

Same-sex Marriage

Catholic Truth

Liturgical Revision

August 5, 2018

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General Convention News

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Presiding Bishop Michael Curry leads a rally at the T. Don Hutto Residential Center, and a rally participant (right) raises her arms in solidarity with the immigrants detained at the center.

Asher Imtiaz photos





ON THE COVER

Bishop Griselda Delgado del Carpio: Two churches are becoming one (see “Cuba Rejoins the Family,” p. 4).

Asher Imtiaz photo

THE LIVING CHURCH

THIS ISSUE | August 5, 2018

NEWS

- 4 Cuba Rejoins the Family
- 5 Same-sex Marriage: ‘We Live with that Tension’
- 7 Changing Trains on Liturgical Revision
- 9 Sexual Sins: From Lament to Resolve
- 11 ‘It’s Going to Take Culture Change’
- 13 Marketplace Frustrations
- 15 Faith Beyond the Episcopal Church
- 15 Convention Adopts \$133.8M Budget

EDITORIAL

- 18 Between GAFCON and General Convention:
Means and Ends of Catholic Truth

OTHER DEPARTMENTS

- 23 People & Places
- 24 Sunday’s Readings



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We are grateful to St. Francis Church, Potomac, and St. John’s Church, Troy [p. 25], and the Diocese of Upper South Carolina and Grace Church, Grand Rapids [p. 27], whose generous support helped make this issue possible.



Cuba Rejoins the Family

By Matthew Townsend
with reporting by Kirk Petersen

La Iglesia Episcopal de Cuba will soon be a diocese of the Episcopal Church. On July 11 the House of Deputies unanimously passed Resolution A238, which calls for the diocese to be admitted to the church as soon as Executive Council acknowledges receipt of routine paperwork by the secretary of General Convention.

The House of Bishops having approved the resolution the night before, Cuba's reentry into the church is now a foregone conclusion — so much so that official Cuban visitors were seated and offered voice in the House of Deputies, with a CUBA placard prepared for their table.

It is also safe to assume that the Cuban church's paperwork is in the mail, as it were.

The path to admission was far more winding than initially thought. Concerns about canon law — or the lack thereof — threw the Episcopal Church in Cuba committee into days of extra work. Because there was no canonical mechanism to readmit an extra-provincial diocese into the Episcopal Church, the committee considered waiting for canonical changes to be completed before proposing reintegration. That would have meant a three-year wait.

However, after lengthy testimony from Cuban visitors, moving comments from committee members that they could not in conscience make Cuba wait, and reassurances from member Canon Paul Ambos that a course could be charted, the committee proceeded with A238.

After the vote, Bishop Griselda Delgado del Carpio was invited to address the House of Deputies.

"Right now, I know that the Holy Spirit is blowing upon this entire convention and that it is moving here for



Matthew Townsend photo

Mayelin Aqueda, president of Episcopal Church Women in Cuba, embraces Bishop Griselda Delgado del Carpio after the vote in the House of Deputies to readmit Cuba into the Episcopal Church.

all of us to work with it in this very difficult world," Delgado said through a translator. "We meet like this, at convention, to put the family in order.

"I know that we have experienced many things outside of the houses. And the Spirit is moving everywhere, in the testimony and the plans you've all been expressing about the future. Right now, it's so exciting not just for me but for my whole diocese. I want to thank the Lord and the Trinity for this prophetic moment that we're experiencing. I want to express my love and my gratitude to each one of you, because you have opened the doors."

Delgado said two churches were becoming one.

Three deputies spoke in favor of the resolution, with none opposing. "This is a mission issue, a moral issue," said Benjamin Hill of Florida. "Let's do what our heart is calling us to do and welcome the prodigal child back into the family; not a child that left, however, one that was cast from our family

five decades ago. ... For years they've asked to come home, out of isolation."

"The Jesus Movement is based on respect, diversity, solidarity, inclusivity, and love," Pragedes Coromoto Jimenez de Salazar of Venezuela said through a translator. "Most of all, we must put into practice what Matthew 22:36-40 states: to love God with all our heart, and mind, and soul, and love each other like we love ourselves."

Dianne Audrick Smith also spoke in favor of the resolution. "We do well to follow [the House of Bishops'] example of doing the just and right thing of being inclusive of our brothers and sisters in Cuba, of recognizing that the Episcopal branch of the Jesus Movement is inclusive, just, and gracious," she said.

Deputies voted in Spanish — shouting "*¡Sí!*" — and broke into spontaneous chanting of "*¡Cuba Sí!*" after Delgado and those from the Cuban church were invited onto the floor.

The previous day's proceedings in

the House of Bishops were similar. The bishops, with boisterous expressions of gratitude and joy, unanimously welcomed *La Iglesia Episcopal de Cuba* back into the church.

“Bishop Griselda may take her seat at Table 7,” declared Presiding Bishop Michael Curry, drawing whoops and cheers from the bishops and the audience.

Technically it was a tad premature to seat Delgado, as the House of Deputies had not yet acted. Concern about technicalities, however, had seemingly receded by then. In approving Resolution A238, the bishops bulldozed over concerns that readmission might be impermissible.

A parade of bishops offered a variety of justifications for taking the step:

- While the canons spell out a number of circumstances under which a new diocese may be created, they do not explicitly state that those are the only circumstances.

- The 1966 expulsion was an action of the House of Bishops, never ratified by the House of Deputies, and thus Cuba technically never left TEC.

- The dioceses of Puerto Rico, Costa Rica, and Venezuela were admitted under the current canons, so Cuba should not pay the price for the church’s newfound canonical fastidiousness.

By the time the bishops finished speaking for the measure in English and Spanish, the outcome was not in doubt — only the margin. After there was no dissent during the voice vote, Curry said, “Let the record show that this house has unanimously voted” to readmit Cuba to the Episcopal Church.

Shortly after the vote in the House of Deputies, Delgado told TLC in Spanish that the vote had been an historical justice — especially for those that “suffered through the separation [in the ’60s and ’70s] and lived even then with pain, but also with hope. Everything that was done today is not what I have done. Almost all of the work was sustained by the many generations who came before now.”

It was those generations, she said, who helped bring the churches to reunification, to the “possibility of being a family.”



Asher Imtiaz photo

The meeting room for Committee 13, charged with hearing testimony on resolutions related to same-sex marriage, was often filled beyond capacity.

Same-sex Marriage

‘We Live with that Tension’

By Kirk Petersen

After a great deal of discussion on legislative floors, in committee meetings, and behind the scenes, the 79th General Convention reached a compromise on same-sex marriage that enables pastoral delegation on the matter — increasing access to weddings for same-sex couples while maintaining space for conservatives to remain in the church.

The road to compromise was not without bumps and potholes. Efforts began in April after the Task Force for the Study of Marriage, charged by the 78th General Convention to consider expansion of trial-use liturgies for same-sex marriage adopted in 2015, issued its final report. The group drafted Resolution A085, which would have allowed for such liturgies to be used throughout the church, even without the support of the local diocesan bishop. The liturgies would be integrated into the Book of Common Prayer, as well.

A lone voice from the committee issued a minority report expressing concern about this plan and the conservative dioceses it would affect: the Rev. Canon Jordan Hylden, canon the-

ologian for the Diocese of Dallas and a contributing editor of TLC. With talk of dioceses leaving the church, especially some among Province IX, an ad hoc group began seeking a compromise that would eventually become Resolution B012, Marriage Rites for the Whole Church.

The proposed mechanism of compromise: Designated Episcopal Pastoral Oversight, or DEPO, the practice of bringing in a bishop from another diocese to oversee a priest or congregation in conflict with the diocesan bishop. This would allow conservative bishops to hand off pastoral oversight of a parish seeking to use same-sex marriage liturgies to a fellow bishop, and recognize the theological divisions informing the conflict.

Once B012 was released into the wild, talk of A085 was largely abandoned. The awkwardly named Committee to Receive the Report on Resolution A169 — CtRtRoRA169, or “Committee 13” — revised B012 heavily before sending it to the House of Deputies, effectively removing designated oversight. In the first pass July 9, deputies passed a floor-amended version 96-10 in the clergy order and

(Continued on next page)

Nov. 1-2

Anglo-Catholic Roots II: Is Christ Divided? Full Visible Unity

A conference at Church of the Advent, Boston, MA

Dec. 8

St. Augustine of Hippo as Catechist

A Study Day at St. Anne's Episcopal Church, Atlanta, GA

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Same-sex Marriage

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97-8 in the lay order. The amendment was moved by Deputy Christopher Hayes, chancellor of the Diocese of California, and restored B012 closer to its original form, with an element of designated oversight restored.

The day after, the House of Bishops overwhelmingly passed the amended Resolution B012, which says that a bishop who holds “a theological position that does not embrace marriage for same-sex couples ... shall invite, as necessary, another bishop of this Church to provide pastoral support to the couple, the Member of the Clergy involved, and the congregation or worshipping community in order to fulfill the intention of this resolution that all couples have convenient and reasonable local congregational access to these rites.”

Because the bishops made an additional amendment to B012, the House of Deputies had to vote on it again. That amendment clarified that rectors and priests in charge have the authority to disallow same-sex marriages in their own churches. All versions of resolutions on same-sex marriage have restated the canonical right of any priest to decline to participate in any marriage ceremony for any reason.

On July 13, the final day of convention, deputies concurred with the House of Bishops, 99-3 in the clergy order and 101-5 in the lay order — margins even more lopsided than the previous vote.

The original version of B012 emerged from discussions between liberal and conservative bishops that were brokered by Christopher Wells, editor of TLC and executive director of its foundation. Bishop Lawrence Provenzano of Long Island, one of the sponsors of B012, has described himself as one of the most liberal bishops in the church. He told TLC that Wells “helped build the platform of trust.”

