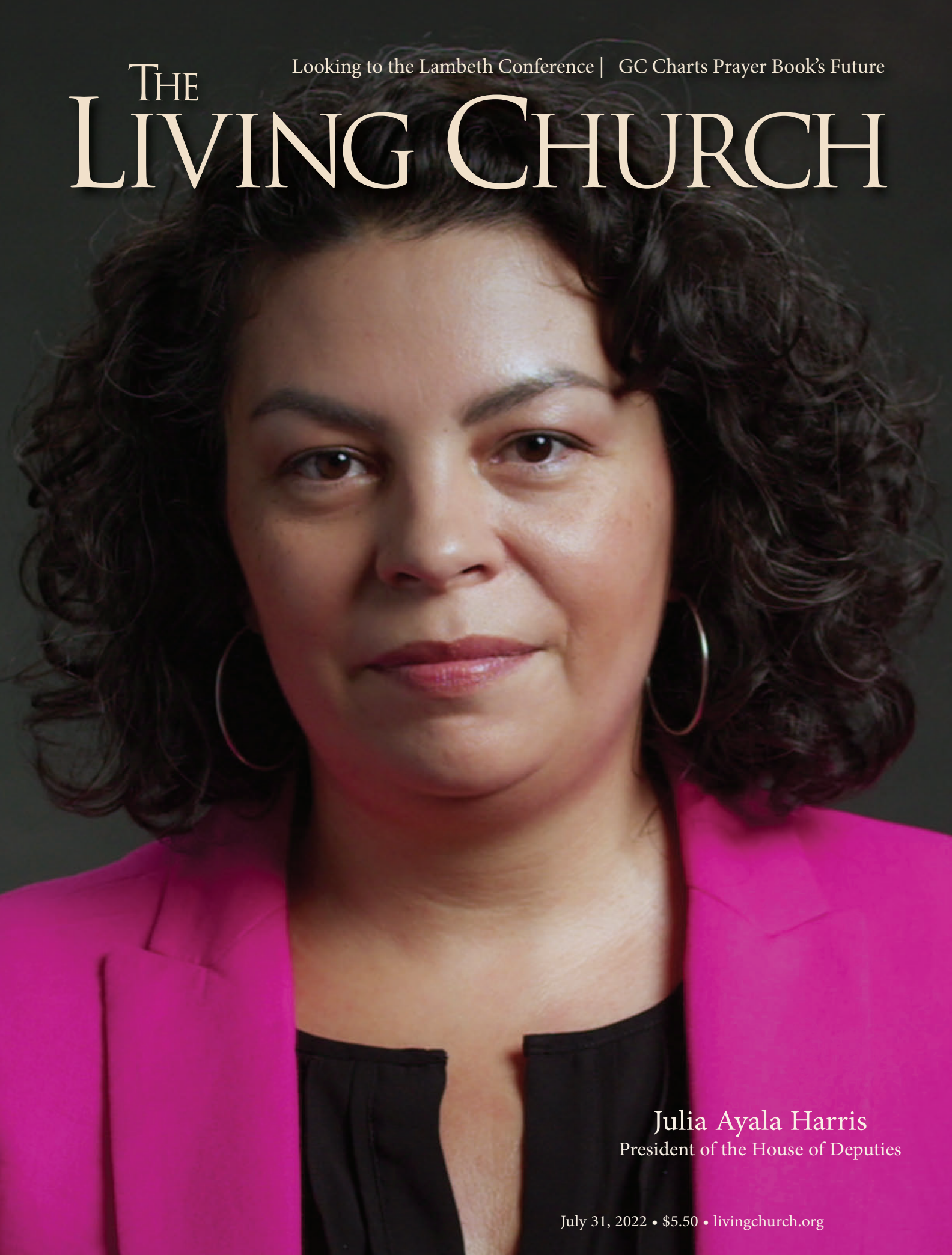


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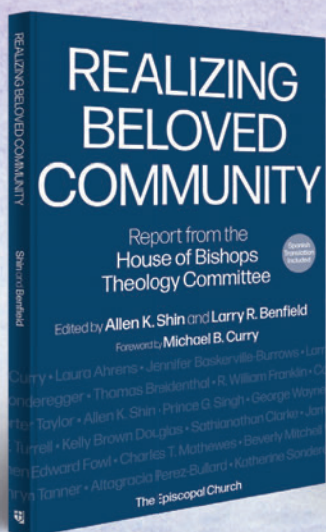
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President of the House of Deputies

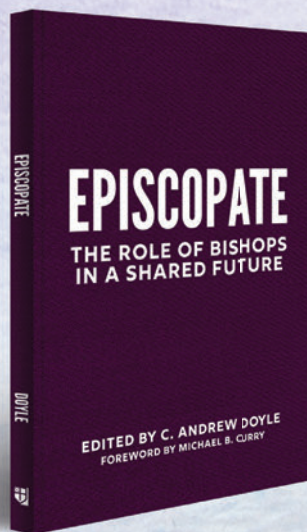
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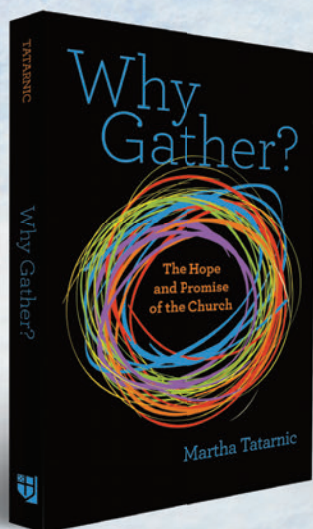
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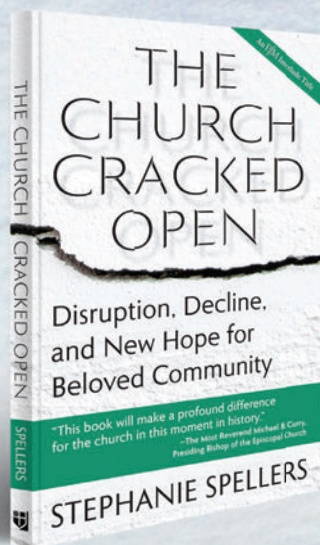
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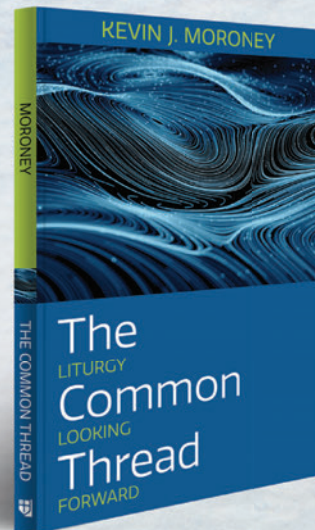
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THE LIVING CHURCH



ON THE COVER

Julia Ayala Harris, a lay deputy from the Diocese of Oklahoma, began her term as president of the House of Deputies at 12:30 p.m. on July 11, at the closing gavel of the 80th General Convention in Baltimore (see p. 4).

Episcopal Church Office of Communication



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Diverse New Leaders for the Deputies

By Kirk Petersen

God's frozen people. The ecclesial embodiment of Wonder Bread. The whitest, most geriatric, least passionate of the mainstream denominations. These are stereotypes of the Episcopal Church — which on July 9 elected the 41-year-old daughter of an undocumented Mexican immigrant to its second-ranking office.

Julia Ayala Harris, a lay deputy from the Diocese of Oklahoma, began her term as president of the House of Deputies at 12:30 p.m. on July 11, at the closing gavel of the 80th General Convention in Baltimore.

She will serve alongside the president of the House of Bishops, Presiding Bishop Michael B. Curry — an exuberant African American who preaches in the spirited cadences of the Black church, most famously at the Royal Wedding of Prince Harry and Megan Markle in 2018.

If for whatever reason Ayala Harris leaves office before her term ends in July 2024, her successor will be a member of the Shakan First Nation, at a time when the church is confronting its historical involvement in Indigenous boarding schools. The Rev. Rachel Taber-Hamilton, a priest and environmental activist from the Diocese of Olympia, was elected vice president of the House of Deputies on July 10.

The new president is three full decades younger than the woman she succeeded, the Rev. Gay Clark Jennings, who was first elected at the 2012 General Convention in Indianapolis. Jennings ran unopposed for reelection at the 2015 and 2018 General Conventions, then served an additional year because General Convention was postponed.

While Jennings held office for 10 years, Ayala Harris will have eight at most, barring some change in the canons or schedule. Service is limited



Screen capture of video by Katie Forsyth of Deputy News

The Rev. Rachel Taber-Hamilton, left, and Julia Ayala Harris bonded like old friends.

to three full terms, and a term is defined not as three years, but as closing gavel to closing gavel.

A few days after the vote, Ayala Harris told *TLC* by email that she has been “overwhelmingly humbled” by the reaction to her election — particularly by the photo a friend posted on Facebook of a smiling young Latina watching Ayala Harris’s live-streamed acceptance remarks from home.

