hospitable."

He asked the bishops why they would pass the work to a task force: "Do we want to surrender our role as teachers every time a doctrine is challenged?"

Restructure in Small Doses

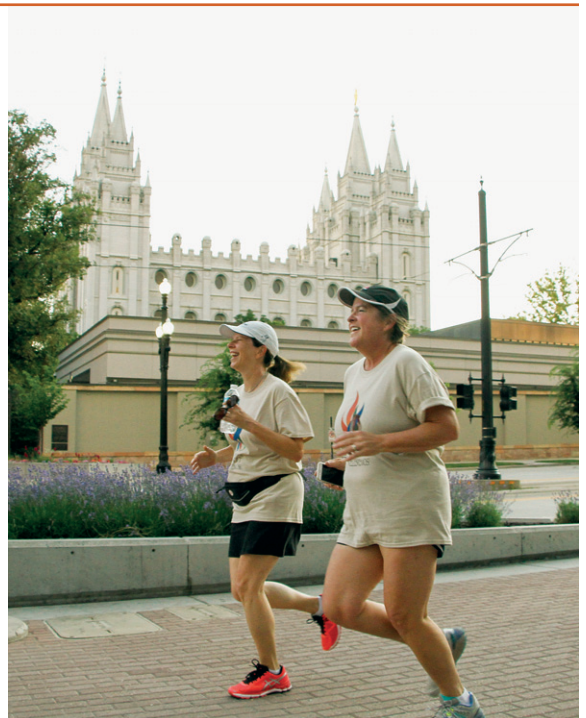
Most of the proposals by the Task Force for Reimagining the Episcopal Church were rejected straight out, referred to committees for the next three years, or folded into other legislation.

Convention approved TREC's Resolution A001, which urges seminaries, the General Board of Examining Chaplains, and other church bodies to "restructure for spiritual encounter." This charge touches on training, bivocational priesthood, clergy compensation, and congregational development.

Convention also approved TREC's proposal to eliminate all standing commissions except for Liturgy and Music, and Structure, Governance, Constitution, and Canons (known previously only as Constitution and Canons). Executive Council has freedom to create new task forces to succeed the standing commissions on Anglican and international peace with justice con-

Members of Episcopal Church Women organized a fundraising race during their 48th Triennial Meeting in Salt Lake City. The 5K Run/Walk, which drew more than 150 participants, raised funds for the Homeless Youth Resource Center of Salt Lake City. The route took participants past the Diocese of Utah's Cathedral Church of St. Mark, the Roman Catholic Cathedral of the Madeleine, the Church of Jesus Christ of Latter-day Saints' Salt Lake Temple, and Temple Square. Visit livingchurch.org for a fuller report on the ECW's meeting.

John Dlugolecki photo



cerns, communication and information technology, ecumenical and inter-religious relations, health, lifelong Christian formation and education,



Asher Imtiaz photo

The Rt. Rev. Scott Hayashi, Bishop of Utah, testifies during a hearing.

would create would be staggering.”

The topic came before the Committee on Governance and Structure as it dug into the challenge of sifting through resolutions derived from TREC.

None of the speakers at one hearing disputed the notion that a unicameral system would involve less complexity and less duplication than the current form. As speakers observed, today’s structure requires two bodies to each consider and debate the same proposal before it can be adopted. A secretariat must then manage the voluminous administration required by the process.

Support for unicameralism also came from individuals who have observed close-up the Evangelical Lutheran Church in America,

a full communion partner of the Episcopal Church. The ELCA relies on a unicameral system.

“It’s a partnership that we have with our Lutheran brothers and sisters,” said John Johnson, a layman from the Diocese of Washington and an ELCA staffer. “As much as we have to teach them, I think they have a little bit to teach us.”

But others worried deputies would be less-than-forthcoming with their true opinions for fear of adverse repercussions if their own bishops were listening nearby.

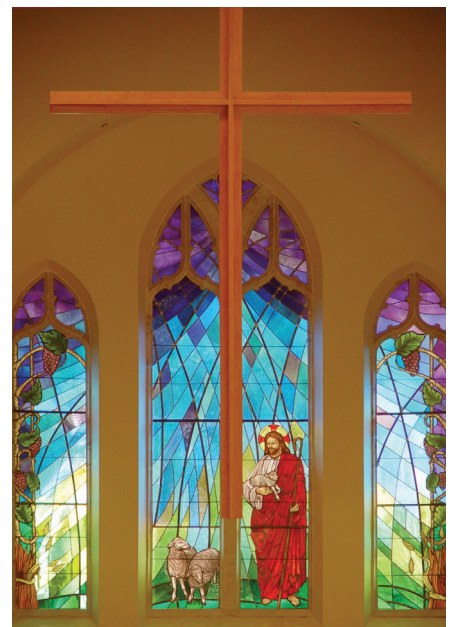
“If your boss is sitting there and you don’t agree with them, very often you will not say anything,” said Sally Sedgwick, an alternate deputy from the Diocese of Southern Ohio who has worked at ELCA’s headquarters.