“Sitting in a conference room in the Mercer School of Theology in Garden City was Christopher, Greg Brewer,



Asher Imtiaz photo

Bishop Jeffrey Lee of Chicago, co-chairman of Committee 13, leads a time of singing.

and Larry Provenzano. You couldn't get those three people in a room. And John Bauerschmidt was linked in,” among others, Provenzano said. Brewer is Bishop of Central Florida and Bauerschmidt is Bishop of Tennessee. Both are among the eight Communion Partner bishops who have declined to authorize same-sex marriage rites in their dioceses.

“I've made it a vocation to sustain relationships with folks on all sides of these questions,” Wells said. “The conservatives don't have any power anymore, so we just are putting this out there as a proposal, recognizing that we are theological minorities.”

The final version of B012 threaded a lot of needles, to the satisfaction of many advocates on both sides. But as with all compromises in the church, especially on a hot-button issue like same-sex marriage, B012 did not meet with universal acclaim.

LGBT people and their allies ensured that same-sex marriage rites will be available in every diocese where such marriages are allowed by civil law. They were unsuccessful in adding the rites to the Book of Common Prayer, which left some complaining on social media about being “second-class citizens.”

Conservatives were horrified by the idea of enshrining the rites in the prayer book. Bishop Daniel Martins of Springfield has said that including same-sex marriage rites in the prayer book would cross the line from erroneous practice to heresy. The rites will be considered in deliberations about prayer book revision, but any such

revision has been taken off the fast track.

The Rev. Susan Russell, a longtime LGBT activist, backed the compromise. “I was vociferously critical of B012 as it was originally drafted,” she said, because it “fell dramatically short of providing the kind of access we wanted for couples in dioceses. The amended version, for me, solved that.”

She was unfazed by the last-minute amendment that clarified the prerogatives of rectors. “That’s canonical — whether we like it or not, that’s how the church works,” she said, adding that rectors have broad authority, and could forbid political rallies or any kind of activism in a congregation’s building. The new language “is not separate but unequal, it is inherently the same.”

Albany Bishop William Love, who passionately but unsuccessfully urged the House of Bishops to stop the advance of same-sex marriage rites into all dioceses, said he has no plans to leave the Episcopal Church. Love’s anguished afternoon presentation July 11 raised concerns about further division in the church, which has seen tens of thousands of members and tens of millions of dollars lost to infighting and litigation since an openly gay bishop was consecrated in 2003.

In an exclusive interview with TLC, Love said, “I have not sensed that the Lord is calling me to leave the church. What I have sensed the Lord calling me to do thus far is to remain where I am, and continue to speak the truth as best I understand it, in as loving a way as I can, and just try to be an instrument through which He can work, in this time of confusion for the Episcopal Church.”

Love welcomed the final version of B012, but said, “I don’t believe we’ve done the clergy a favor by this.” He added that “up until now, the clergy in the diocese could actually use the bishop as the excuse as to why they can’t go along with or approve a request for a same-sex marriage in their parish.”

Now, he explained, clergy with traditional views on marriage will have to draw that line themselves. Love estimated that 80 percent of the 117 con-

gregations in the Diocese of Albany hold traditional views, while 20 percent are “more in line with where the rest of the church is.”

In addition to the question of clerical choice, there was much debate behind the scenes about the concept of DEPO.

Wells described the final language of B012 as “DEPO by another name.”

Hayes, the deputy who introduced the language, had previously denied that it was the same as DEPO. He said DEPO was intended for situations involving a “broken relationship” between a bishop and a priest, whereas B012 envisions bishops and priests continuing their relationships in every way except on same-sex marriage.

Martins, another of the eight Communion Partner bishops, said he found the language of B012 “to be sufficiently broad as to be able to find something like DEPO in it, even though we’re not using that term.” In the debate on the floor, Martins spoke in favor of the version that Love voted against. He said the compromise allows conservative bishops to continue in their roles as chief liturgical teachers in their dioceses, and to avoid direct involvement in same-sex marriage.

In addition to Bauerschmidt, Brewer, Love, and Martins, the bishops who have forbidden the use of same-sex marriage rites in their dioceses are Ambrose Gumbs of the Virgin Islands; John Howard of Florida; Michael

Smith of North Dakota; and George Sumner of Dallas.

Both legislative houses also passed Resolution A227, Communion Across Difference, establishing a task force to “seek a lasting path forward for mutual flourishing” among proponents and opponents of same-sex marriage.

The long-term success of B012 may depend in part on whether all parties adhere to the spirit of its provisions. The phrase “shall invite, as necessary” implies a judgment call on what is necessary.

Love said he did not know exactly how he would respond to the provisions of B012. “I need some time to think and pray, to consult with the standing committee and get a clear sense of how we might best move forward.”

He said he would not change his belief that sexual intimacy is only appropriate within the marriage of a man and a woman. “Whether it’s diocesan canons or church canons, I would argue that God’s word trumps all of the above,” he said.

Russell acknowledged that no minds are likely to change on that core issue. “We live with that tension, because we’re Anglicans,” she said. “And for some of us, that’s why we’re Anglicans, because we want to hold that tension together.”

She expressed hope that, after General Convention, “We can stick a fork in the inclusion wars and move on with being the Jesus Movement.”

Changing Trains on Liturgical Revision

General Convention has approved liturgical revision, but not in the anticipated form.

By Matthew Townsend
with reporting by G. Jeffrey MacDonald

Both houses of General Convention have approved a resolution that will move the Episcopal Church closer to liturgical revision, but not closer to a revised Book of Common Prayer. The steps to this decision have been unpredictable, and the result may be equally difficult to foretell.

The House of Deputies passed an earlier version of Resolution A068, Plan for the Revision of the Book of Common Prayer, by a comfortable margin on July 7. Things grew complicated when the resolution moved to the House of Bishops on July 9, however, with bishops expressing concerns that the church was ill-equipped for the significant, years-

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Liturgical Revision

(Continued from previous page)

long task of revising the prayer book.

“I’m a supporter of liturgical reform,” said Texas Bishop Andy Doyle. “But I actually have no belief that the present leadership of this church, as much as I love you all, is going to do this any better than we’ve done over the last 20 years.”

Doyle led the charge to produce a substitute resolution to A068 — one that significantly differed from the document handed to bishops. The plan to launch a formal process of prayer book revision — as laid out by the Standing Commission on Liturgy and Music with a \$2 million tab for the first triennial installment — was nixed. The new resolution forms a Task Force on Liturgical and Prayer Book Revision that will report to the 80th General Convention in 2021. The funding was dropped by about 90 percent. The SCLM is absent from the final resolution.

The task force is to represent the “expertise, gender, age, theology, regional, and ethnic diversity of the church” and propose “revisions to the Constitution and Canons to enable the Episcopal Church to be adaptive in its engagement of future generations of Episcopalians.”

The resolution bundles both progressive and cautious considerations. Emerging technologies are to be considered, dynamic equivalence translations of the BCP are mandated, and revisions are to “utilize inclusive and expansive language and imagery for humanity and divinity.” Bishops are to involve themselves in experimentation with alternative texts within their church communities, as well.

Convention “memorialized” the 1979 prayer book as a “prayer book of the church preserving the psalter, liturgies, the [Chicago-]Lambeth Quadrilateral, Historic Documents, and Trinitarian Formularies ensuring its continued use.” The resolution also declares that ecumenical commitments are to be kept in mind.

At its July 11 afternoon session, the House of Deputies concurred with this substitute resolution, an act recommended by the committee that drafted the original. The choice did not lack opposition.

The Rev. Evan D. Garner of Alabama spoke against the resolution. “It is either time for us to revise the prayer book or it is not time for us to revise the prayer book,” he said. “I believe strongly it is not time for us to abandon a Book of Common Prayer. I appreciate the attempt by the House of Bishops to seek compromise, and I

The task force is to represent the “expertise, gender, age, theology, regional, and ethnic diversity of the church.”

appreciate the committee’s report encouraging us to continue forward in our effort for liturgical revision and reform. But I think that this substitute resolution that is before us is a mistake.” Garner expressed concern about memorializing the 1979 Prayer Book while producing new liturgical materials.

In contrast, Joan Geiszler-Ludlum spoke in favor of concurrence. “A068 is a substitute but retains key pieces as it was reported out and considered in this house. It authorizes work to proceed on liturgical and prayer book revision. It empowers church-wide engagement. It incorporates inclusive and expansive language and imagery, along with expression, understanding, and appreciation for care of God’s creation,” she said.

If it sounds like the church has hopped off the express train to prayer book revision and is now on the local, that is one interpretation. Another is that by taking comprehensive prayer book revision off the table, General Convention has laid far straighter tracks to the desired goal: updated, inclusive, and approved liturgies. The new tracks laid with A068 may not

have more stops so much as different stops, with opportunities to further consider how revised liturgies might be incorporated into the life of the church without the decade-long formality and expense of prayer book revision.

Memorializing the 1979 prayer book also implies that by the ride’s end, Episcopalians may still find the 1979 prayer book in their luggage, even if it is sharing space with new materials. What this means is also up to interpretation. Posts on social media express dread that this approach could lead the Episcopal Church down a chaotic path similar to that of the Church of England, the Church in Wales, or the Anglican Church of Canada, where venerable old prayer books coexist with modern materials. Other posts express hope that the A068 compromise will lead the Episcopal Church down an exciting path similar to that of the Church of England, the Church in Wales, or the Anglican Church of Canada, where venerable old prayer books coexist with modern materials.

In any event, differing interpretations of A068 suggest the resolution’s fruits, like the birth and rebirth of the resolution, may be unpredictable in nature. The makeup and work of the task force will undoubtedly affect the shape of those fruits.

But as General Convention demonstrates, when a thousand Episcopalians (and dozens of pigeons) enter a confined space and receive a copy of Robert’s Rules, the result is a bit like a billiard break: you can try to guess the outcome, but skill, luck, timing, and the hand of God will be at play. Energized coalitions, opinions on canon law, shrinking legislative calendars, and late-night amending parties can take hundreds of hours of task force or commission work and set them aside. This is visible in the search for a compromise on same-sex marriage and nearly occurred with the readmission of Cuba into the church. The Episcopal Church, like the U.S. government upon which it is modeled, is both democratic and bureaucratic, but democracy wins the day at General Convention.