“This is a victory for the church,” the friend wrote. “This is a *talitha koum* moment. This is a victory for all the little brown *colochas* who can finally see themselves reflected in the leadership of *nuestra iglesia*.” *Talitha koum* is Aramaic for “little girl, I say to you, arise” — the words Jesus spoke in Mark 5 when raising the daughter of Jairus from the dead. *Colochas* is a Spanish reference to curly hair.

Ayala Harris and Taber-Hamilton, who had not met before convention, bonded like old friends in a video posted on deputynews.org, finishing each other’s sentences, laughing, holding back tears.

The election continues a 70-year tradition of the presidency rotating between laity and clergy. There is no canonical requirement for the rotation, but the House of Deputies seems to take it seriously. The two lay candidates together received 81 percent of the vote on the first ballot, with the remainder split among the three clergy candidates.

In addition to Ayala Harris, the candidates for president were the Rev. Devon Anderson, Diocese of Minnesota; the Rev. Edwin Johnson, Dio-

cese of Massachusetts; Ryan K. Kusumoto, Diocese of Hawaii; and the Very Rev. Ward H. Simpson, Diocese of South Dakota.

Ayala Harris brings an unconventional background to the role. She was born into a working-class, Roman Catholic family in the Archdiocese of Chicago.

She reports on her personal website that she gave birth to a boy at the age of 15, and placed him in an open adoption that continues today. She subsequently was sexually assaulted and stalked at a “prestigious Christian faith-based college,” and the way she was treated by the administration drove her to seek a new type of church.

“I had a trusted professor and a classmate who both claimed to be Episcopalians and so I took a leap of faith one Sunday,” she wrote. “I walked into my first Episcopal church and I fell in love. When a female priest, which I had never experienced before, put the Communion wafer in my hand I knew I had been an Episcopalian my whole life. I found home.”

In 2005, at the age of 25, “my husband and I felt called to give away our belongings, like in Matthew 19:21, and move to South Sudan,” she wrote in her candidate profile. They served there for three years with the Mennonite Central Committee.

Tasked with developing a strategic plan for a consortium of religious organizations supporting Sudan, she did so through a participatory process with Western donors and local people in thatched-roof churches. “When I presented the written strategic plan for

adoption, it already had the support of all of its stakeholders because they were involved in the process,” she wrote. “This is how I would lead as president of the House of Deputies.”

Ayala Harris is a full-time graduate student at the University of Oklahoma, seeking a doctorate in political science to add to the master’s degree in public administration she received from the same university.

She has worked in nonprofit administration for two decades, and lists on her website long volunteer experience at the parish, diocesan, and church-wide levels, and beyond in the Anglican Communion.

She and her husband, John, a city and regional planning professor, will celebrate 20 years of marriage in December. They have a teenage daughter, Isabella.

Convention Charts Prayer Book’s Future

By Mark Michael

In a divided vote on General Convention’s final day, July 11, the House of Bishops approved an amended form of Article X, which defines the Book of Common Prayer in the Episcopal Church’s Constitution.

The vote, which was required by a technical amendment of the resolution, came after several Communion Partner bishops registered significant concern about an explanation attached to Resolution A059. Bishop Michael Hunn of the Rio Grande offered a warm affirmation of the commitment to keeping the Episcopal Church “wide enough to maintain [a] variety of interpretations.”

Explanations are commonly circulated with General Convention resolutions, and sometimes shape discussion of resolutions’ meaning and intent. “The explanation is not part of the actions of General Convention, and is not part of the resolution,” said Bishop Sean Rowe, parliamentarian, in response to a question from the floor. “It will, however, be included in the Journal of General Convention.”

A059’s Last-Minute Explanation

The explanation of A059 was written by an ad hoc committee of bishops

appointed by the presiding bishop to draw up a compromise resolution after a very close vote approved a substitute for A059’s original version on July 8.

It was emailed to the bishops at 3:10 p.m. on July 9, while they were discussing the resolution’s meaning. Bishops George Sumner of Dallas and John Bauerschmidt of Tennessee confessed they had not read the explanation carefully before the bishops were asked to vote on it, about four and a half hours after it was sent. Several other bishops confirmed to *TLC* that they had not read the explanation before the vote.

The explanation was quoted extensively in floor speeches offered in support of Resolution A059 before deputies approved it (also by a divided vote) in their evening session on July 10.

A059’s explanation was explicit about several matters that were left vague during the extended conversations among the bishops on July 9. These include the process and timing for granting same-sex marriage rites the highest level of liturgical authority, the feasibility of comprehensive prayer-book revision, and the meaning of General Convention 2018’s decision to “memorialize the 1979 Book of Common Prayer.”

“Based upon our discussion,” the explanation said, “we recognize the need for two things in our proposal.

The first is the commitment to bring the marriage rites forward for consideration for Book of Common Prayer Status. The 2018 General Convention authorized these rites for trial use. We would commit as a house to bring them forward for a first reading in 2024. Perfection of the rites should take place in the 2023-2024 biennium.”

The term *Book of Common Prayer Status*, while not strictly canonical, was used multiple times by Bishop Andy Doyle of Texas in a teaching and discussion session July 9.

Because all additions to the Book of Common Prayer require approval at two consecutive General Conventions, were the 2024 General Convention to grant the highest level of authority to the same-sex marriage rites (perhaps by adding them to future editions of the printed book), the change would take effect after a second reading at the 82nd General Convention in 2027.

While the explanation proposed a complex and expensive nine-year process for comprehensive prayer-book revision akin to that undertaken before the authorization of the 1979 Book of Common Prayer, it also said, “We do not believe that we are prepared at this time to create a new prayer book for the church.”

The explanation added, “We have memorialized the 1979 Book of Common

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Prayer for usage and have continued to allow 1928 prayer book usage. The 1979 Book of Common Prayer is at present the prayer book authorized for this church.”

Offering Wide Latitude

Confessing that he “is not a techno wizard,” Bishop Sumner on July 11 said it had taken him a whole day to locate the explanation.

“However, exegesis being what it is, I have already heard several revisionist reads of the explanation. I’m wondering what it means for the house to commit to bring the revision in two years, what exactly it means — the memorialization of the book,” he said.

“I wanted to reiterate ... that the explanation is not part of the resolution, and does not bind us. It is aspirational, perhaps, but we’re not voting on the explanation, and we want the committee to spend the next two years thrashing all this out, and so maybe they will come to a conclusion different from what’s in the explanation. We Communion Partners are committed to being fully collaborative, and part of that process. Obviously, it matters a lot to us,” he said.

Bishop Michael Smith of Dallas and Albany, the chairman of Communion

Partners, said of the group: “A core part of our mission is to help traditional Christians remain in the Episcopal Church. Many of them are in the pews of your dioceses, and they look to us for a reason to stay, and we hope to give them that. We’re hearing from them while we’ve been here. They pay attention to what we are doing.”

Bauerschmidt said, “I think that there is more work to be done. ... Part of the issue that we must grapple with is the way in which our prayer book is the ‘doctrine, discipline, and worship of the Episcopal Church’ that ordinands subscribe to at their ordination. The nature of what’s in the prayer book, and which prayer book you are saying you uphold, will be problematic for some ordinands if the 1979 prayer book is revised — period, full stop — without attention to the kind of subscription that ordinands make.

“Part of the work that still lies before us in this house and at the General Convention is the authoritative nature — the continuing authoritative nature — of the 1979 prayer book as it exists now, as a way in which ordinands can subscribe to that as an adequate expression of the Christian faith. This is work that still lies ahead of us in terms of communion across difference, how we will continue to be a big-tent church that offers wide latitude to its members and its ordained servants.

“That is work that remains, and that is considerable work that will need to blaze new trails for the Episcopal Church. ... We do not want to preclude possible futures for many possible servants of this church in the future.”

Bishop Hunn responded to Bauerschmidt: “When we talk about the discipline of the church, we all swore that same vow, and every General Convention, the canons shift. And we do not say, ‘I swore to uphold the canons from — in my case — 1997.’ What we recognize is that we are part of a living church that is breathing through the Holy Spirit, and our articulation of the discipline of the church does, in fact, move and grow with the Spirit.

“The articulation of our church needs to be broad enough and wide enough to maintain those variety of interpretations, which is not the same thing as to say the gospel is wishy-washy, and you can make it mean whatever you might think. But it is to say, in the long history of the Anglican tradition, what binds us together is our worship, not that we all agree exactly on what that worship means.”

What the Committee Intended

On July 9, Bishop Doyle, who served as spokesman of the ad hoc committee of bishops that drafted the final resolution, explained that it was only proposing additional explanatory language about the meaning of the Book of Common Prayer for approval at this convention. This constitutional revision explains the book’s intention, “to be communal and devotional prayer,” as well as noting that it is “enriched by our church’s cultural, geographical, and linguistic contexts,” an important rationale for its continued revision.