Sedgwick added that some would likely stay quiet because they’re intimidated, or simply shy to speak publicly in front of a crowd that includes dozens of bishops.

Ultimately Convention approved a constitutional amendment allowing ad-hoc joint sessions, including simultaneous voting.

Should a supermajority of Execu-

(Continued on next page)



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(Continued from previous page)

tive Council have the power to fire the three top executives of the church? The idea was under debate through much of Convention and died in the House of Deputies.

Convention agreed to have a committee study a proposed stipend for the president of the House of Deputies, rather than agreeing to the stipend as requested in a resolution.

Mission

Deputies showed new commitment to church-planting by amending the proposed triennial budget during floor debate Thursday and authorizing new spending from endowment returns to the tune of \$5.6 million.

The increase came in the process of approving a \$122 million budget. Seeing the proposed budget came in far short of requested funding levels for church-planting, deputies quickly rose to object.

“We’ve got to be more intentional

about church planting,” said the Rev. Danielle Morris of the Diocese of Central Florida. “It must become a priority, and you can’t do that with the small budget that we have.”

As a member of the Program, Budget, and Finance Committee moved to modify the budget that his committee had approved, the Rev. Canon Frank Logue of the Diocese of Georgia called for an additional \$2.8 million for Latino-Hispanic congregational development and another \$2.8 million to create a churchwide network for planting up to 30 new congregations. He said funds will be raised by drawing less than .5 percent annually from the Episcopal Church’s endowment.

Funding for a “digital evangelism initiative,” aimed at sharing the gospel and attracting new churchgoers via the Web, ultimately came in well below the \$3 million named in a resolution that passed the House of Deputies. The approved budget allocated \$750,000 for the effort, but deputies were nonetheless hopeful.

“We are alive and present and in-

creasing our presence in the digital world,” said the Rev. Bonnie Perry, senior deputy from Chicago.

Largely in response to the death of bicyclist Thomas Palermo and charges of drunken driving and manslaughter against former bishop Heather Cook of Maryland, Convention adopted three resolutions about alcoholism and other drug abuse: D014 (Question Ordinands About Addiction), A158 (Task Force to Review and Revise Policy on Substance Abuse, Addiction and Recovery) and A159 (The Role of the Church in the Culture of Alcohol and Other Drug Abuse).

“I’m Mark, and I’m an alcoholic,” said Bishop Mark Hollingsworth, Jr., of Ohio as he began a report by a special committee appointed by the presiding bishop and the president of the House of Deputies.

“There were hundreds of years of sobriety” around the table, Hollingsworth said, and the committee had “a jointly held understanding of the gravity of this issue.”

The resolutions passed after poignant debate spotlighted a culture of drinking that deputies said pervades the Episcopal Church. One after another rose to tell how local church events feel unsafe to alcoholics because alcoholic beverages are routinely served.

“We have had an unhealthy and unholy relationship with alcohol, and we need to change that,” said Kevin Cross, a deputy from the Diocese of Easton and member of the Legislative Committee on Alcohol and Other Drug Abuse.

But Convention ultimately diluted calls for reform. For example, rather than impanel a task force as its name implies, resolution A158 merely commends to congregations and other institutions a set of basic guidelines to follow when serving alcohol at church functions. No task force was actually created.

In the end, General Convention approved many changes — some dramatic, some incremental — that will play out gradually. Much will depend on how dioceses, congregations, task forces, and standing commissions interpret and apply what’s new. General Convention has spoken. □



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Global Briefs

Vows Renewed

For the bride the scene was not unusual. She was ready to walk down the aisle, but her groom had been distracted, wandering about to greet their many guests. So she shrugged and walked forward, calling "Come now, we are late." Leah Tutu has had 60 years to grow accustomed to the ways of her famous spouse, Archbishop Desmond Tutu, fondly called "The Arch." The couple had come to St. George's Cathedral, Cape Town, to renew their vows after 60 years of marriage. They were married in 1955. The couple's daughter, the Rev. Canon Mpho Tutu, presided.

Now There Are Six

Two further appointments in the last few days have boosted the number of women bishops in the Church of England to six. Ruth Worsley is to be suffragan bishop of Taunton (Diocese of Bath & Wells) and Anne Hollingsworth suffragan bishop of Aston (Birmingham). Already appointed are Libby Lane to Stockport (Chester), Alison White to Hull (York), Sarah Mullaley to Crediton (Exeter), and Rachel Treweek as diocesan bishop of Gloucester. None of these names were among those touted by media pundits as likely appointees.

Salvation Army is 150

Walking at night on the streets of London's seedy district of Whitechapel, William Booth, a Methodist preacher, was shocked at the grinding poverty and sights of young girls sold into prostitution. He described the scene as like stepping into Dante's *Inferno*. With his wife, Catherine, he would return night after night offering "soup, soap, and salvation." Later he would write in his book *Darkest England*: "The blood boils with impotent rage at the sight of these enormities." In one of the strange quirks of history, Booth was somehow unable to impress a vision for spiritual and practical work with the poorest of the poor on John Wesley, founder of Methodism. So Booth founded his own movement, the Salvation Army, which cel-

ebrated its 150th birthday June 29. It works in 126 countries with 1.5 million members worldwide.