Sexual Sins: From Lament to Resolve

By G. Jeffrey MacDonald

Graphic accounts of sexual harassment in the Episcopal Church were center stage on the eve of General Convention July 4 as bishops presided at a liturgy focused on lamentation, confession, and healing.

Raw material came from 42 letters received in response to the bishops' call for stories in the wake of the #MeToo movement that has exposed sexual harassment and abuse in industries from film to news media.

On July 4, more than 300 people heard stories of suffering at the hands of people in power — a rapist priest, an abusive rector, a cleric's wife with a fondness for young boys — who were never held accountable.

In a dramatic twist, 12 victims' stories were rendered anonymously through the mouths of bishops who took turns reading them. First up was Bishop Mariann Edgar Budde of the Diocese of Washington.

"I am a victim of clergy sexual abuse," she read on behalf of a woman who said her abuser had become a bishop when she reported the abuse. Twenty-five years later, she's still waiting for resolution.

"The Office of the Presiding Bishop has sought a legal model that called for the silence," she said, "the silencing of the victor-survivor and avoiding any accountability or responsibility." The church's process of handling complaints internally is rife with conflicts of interest, the victim alleged, and needs to be handled by a third party rather than the Bishop for the Office of Pastoral Development.

The liturgy came as General Convention prepared to confront what has been a largely hidden history of sexual harassment and abuse in the church. More than 20 resolutions on the topic, drafted by the House of Deputies' Spe-

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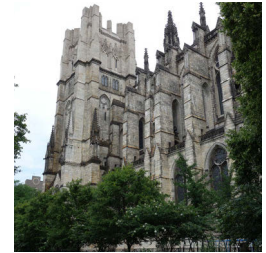
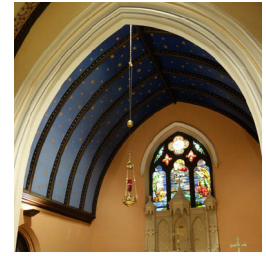
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Matthew Townsend photo

At a July 4 service of repentance, bishops stand to confess and lament sexual misconduct within the church.

Sexual Sins

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cial Committee on Sexual Harassment and Exploitation, worked their way through committees. More than a dozen won committee recommendations to adopt.

The July 4 event, called a Listening Session for Pastoral Response to #MeToo, was aimed at laying a groundwork for healing.

“People will commonly say, *Bishops just don’t understand. Even though the bishops know these stories, they just don’t understand the impact,*” said Bishop Dede Duncan-Probe of the Diocese of Central New York. “So a lot of what we heard is [victims] reflecting on how it has impacted them.”

Each bishop who spoke did so in front of a giant black, unadorned sacrificial altar. Two prominent white candles remained unlit during the entire service. At the time of each reading, two colleagues (bishops in most cases) flanked the reader, silently bearing witness. Silence punctuated each reading, followed by congregational responses of *kyrie eleison* (Lord, have mercy).

“Of the 100 or some boys I met in the choir, I do not know a single adult

today who was not abused in some way — emotionally, physically, sexually,” one bishop read on the victim’s behalf. “I have stopped counting the suicides, the substance abuse, the broken marriages, poverty, failed careers, prison sentences.”

No perpetrators were named in the event. Protocol called for the identities of those submitting stories to be known only to the Rt. Rev. Todd Ousley, Bishop for the Office of Pastoral Development. Those deemed to warrant disciplinary investigation are being marked as such, according to an Episcopal Church news release.

Wednesday’s liturgy marked the first time bishops had ever taken part in a liturgy centered on honoring and bearing witness to experiences of victims’ of sexual harassment and abuse.

“That wasn’t my story, so I had to channel and go to a different place to read that,” said Suffragan Bishop Anne Hodges-Copple of the Diocese of North Carolina, after she read a victim’s account. “But what we were doing was stirring up all of our own stories.”

Staged in a cavernous Austin Convention Center auditorium, the atmosphere included spare touches of

church, such as illuminated stained-glass panels. Musical selections drew on those used by the Taizé community in France, which emphasizes simple verses, repeated again and again.

In a time of confession, bishops stood while all others remained seated.

“We lament,” the bishops said in unison, “and confess to you our arrogance in insisting that our claims to being right outweigh our willingness to build honest relationships in which we name how we contribute to the injustices within our dioceses and the larger church.”

Some in the audience said afterward that they could not tell whether the bishops were communicating their personal stories or reading others’ stories. The bulletin was accessible only to people who had brought tablets or smart phones, and it did not say explain the source of the readings.

“It took me halfway through to realize these weren’t your personal stories; you were reading other people’s stories,” said Sandy Skirving of the Diocese of East Carolina to her bishops as they left the Convention Center. “I had no idea.” Others said they were confused by the layout.

Bishops said future responses on sexual harassment will be considered carefully, but what is needed is not yet clear.

“It’s a process to get there,” said Bishop Sam Rodman of North Carolina. “I need to stay with what I feel in my gut. I need to pay attention to that gut-wrenching heartbreak and live with that for a while in prayer before I know what action will look like. But I do know that it means carrying the power that the church has given me in a different way.”

Convention’s Responses

Melodie Woerman of the ENS General Convention news team provided this summary of approved resolutions:

- D016 creates a Task Force on Women, Truth, and Reconciliation to help the church “engage in truth-telling, confession, and reconciliation regarding gender-based discrimination, harassment, and violence against women and girls.”

- D021 removes from the materials

‘It’s Going to Take Culture Change’

Could the Rev. Megan Castellan’s vision for Title IV reform shed light on the church’s darker corners?

By G. Jeffrey MacDonald

As the Rev. Megan Castellan set out five months ago on a disciplinary reform project to reduce sexual misconduct in the Episcopal Church, she expected progress to take longer than it has.

“Even the most well-meaning people don’t like change if it means they have to give up power or perceived power,” said Castellan, an alternate deputy from Central New York and convener of a special House of Deputies subcommittee on Title IV and Training. “A lot of what we were asking for would be a tacit acknowledgment that the way things have been was wrong. For people who have been in power, that’s an uncomfortable statement to have to make.”

Castellan said July 11 that she has been pleasantly surprised by the achievements at General Convention, and more victories still were possible as the houses took up legislative proposals born in her subcommittee.

But much work remains to be done in coming years, she said, including bigger changes, such as creation of a churchwide court that would exclude bishops from of Title IV disciplinary proceedings.

“Bishops are compromised inherently by our structure because they want to be pastors to their clergy,” Castellan told TLC in an interview at the Austin Convention Center between legislative sessions on July 11. “[Bishops], by virtue of their office, will seek to be a pastor to their clergy. That’s good. That’s what they should do. But that is also in conflict with their role in Title IV, frequently.”

Castellan rattled off achievements that were priorities of the so-called

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Matthew Townsend photo

Bishop Marianne Budde of Washington, D.C., reads an anonymous account of sexual abuse.

that clergy file with the Office of Transition Ministry any reference to gender or current compensation, since statistics show women in the church are paid less than men of comparable experience.

- D025 creates a task force on clergy formation and continuing education, especially regarding preparation for ordination.

- D026 adds family status, including pregnancy or child-care plans, to the list of things for which no one in the church can be denied rights, status, or access to an equal place in the life, worship, governance, or employment by the church.

- D034 suspends the current statute of limitations for victims of clergy

sexual misconduct for three years between Jan 1, 2019, and Dec. 31, 2021. Cases dating as far back as 1996 will be considered.

- D037 directs the Church Pension Group to expand its Clergy Compensation Report to include more specifics on items relating to gender.

- D045 affirms that pension plans for clergy and lay employees need to be more equitable and calls on the Church Pension Group to study how to make that happen.

- D074 amends the process for filing Title IV charges.

- D076 protects people who file Title IV charges against clergy from retaliation and allows confidential filings for those who fear retaliation.

'Culture Change'

(Continued from previous page)

#MeToo committee. She cited D016, which passed both houses. It creates a Task Force for Women, Truth, and Reconciliation. She pointed also to new protections for whistleblowers, including a prohibition on retaliation against those who bring Title IV complaints, in D076. The Committee on Safeguarding and Title IV recommended D076 be adopted.

One of the biggest milestones came, Castellán said, when the Committee on Safeguarding and Title IV approved D034, a resolution that temporarily suspends statutes of limitations. If approved by both houses, D034 would allow misconduct cases dating as far back as 1996 to be filed between 2019 and 2021. Current canons prohibit hearing of cases that are more than 10 years old.

Systemic and cultural reform, not identifying perpetrators of sexual mis-

conduct, is the focus of the #MeToo committee's push, Castellán said. Holding individuals accountable will be a byproduct, she said, of a larger effort to clean up a system that has too often been compromised by conflicts of interest and dynamics that allow misconduct to go unchecked.

"I really don't think it has anything to do with individuals," Castellán said. "It's going to take culture change — all of us changing ourselves and changing the culture of the church in order to create an institution where this stops happening. That's really the goal."

Changing Episcopal Church culture to become more just and equitable could take many years, she said, but the process has momentum. The House of Bishops helped advance the cause at General Convention, she said, by repenting on the first day, highlighting victims' stories in a liturgical forum and adopting a covenant of resolve to do better.

"The force and effect of having bishops stand up en masse and confess sin to the rest of us was deeply moving," Castellán said.

Setting up a churchwide court to hear misconduct cases could prove more difficult. The #MeToo committee "floated a trial balloon," Castellán said, in the form of Resolution D033. The

It needs to be an "airtight plan," Castellán said.

proposed legislation would have established a churchwide intake officer position to function as a resource outside of a complainant's diocese. Such a resource could be useful, advocates say, when would-be complainants fear local consequences of speaking up.

D033 met resistance in committee. The panel referred it for further study and opted not to recommend adoption.