The bishops added a clarification about the specific process by which the Book of Common Prayer could be revised: “No alteration thereof or addition thereto shall be made unless it has previously been authorized for Trial Use in accordance with this Article and the Canons of this Church.” This language was added, Doyle said, because both houses of the convention “do not want any liturgy to become prayer book liturgies in a hasty manner.”

Article X, they deemed, should be used only for describing the Book of



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Common Prayer and Trial Use, a specific process undertaken by the church for the purpose of revising its authoritative text for worship and teaching. In the past several decades, Doyle noted, numerous rites have been approved under Article X's permission for Trial Use, when it was never the church's clear intention to make them part of a new Book of Common Prayer.

These other liturgies (some approved with classifications like "supplemental use" or "experimental use"), the group of bishops said, should be handled in the church's canons, not in Article X. This further distinguishes these liturgies from the texts that have what Doyle repeatedly called *Book of Common Prayer* authority.

In a resolution accompanying the constitutional revision, the bishops assigned the task of classifying these liturgies (all available at episcopalcommonprayer.org) to a working group that includes "the Custodian of the Book of Common Prayer, some members of Committee 12 of the 80th General Convention, some members of [the] Standing Commission on Liturgy and Music, and others as needed." The working group would also develop canons that define the different kinds of rites and the nature of their authorization, bringing them back for approval at the 2024 General Convention.

"The constitution," Doyle said, "should be the vessel that provides the boundaries in which we do the work of our canons. ... We can't do canonical work as part of that constitutional work. That has to be done separately." He added that having consensus about the constitutional change is essential, because — unlike canonical revisions — it requires approval at two subsequent General Conventions.

Several bishops also asked about how full revision or the addition of same-sex marriage rites into the Book of Common Prayer might be accomplished.

Doyle said that any such revision, which would require "the provision of funds to undertake the cost of writing, collecting, translating, and printing a new Book of Common Prayer," could be accomplished in a series of three-year cycles with a Trial Use process like the one used before the approval of the

1979 prayer book.

Doyle noted, however, "that there are new generations who are just discovering the 1979 prayer book as well, and find in it a great resource. When we look at conversations around some of the surveys done around renewal, we find that there's a big generational divide between people who want — and don't want — to move forward on prayer-book revision. The generational piece is actually quite astonishing. They're not in favor of a new hymnal and they're not in favor of the other, but that's because they live in a different world than the one we're arguing about."

In Finding Their Voice, Bishops Seek More Nuance

By Mark Michael

The House of Bishops rejected a resolution July 10 that "denounced many crisis pregnancy centers," responding partly to discussions on the floor about the danger of poorly nuanced statements about hot-button issues in a deeply divided nation.

Presiding Bishop Michael Curry offered a heartfelt plea that he and his colleagues might "find our voice — not a partisan voice, but a follower of Jesus

voice" during a non-business session on the evening of July 9. They spent more time on July 10 strategizing about how to speak constructively about important moral and spiritual questions.

Bishop Ketlen Solak of Pittsburgh articulated a concern that ran through several discussions: "How do we build our resilience in a time that will become more fraught with tension and conflict? And how do we teach our people without sounding like we are trying to tell them what to think politically?"

Responding to Abortion

The house discussed two resolutions associated with abortion: Resolution D076, which denounced crisis pregnancy centers, and Resolution D083, which affirmed "that all Episcopalians should be able to access abortion services and birth control with no restriction on movement, autonomy, type, or timing."

Both resolutions had been approved by the House of Deputies on a consent calendar July 8.

Bishop Michael Smith of Dallas and Albany offered a substitute resolution for D076. It commended "the work and mission of pregnancy care centers which stress unconditional love and acceptance, for women and their unborn children," while opposing and denouncing "any efforts on the part of pregnancy care centers to mislead

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OFFICE OF DEVELOPMENT

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pregnant women about the safety of reproductive health care.”

Smith said he offered the resolution in honor of a female deputy who “had received help from a crisis pregnancy center at a very difficult time of her life,” but who couldn’t share her experience in the house because of its restrictive consent-agenda rules.

Bishop Mark Hollingsworth of Ohio said he did not support the amendment because a third of crisis pregnancy centers were not medically licensed and the American Medical Association had classified them as “unethical.”

Bishop Bonnie Perry of Michigan said she objected to the term *unborn children* in Smith’s resolution, while Bishop Jennifer Reddall of Arizona shared her experience of being assaulted and then taken to a Roman Catholic hospital that did not provide the medical services she sought. “When women are in that situation, she said, “they should not have to work harder to get the care they need.”

Bishop Anne Hodges-Copple of North Carolina told her colleagues that she had worked as the director of a battered women’s shelter. “We did have some pregnancy support services that provided great things for women who

wanted to continue their pregnancy. And we also had situations where women got terrible information.

“I’m expressing to you my fatigue at thinking that a resolution is going to help us do the things we need to do,” she added. “As much as the Episcopal Church that I am a part of respects the agency of women in our own decisions about reproductive health and our entire health, I am not convinced that we also do everything we can do to support women who want to continue their pregnancies. And so, I really am concerned that we are once again going to have to push ourselves into boxes that are not really helping us help the women that we are trying to help.”

“This is a very complex issue, and this kind of voice — though it may feel good — it’s needlessly broad,” said Bishop Kai Ryan of Texas. “It condemns all pregnancy care centers. And it will not help us do the work that we need to do to support women to have access to health care.”

The resolution failed 42-70.

Bishop William Stokes of New Jersey introduced D083, which he said “emerged in a context of the Supreme Court decision overturning *Roe vs. Wade*, and wanting to reaffirm this church’s complete stance in support of women who feel compelled to seek abortion.”

The sole bishop to speak about the motion was John Bauerschmidt of Ten-

nessee. Responding to earlier criticisms by women bishops about the number of men speaking about abortion, he opened by acknowledging that “I may not be best informed about this matter.”

“It seems to me reasonable,” he added, “that a society has an interest in regulating access to abortion, especially in view of the viability of the fetus. It seems to me also that it might be a faithful response of legislators and the voting public to include regulation of access. I also believe there is a great diversity in this church about the matter of no restriction.”

The motion failed on a show of hands, after a voice vote was unclear.

“To Find Our Voice”

In a later conversation July 9, the bishops sought to respond to a document by Bishop Claude Payne, a retired bishop of the Diocese of Texas, about challenges facing American democracy. Curry told the bishops he hoped to receive comments from them that the House of Bishops’ Theology Committee could use in preparing a fuller statement on these issues.

After several bishops complained about finding Payne’s text a challenging starting point for their discussions, Bishop Jennifer Baskerville-Burrows of Indianapolis spoke directly to Curry: “If you, presiding bishop, want us to do this, we will do it. I want to know emphatically that you think this is the next most important thing that you want us to be working on as a house.”

Curry hesitated, said he maybe should sleep on it, and then began speaking in slow and emotional tones:

“I’m very concerned about a country that I do love and about us potentially being on the verge of living out the opposite of unselfish, sacrificial love. ... As a child of the Civil Rights Movement, those who fought for equal rights, and justice, and freedom for all never questioned the fact that the democracy itself would hold. We have been forced to ask that question. Is *e pluribus unum* really possible? Is democracy possible? Is human equality possible? ...

“There may be the capacity to find our voice, not a partisan voice, but a follower of Jesus voice, that may help our people and our churches, and

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maybe, in turn, the sensible center that is in this country and in this world to find its voice. I can't sit back and watch this country self-destruct, and neither can we."

In a time of open response, several bishops spoke about their experience of communicating amid divisions.

"We are a people of hope," said Bishop David Bailey of Navajoland, the oldest diocesan bishop present. "Some of us in this room have experienced the dark night of the soul, but through recognizing the love expressed through Jesus Christ, we have found the opportunity for redemption.

"You shared with us that 84 percent of the country embrace the person of Jesus Christ, regardless of whether they are Christian or not. It seems that the answer rests — though saying it may be somewhat simplistic — the answer rests similarly in the person of Jesus Christ, and how we find a way to express that in a way to a hungry world."

No Ambiguous Gospel

Bishop Mary Gray Reeves, retired Bishop of El Camino Real, opened a discussion after legislative time on July 10 by reading Curry's impromptu remarks from the night before as a meditation.

The bishops were then asked to consider a series of questions, including "What do I miss about what I thought we were as a nation?" and "What are the tools, resources, and wisdom we have for this moment?"

We are called to go a whole lot deeper than we are used to going," Bishop Matt Gunter of Fond du Lac and Eau Claire said for his table group. "That means we need to do some hard looking at our own selves and find some deep humility about our own stuff, our own idolatry, our own grief, fear, confusion, anger, suspicion of others."

Bishop Tom Ely of North Dakota commended the Communion Across Difference Task Force Report as a helpful tool for these conversations. "While the work of that commission was drawn out of differences over human sexuality and marriage, it went much deeper."

Bishop Jos Tharakan of Idaho added, "Study the Scripture, tell the truth, and live that truth as faithfully as [you]

preach. ... When I preach the gospel faithfully, and live it, all the Democrats and Republicans call me to be a speaker because I preach the gospel."