Principal Becomes Bishop

The Rev. Graham Tomlin, founding Principal of St. Mellitus College, which has become one of the largest theological colleges in the Anglican Communion since it was set up in 2007, is to be Bishop of Kensington in the Diocese of London. St. Mellitus currently has 173 ordinands in training and more than 600 people taking its courses. Tomlin's most recent book is *The Widening Circle: Priesthood as God's Way of Blessing the World*, published last year. Welcoming the appointment, the Bishop of London, the Rt. Rev. Richard Chartres, said: "In his many publications and in his teaching in St. Mellitus College, Graham has demonstrated a generous orthodoxy which combines depth with clarity."

Britain Mourns

On July 3, Britain observed a midday minute's silence for the 18 men and 12 women who were among the 38 holidaymakers murdered by an ISIS gunman near Sousse in Tunisia. The youngest casualty was 19, the oldest 80. Sporting events at Wimbledon and the Henley Regatta were delayed. The Queen and Prime Minister David Cameron paused during official duties to join the observance.

Cathedral Services on Twitter

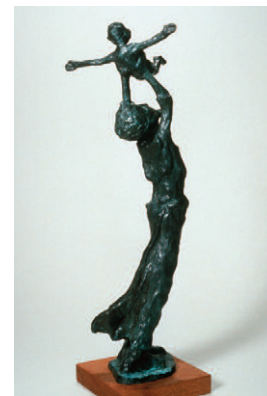
Who said English Cathedrals with their pipe organs, robed choirs, and Jacobean liturgy live in a total time warp? Ripon Cathedral, in North Yorkshire, has announced it will make it possible for absent worshipers to follow services on Twitter. It claims to be the first English cathedral to appoint a person dedicated full time to boosting the number of worshipers able to pray using the Web. Canon Precentor Paul Greenall, who oversees worship at Ripon, told the *Sunday People* newspaper: "We forget sometimes that even writing was cutting-edge social media once."

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Called to be Me

General Convention gave Salt Lake City a glimpse of every type of clergy fashion, from buttoned-down businesslike to comfortably casual. The range of styles on display made TLC journalists wonder in a playful moment: How do clergy decide what to wear with their standard shirt-and-collar? It turns out some give it quite a bit of thought — and love to talk about it.

Photos by Asher Imtiaz • Text by G. Jeffrey MacDonald

The Rt. Rev. Paul E. Lambert

Bishop Suffragan (and Pro Tem), Diocese of Dallas

What he routinely wears with clerical shirt and collar: a wide-brimmed hat

Why: “I just wear my hat to keep the sun off my head. This one I bought in Canterbury at the Lambeth Conference. Everybody wants to buy it.”

The Very Rev. Tracey Lind

Dean of Trinity Cathedral, Cleveland

Style: conservative, sometimes dressy

Why: “The more radical you are, the more conservative you need to dress. I learned that a long time ago, and I’ve taught that to my colleagues.”

The Rev. Emily Hillquist Davis

Vicar of St. Thomas Deaf Church, St. Louis

What she wears in clergy attire: always a black shirt and full collar (never a tab)

Why: “I work with the deaf. People who interpret or sign a lot wear black so that our hands are more visible. And this collar is stronger than a tab collar. If I run away, God yanks on the leash, and I’m like, ‘Okay, I remember, thanks.’”

The Rev. Christine Grosh

Rector of Trinity Memorial Church, Crete, Nebraska

What she looks for in an alb: balance

Why: “I want to choose something that is expressive of my own sense of style, but still in the role that is comfortable in my church. I have a small church, so I wouldn’t want to be over the top in terms of too much lace. It would look pretentious.”

The Rev. Chris Yaw

Rector of St. David’s Church in Southfield, Michigan

Founder of ChurchNext, an online learning resource for congregations

What he routinely wears to work: a clergy shirt and collar, but not at General Convention this year

Why: “I’m on sabbatical. Since I’m here just to kind of meet people, I don’t really need a collar. I think I’ve worn the collar once in three months now because I did a wedding last weekend.”

The Rt. Rev. Julio Holguin

Bishop of the Dominican Republic

What he wears with his collar: a clerical shirt, but not always purple like other bishops. He likes red.

Why: “Classically this is a color very common among bishops. The red represents the blood of the martyrs.”

The Rt. Rev. Francisco Moreno

Bishop of Northern Mexico
Presiding Bishop of La Iglesia Anglicana de Mexico

What he wears with his clerical shirt and collar: always a suit

Why: “It’s a formal way to present myself. It shows respect for the people I serve.”