"It got a lot of traction, but people wanted more details," Castellán said. "They wanted to know exactly how it would work."

A resolution (A182) to study prospects for creating a churchwide Title IV court received the blessing of the Safeguarding and Title IV Committee. But even some who voted for it expressed concerns.

"I'll probably vote for it because it's just a study, but I think it's a terrible idea" to have a churchwide court, said David Harvin, a deputy from Texas and member of the Safeguarding and Title IV Committee. He said bishops should be involved in disciplinary and related pastoral processes as essential roles of their office.

Castellán said she knows of no bishops who support establishing a churchwide court, but the idea has not prompted a lot of lobbying. It needs to be an "airtight plan" when it's presented, she said. That includes explaining how it would free dioceses from burdensome Title IV proceeding costs in time and dollars.

"Moving to a churchwide disciplinary board would standardize the people who are doing this," she said. "It would allow us to train them more intentionally. It would allow us not only to transfer the costs from the diocese to the churchwide network, but would also allow us to get a tighter grip on the sort of training these people are getting."



Asher Imtiaz photo

Crowds gather daily to observe the flight of the bats from the Congress Avenue bridge in Austin, one of the popular attractions during a break at General Convention.



Asher Intiaz photo

Several General Convention exhibitors struggled to break even in Austin, including Wortman Pottery of Lafayette, Louisiana.

Marketplace Frustrations

By G. Jeffrey MacDonald

For more than 250 exhibitors who cater to a niche clientele of Episcopalians, the start of General Convention on July 5 marked a long-awaited opportunity to greet, sell, and interact with the 3,200 registered bishops, deputies, visitors, and volunteers.

But the exhibit's peripheral location — tucked away in a corner of the sprawling 246,000-square-foot Austin Convention Center — left some vendors feeling marginalized and disappointed, and that was not the only problem. Poor communication, scheduling conflicts, and unfulfilled promises added to the sting, said exhibitors who spoke with TLC.

Not everyone had a bad experience. Ministry exhibitors said the showcase was largely a success because their goal was simply to raise awareness and reinforce relationships. But some vendors who incurred a financial loss vowed never to exhibit at General Convention again.

"Everything I thought I was walking into did not pan out," said Emily Wortman, a potter near Lafayette, Louisiana, who finds her baptismal

bowls, chalices, and other altar adornments to be popular with Episcopalians — if she can grab their attention.

She spent \$3,000 on booth fees, lodging, and other overhead costs, she said, and suffered a net \$1,500 loss. She isn't confident that follow-up orders will close the gap.

"I'm not coming back," she said.

Wortman's experience was not unique. Alabama artist Carol McGrady, who paints watercolors on papyrus and is a regular exhibitor at General Convention, also rented a 10-by-10 booth for four days. The booth cost about \$1,300, she said. Like Wortman, her total overhead ran about \$3,000; her revenue barely broke \$1,500. After taking such a hit, she likely will not exhibit at future General Conventions, she said.

"Consistent hours would have helped," said McGrady's daughter and business partner, Michelle. "The hours changed every single day. Yesterday we were supposed to be open from 12 to 6, but then someone came around and said, 'Do you know that we're closing the exhibition hall at 4:30?' Well, surprise! The lack of communication has been stunning."

Every three years, General Convention's Exhibit Hall becomes an Episcopal ministry fair, marketplace, and activity hub rolled into one. For anyone excited to chat with Episcopal nuns, try on a new cassock, or charter a Holy Land tour, it's the place to be.

Yet for organizers of General Convention, scheduling posed some challenges for those in the exhibit space. At short notice, a worship service was moved to an earlier slot in the schedule, according to Nancy Davidge, the church's interim public affairs officer. That turn of events had ripple effects for exhibitors, she said, in part because General Convention differs from typical retail trade shows. To wit: when the church gathers for worship, the hope is that everyone will attend. That sometimes means shutting down exhibits so people are not tempted to shop during that time slot, according to Davidge.

"One of our primary reasons for gathering is for common prayer," Davidge said. "The worship takes time every day, and that's very important."

Organizers also tried to condense General Convention closer to one week rather than two, as it has been in years past. Committees meet before the first legislative day, so total time wasn't reduced for many participants. Compressed schedules meant meetings happened from early morning until well into the evenings, leaving little time for exhibit browsing.

What irked exhibitors, however, was a sense of not receiving what they paid for. Several referred to a floor map they received from General Convention organizers. Seeing the layout, they opted for sites in high-traffic locations near food vendors. But when they arrived, food vendors were not where the map said they would be. That meant vendors were in secluded corners where few would-be shoppers ventured.

The confusion arose because General Convention organizers decided to change course and place additional vendor booths in spots marked for food on the Austin Convention Center's floor map, Davidge said.

"The map is what it is," Davidge said. "It's unfortunate that it has that

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Marketplace

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option on it, and that it caused some confusion. But the space was used for booths.”

Some vendors believed opportunities were missed to promote the marketplace, which becomes a de facto Episcopal Church fair for more than a week every three years. General Convention did not advertise the exhibit hall locally, and the Diocese of Texas did not work at bringing in locals, except for the 948 volunteers who came largely from Texas.

“I don’t think bringing in the public was something we were expected to do,” said Jason Evans, a Diocese of Texas missionary who worked at the host diocese’s booth on July 9. “If vendors want promotions to market their products, that’s on them to do that.”

Challenges notwithstanding, this year’s General Convention notched some gains. The number of exhibits jumped 25 percent from 2015, according to the church’s data. The exhibit hall featured 179 organizations spread across 256 booths.

Also new this year was a policy of inviting the public to visit for a day. (In the past, only registered participants and volunteers could visit exhibits). But charging \$15 to enter the Exhibit Hall likely diminished interest, vendors said. Three made that point but would not speak on the



Asher Imtiaz photo

In addition to housing vendors, General Convention’s Exhibit Hall offers space for friendships old and new.

record out of concern that doing so would harm their General Convention relationships.

For some vendors, the traffic was disappointing but not enough to dampen the overall experience. Michael Gyura, whose *Worship Times* provides website and social media services for faith organizations, said on day one that his visit to General Convention would be a success if he could leave with 15 requests for proposals. With three hours to go on his last day, he had received only six. But he wasn’t discouraged.

“I’m the new kid on the block,” Gyura said, noting that his company had not exhibited before at General Convention and was not well-known beyond a handful of Episcopal clients. “It takes time. And we get a weekend for the staff in Austin in the meantime.”

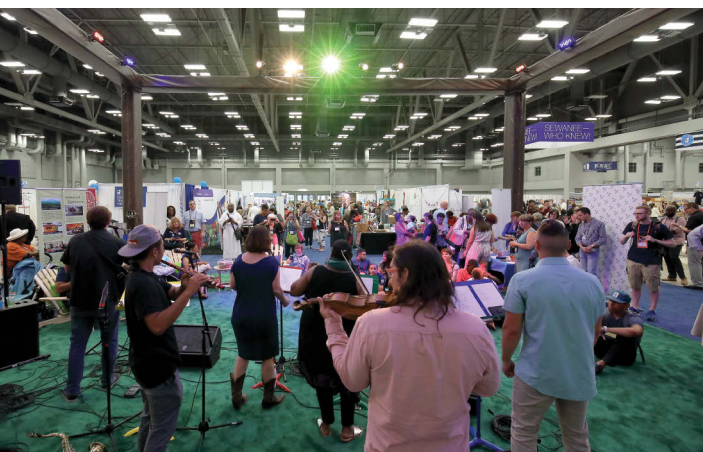
Ministry exhibitors, who had less need for immediate returns than retail vendors, found plenty to like about the Exhibit Hall experience. Nashotah House Theological Seminary, for

instance, simply needed to have a presence as an Anglo-Catholic seminary and help people from around the church get to know the administrative staff as regular, joyful people.

“You could get the wrong idea that [Nashotah House] is an emotionally austere place, but it’s really a very joyful place,” said Garwood Anderson, provost and interim dean and president. “That’s why this is what you see here,” he said, gesturing toward cheerful photos and smiling administrators in the booth.

Episcopal Migration Ministries exhibited in a location separate from the Episcopal Church Center for the first time this year. The agency shared a 10-by-10 booth with the Episcopal Public Policy Network. EMM has recently begun fundraising in the wake of reduced federal contracts for refugee resettlements. Exhibiting helped raise awareness of refugee resettlement as an Episcopal ministry and promote avenues by which congregations and dioceses can become involved.

“There are a lot of things that churches can do to have a seat at the table,” said Allison Duvall, manager for church relations and engagement at EMM, as she handed out materials at the booth.



Asher Imtiaz photo

An Episcopal ministry was featured each day at GC79 — often bringing music and dance into the Exhibit Hall.

Faith Beyond the Episcopal Church

By Richard J. Mammana

The 79th General Convention included several elements of legislation and partnership related to the Episcopal Church's ecumenical and interreligious relations.

Full communion partners from the Moravian Church and the Evangelical Lutheran Church in America also spoke to resolutions touching on relationships and shared public policy commitments. During the first week of General Convention, ecumenical and interreligious guests shared a daily lunch and listening session at St. David's Church with visiting primates and general secretaries of other provinces of the Anglican Communion.

Connecting ecumenical relationships with the General Convention's stated priorities across several triennia, Resolution A012 directed "that the Office of Ecumenical Relations shall include the Stewardship of Creation as a priority item for dialogue and action in the Church's ecumenical relationships."

Resolution D055 created "a task force with membership appointed by the Presiding Bishop and the President of the House of Deputies to report annually to the Standing Commission on Structure, Governance, Constitution and Canons," with responsibility for developing responses to ecumenical and interreligious documents.