The session ended with a message from Bishop Moises Quezada Mota of the Dominican Republic, translated as "We speak about the centrality of Christ. Jesus Christ was not just an example... [We preach] most of all his death and resurrection. In our society, we live in a deep existential crisis. People do not want an ambiguous gospel; they want the truth from God, at all times."

Society for Anti-Racism Work

Earlier in the day, the bishops focused on new initiatives to counter racism. The bishops endorsed creating the Episcopal Coalition for Racial Equity and Justice, a voluntary society "dedicated to the work of becoming the Beloved Community."

Bishop Ian Douglas of Connecticut explained that this effort will be funded by "an annual draw on one-tenth of the trusts and endowment funds available for general use in the

Episcopal Church's budget," which Douglas described as "a first tithe for the church."

Indigenous Communities

Bishops also considered and approved two resolutions about the experiences and needs of Indigenous communities. Resolution A127 funds research into the Episcopal Church's association with Indigenous boarding schools, and "community-based spiritual healing centers" that address the continued suffering of those whose ancestors were harmed by the schools. Resolution D080 permits canonical flexibility that would allow the Episcopal Church in Navajoland to select its next bishop in a culturally relevant way.

Several bishops spoke about their experiences with Indigenous boarding schools. Bishop Carol Gallagher of Massachusetts, a member of the Cherokee nation and the granddaughter of a school student, said she was taken by her parents on a visit to friends at boarding school as an infant.

While being held by her mother,

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Gallagher said, “every single child came and climbed up on her lap and held her. These were children that hadn’t seen their mothers, their fathers, their grandmothers, their aunties and uncles, their grandfathers for years, sometimes taken at 3, and 4, and 5 years old. And then, as my older sister tells, I was passed around, because some of those children hadn’t seen their baby brothers and sisters.”

Bishop Mariann Budde of Washington said Resolution D80 was crafted to allow for canonical adjustments to allow the people of the Navajoland Area Mission to choose their own bishop, who would succeed Bishop Bailey, 82. If a new bishop must be chosen before the next meeting of General Convention, she added, the resolution “reaffirms our commitment to engage with the Navajo people in as inclusive a way as possible.”

Bishop Michael Smith, a citizen of the Potawatomi Nation who has assisted in Navajoland, observed: “In this same session we just finished a resolution that’s about grief and pain, and the history of our ancestors, and this resolution is about hope for the future.

“Those who are raised with Indigenous values don’t do well in white systems of recruitment, of discernment,” he said. “The most important value is, our people aren’t used to putting themselves forward. They need to be invited in, and the first value, before speaking, is to listen.”

Tearing Down the Walls

By Neva Rae Fox

General Convention preserved the tradition of collective worship, conceding one detail to COVID restrictions: the two houses remained in their respective meeting rooms. The convention met for Morning Prayer on two days and the Holy Eucharist on two days.

The Rt. Rev. Eugene Taylor Sutton of the Bishop of Maryland, host of this year’s convention, preached at the convention’s second Eucharist.

Sutton urged the Episcopal Church to

proceed with reparations, “to repair the breach, to repair the brokenness that we see about us. It is a profound act of reconciliation: the act of putting back together the broken pieces that prevent wholeness — it’s a restoring of community and harmony.”

His diocese learned about itself and the church, and it wasn’t pretty. “The truth is, the Episcopal Church stole. We stole Black lives, and from Black livelihoods. We destroyed their families ... The Episcopal Church in the South helped to shape Jim Crow segregation, and the whole church was largely silent for at least a century about racial segregation, lynchings, redlining, voter suppression, unfair employment practices, and other forms of racial injustice,” Sutton added.

Sutton said that reparations are not “white people writing checks to Black people. No, it’s about what this generation will do to correct an injustice that previous generations failed to do.”

The other three preaching slots were devoted to the church’s officers: Presiding Bishop Michael B. Curry; the Rev. Gay C. Jennings, president of the House of Deputies; and Julia Ayala Harris, newly elected president of the House of Deputies.

Budget Approved, Process Simplified

By Kirk Petersen

The 80th General Convention passed, as it always must, a budget for the operations of the Episcopal Church. More importantly, or at least more enduringly, it streamlined all future budget development by eliminating an entire layer of bureaucracy from the process.

The convention voted to disband the Joint Standing Committee on Program, Budget, and Finance, better known as PB&F, which filled a role in budgeting that many believe has been duplicative.

“The Finance Committee of Executive Council spends two and a half of its three years working on the budget coming up for the upcoming triennium,” said the Rev. Nancy Koonce, a deputy from Idaho and former member

(Continued on page 12)



Clockwise from top: Presiding Bishop Michael B. Curry's opening day sermon is projected into the House of Deputies; deputies from Puerto Rico lobby to host the 2027 General Convention; Bishop of Cuba Griselda Delgado del Carpio talks with Bishop of New York Andrew Dietsche; the Rev. Candice Frazer of the Alabama deputation honors the three people shot and killed in June at St. Stephen's Episcopal Church in Vestavia Hills, Alabama.

(Continued from page 10)

of the Executive Council and its Finance Committee. “In January of the year of General Convention, that budget gets turned over to PB&F,” which essentially starts the process over again on a much shorter timeline.

PB&F reviews the budget, solicits feedback from church constituencies, makes budget changes if it sees fit, and presents the budget to the General Convention for approval. The process requires enormous effort in a tight window of time — not only on the part of the 27-member PB&F, but also by Executive Council members and church staff.

“We’re told that if something’s not broke, don’t fix it — but the current budget process is broken,” Koonce said, speaking from the floor of the House of Deputies.

There was some opposition to eliminating PB&F. One deputy raised the concern that by reducing the number of people involved, diversity of opinion could be lost. But the leaders and other members of PB&F strongly urged that their committee be abolished.

The House of Bishops concurred July 11, both on A048 and on the 2023-24 budget, in Resolution A228. The two-year balanced budget of just over \$100 million drew little debate.

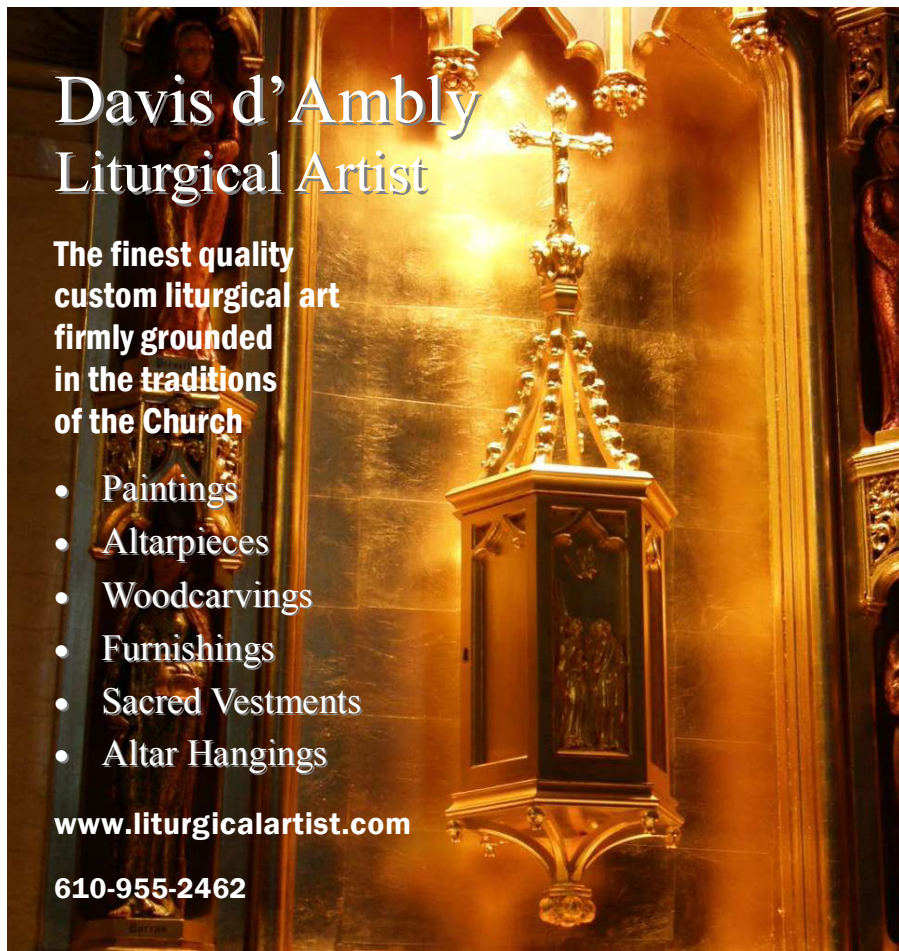
Bishops Mourn Nearby Gun Death

By Kirk Petersen

At the end of the July 8 afternoon session, a throng of bishops organized by Bishops United Against Gun Violence processed from the convention center to a location near the site of a shooting the day before. They held a rally and worship service.