Sr. Ellen Stephen

Nun in the Order of St. Helena, North Augusta, South Carolina

What she and her sisters wear for special services: a white tunic with a cincture (belt)

Why: “The tunic is in the shape of the Cross, the Tau Cross. The front is

EDITOR’S NOTE: This page has been updated. The original carried an incorrect photo identifying Christine Grosh. A correction appears in the August 16 print edition of THE LIVING CHURCH.



Yaw

designed like an apron, to show that we are servants, that we work for God. In the cincture, the knots on the bottom are not symbolic. They're for catching in wheelchairs and for little puppy dogs to chew on. But these three upper knots *are* symbolic of our three-fold vow of poverty, chastity, and obedience."

Sr. Miriam Elizabeth

Nun in the Order of St. Helena, North Augusta, South Carolina

What wearing the habit evokes: awareness of vocation

Why: "It bonds me with my sisters, and it sets me apart from other people in the world. It reminds me of God's particular call for me, living in the community where God works on me to live my best self."



Sr. Miriam Elizabeth



Holguin

The Rev. Rachel Taber-Hamilton

Rector of Trinity Church, Everett, Washington

What she wears over clerical vestments: lively ethnic patterns, sometimes reflecting her Native American ancestry

Why: "I try to go for a balance between something I'm comfortable wearing and something I think is approachable. If people say, *That's interesting! I'm interested in that*, then they'll come up and start a conversation. I like color, I like sparkle, and I like bling. I call it liturgical bling."



Taber-Hamilton



Moreno

The Rev. Jabriel Ballentine

Rector of Church of St. John the Baptist, Orlando, Florida

What he typically wears with his clerical collar: tailored shirt, slacks with suspenders or a suit, and an Ethiopian pectoral cross

Why: "Being a priest doesn't mean I have to lose my sense of style. If I have a little more flair, then something about the style compels those who aren't religious to come over and start a conversation with me. And once you talk to me, it's fair game for me to just be my priestly self."



Ballentine



Sr. Ellen Stephen



From left: moderators Wells and Guiliano, and panelists Bauerschmidt, Meyers, Hylden, Partridge, Breidenthal, and McConnell.

Asher Imitiaz photo

Conversation, not Debate

By G. Jeffrey MacDonald

Clergy representing a range of theological perspectives found remarkable common ground Sunday on a number of core aspects of marriage when they took part in a panel discussion hosted by THE LIVING CHURCH.

Responding to questions about the divine purpose and essence of marriage, panelists agreed that humankind's destiny in Christ is glimpsed — albeit incompletely — when a couple is betrothed.

“Two people vow fidelity lifelong in order to learn how to love the neighbor through their love of one another,” said the Rt. Rev. Thomas Breidenthal, Bishop of Southern Ohio. “It’s not only for the purpose of their mutual happiness, and not even only for the sanctification of each of them, but as a gift to the larger church.”

The high-minded discussion, held before a gathering of 150 at the Hilton Salt Lake City Center, invoked the work of theologians from the Apostle Paul to Augustine of Hippo and contemporary Roman Catholic ethicist Lisa Cahill. But it was poignant personal stories, especially regarding marriage and children, that allowed the bridge-building conversation to be as vulnerable and earthy as it was intellectual and spiritual.

Bishop of Pittsburgh Dorsey McConnell told how he had lived with his girlfriend for more than two years before they got married.

“It was a brokenness that God used,” Bishop McConnell said.

In marriage, the McConnells were unable to have children and grieved that empty void. When they finally were able to adopt an infant son, McConnell cut the umbilical cord. A few days later, he had an epiphany in prayer.

“He will never know his birth mother, and we will never have a child of our own flesh,” McConnell said. “And yet, what was born in that is as perfect an embodiment of the Paschal mystery of the cross and resurrection that I can think of.”

The panel included defenders of traditional marriage as well as proponents of same-sex marriage who consider it a practice consistent with Christian moral teachings. But that diversity on a hot-button topic did not devolve into anything close to acrimony. On the contrary, participants found layers of common ground.

“There certainly was a diversity of opinion among the panelists in a number of areas,” said Jamie McMahon, a deputy from the Diocese of Pittsburgh. “But by elevating the conversation to the theological level,

there were also places where they agreed with each other that were unexpected.”

He noted a panel theme: marriage as a relationship in which both spouses learn what it means to love sacrificially. When marriage is understood to serve that purpose, it does not have to be between a man and a woman, McMahon said.

But that does not mean differences between marriage partners are unimportant, said the Rev. Cameron Partridge, a Massachusetts priest and a married, transgender man with two children. Quite the contrary.

“One of the interpretive questions that lies at the heart of the current conversation is, *What is the unity of affinity and difference at the heart of marriage?*” Partridge said. “I would say marriages in their unions bring together difference, regardless of whether they’re two people of the same sex or two people of a different sex. And that difference really matters.”

In organizing the event, THE LIVING CHURCH hoped to encourage theological engagement at General Convention, where important issues too often are debated in the absence of a faithful, intellectual framework, according to editor Christopher Wells. Because questions of marriage loomed large

on General Convention's agenda this year, it seemed a theological conversation on the topic would be a timely offering to the Episcopal Church.