Resolution D043 resolved that "the Secretary of the General Convention send warm greetings to the Moderator of the Church of South India ... and all CSI congregations within the geographical bounds of the Episcopal Church." The Church of South India is a member church of the Anglican Communion formed in 1947 through the union of Church of England, Methodists, Presbyterians, and Congregationalists. It has several dozen congregations in North America, some of which are constituent members of their local Episcopal Church dioceses. The Episcopal Church entered into a direct full communion relationship with the Church of South India at Gen-

Convention Adopts \$133.8M Budget

General Convention has adopted a \$133.8 million budget for the Episcopal Church's 2019-21 triennium. The House of Deputies approved the budget July 12, and the House of Bishops concurred without discussion the next day.

The budget, presented by the Joint Standing Committee on Program, Budget and Finance, was summarized in Resolution A295. As A295 states, the budget allocates \$74.7 million for mission and ministry; \$18.8 million for governance, the president of the House of Deputies, and the archives; and \$40.3 million for financial, legal, and operational support.

In terms of income, the budget asks for 15 percent contributions from dioceses, exempting the first \$140,000 of their income, paid monthly. The rate will be based on a two-year trailing average, and the total anticipated income from diocesan contributions stands at \$83.4 million. Another \$50.5 million in income is anticipated from other sources, bringing total anticipated income to \$133.9 million.

Matthew Townsend

eral Convention in 1976.

Two resolutions focused on the Episcopal Church's relationships with European Lutherans. Resolution C059 urged future dialogue between the Episcopal Church and the Lutheran Evangelical Church in Bavaria (ELKB). The Convocation of Episcopal Churches in Europe has six congregations in Germany, several of which are within the geographical boundaries of the ELKB. That church's ecumenical officer, the Rev. Maria Stettner, expressed her hope "that we can begin to have full communion between Lutherans and Episcopalians in Bavaria."

Resolution D085 followed the previous General Convention's celebration of a deepening relationship with the Lutheran Church of Sweden and requested "a memorandum of understanding setting forth the terms and procedures of the full communion between the Episcopal Church and the Church of Sweden."

"We continue to be humbled with the long and fruitful relationship between the Episcopal Church and the Church of Sweden and look forward to ways that we work together as partners in the Body of Christ," said the Rev. Canon Elise Johnstone of the Diocese of Lexington, co-drafter of the resolution.

In other international church matters, General Convention voted in Res-

olution A035 to commend the World Council of Churches 2013 convergence document on ecclesiology, *The Church: Toward a Common Vision*, along with the Episcopal Church's draft response to that text.

One closely watched resolution was A041 on Episcopal Church-United Methodist Dialogue. It received the 2017 full communion proposal "A Gift to the World: Co-Laborers in the Healing of Brokenness" and urged "all Episcopalians to utilize the many resources available to understand the substance of this dialogue and its goal of full communion." Resources are available websites of the Episcopal Church, Episcopal Diocesan Ecumenical and Interreligious Officers, and umc-tec.org.

"While this resolution simply commends the work of the dialogue, it gives notice of the work that will be done over the next six years as we prepare for a full communion vote in 2021," said the Rev. David Simmons, president of Episcopal Diocesan Ecumenical Officers. "This resolution reaffirms our commitment to walk with our United Methodist brothers and sisters as we each face change in our own denominations."

The Rev. Kyle Tau, ecumenical staff officer for faith and order and theolog-

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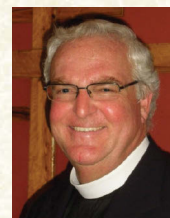
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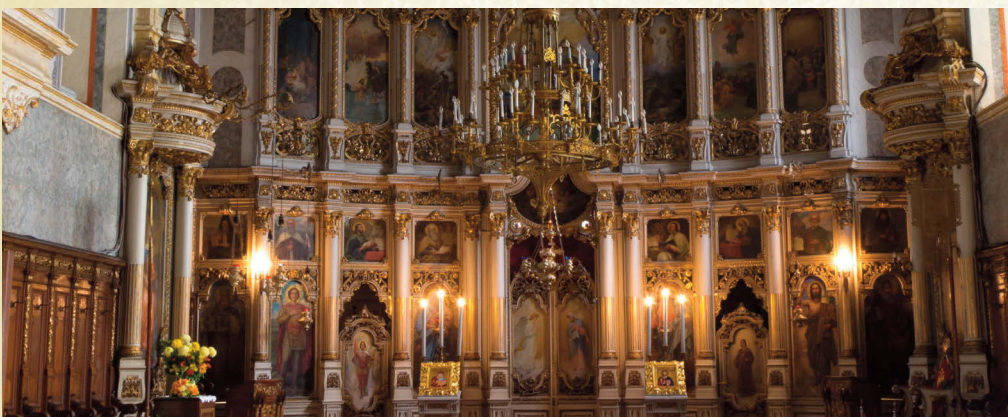
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- February 3** St. George's Cathedral for Holy Eucharist, Mount of Olives, Garden of Gethsemane, Bethlehem
- February 4** Qumran, Masada & the Dead Sea
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Between GAFCON and General Convention: Means and Ends of Catholic Truth

1. Learning to Walk and Talk

Episcopal Church leaders, and our friends and colleagues around the Anglican Communion and beyond who care, are now in the throes of interpreting what the 79th General Convention did and did not accomplish in Austin, Texas, during the last several weeks. Interpretive work is required to suss out the meaning of often-vague resolutions, writ under duress or as difficult compromises, reflecting multiple authorial hands; resolutions that sometimes also suffer from poor articulation, unhappy syntax, lexical confusion, and a measure of theological foppiness, even as they achieve some good. Here's looking at you, Resolution A068,¹ on all things liturgy (save marriage), which cut off comprehensive prayer book revision by preserving the 1979 Book of Common Prayer, "the product of about 100 years of ecumenical scholarly convergence," and charting a long-term course of reform comparable to that found in most of the Anglican Communion, to wit, "expansive and dynamic bodies of authorized texts, which refer back to a historically normative book," to quote Dean Andrew McGowan's helpful mid-convention missive.²

We may derive some comfort from recalling analogous hermeneutical conundra of greater councils — Vatican II, for instance, famous for carefully constructed arguments that seemingly give as they take away, inspiring and frustrating in equal measure; call it *richness*, under the heading "The Best We Can Do for Now: Both A and B." Inversely, traditional doctrinal anathemas mostly laid down what *not* to do or say, thus creating a bounded space within which true and faithful speech about God, the Church, and so forth could proceed with licit diversity and creativity.

Christian speech has always been reticent to define too much, because wisdom seeks to inculcate humility and reserve so as to protect conscience, leave room for pastoral discretion and local discernment, and avoid circumscribing God. Indeed, regarding this last, precisely no one in the whole Western Christian tradition has imagined we can understand God, much less make him over in our — male, or for that matter, female — image. Recall questions 3-13 of the first part of Aquinas's *Summa*, setting out "how God is *not*," in service of true and devout speech about the One who is unknowable, save by his effects.

I start here in order to place the humble ecclesiological labors of Episcopalians within a continuing stream of attempts to do the right thing over time in the context of

relationships with God and with one another that, we hope, endure and mature. We are striving to grow, by God's grace, into deeper faithfulness, and we "make space" for one another and our differences in the name of interpersonal *and* inter-ecclesial truth and love, in structures of unity and promise: structures inscribed in the gospel that would frame and form our loyalty. In this way Christian life together compounds our several households — marital, familial, ecclesial (see Matt. 12:48-50) — by setting them within the all-encompassing reach and reordering of Israel's redemption (Eph. 2:12; Gal. 6:16). God has acted in Christ and seeks to incorporate the peoples of the world within the body of his Son "through the cross" (Eph. 2:16). The Trinity has set sail in the visible ark that is the Church: a great holy, catholic, apostolic mission to the nations.

If God still has a vocation for Anglicans the world over, bound in love as one family to hasten wider unity and reconciliation within the one Church, praise the Lord. Just this hope should be our aim; that is, we must not fail to place even the steps of a General Convention within the comprehensive, world-historical frame of the gospel. Our church — I speak as an Episcopalian — is a very small part of the movement of Christ-followers across time and space, but it may still serve as a site for the formation of evangelical and catholic disciples. When we lose our way, repentance, conversion, and re-initiation should be sought! And this is a good word for us now: to pray for pre-catechumenal humility, in the hope of learning the way of wisdom and following it.

To be clear, I am not asking, like some of my friends, "Is the Episcopal Church a *true* church, or part of it?" Yes, and yes. Given that God has placed me here, where I can still serve with real affection for my fellows and for our broadly Anglican tradition of holy teaching and saintly sacrifice, my question concerns how we may non-idiosyncratically answer the call of Catholic truth and unity, holding the two together. And how can we respect those with whom we disagree — and, respecting them, learn to enjoy and love them, not wishing they were other than they are — while at the same time giving one another sufficient space for potential "flourishing," should the Lord desire it (1 Cor. 3:6)?

This way of putting it has become mainstream in Anglican discourse of late — in the Church of England's Five Guiding Principles;³ in the Episcopal Church since the 2015 General Convention in Salt Lake City, where the House of Bishops issued its "Communion across Difference"⁴ statement. We do well to consider carefully the the-

ological coherence of these incipient arrangements. But let me first sketch what the General Convention in Austin apparently tried to do and offer my optimistic reading.

2. Ways of Walking

Start with the end to which convention committed itself in Resolution A227: Communion across Difference,⁵ which calls for a task force that will, in the next triennium, “seek a lasting path forward for mutual flourishing” both for progressives and traditionalists on the matter of marriage. The task force will presume, on the one hand, “General Convention’s firm commitment to make provision for all couples asking to be married in this Church to have access to authorized liturgies” and, on the other, “the indispensable place that the minority who hold to this Church’s historic teaching on marriage have in our common life, whose witness our Church needs.” To ask the obvious question, with which many are now wrestling: Can these two, arguably contradictory commitments be held together by the Episcopal Church, and if so how? We shall see, of course. Just insofar as the task force is promptly organized, properly populated, and otherwise equipped to do serious work, we may hope that it can give a push down a common path, even if it proves necessary for us to walk at something of a distance from one another in the short-, middle-, and even long-term.