More than 200 people crowded around a bench on the sidewalk, straining to hear over the sounds of traffic as a series of bishops spoke.

As reported by *The Baltimore Banner*, a local news site, Timothy Reynolds, 48, was shot and killed after confronting a group of “squeegee workers,” who solicit money for washing windshields, at the

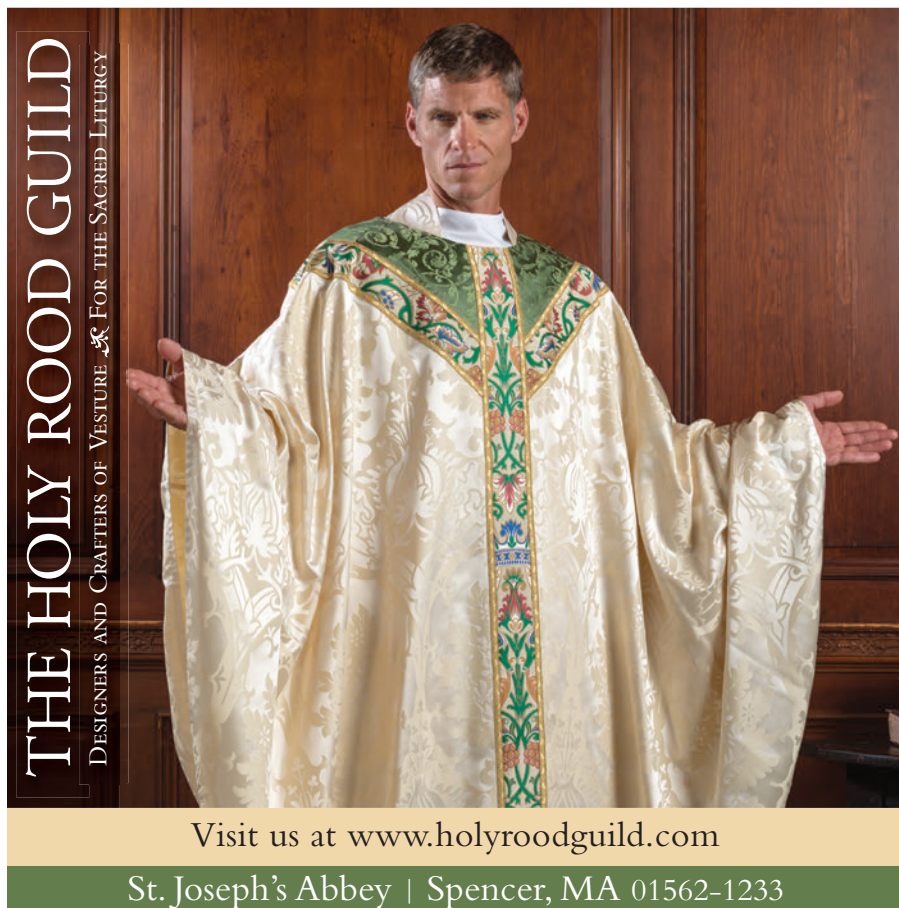


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corner of Light and Conway streets. Reynolds apparently stopped his vehicle and emerged with a metal baseball bat, which he swung at one of the squeegee workers. Someone then pulled a gun and shot Reynolds.

Earlier in the day, deputies from the Diocese of Alabama spoke to Resolution A226, honoring the three people shot and killed at a potluck supper at St. Stephen's Episcopal Church in Vestavia Hills, Alabama on June 16.

"In this moment, at this convention, we wish only to honor our dead and allow for our grief, as we lament these actions," said the Rev. Candice Frazer, head of the Alabama deputation. She said Walter (Bart) Rainey, Sarah (Sharon) Yeager, and Jane Pounds were martyred as "they were welcoming a stranger to the table."

Daughters of the King Gather in Baltimore

By Grace Sears

The Order of the Daughters of the King met in Baltimore June 22-26 after being delayed for a year. Their theme was "Come to the Table," and more than 550 Daughters attended — from the Americas, the Caribbean, Africa, and Europe.

The Triennial table was spread with renewed friendships, inspiring messages, a wide range of workshops and exhibits, music from the Glory Bound Singers and lively Junior Daughters, and times of deep prayer and worship.

Bishop Eugene Sutton welcomed the Daughters to Baltimore, and discussed his diocese's commitments. Bishop Jo Bailey Wells and Fiona Richardson reflected on the Shepherd's table, set in the presence of enemies; Jesus at the door, seeking an invitation to our tables and homes; and the Traveler's table at Emmaus, which becomes the Lord's Table.

Two days before the opening service, ten international Daughters met with the International Committee and translators, including the Rev. Dr. Margaret Short, who was international chaplain for this Triennial. Leaders of the Order in Malawi, Haiti, the Dominican Republic, Honduras, and Mexico gave brief addresses, and on

International Night the Daughters saw a video that included altar photos from most of the 20 countries where the Order is active.

Bishop Greg Brewer, chaplain to the Order, led a healing service and celebrated the opening and closing Eucharists. On Sunday, Daughters witnessed the vows of the newly elected council and the passing of Margaret Franklin's 1890s cross from the retiring president, Krisita Jackson, to the new president, Nancy Severin.

ECW Postpones Triennial

By Neva Rae Fox

Episcopal Church Women (ECW) moved the 24 workshops and presentations for its 50th Triennial to Zoom and postponed its 150th birthday celebration until 2024.

The Zoom sessions kicked off with former president Marge Burke discussing Alzheimer's on July 16. ECW planned to make each workshop available for streaming through its website.

ECW continued its decades-long effort to support organizations in General Convention's host city. This year, the board sought donations for two groups: the Diocese of Maryland's Sutton Scholars High School Enrichment Program and Paul's Place, which assists homeless people in Baltimore.

"We have sent 150 blankets and T-shirts to Paul's Place," Patterson said. "Some women like to give money, some women like to give things."

ECW's 150th birthday party, planned and cancelled twice, is now set for the 2024 General Convention.

A history book detailing ECW's 150 years is expected in the fall. "It's a good book with a lot of history when we did our little, tiny steps as a women's organization to support missionaries in the church," she said.

Fort Worth Now in Diocese of Texas

By Kirk Petersen

The Episcopal Church in North Texas — formerly known as the Diocese of Fort Worth — voted unanimously on

June 18 to become part of the much larger Diocese of Texas, which for part of the 19th century encompassed the entire enormous state.

Nine days earlier, reunification was approved in the Diocese of Texas by a vote of 526-14. The merger became final when the votes were ratified at General Convention.

The driving forces behind the partnership were the traumatic splitting of the diocese in 2008, and more than a decade of expensive litigation that followed. In February 2021, the U.S. Supreme Court declined to hear the appeal of what was then one of two entities called the Episcopal Diocese of Fort Worth. This let stand the previous ruling of the Texas Supreme Court, which awarded the name and most of the disputed property to the diocese that is part of the Anglican Church in North America.

The map of the combined dioceses will look like a chunky boomerang, encircling about two-thirds of the perimeter of the Diocese of Dallas.

Lifeline for GTS Approved

By Kirk Petersen

The financial health of the oldest Episcopal seminary deteriorated during the pandemic to the extent that the trustees have considered closing the school and selling its assets, according to testimony at an online legislative hearing in advance of General Convention.

Instead, with the July 8-11 General Convention having approved Resolution A139, General Theological Seminary intends to cede significant governance autonomy in a formal affiliation with Virginia Theological Seminary, the largest and most affluent Episcopal seminary.

Resolution A139 grants General the authority to make changes to its constitution and bylaws. Under a 19th-century arrangement unique to General among Episcopal seminaries, any such change requires the concurrent approval of General Convention.

General has "an unsustainable financial model, overly reliant on variable and vulnerable revenue streams, declining interest, applications, and declining enrollments in core pro-

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grams,” said the Rt. Rev. Robert Wright, Bishop of Atlanta and chairman of the GTS board of trustees. He was one of half a dozen witnesses from both seminaries who testified in favor of the resolution at a June 16 hearing of the Joint Committee on Agencies and Boards.

In January 2021, the two seminaries announced they were in talks about a partnership that might lead to sharing faculty and resources. But in an interview with *TLC*, the Very Rev. Dr. Michael W. DeLashmutt, acting dean and president of General, said the 2022 vision is very different.

“The affiliation that we’re proposing will effectively give the board of trustees of Virginia Seminary a controlling interest in the board of General Seminary. And, the leadership of Virginia Seminary will play a considerable role in leading General Seminary. It’s more than just a collaboration, it is a legal affiliating of the two institutions,” DeLashmutt said.

The Very Rev. Ian S. Markham, dean and president of Virginia Seminary, emphasized that details are still being negotiated, and that a final agreement would have to be approved by both boards of trustees.

“We will still remain two corporations, but the same people will run both of those corporations, and the administration of Virginia Theological Seminary will be responsible for General Theological Seminary,” Markham said.