"This is feeding a desire," Wells said. "Episcopalians and Anglicans rightly think our church is a learned church. They rightly think our church is a theological church. And what this event did was to provide an outlet in a Convention that is doing very little of that."

Wells and his co-moderator, Cambridge University doctoral candidate Zachary Guiliano, asked the six panelists such questions as who defines marriage, what is it, what is its role in society, and is sex outside of marriage always morally wrong. Being clergy as well as intellectuals, several speakers brought pastoral concerns to bear in their responses.

"The church needs to help us address the problem of *How do we use our sexuality responsibly? What are responsible sexual relationships?*" said the Rev. Ruth Meyers, professor of liturgics at Church Divinity School of the Pacific. "It may well be that the only responsible sexual relationship is within betrothal or marriage. But when the church is simply saying, 'here's the limit,' then the college students ... feel shut down. It's not safe to ask the question because they're going to be told they're bad."

The Rev. Jordan Hylden, a Duke University doctoral student, made the case that marriage is, as per an exhortation in the Book of Common Prayer, "the fruitful one-flesh union of a man and a woman who give themselves away to one another." He said it serves a number of societal purposes, including socialization of the next generation.

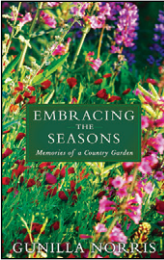
"It doesn't seem to be a symbol pointing to something else, but it is what it is," Hylden said. "And so we have, in our exhortation, that marriage is a bond established by God in creation. It's absolutely unique."

Panelists concluded by looking ahead to the future of marriage, partially in light the Supreme Court's decision finding a constitutional right for gays and lesbians to marry. The Rt. Rev. John Bauerschmidt, Bishop of Tennessee, said the notion of monogamy is largely if not exclusively based on the assumption that there are only two sexes. If that assumption is undercut, then other understandings might fall with it, in his view.

"Maybe the requirement that marriage be limited to a couple will also disappear," Bauerschmidt said. "We just assume marriage is between two people. But in fact, of course, 50 years ago we assumed it was between two people of the opposite sex."



THE LIVING CHURCH's conversation on marriage drew listeners of many ages. Asher Imtiaz photo



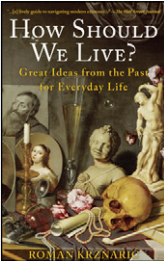
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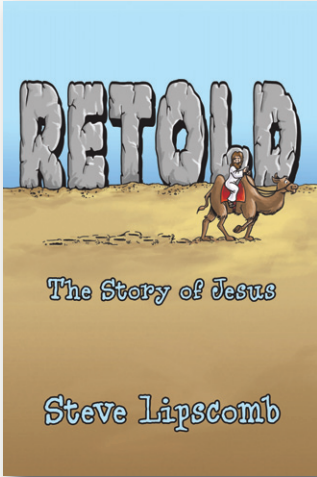
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After Salt Lake City

We will never see, this side of Jordan, the whole of the Church gathered to worship our Lord. But it is a stirring sight that brings to mind that great day to come, to see representatives from Liberia to Louisiana and from Connecticut to Colombia all confessing one Lord, one faith, one baptism, sharing one bread and one cup. Other things happened in Salt Lake City, and they are what filled the headlines, but nothing that we did was as important as what Christ did each time we gathered at the altar.

We elected a new presiding bishop, Michael Curry, the first African-American in that office, which was established under William White. Bishop Curry is a passionate preacher of the gospel, and a man who speaks of Jesus with ease and warmth. He will face great challenges, as the State of the Church 2015 report makes clear. Our median average Sunday attendance has dropped from 80 to 61 in the last 13 years, and 55 percent of us are over age 50; 45 percent of our churches already lack a full-time priest. But to the many challenges we will face together, Bishop Curry brings an unquenchable faith and a buoyant spirit. He may well be just the leader we need. We wish him well and he will be in our prayers.

Into the headwind of discouraging statistics, General Convention made bold moves in support of evangelism, racial reconciliation, and church-planting, with millions of new dollars dedicated. Much of this impetus came not from official committees but from dedicated

groups of Episcopalians who rolled up their sleeves and made their case. This is heartening, and in keeping with the long history of renewal in Christian churches. Of course, real evangelism and reconciliation are not issues that can be solved by



Asher Imtiaz photo

Salt Palace Convention Center, Salt Lake City

budgetary allocation. It is a matter of culture: Will we be a church truly unafraid to share the good news of Jesus, and truly willing to invite people who do not look like us to join our church families? Will we do the work of being *with* the poor and the outcast, and not just doing *for* them with our checkbooks?

One cultural change we committed to regards our culture of drinking. “Where there are four Episcopalians, there is always a fifth.” That all seems less funny now, after the tragic death of Thomas Palermo. In Resolution A159, we recognized our “complicity in a culture of alcohol, denial, and enabling,” and spoke aloud of our need to confront this reality and repent. It may have been among the most important things we did in Salt Lake City.