And this takes us to the interim means to the possible path of our future common walking, namely, Resolution B012: Marriage Rites for the Whole Church.⁶ B012 should be seen as a *means* both because it proposes a *modus vivendi* on the way to A227’s “lasting path” and because it can be interpreted as a test-case attempt at structural differentiation of the sort that seems necessary for the foreseeable future. Here the creative key is the eighth resolve, which, in sprawling fashion, states that

in dioceses where the bishop exercising ecclesiastical authority (or, where applicable, ecclesiastical supervision) holds a theological position that does not embrace marriage for same-sex couples, and there is a desire to use such rites by same-sex couples in a congregation or worshipping community, the bishop exercising ecclesiastical authority (or ecclesiastical supervision) shall invite, as necessary, another bishop of this Church to provide pastoral support to the couple, the Member of the Clergy involved and the congregation or worshipping community in order to fulfill the intention of this resolution that all couples have convenient and reasonable local congregational access to these rites.

What has been established here? Several things: (1) The right of refusal to sanction same-sex marriage by traditionally minded bishops, tied to (2) a clear instruction (“shall”) to those bishops to call upon other bishops who

will enable access to the marriage rite for same-sex couples *through* (3) “pastoral support” not only to the couple in question but to the congregation and the priest thereof. This resolve was supplied as an amendment on the floor of the House of Deputies by Christopher Hayes of California, and it served to draw the already-amended B012 closer to the substance of its original writing. I am told that Hayes’s amendment was developed in consultation with Bishop Ely of Vermont and others who, having read the midstream expression of concern by several of us (in this article⁷ on *Covenant*), wanted to recover the initially proposed compromise, which sought, as we wrote, “to preserve the role of bishops as chief teachers and liturgical officers for the congregations under their care.” With the episcopate thus preserved, Communion Partner dioceses could continue, we said, “walking together in full communion with Canterbury and the global Anglican Communion.” On the appearance of Hayes’s amendment, Communion Partner deputations generally got behind B012 and contributed to its overwhelming passage in the House of Deputies. In turn, on the introduction of a final amendment by the bishops — restoring the seventh resolve’s citation of Canon III.9.6(a), argued for in the same *Covenant* article — the Communion Partner bishops mostly supported B012, as well.

Even so, some critics on the left have, in retrospect, expressed consternation at the total accomplishment of B012. The relativizing, on several counts, of the seventh resolve’s assurance that “provision will be made for all couples desiring to use these marriage liturgies in their local congregation or worshipping community” has drawn special fire. Relativized how? First, per Canon III.9.6(a),⁸ rectors and priests in charge retain “full authority and responsibility for the conduct of the worship and the spiritual jurisdiction of the Parish, subject to the Rubrics of the Book of Common Prayer, the Constitution and Canons of this Church, and the pastoral direction of the Bishop,” and “shall at all times be entitled to the use and control of the Church and Parish buildings.” Second, the eighth resolve underwrites the continuing role of *all* bishops as chief teachers, pastors, and liturgical officers in their dioceses. In the words of the Communion Partners’ consensus “Austin Statement,”⁹ published immediately following the convention:

Our church is called *episcopal* in order to indicate the primacy of bishops and dioceses within our polity, an ancient catholic principle. The diocese, not the congregation, forms the basic unit of the Church. We believe that the provisions of B012 for supplemental episcopal pastoral care enable the local adaptation of the historic episcopate, as provided in the Chicago-Lambeth Quadrilateral, as a means toward unity within our church and with the wider Anglican Communion. (§10)

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EDITORIAL

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How Communion Partner bishops entrust couples, clergy, and congregations of their dioceses to the care of other bishops will need to be worked out patiently and charitably by all involved; and the converse will also be true, as traditionally minded congregations in progressive dioceses seek the oversight of Communion Partner bishops. We do well to recall that what became A227, the Task Force on Communion across Difference, started as a part of the original B012 in order to aid the development of wise arrangements, mindful of property and polity, beyond the heat and blunt force of General Convention. In defense of the unity of the whole, a Q&A¹⁰ on B012 was published before convention by its proposer, Bishop Lawrence Provenzano of Long Island, urging the Episcopal Church to avoid further “schism, division, and departure of members who have faithfully served our Church for many years. When mediating conflict, a common strategy is to find a way for all at the table to ‘get to yes.’” With such a process in view, the Communion Partner bishops were able, heading into Austin, to commend what they described as¹¹

a conversation with all stakeholders in the Episcopal Church, with the Archbishop of Canterbury, and with the wider Anglican Communion in order to find such a truce of God, while preserving the current right of bishops to uphold and maintain the Windsor moratoria in their dioceses. If the proposal before us [namely, B012] passes at General Convention, we pledge to work within its bounds in a spirit of collegiality and friendship with all members of our church.

3. Where We Are

We say *across difference*, and by this we mostly mean, at the moment, differences about marriage, its definition and parameters. But the matter is enmeshed, theologically and culturally, in a wide web of questions concerning what it means to be made human in God’s image as men and women; questions concerning children and family, the very institution of marriage (its defensibility and desirability), divorce and remarriage; and a range of associated sociopolitical problems concerning the proper use of power and the best way to conceive of intercommunal reconciliation, tied to thorny questions about memory and forgiveness. Here, long histories of abuse, oppression, occupation, and grievance foster hardened resentments. From all such injuries inflicted on one another: *Good Lord, deliver us*. In other words, *Lord, save us from ourselves*. Remove from us our warring Gentile pride, circumcise our hearts (Deut. 30:6; Rom. 2:29), and overcome — once more, and finally — the dividing wall,

counting us among the commonwealth of Israel (Eph. 2:12-14). Since “salvation is from the Jews” (John 4:22), we too may approach the Son of David to ask the most basic of all political questions: “Who is my neighbor?” (Luke 10:29).

Let us assume, therefore, that all Christians are called to a common anthropological labor across difference on the way to truth and reconciliation, thence right ordering of our lives and communities under God. As our Lord and St. Augustine taught, neighbor love starts at home with the sister and the brother ready to hand; with the mugged man upon whom we happen; with the unlovely person in the adjoining pew. This is the school of the *corpus mixtum* — the mixed body of wheat and weeds, which is the Church (see Matt. 13:24-30) — that would work its curricular wonders by teaching the faithful to judge wisely both who to hang out with and who not to exclude, lest we cross God’s purposes. The Church is full, says Augustine, of “Christians in name only and not in reality” — in one memorable list: “drunkards, misers, cheats, gamblers, adulterers, fornicators, healers using sacrilegious amulets, devotees, spell-chanters, astrologers, and soothsayers versed in any and every ungodly trick.” The faithful should avoid all of this, while also recognizing that egregious sin cannot be extricated from the Church, by divine design. For God himself

shows forbearance toward such people, both to use this perverseness to train his own chosen ones in faith and good sense and thus strengthen them, and also because many of the number of the perverse progress beyond their present state and, out of compassion for their own souls, turn with intense passion to God so as to be pleasing to him. (*Instructing Beginners in Faith* [New City Press, 2006], pp. 105-08)

In this way, *tolerance* of others becomes a virtue for the faithful to cultivate, along with humility, in the assurance that God, who is faithful, will not let us be tested beyond our strength, but with the testing will provide the way out so that we may endure it (1 Cor. 10:13).

But this is only part of the story. Faced with Donatist heresy, Augustine simply urged return to the visible communion of the Catholic Church for all seeking salvation — not because outward membership in the Church guarantees eternal life (it does not), but because “outside the Church there is no salvation”: broken communion is surely a deal breaker (see *On Baptism* 5.27.38–5.28.39). Had St. Augustine attended the recent GAFCON Assembly in Jerusalem, he could have agreed to its impassioned warnings against false teaching, and he might have spoken in favor of councils of the Church designed “to consult, to decide, and if necessary to discipline.” He would have blanched, however (supposing that an Augustinian understanding of Anglican ecclesiality is imagi-

nable), at GAFCON's encouragement "to recognize confessing Anglican jurisdictions" willy nilly, absent wider adjudication and authoritative consensus about visible boundaries. If the hand of God is indeed "leading us toward a reordering of the Anglican Communion," as GAFCON's "Letter to the Churches"¹² asserts, it will be *orderly*, as an agreement about the Catholic faith by the instruments of Anglican communion. "When the Spirit of truth comes, he will guide you into all the truth" (John 16:13), truth and unity being identical in God.

And we should say something more: 1,600 years after Augustine and downstream of countless divisions, we have learned to accept that the Church is wounded, with semi-permeable bounds. In a Roman Catholic idiom, multiple "communities" may faithfully bear their members unto salvation, though they be in less than full communion with one another. How so? Baptismal unity has grasped us, which bestows a character, and commonly shared faith follows. So far, so Augustinian. But because, "often enough, both sides were to blame" for our unhappy divisions, the sin of schism is transposed into separated brethren doing the best they can with what they have inherited (Decree on Ecumenism 3; *Catechism of the Catholic Church* §817). The communion of the Church is impaired, therefore, but we might say only in the sense that the normal rules of Catholic life apply (see *Lumen Gentium* 48). On the one hand, "there have to be factions [lit. heresies] among you, for only so will it become clear who among you are genuine" (1 Cor. 11:19). On the other hand: "The eye cannot say to the hand, 'I have no need of you,' nor again the head to the feet, 'I have no need of you'" (1 Cor. 12:21). The work of inter-ecclesial reconciliation is the work of intra-ecclesial reconciliation, and vice versa — a providentially imposed both/and to aid picking up the needed "discipline" that may save us from final "condemnation," "but only as through fire" (1 Cor. 11:32, 3:14). A gracious, cruciform regimen, therefore, for formation in holiness.