New See of Oswestry Serves Traditionalists

By Mark Michael

A diocese of the Church of England plans to designate a new “flying bishop” to minister to Anglo-Catholics who do not accept the ordination of women.

The Diocese of Lichfield’s synod on June 30 voted to revive its suffragan See of Oswestry, and to designate it for a provincial episcopal visitor to serve traditionalists in the West Midlands and Southwest of England. Lichfield is

just north of Birmingham and 100 miles northwest of London.

The new Bishop of Oswestry will live in the diocese and serve as a member of Lichfield’s senior staff. Consecration is planned for January 2023, and the new bishop will fill the role left vacant by the resignation of the Rt. Rev. Jonathan Goodall as Bishop of Ebbsfleet. Goodall was received into the Roman Catholic Church in September 2021 and was more recently ordained as a Catholic priest.

The Church of England’s two other provincial episcopal visitors are the Bishop of Beverly, who serves parishes in the Province of York, and the Bishop of Richborough, who serves parishes in the East. The Bishop of Fulham serves traditionalists in London and Southwark dioceses, while four other traditionalists hold diocesan and suffragan roles in the church.

The new assignment also solves a geographical irregularity in the previous assignment of traditionalist parishes in the West and Southwest to the See of Ebbsfleet. Unlike Oswestry, a significant town located within the area overseen by the provincial episcopal visitor, Ebbsfleet is a tiny hamlet in far southeastern England, where St. Augustine and his monks landed in 597, beginning what became a successful reestablishment of Christianity in southern England.

Peter James Lee Dies at 84

By Kirk Petersen

The Rt. Rev. Peter James Lee, who for a quarter-century led what was then the largest domestic diocese in the Episcopal Church, died July 2 in North Carolina, the Diocese of Virginia announced. He was 84.

Lee was Bishop of Virginia from 1985 to 2009, after first being elected bishop coadjutor in 1984. His episcopacy in Virginia spanned a tumultuous era, starting at a time when conservative congregations were continuing to resist the ordination of women as priests, which had been authorized by the 1976 General Convention.

His efforts to thread the needle on issues related to homosexuality drew criticism from partisans on both sides.



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“Although he wouldn’t approve same-sex commitment ceremonies in Virginia, he encouraged clergy to bless couples’ homes instead,” *The Washington Post* reported in 2007, when Lee announced his retirement plans. He refused to ordain noncelibate gay priests, but then shocked many people by voting in 2003 to approve the consecration of an openly gay bishop in New Hampshire.

“In the months that followed, some churches told him he was not welcome to visit. Parents asked him not to lay hands on their children at confirmation. He received death threats,” according to the article. In a 2005 sermon, he said he regretted his vote.

Lee initiated some of the first high-profile property lawsuits against congregations that left the Episcopal Church, while keeping control of the buildings where they worshipped. In 2007 he sued 15 congregations and inhibited their clergy after the congregations voted to leave the Episcopal Church. The departures included The Falls Church Episcopal in the Washington suburbs, one of the oldest and largest Episcopal churches, where George Washington once served as warden.

He is survived by his wife of nearly 57 years, Kristina Knapp Lee, and by his daughter, Stewart, son, James, and several grandchildren.

Primate Calls for Repentance, Fearing Election Violence

By Jesse Masai

Archbishop Jackson Ole Sapit of Kenya says his nation of nearly 56 million is facing desperate times as its approaches a presidential election on August 9.

“This season is no different from the diseases and pestilence faced by the children of Israel. Returning to God is not an option. We must do it, and now,” he said during the nation’s annual prayer breakfast on May 26.

“The world has moved to a place where it does not listen to God, characterized by liberalism, capitalism, and self-sufficiency,” the archbishop warned. “We forget that he is above

our capacity and capabilities.”

Drawing on 2 Chronicles 7:12-22, the prelate asked leaders to “heal the land” through a common devotion to God and a focus on his purposes for the nation, which transcend partisan loyalties.

“Let us return to this God. Let us not be shaken. He is in control. We will emerge victorious,” he said.

“Repentance is a call to return to God,” he added. “As individuals and as a nation, we must genuinely change our ways, including corruption, tribalism, racial and religious bigotry. It is also a call to reconcile with each other, including the environment. Finally, it is a call to heal and revive our land, including congregations and communities.”

The August election is the latest face-off between Kenya’s major political factions. Past disputes, which initially focused on land rights, gave rise to prolonged ethnic conflict. In violence that followed the 2007-08 election cycle, an estimated 1,000 people were maimed, raped, or killed and more than 500,000 displaced.

Deputy President Dr. William Ruto and former Prime Minister Raila Odinga lead in polling for the presidential race. They are joined on the ballot by lawyers David Mwaure and George Wajackoyah. Governors of 21 of the nation’s 47 counties will also be decided. Kenya’s electoral commission is racing against time to render judgment on 252 petitions, which could alter ballots at both levels of the East African nation’s government.

An evangelical Christian, Ruto supports what he calls “bottom-up economics.” Odinga, the longtime opposition leader and a member of Nairobi’s All Saints Anglican Cathedral, favors a reformed welfare state.

Odinga has the backing of outgoing President Uhuru Kenyatta, his opponent in the nation’s last two contests, in a striking reversal of loyalties among Kenya’s historic political elite. Kenyatta is a scion of Kenya’s founding President Mzee Jomo Kenyatta, who favored the global West, and served from 1964 until his death in 1978. Jomo Kenyatta fell out with Odinga’s father, founding Vice President Jaramogi Oginga Odinga, who supported strengthened relations with Com-

munist China and the Soviet Union.

The election is also seen by some as a referendum on Kenya’s reforming constitution of 2010, which was approved by wide margins in an August 2010 referendum. The constitution, which seeks to overcome ethnic rivalry by decentralizing power and resources to the 47 counties, also includes significant anti-corruption measures and human rights protections that have been praised by civil society activists around the world.

Mr. Odinga, who championed the reforms, now wants Kenya’s American-style presidency reviewed to provide more centers of power in the executive branch for representatives from different ethnic groups, whose strained relations are a continual challenge. Kenya’s first four presidents have been drawn from the dominant Kikuyu and Kalenjin tribes. Mr. Odinga has often identified himself as both ethnically Luo and Luhya, from Western Kenya, while Dr. Ruto is Kalenjin, from the Northwest.

The proposed changes have been criticized, though, by Ruto, who claims the country’s economic situation is more urgent. Ruto led evangelicals in opposing the 2010 reforms, claiming in part that they were extremely liberal.

Mwaure, for his part, is pushing for stricter law enforcement, while Wajackoyah has caught the public imagination by advocating for the legalization of medicinal marijuana.

Archbishop Ole Sapit’s homily at the prayer breakfast is the latest sign that Kenya’s Anglicans are returning to their historic watchdog roles in Kenya’s fluid public square after what observers had considered an unnecessary retreat of the church from public affairs before the disputed 2007 polls, which were marked by alarming levels of hate speech.

On May 31, the country’s National Cohesion and Integration Commission launched its inaugural Conflict Hotspot Mapping Report, in which it warned that Nairobi, Nakuru, Kericho, Kisumu, Uasin Gishu and Mombasa counties are likely to experience electoral-related violence.

Ole Sapit has consistently warned against divisive talk by politicians, and continues to lead congregations in

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holding peace walks across the country.

In September 2021, he also controversially banned politicians from speaking during worship services in the Anglican Church of Kenya, a practice that had grown in popularity in recent decades.

In his announcement of the policy, Ole Sapit said, “The pulpit is for clergy and pews for everyone else. We have to make the church a solemn place of worship. No politician will be allowed to use the Anglican Church of Kenya’s pulpit for political expediency.”

He added: “We are no longer going to announce the amount of money contributed by politicians in our church. That is going to be the norm from now onwards. They can address the press after services.”

Ole Sapit explained in a subsequent interview with Nation Television that in earlier generations, politicians had offered brief words of greeting when being recognized by church leaders for their gifts, a practice common with fundraising activity across Africa. Increasingly, politicians have turned these brief greetings into stump speeches, abusing the purpose of the gesture.

Away from domestic and international cameras, however, some Anglican congregations continue to provide a platform for politicians and to receive funds from them.

The conversation about the church’s place in Kenya’s public square continues in other faith communities, including the Roman Catholic Church. The nation’s Conference of Catholic Bishops issued a June 10 statement that called for improvements to polling procedures and voter education, and urged candidates to use more respectful rhetoric and heed the needs of the country’s most marginalized citizens.

“Peddling lies, unnecessary personality attacks, inciting voters against opponents and sheer demeaning attitudes towards voters, because they are poor and lowly, is going against the spirit of responsible leadership,” they said.



Bishop Sasamori with the Rev. Kentaro Takeuchi, former president of the Japan Christian Council, and a seminarian

Meet Maria Grace Tazu Sasamori, Japanese Anglicanism’s First Female Bishop

By Neva Rae Fox
and Richard J. Mammana Jr.