There was much to-do about structural change after the TREC proposals, but the changes made

were modest. We have eliminated all but two standing commissions (Liturgy and Music, and Structure, Governance, Constitution, and Canons), and that was an important step. But we have not reduced the size of General Convention one iota, nor our provincial structures, nor Executive Council. The millions upon millions of dollars spent in our church on administrative and governance bloat are urgently needed in our dioceses and in our parishes — for evangelism and church-planting, for mission and outreach, for our struggling seminaries and heavily indebted seminarians. All reasonable people must admit that General Convention is far too big to function well as a legislative body. This was a missed opportunity.

The biggest headlines, of course, were to do with same-sex marriage. We stand with the Communion Partner bishops, who in their statement (see page 6 of this issue) affirmed that the “promises and vows of marriage presuppose husband and wife as the partners who are made one flesh in marriage. This understanding is a reasonable one, as well as in accord with Holy Scripture and Christian tradition.” We also stand with their commitment to walk alongside Canterbury and the Anglican Communion in that to which the Book of Common Prayer commits us.

The Communion Partner bishops conducted themselves with malice toward none, and charity toward all. And their “equanimity, generosity, and graciousness” were recognized by the entire House of Bishops in

the “Communion Across Difference” statement (again, see page 6), which spoke of the “indispensable” witness of conservatives on this issue within the Episcopal Church, despite our serious disagreements.

There will be more disagreements in the coming years, as the church has now begun the planning process for prayer-book and hymnal revision. This seems like folly to us. Church Publishing surveys showed no appetite for hymnal revision, and we surely are not yet done receiving what the 1979 BCP has to teach us. After several decades of division on sexuality, must we now embark on another needless decade of liturgy wars?

Of course, there are many who do indeed want changes that the 1979 prayer book does not allow. The practice of “open table” was debated again, and the bishops narrowly defeated a proposal to study it further. Associated Parishes for Liturgy and Mission, which drove the last prayer-book change, has posted a lecture on its website in which several questions are raised: Do creeds really have a place other than at the baptismal rite? Does there need to be a confession of sin each Sunday? Is our eucharistic prayer too focused on the passion of Christ and the Paschal mystery? To this, we might add that the favored nomenclature today is “God’s dream,” not “God’s kingdom”; along with “it is right to give God [not *him*] thanks and praise.” And then, of course, there is “man and woman” in the marriage service.

It is not clear to us that the Epis-
(Continued on next page)



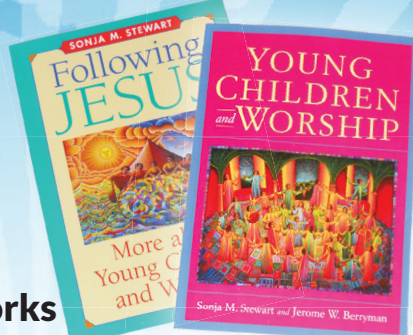
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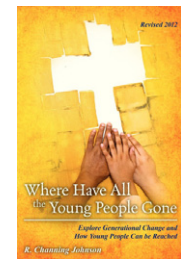
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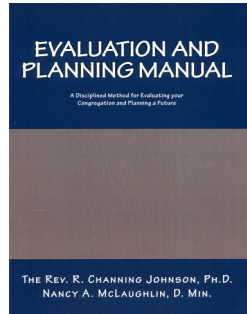
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A LIVING CHURCH Partner

EDITORIAL

After Salt Lake City

(Continued from previous page)

copal Church will be able to create a text that can truthfully be called a book of *common* prayer for all of its clergy and members gathered for worship, from Delaware to the Dominican Republic. We suggest that the Canadians and the English have something to teach us in this regard, particularly Canada's 1962 Book of Common Prayer established alongside its 1985 Book of Alternative Services, which functions like the prayer book in most Canadian parishes today. If we do genuinely want to relieve the pressure of our squabbles about a one-size-fits-all book and be a comprehensive church, there are ready precedents at hand, including the English "flying bishops" if need be.

There will, at least, be time to think about it. The rites we passed in Salt Lake City are "trial use," and are specified to require the permis-

sion of diocesan bishops. If they are tried for three years and found to be perfect (which seems rushed), they can be proposed on a first reading as part of a new BCP in 2018, and then adopted in 2021. But any prayer-book revision will take at least nine years, and it would be odd to adopt a piecemeal revision in 2021, and then a comprehensive revision in 2024. We will have the 1979 book for some time, and we would do well to consider keeping it alongside another book for those who so desire.

We all have much work to do in the coming years, most of which has nothing to do with resolutions and committees, praise God. Bishop Curry gave the gathered leaders a rousing send-off at Convention's end, commissioning us to follow with boldness in the footsteps of our Lord Jesus Christ: "Go!" Let us travel on, together.