In this familiar Corinthian situation, Anglicans and others may find again an opportunity for imaginative charity in discernment, including discernment about faith and order, which require boundaries, permeable and otherwise, and a readiness to teach confidently about Christian things. Resolution B012 secured something of this in its ecclesial layering, called by the Communion Partner bishops a "helpful space of differentiation, set within the wider communion of baptism and faith that we continue to share, however imperfectly" ("Austin Statement"¹³ §9). GAFCON is right to seek common counsel and common standards in accord with Scripture, in service of the Church's unity and orthodoxy, which go together (just as heresy and schism are finally indistinguishable). None of this is optional for any Christian church seeking apostolic authenticity. GAFCON is wrong, however, to try to button things up too neatly — even within the one uni-

versal Church, and all the more within the Anglican Communion — in lieu of the Lord's subsequent sifting. "Let both of them grow together until the harvest" (Matt. 13:30).

Anglican churches, and the global Communion as a whole, have a golden opportunity to focus in coming years on developing supple structures that may support a pan-Anglican truce of God, as a means of enabling greater articulation of truth: churches within churches, bound to one another by varying degrees, leaving room for the Spirit's leading, and eager to discern right doctrine and obey it together. Such structures, established by provinces and connected to larger networks of voluntary association in the Communion, would need to create space for proper Anglican conciliarity, incorporating synodical consensus for those desiring it. The Communion Partners recently published a paper¹⁴ imagining this very thing (hyper-linked in §6 of the Austin Statement): a multi-staged common pilgrimage of Anglicans focused on articulating apostolic truth in service of catholic unity. As the paper concludes, such a model of "articulated Communion — diverse in extended membership, with a commitment to synodical witness — holds enormous promise for resolving long-standing tensions, unblocking missionary currents, and restoring ecumenical bridges."

Anglican diversity in communion presents a divinely appointed call in service of salvific ends, a call long since answered by our having collectively embarked on a road trip of would-be unity in love. The way (*in via*), surely difficult, is made navigable by the Son of God himself, similarly sent into the world and sanctified for our sake in the word of truth. He still walks with us and prays both on our behalf and on behalf of those who will believe in him through our word: that we all may be one (John 13:34-35; 17:14-26).

Christopher Wells

Notes

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Ecumenical Relations

(Continued from page 15)

ical development for the United Methodist Council of Bishops, agreed: “In the midst of uncertainty and change, it is encouraging to gather with our ecumenical partners, to raise awareness about the progress of our dialogue, and look to future work with hope. We are grateful for this resolution commending dialogue and study across the church.”

Resolution A036 provided a triennial reaffirmation of dialogues and coordinating committees in which the Episcopal Church is engaged: dialogues with the United Methodist Church, the Presbyterian Church (U.S.A.), and the U.S. Conference of Catholic Bishops, and the full communion coordinating committees with the ELCA and the Moravian Church’s Northern Province and Southern Province.

The same resolution also “celebrates

with joy and gratitude the deepening international relationship among the leaders of the Episcopal Church, the Evangelical Lutheran Church in America, the Anglican Church of Canada, and the Evangelical Lutheran Church in Canada, and commends the members of these churches for the work they have done together and the statements and study documents they have jointly issued.”

In a matter with implications for interreligious relations, Resolution B016 joined the Episcopal Church with a 2016 action of the ELCA’s Church-wide Assembly on “Justice for the Holy Land through Responsible Investment.” This resolution directs “directs Executive Council’s Committee on Corporate Social Responsibility to develop criteria for Israel and Palestine based on a human rights investment screen and the actions of General Convention and Executive Council over the past seventy years.”

Two liturgical resolutions involved ecumenical engagement. One, a proposal to authorize the Armenian Rite

for Holy Cross Day (B023), was referred to the Standing Liturgical Commission for further attention during the triennium.


Another, Resolution D078, provides alternative language for three eucharistic orders in the 1979 Book of Common Prayer; its ecumenical significance is most apparent in the omission of the Filioque clause (“and the Son”) from the text of the Nicene Creed, as agreed with Orthodox dialogue partners in 1976.



The opening worship in Austin Asher Imtiaz photo

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The Rev. **Kate Alexander** is rector of Christ Church, Little Rock.

The Rev. **Colin Ambrose** is interim rector of St. Paul's, Murfreesboro, TN.

The Rev. **Charlie Barebo** is missioner for stewardship and development in the Diocese of Bethlehem.

The Rev. **James W. Barnhill Jr.** is rector of St. Peter's, Jacksonville, FL.

The Rev. **Robert F. Beicke** (ECLA) is rector of St. Stephen's, Seattle.

Pam Bell is archivist in the Diocese of Oklahoma.

The Rev. **Christine Belt** is interim rector of St. Nicholas, Hamilton, GA.

The Rev. **Don Caron** is interim priest at St. John the Evangelist, Chews Landing, NJ.

The Rev. **Patricia Cashman** is rector of Gloria Dei/Old Swedes' Church, Philadelphia.

The Rev. **Megan Laura Castellan** is rector of St. John's, Ithaca, NY.

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The Ven. **Ruth Elder** is archdeacon for formation in the Diocese of Maryland.

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The Rev. **Margaret Finnerud** is priest-in-charge of St. Saviour's, Greenwich, CT.

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Beth Gaertner is program director at St. Crispin's Summer Camp, Wewoka, Oklahoma.

The Rev. **Ruth Anne Garcia** is senior associate priest at Epiphany, Seattle.

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The Rev. **Carol S. Gates** is interim pastor of Lamb of God (Lutheran-Episcopal), Fort Myers, FL.

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SUNDAY'S READINGS | 11 Pentecost, August 5

2 Sam. 11:26-12:13a or Ex. 16:2-4, 9-15 • Ps. 51:1-13 or Ps. 78:23-29
 Eph. 4:1-16 • John 6:24-35

A Parable of Truth

Speaking truth to power in terms explicit and direct is not only dangerous but also frequently pointless. Using the words *adultery, deceit, and murder* will do nothing to pierce the conscience of the king if he has already fortified himself against moral restraint and the demands of justice. The king secretly pardons himself, admits nothing, and goes on in a royal display of staged innocence. The only way to reach him is through a story about someone else.

“The LORD sent Nathan to David. He came to him, and said to him, “There were two men in a certain city, the one rich and the other poor” (2 Sam. 12:1). The prophet appeals to the king’s judicial role, his absolute right to render judgment over his people, and the reference to the rich man and the poor man almost certainly calls to mind a special obligation to the poor. The king immediately feels and anticipates the unfolding story.

Nathan continues: “The rich man had very many flocks and herds; but the poor man had nothing but one ewe lamb, which he had bought” (2 Sam 12:2-3). “Now there came a traveler to the rich man, and he was loath to take one of his own flocks or herd to prepare for the wayfarer who had come to him, but he took the poor man’s lamb, and prepared that for the guest who had come to him” (2 Sam. 12:4). David’s moral ballast is immediately restored as he considers the rich man and the great crime he has committed against a poor man. “Then David’s anger was greatly kindled against the man” (2 Sam. 12:5). The king, having been trapped by his moral outrage, finally hears the unvarnished truth: “You are the man!” The veil is lifted and the accusation severe. “Why have you despised the word of the LORD, to do what is evil in his sight? You have struck down Uriah the Hittite with the sword, and have taken his wife to be your wife, and have killed him with the sword of the Ammonites” (2 Sam. 12:9).

According to tradition, Psalm 51 is David’s great lament over his crime against Bathsheba and Uriah, and his sin against Almighty God. “Wash me thoroughly from my iniquity, and cleanse me from my sin. For I know my transgressions, and my sin is ever before me” (Ps. 51:2-3). The king, however, wants more than mere absolution; he longs for a happiness he had once known. “Let me hear joy and gladness; let the bones you have crushed rejoice” (Ps. 51:8). “Restore to me the joy of your salvation, and sustain in me a willing spirit” (Ps. 51:12).

Jesus is the truth that illumines the truth in our lives. He casts his light on divine gifts we have received and calls them out of us; he shines too in places of shame and guilt and makes *repentance* a good word. Jesus calls us to “humility and gentleness,” to “patience and forbearance,” as we try “to lead a life worthy of the calling to which [we] have been called” (Eph. 4:1-2). This requires a deeply personal and honest self-examination. In love, Jesus says, “You are that person against whom your moral outrage is unleashed. You are that person, and your sin is ever before me.” Jesus is the truth we seek and the absolute truth about our lives.

He is judgment and mercy. He is the bread of tears and the bread of life. He is a truth-teller and the truth that sets free. He purges and washes, and gives joy and salvation. Let him speak the truth, and let him be your deepest self.

Look It Up

Read Psalm 51.

Think About It

Lamentation leads to hope and joy.

2 Sam. 18:5-9, 15, 31-33 or 1 Kings 19:4-8
Ps. 130 or Ps. 34:1-8 • Eph. 4:25-5:2 • John 6:35, 41-51

A Death Like His

Trying to reclaim Jerusalem, David was in locked battle against the armies of his son Absalom, whose life he hoped to spare. “The king ordered Joab and Abishae and Ittae, saying, ‘Deal gently for my sake with the young man Absalom’” (2 Sam. 18:5). The bitter end is already known. Preemptive mercy in the midst of slaughter is an impossible hope. “Absalom was riding on his mule, and the mule went under the thick branches of a great oak. His head caught fast in the oak, and he was left hanging between heaven and earth, when the mule that was under him went on” (2 Sam. 18:9). It was war, so “ten young men, Joab’s armor-bearers, surrounded Absalom and struck him, and killed him” (2 Sam. 18:15). While Absalom’s dead body hung in the forest of Ephraim, David continued to hope, and when hearing a report of the battle from the Cushite messenger, he asked the agonizing question, “Is it well with the young man Absalom?” (2 Sam. 18:32).