April 23 marked a major milestone for Nippon Sei Ko Kai (NSKK), the Anglican Church in Japan, when the Rev. Maria Grace Tazu Sasamori became Bishop of Hokkaido.

“My understanding is that the people of the Diocese of Hokkaido did not elect me because I am a woman,” she wrote to *TLC* via email. “According to the regulations of the Anglican Church in Japan, there is no self-nomination for the episcopate, and an election is only by recommendation of the diocesan house. My election as the first woman to have a bishop’s post in the NSKK was not about me as an individual.

“On the other hand, I understand that this consecration is a great and hopeful event not only for the Diocese of Hokkaido but also for many Japanese and other Asian Anglican clergy and congregations. I want to cherish the realization that fulfilling my duties as a bishop is a sign of joy for them.”

Sasamori recognizes that some members of the NSKK oppose women’s ordination. “In this mixed situation, the carrying out of my duties is sometimes painful or sad. Nevertheless, I hope that the community gathered as the family of God will continue to walk together, praying together while being filled with the new breath of the Holy Spirit. I also

hope to pray for the will of God to be discerned by those who may be losing hope in the places where there is no women’s ordination yet.”

Her demeanor reflects her faith and inner spirit. “I am strongly attracted to the spirituality of Hildegard of Bingen, which I also promote in my own teaching,” she said.

The bishop’s convictions are expressed in her mission work. “We believe that our faith is the driving force behind the transformation of the world,” she wrote. “The love of Christ is so deep, so high, and so wide towards the world. This is what I confess to the world as our faith. I feel great joy in being given the mission to serve God and his people. I am also very grateful that I have the opportunities to hear the stories of believers and clergy during my parish visitations.”

Citing the prayer book service for the consecration of a bishop, she vowed, “As a bishop I will take on these duties personally, as a colleague, and within the community.”

She noted that the NSKK is undergoing an extensive reorganization, and her goals are based on hope and collaboration. “We are trying to move toward missionary collaboration with neighboring dioceses, as well as the merger of some parishes and the establishment of new parishes,” she said.

“The Diocese of Hokkaido is about to establish a missionary collaborative relationship with the neighboring diocese,

and then set out on the road to reorganization. We hope that in these important years of major change, we will not lose the joy of evangelism. We hope we will be able to work with parishioners in new directions with hope.”

She is looking forward to the Lambeth Conference this summer. “I may be the most recently consecrated bishop at the Lambeth Conference, so I am looking forward to meeting many senior bishops.”

Sasamori concluded with a vow regarding her missionary work. “The

Diocese of Hokkaido is both the coldest and the largest diocese of the Anglican Church in Japan. We are in the midst of nature’s harshness, and in a current demographic situation where the total Christian population in Japan is under 1 percent of the country’s population. Despite all of this, I am very much looking forward to being able to carry out missionary activities in Hokkaido among parishioners who have continued to protect their faith since the very beginning of Japan’s modern history.”

NSKK became a province of the Anglican Communion in 1972. There are more than 300 churches and chapels in the 11 dioceses of the NSKK, as well as educational, medical, and welfare organizations. The diocese, which includes 32,000 members, covers more than 145,000 square miles.

Neva Rae Fox is a TLC correspondent. TLC Archivist Richard J. Mammanna Jr. worshiped and sang in choirs in the NSKK dioceses of Kobe, Osaka, Tohuko, and Tokyo between 1990 and 1998.

Bishops Have Varying Hopes for Lambeth

By Neva Rae Fox

The 15th Lambeth Conference, the gathering of Anglican bishops and archbishops from across the world, will convene July 26-August 8 under the theme “God’s Church for God’s World: Walking, Listening, and Witnessing Together.” Postponed from 2020 because of COVID, the conference will attract an estimated 658 bishops and 480 spouses to the University of Kent and Canterbury Cathedral.

“I hope that the conference will be a space where bishops are able to share together the hope we have in Christ, and to pray with each other about the challenges facing our dioceses, our communities, and our world,” said Emma Ineson, bishop to the Archbishops of Canterbury and York and a member of the Lambeth Design Group.

“It is a time for the bishops and their spouses from across the Anglican Communion to meet and transact business, informed by the happenings in the ministry context in the past 10 years or so for the mission and ministry strategic planning for the next decade,” said Bishop Paul Korir of the Anglican Diocese of Kapsabet, Kenya.

Bishop George Sumner of Dallas, who served on the Lambeth Design Group, mentioned three hopes. “First, 2022 recalls the historical conference of 1920, in the wake of the trauma of the First World War,”

Sumner said. “I hope for a similar galvanizing call to ecumenical awareness, perhaps by thinking about the global crises we face together.”

Second, “We need a renewed sense that we, as Anglicans, are a global communion, *koinonia*. This remarkable gathering from the four winds itself will testify to this.”

Third, “The teaching of the Communion on marriage is that attested by Scripture. But there is work to do. I hope Lambeth 2022 will commence a decade of considering how we can live together as a communion with more candor, charity, and theological supports.”

“We are living at a time of huge challenge,” Archbishop of York Stephen Cottrell said. “We need to raise our attention as a church beyond the church walls — and to the needs and issues that our communities are facing. Meeting as a collection of bishops from around the world gives us the chance to share local experiences and think about the global picture. How can we combine our efforts to make a real difference to the world today?”

Bishops indicated a fervent desire to address spiritual, societal, and global issues at Lambeth.

Ineson said, “The conference will be addressing many topics in the Bible expositions, in the keynote addresses by the Archbishop of Canterbury, in the

plenary sessions, and in the seminars — everything from theological education to science and technology to the concerns of young people, mental health, unity, reconciliation, and witness.”

Korir said, “The issue of climate change cannot be ignored at all, and I pray that the role of the church can be addressed and how the Anglican Communion can resource the Anglican Church in the developing world to address this issue.”

Cottrell hopes the assembly addresses “intentional discipleship.”

Korir agreed. “I would love to see addressed discipleship and ministry to the children, youth, and refugees. Until and unless the Anglican Communion places the children and youth ministry and the plight of the refugees at the center of discussion and decision-making, the future of the church will remain under threat.”

Bishop James Barnaba Almasi of the Anglican Diocese of Masasi in Tanzania said, “The topic which I would like the assembly to address could be ‘What is the meaning of the church, and what would be a proper meaning of the word *unity*?’ The reason for choosing these two words would bring an outcome of knowing what are causes of our division within the Anglican Communion.”

At a June 22 media conference,

(Continued on next page)



Sumner



Almasi



Korir

(Continued from previous page)

Design Group member Archbishop Thabo Makgoba of the Anglican Church of South Africa said the Anglican Science Commission will discuss how to “harness, mobilize, and encourage people on issues of science and faith.”

While admitting there are divisions among them, many bishops have confidence the overall message from Lambeth will focus on solidarity and Christian living.

“I hope we will joyfully uphold unity of purpose and commitment,” said Archbishop Linda Nicholls, primate of the Anglican Church of Canada. “I also trust that we will witness to ways to discuss the tensions of our diversity — trusting that each is seeking to be faithful to God in Christ through the Holy Spirit, asking questions where we do not understand or differ — and committed to remaining at the table of Christ as siblings even when we disagree, for it is Christ who has called each of us there.”

Cottrell hopes the message is “that the church is called to be one, that we must be bearers of hope, that the church is at the heart of communities around the world.”

Whether a bishop is attending Lambeth for the first or second time, enthusiasm runs high.

“I attended the Lambeth Conference of 2008 as a very new bishop,” Nicholls recalled. “I am delighted that the pre-Lambeth Bishops’ Conversations have built relationships with a number of bishops prior to arriving at Lambeth, so there are familiar faces and a sense of community already begun before arriving.”

Korir is looking forward to his first Lambeth. “I expect this conference to be issue-based and more outward-looking than the previous one, which seemed to have focused mostly on the previous resolution and internal differences of opinion, hence being more inward-looking. I make this observation respectfully.”

This will be Almasi’s first Lambeth as well. “My hopes would be many, but first and foremost is that I think always Lambeth has been a bishops’ fellowship, where all bishops within the Anglican Communion meet and pray

together. So, I will be meeting with my fellow bishops, to pray and share our goodness as ministers, sharing our challenges and blessings we are experiencing as we serve. I will learn more as I listen from others, their stories and witnesses.”



Makgoba

What will the bishops take home from Lambeth 2022?

“The takeaway for me would be that the Anglican Communion would have a well-articulated action plan for the next decade on the ministry priority/agenda of the church,” Korir said. “It is my wish that our differences of ideology and perception and ministry context shall not be lifted over and above our rich history, diversity, and the mission mandate, the Great Commission.”

Ineson added, “My prayer is that we will have wrestled with some of our differences together — over human sexuality, for example — but will have

committed to walk together in prayer and witness.”

Not all, however, are packing their bags for the trip to England. Three Anglican primates, leading the Provinces of Nigeria, Uganda, and Rwanda, have indicated they will not attend because of the presence of bishops who ordain gay priests and authorize same-sex weddings. COVID precautions will prevent bishops from the Anglican Church in Aotearoa, New Zealand, and Polynesia from attending.