We wish to express special thanks to the parishes, dioceses, and foundations whose gifts made possible both TLC's Conversation on the Church and our presence at General Convention in Salt Lake City:

- All Souls Anglican Foundation, Oklahoma City
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- Christ Church, La Crosse
- Christ Church Cathedral, Indianapolis
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Material and Spiritual United

We leave Mark to hear John's account of Jesus feeding the 5,000. The collect for the day contains the petition that "we may so pass through things temporal that we lose not the things eternal."

Those 5,000 people had a very practical "temporal" problem. They were hungry. They had left their villages and homes and raced around the lake to be with Jesus, to be healed and instructed — although healing was probably higher on their agenda than being taught.

By the time Christians began to hear John's gospel, this event was long in the past. Looking back at gospel lessons, we find it easy to "spiritualize" the mighty acts of Jesus. It's good for us to return to the obvious. The people were hungry. They were fed. How they were fed was extraordinary, miraculous, and therefore, to our modern minds, distinctly odd. How on earth, or even heaven, may 5,000 people be fed by half a loaf of bread and a can's worth of sardines? So we resort to metaphor. It's easy to do because John will go on to recount Jesus' teaching on his being the Bread of Life. The gospel has to be read as a whole, and so we too must see the connections of the miracle, the teaching, and the Eucharist in which we are fed and transformed by a crumb of bread and a sip of wine.

Jesus fed. In his taking care of the physical needs of the crowd, that which will be normal in the kingdom breaks into our world and we are amazed. Even the disciples were amazed. It is important for us to realize that in this miracle the material and the spiritual are one. There's no distinction. When we attempt to separate the two we get into trouble. People who attempt to be spiritual without being religious end up with neither. Christianity is not about saving souls but about the redemption,

the putting right, of "ourselves, our souls, and bodies" and of the world. When we feed the poor we are being sacramental. When we receive Holy Communion we are being material. Passing through things temporal involves the whole person and gaining things eternal will involve the whole person.

O God, the protector of all who trust in you, without whom nothing is strong, nothing is holy: Increase and multiply upon us your mercy; that, with you as our ruler and guide, we may so pass through things temporal, that we lose not the things eternal; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen.

Look It Up

Read John 6.

Think About It

How does your physical well-being affect your spiritual life?



Proclaiming the Faith

Reciting the liturgy in Igbo, sharing the chalice with the homeless, and discovering the Canterbury Trail all illustrate the rich vibrancy of the Episcopal Diocese of Dallas, where 11,300 believers sit in the pews each Sunday to worship in one of our 70 parishes or missions. We are Resurrection people with a mission to restore all people to unity with God and each other in Christ. Our diocesan borders stretch east to Arkansas, north to Oklahoma, west to Tarrant County, and dip just south of Dallas. This is where you will find us feeding the hungry, ministering to prisoners, engaging in formation, and transforming lives. Come to one of our churches and experience the joy of knowing Christ and being in communion with his people.

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First reading and psalm: 2 Samuel 11:26-12:13a • Ps. 51:1-13

Alternate: Exodus 16:2-4,9-15 • Ps. 78:23-29 • Ephesians 4:1-16 • John 6:24-35

Jesus' Presence Transforms

Jesus has fed the crowds and then quickly escaped to Capernaum. But the crowds cannot get enough. They risk the lake journey, commanding all the available boats. The chance of a free meal was irresistible. They were becoming what some call rice Christians. The term originated on the mission field in Victorian times, when desperately undernourished people came to the missionaries to be fed and healed and many drifted away when their physical needs were not met. They judged the reality of Christianity by its practical effectiveness.

“Do not work for the food that perishes, but for the food that endures for eternal life, which the Son of Man will give you.” To this the crowd replies, “What shall we do?” Jesus replies, “Believe in me.” The crowd wants a sign, another practical miracle, probably more food.

The crowds remind Jesus that when their ancestors wandered in the wilderness seeking to find the Promised Land, they were fed by manna, a fleshy plant that appears after rare rainfall in the desert. Basically they were testing Jesus. If you are who you say you are, feed us. Jesus reminds them that it was God who fed their ancestors. Jesus tells them that the Bread of Life comes down from heaven to give life to the world. “Sir, give us this bread always,” they reply. “I am the Bread of Life.”

In *My Fair Lady* an exasperated Eliza demands that her suitor stop talking about love and show her instead. She wants something tangible and practical. The crowds want a sign from Jesus. In effect they say, “How does this work?”

Outside the safety of our churches there are people, many people, who do not think that anything we believe, anything we do in church, really works. They are uninterested in some after-death experience. They battle with the enormous complexities of

contemporary society in their daily lives and worries. They want something that “gives life to the world.”

At the heart and center of Christian faith is the conviction that the presence of Jesus among us, expressed powerfully in the sacrament of the altar, gives life to the world. God is preparing our communities for the coming of Jesus by acclimating us to his presence among us, a presence that is spiritual and material, that touches and transforms who we are in order to feed us. We are strengthened for service, and that strengthening gives us the serene capability to face real life and living.

We are gifted in order to give. A selfish faith is a hoarding faith. It ignores that we are community, a community set apart, called, given the vocation to demonstrate the presence of Jesus, who gives life to the world.