To the Cushite, the death of an enemy was an unqualified and absolute good. “May the enemies of my lord the king, and all who rise up to do you harm, be like that young man” (2 Sam. 18:32). But David, having lost his son, was like that young man, hung between heaven and earth in a thicket of stabbing wounds and bleeding grief. “The king was deeply moved, and went up to the chamber over the gate, and wept; and as he went, he said, “Oh my son Absalom, my son, my son Absalom! Would I had died instead of you, O Absalom, my son, my son!” (2 Sam. 18:33). The loss was agonizing. Those who know it firsthand know it as the absolute end of life as it has been. “For vast as the sea is your ruin; who can heal you?” (Lam. 2:13).

The only way out of the valley of the shadow of death is to stay in it, to walk through it, to let time and providence cut and make whole. “Out of the depths I cry to you, O LORD. Lord, hear my voice! Let your ears be attentive to the

voice of my supplication!” (Ps. 130:1-2). “I wait for the LORD, my soul waits, and in his word I hope” (Ps. 130:5). David is “the poor soul who cried” (Ps. 34:6). His grief shows the sighs and groans that are the deep language of prayer (Rom. 8:26). Would that we all knew how to grieve as David did: openly, fully, in the delirium of loss and the confusion of all hope.

Go down to the depths where the cross of Christ is. Feel the dereliction of his crucified form suspended between heaven and earth. Feel hopelessness and confusion. Feel a lost and forlorn and lonely humanity. Feel yourself falling away. Who are you? What is a human life? What is the span of life? Is it worth it *to be*?

A person who has died in the sorrow of loss, who holds the death of a loved one as an end, will no longer see from a human perspective. Having died to the world and the world one had created, the only hope is resurrection. “This is the bread that comes down from heaven, so that one may eat of it and not die” (John 6:50). “I will raise that person on the last day” (John 6:44). Being raised and being called to the table of life-giving bread will mean so very much to a person who is already dead.

My son, my son, my dearly beloved son.

Look It Up

Read Psalm 130:1.

Think About It

Vows promised this sorrow.



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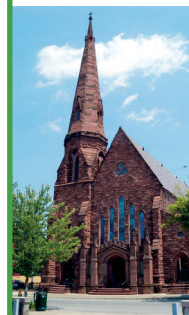


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1 Kings 2:10-12, 3:3-14 or Prov. 9:1-6 • Ps. 111 or Ps. 34:9-14
Eph. 5:15-20 • John 6:51-58

Your Teacher

Solomon is overwhelmed. He stands in the midst of “a great people, so numerous they cannot be numbered or counted” (1 Kings 3:8). He will rule, if at all, by a gift he does not yet have and that God alone may give. “At Gibeon the LORD appeared to Solomon in a dream by night; and God said, ‘Ask what I should give you’” (1 Kings 3:5). Solomon does not ask for a long life or riches or the life of his enemies, all of which would be ruinous without the skill to rule and govern with wisdom: “Give your servant therefore an understanding mind to govern your people, able to discern between good and evil; for who can govern this your great people?” (1 Kings 3:9).

Notwithstanding Solomon’s later corruption, he is renowned for this request and God is pleased to grant it. Solomon’s wisdom concerns the discernment of good and evil as circumstances unfold and as critical moments demand decision and action. Discernment is not, as often suggested in our ecclesiastical environment, the endless forestalling of decision, nor is it getting what one wants with the added presumption that the Holy Spirit sanctions every thought or feeling. Discernment is always a risk, and always a responsibility. Discernment cannot cut off the possibility of error, and thus continued vigilance and humility are essential.

Before the moment of decision, however, wisdom is both given as grace and learned as discipline. “Great are the works of the LORD, studied by all who delight in them” (Ps. 111:2). Wisdom personified cries out, “You that are simple, turn in here!” She is a school of learning and an incubator of character. “Come, eat of my bread and drink of the wine that I have mixed. Lay aside immaturity, and live, and walk in the way of insight” (Prov. 9:4-6). She is a schoolmaster and determined student; she is long hours and a bent neck over ancient texts and solemn mysteries. She is seven pillars

and a firm foundation, a storehouse of things both old and new. She is a summons to continual learning and constant review.

She observes times and seasons and the brevity of human life. “Be careful then how you live, not as unwise people but as wise, making the most of the time, because the days are evil.” “Do not be foolish,” she says, “but understand what the will of the Lord is” (Eph. 5:17). Do not waste days and night in drunkenness and debauchery. Rather, “be filled with the Spirit” (Eph. 5:18). And with the indwelling Spirit arrive psalms and hymns and spiritual songs that give hope and purpose, joy and gratitude. The Spirit sings a melody to the Lord that is holy and reasonable and rooted in the way things are and who God is.

Wisdom has built her house, and it will not pass away. She is the study of years and the grace of every moment. She is bread and wine from heaven that makes one live forever. She is true bread and true drink without which we cannot be, and without which we will not hope. She speaks the language of Jesus. “Just as the living Father sent me, and I live because of the Father, so whoever eats me will live because of me” (John 6:57). “Come, eat of my bread and drink of the wine I have mixed” (Prov. 9:5).

Study the world as it is, and rest in God as he is. Be patient and know that your hour will come. The Spirit will give you utterance and the courage to be and chose what is right.

Look It Up

Read 1 Kings 3:9.

Think About It

An understanding mind is attentive to everything and everyone.

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1 Kings 8:(1, 6, 10-11)22-30, 41-43 or Josh. 24:1-2a, 14-18
Ps. 84 or Ps. 84:1-6 or Ps. 34:15-22 • Eph. 6:10-20 • John 6:56-69

In the Presence of Glory

“Then the priests brought the ark of the covenant of the LORD to its place, in the inner sanctuary of the house, in the most holy place, underneath the wings of the cherubim” (1 Kings 8:6). The Lord so filled the house with a cloud of glory that the priests were unable to stand and minister. King Solomon alone faced the smoke and fire of Almighty God, stretching out his hands to heaven. “O LORD, God of Israel, there is no God like you in heaven above or on earth beneath, keeping covenant and steadfast love for your servants who walk before you with all their heart” (1 Kings 8:23).

Even as he prayed in gratitude for “this house” where the name of God would be not only for Israel but for foreigners who come and pray toward this place, he knew and did not deny that God cannot be contained. “But will God indeed dwell on the earth? Even heaven and the highest heaven cannot contain you, much less this house that I have built!” (1 Kings 8:27). The Ark of God in the temple of God is not God.

To be human is to stand before this presence with outstretched arms, to sense the magnitude and majesty and power of the source of all being. To be human is to long and faint for the courts of the LORD, to feel the power of life and love and judgment hidden in courts, sacrifices, smoke, law, winged cherubim, and the empty space of divine presence. You, O God, made us worthy to stand before you, and so we stand before holiness and wonder. Your glory is a vestment: a belt of truth, a breastplate of righteousness, shoes for the gospel of peace, a shield for faith, a helmet for salvation, and a sword of the Spirit (Eph. 6:14-17).

Standing before God, we become strong and ready, able to quench the flaming arrows of the evil one. We are not, however, merely shielded from attack. The glory of God protects, but also infuses with power. The God who is greater than heaven and earth deigns

to give food and drink as the flesh and blood of our being. Christ is the lamb and the blood and the heartbeat of his people (John 6:56-69). This is wonder-working power. To stand before God in Christ is to be fully alive.

What does it feel like? God comes as the Most High, the Most Excellent, the Most Powerful, All Powerful, Most Merciful and Most Just, Most Hidden and Most Present, Most Beautiful and Most Strong, Stable and Incomprehensible, Immutable, Changing All Things, Never New, Never Old, Renewing Everything, Abasing the Proud, Protecting, Creating and Nourishing, Perfecting All Things (adapted from Augustine’s *Confessions*). “O LORD, God of Israel, there is no God like you in heaven above or on earth beneath” (1 Kings 8:23).

This is one God, Father, Son, and Holy Spirit. Having gathered all things at the foot of the cross, Jesus brings even the most vulnerable to the bosom of his Father. The sparrow finds a home, the swallow a nest, every living thing a place to be in Christ. The guilty are forgiven, the weak strengthened, the sick healed, the dying comforted. God is Most Powerful and Most Merciful. In this presence we stand and stand firm (Eph. 6:13). O, the mercy of God. O, the love of God. O, the power of God.

Jesus will not crush a bruised reed. He will not quench a dimly burning wick. He will not lift up his voice. And yet *he is power!*

Look It Up

Read Ephesians 6:13-17 and John 6:65.

Think About It

Put on Christ; ingest your being.



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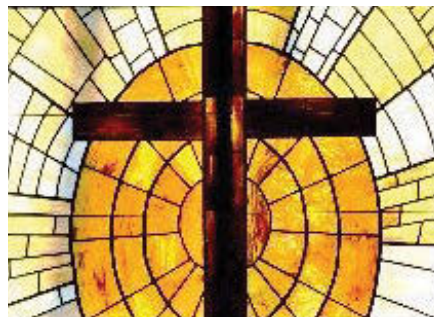
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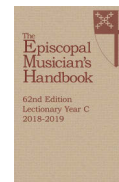
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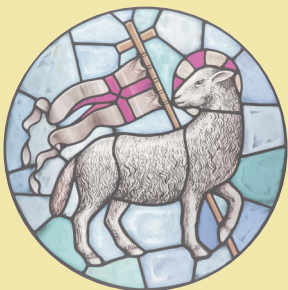
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New Life for Old Boots

Members of Episcopal Church Women used 100 boots as Texas-style table decorations at its 49th Triennial Meeting in Austin and as donations afterward. The Rev. Cathy Boyd, formerly of Austin, and Pam Link of Texas helped secure the boots, at the suggestion of the Rev. Cathy Boyd, the triennial's chaplain.

"They served one purpose — thematic decorating — beautifully," said Lisa Towle, president of the National

ECW Board. "But because the boots were not in matched pairs, the question then became how best to use them. A wonderful answer emerged. We pray that they're useful."

ECW leaders worked with the Rev. John Mook (lower left) of Episcopal Veterans Fellowship to send the boots to the National Odd Shoe Exchange in Chandler, Arizona. The exchange is a clearing house for amputees and others who need only one shoe.