Let your continual mercy, O Lord, cleanse and defend your Church; and, because it cannot continue in safety without your help, protect and govern it always by your goodness; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen.

Look It Up

Read John 6:24-35 again.

Think About It

How do I show the people with whom I interact that Jesus is here to change the world?

Jesus' Choice

Who does he think he is? The very same people who were demanding food at the feeding of the 5,000 now angrily denounce Jesus' claims: "Is not this Jesus, the son of Joseph, whose father and mother we know? How can he now say, 'I have come down from heaven'?"

Just imagine what you would think if your rector claimed to be the Archangel Gabriel and promised you eternal life. The senior warden would be on a cell phone to the bishop. There's no way to downplay the extraordinary nature of Jesus' claim. The doctrine of the eternal divinity and utter humanity of Jesus was not dreamed up centuries after the Incarnation. The Gospel of John appears within 80 years after Jesus, at a time when the other gospels circulated.

"Not that anyone has seen the Father except the one who is from God; he has seen the Father." This is a shattering claim. No wonder the people who knew him responded with indignation and disbelief. C.S. Lewis remarked: "A man who was merely a man and said the sort of things Jesus said would not be a great moral teacher. He would either be a lunatic — on a level of a man who says he is a poached egg — or else he would be the Devil of Hell. ... Either this man was, and is, the Son of God; or else a madman or something worse."

If Jesus is merely a great moral teacher, or even some form of natural healer, he's not worth following, let alone dying for. Make no mistake: in making the claims he made for himself, Jesus increased the hostility of the religious leaders and the incredulity of the people. He seems to court their fury and the death that would ensue.

In an age of individual choice, it is important to hold on to the concept that we have been chosen by God to be baptized, to be Christians, to be part of a parish and to serve Jesus.

Such a realization, such a vocation, drives us to our knees in humility and thanksgiving. It impels us to hold out our hands in gratitude to be fed by the Living Bread, Jesus the Lord. Onto our palms, into our mouths, into our living being, this Jesus, son of Joseph and Mary, Son of God and of Man, deigns to possess us, and as we receive Holy Communion as a fellowship, Jesus claims and enlivens his Church.

We are called to hear the claims Jesus made for himself, to evaluate them, and then to make a decision, or to remake our baptismal decision. We make such a decision whenever we are asked why we are a Christian. It's a decision we cannot avoid.

Grant to us, Lord, we pray, the spirit to think and do always those things that are right, that we, who cannot exist without you, may by you be enabled to live according to your will; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen.

Look It Up

Read John 6:35, 41-51 and pray about it.

Think About It

How do the claims Jesus made for himself shape your life?



Steady Growth

The Episcopal Diocese of Oklahoma covers the entire state, nearly 70,000 square miles spanning numerous geographic landscapes. It includes approximately 25,000 Episcopalians, 70 congregations, and 150 resident clergy. We are divided into six regions and support five Episcopal schools, two residential communities for mature adults, and a thriving camp and conference center, St. Crispin's. The Diocese of Oklahoma is a member of Province VII, consisting of 12 other dioceses in close proximity. Out of all of the dioceses in the Episcopal Church, the Diocese of Oklahoma has consistently seen growth in the past several years. The State of the Church report shows that our diocese is growing at a rate of over four percent.

In April 2014, our diocese held the Reclaiming the Gospel of Peace Conference, an Episcopal national gathering to challenge the epidemic of violence. Bishops, clergy, and laity from throughout the Episcopal Church explored the realities of violence and rededicated themselves to the Gospel of peace.

Our current capital campaign for St. Crispin's Camp and Conference Center will help us provide a remodel with significant enhancements to our facilities. These enhancements will allow us to more effectively serve people of all faiths who come to St. Crispin's for rest, relaxation, and renewal.

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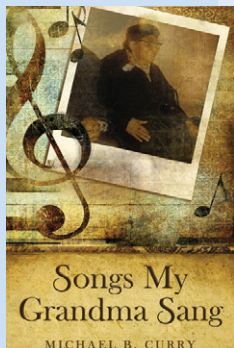
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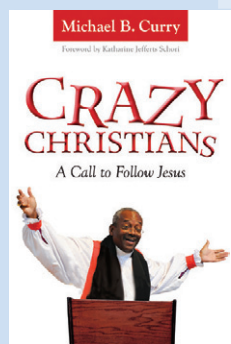
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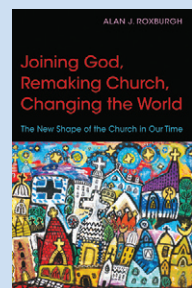
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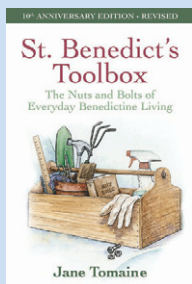
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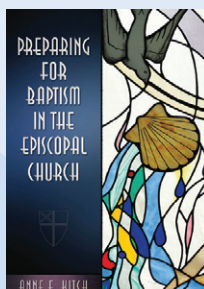
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