Bishop Prince Singh, bishop provisional of the Diocese of Eastern Michigan and Western Michigan, has protested that the Archbishop of Canterbury has not invited the spouses of gay and lesbian bishops.

“I’ve decided not to go to Lambeth later this year because my LGBTQ community of bishops have received notification from Canterbury dis-inviting their spouses to the gathering. I just wanted to make my simple moral witness to this call. I feel Jesus provides for us to pursue a holy way of life.”



Nicholls



Ineson



Cottrell

On Foot to Canterbury!

By Weston Curnow

Though now the iconic image of British pilgrimage, *The Canterbury Tales* is just one part of an ancient spiritual practice, now thriving anew in the United Kingdom, with help from tourism. Bishops traveling to this year’s Lambeth Conference, which meets in the southeastern English see city, follow thousands of seekers from past generations.

Many historic British pilgrimage routes, including the one trod by Chaucer’s colorful company, began as hunting and trading paths, taking on new meanings as shrines were established in various places across a Christian land. First, pilgrims trod the path to martyr shrines at various abbeys and cathedrals, and especially to “England’s Nazareth,” the home of Our Lady of Walsingham in Norfolk.

But Thomas à Becket’s 1170 martyrdom in Canterbury Cathedral and the miracles that began shortly after-

ward gave rise to a journey that would surpass them all. According to the British Pilgrimage Trust, medieval pilgrimage was not only an outlet for religious devotion, but was a way to sightsee and relax.

Although pilgrimage, especially to Rome and Jerusalem, remained popular well into modern times, the practice ceased in Britain during the Reformation, after King Henry VIII banned it and ordered the destruction of most shrines in the 1530s. Centuries of disruption by warfare and new trends in spirituality left long-distance pilgrimage a historic relic for nearly all Christians by the mid-20th century.

In 1957, scholar Walter Starkie published *The Road to Santiago: Pilgrims of St. James*, an account of Spain’s Camino de Santiago, which was largely forgotten, even among pious Spaniards. Starkie’s book sparked a new interest in pilgrimage. The Franco government began developing housing and guidance for pilgrims. It promoted the Camino as an



Illustration of Chaucer's *Canterbury Tales*

icon of a nation unified by Catholicism. The project was phenomenally successful, and the number of Camino pilgrims increased from only 690 in 1985 to over 345,000 in 2019.

British church leaders and the tourism industry, noting the Camino's success, are working to renew their own storied history of pilgrimage. The British Pilgrimage Trust formed in 2014, to "advance British pilgrimage as a form of cultural heritage that promotes holistic wellbeing, for the public benefit."

"A pilgrimage can be to many places — churches, cathedrals, ancient trees,

holy wells," said Dr. Guy Hayward, the trust's director and cofounder. "All of these places are everywhere in Britain. It is our job to connect the dots."

The trust has tracked and marked 156 medieval pilgrimage ways, connecting historic sites with footpaths. These range from "Cathedral Day" trips to the Old Way, a three-week, 250-mile journey from Southampton to Canterbury. Rediscovered in a volume of 14th-century maps, it is one of the trust's most historically accurate journeys.

The trust also offers advice about spiritual practices for pilgrims, such as circling a church before entering, carrying a memento along the journey to cast off at the destination, and lighting a candle in each church along the way. It offers advice about equipment and food, and is working to create a network of "sanctuaries," akin to the Camino's *albergues*, or hostels, where pilgrims may rest and rejuvenate overnight.

The Rev. David Peters, rector of St. Joan of Arc Episcopal Church in Pflugerville, Texas, made a pilgrimage

to Canterbury along one of the trust's routes with his son in 2019. Upon arriving in the city, Peters said, he experienced a feeling of spiritual peace. "To me, the cathedral is a unifying structure, but the archbishop even more so."

Bishop Cathleen Chittenden Bascom of Kansas said she looks forward to returning to Canterbury for this year's Lambeth Conference. Bascom, who first felt her call to ordained ministry in Britain, said she hoped the gathering would capture something of the spirit of camaraderie that marked Chaucer's motley crew.

She expects "faces of many hues, the minds of many cultures, a rich landscape of humanity drawn together. Chaucer, for all his bawdy irreverence, did capture the truth that individual pilgrims become a community and ordinary time and space is suspended."

Weston Curnow is an English and philosophy student and Episcopal peer minister at the University of Kansas in Lawrence, Kansas.

Turning Away from Judas's Silver

Doña Diadora and Our Christian Duty

By Emilie Teresa Smith

*They put their hand to the flinty rock,
And overturn mountains by the roots.
They cut out channels in the rocks,
And their eyes see every precious thing.
But where shall wisdom be found?
—Job 28:9-12a*

I clamp my teeth down to keep them from shaking. If Doña Diadora feels the cold, she says nothing. She pulls her cardigan closer over her worn huipil, the blouse that Guatemalan women weave, then cherish for years. The jump-out colors and vivid patterns record history, cosmology, defiance. I try not to stare at her damaged — now healed — face. A smudged scar smears over her empty eye socket leading to a closed flap instead of an ear, marking where the bullet went in and out again.

We warm ourselves with sweet coffee that Doña Diadora's daughter has

brought in yellow plastic cups. Small wooden chairs cling to the flanks of this bare mountain in San Marcos, western Guatemala. We sit and pray together.

"Lord, look down upon your servants. Give us endurance. Give us victory over those who taunt us, saying, where now is your God?"

A skinny cow nods, then wraps her tongue around a scrap of grass. The air carries a brush of wood smoke from somewhere, though Doña Diadora's house stands lonely in the shaved hills. All her neighbors, defeated, have slipped away during the past five years. Doña Diadora alone holds onto her land and her cow. No one can make her move. Not the want-to-be murderers who shot her in the face one midnight, posing as needy travelers. Not the Canadian mining company with all the money in the world.

Across the rocky road, less than a mile away, the great hell pit groans

with activity. I have teetered on the edge here, looking down. Men, invisible except as fluorescent yellow dots, their diggers and trucks so small they look like toys in a sandbox, have scraped down in concentric circles, ripping up this dusty earth, spinning it with water and cyanide, extracting its hidden gold, silver, copper, carting these so-called precious things away.

For over 15 years they grind up homes and corn fields, trees and streams. Then they — the employees of Goldcorp Inc. — head home. Nothing is left but contaminated earth, disease, community division, and lost, desperate hopes. Look — the company declares to those who ask — we built a beautiful clinic! Never mind that no staff are employed there. No medicine or bandages stock the shelves.

I visit San Miguel Ixtahuacán and its neighboring village, Sipacapa, many times. I build lasting friendships. I listen to the community members. I watch as the empty Goldcorp-funded clinic turns to ghostly dust. I observe the poisoned pools of wastewater

(Continued on next page)

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glowing green. I document the great heaps of tailings that leak acid runoff. I write the thesis for my master's degree in theology (gold mining and the sacredness of land). Goldcorp's Marlin Mine commanded such a massive chunk of earth, I once spotted its recognizable gouge from the air as my plane, heading north, tilted over the volcanoes that form the ridge of Guatemala's back.

Meanwhile, in my hometown of Vancouver we go to the opera, aquarium, and the summer Shakespeare festival. We seek mental healthcare at a special center for children. We attend vigorous conferences in beautifully appointed facilities. One name strings through it all, one especially generous corporate donor: Goldcorp Inc. If we catch that name on a program, or on a wall plaque — if we notice it at all — we certainly don't think of Doña Diadora. We know nothing about her. She is the very least of us.

Goldcorp uses this purchase of community and artistic space to secure our compliance. We respond by naming Goldcorp a good citizen. After all, it supports culture and health. Also, mining enterprises are the source of secure money. Our pensions, investments, mutual funds, are tangled in its business. We lean on these easy profits, and ignore the cost. Our comfort and our future depends on Goldcorp — we think.

Come now, you rich people, weep and wail for the miseries that are coming to you. Your riches have rotted, and your clothes are moth-eaten. Your gold and silver have rusted, and their rust will be evidence against you, and it will eat your flesh like fire.

—Letter of James 5:1-3a

By Easter, 2011, I am living in the highlands of Guatemala. Once I was a student, a friend of various struggles for justice, and now I am a “partner in mission” with the Guatemalan Episcopal Church. I live at ground zero of the genocide perpetrated between 1960 and 1996 against Mayan Indigenous communities — a horror mostly forgotten by the world where, according to the United Nations Human Rights Report, around 250,000 people were murdered by government forces.



The Rev. Emilie Teresa Smith with community leaders in Azacualpa.

Together with my beloved colleague, the Rev. Pascuala Ventura, we create Peace House, a place of encounter and healing. Visitors come from north and south. This Easter we have some special guests: the Rev. Kathryn Anderson, of the United Church of Canada — traveling with the head of that church's pension fund. Before coming to Peace House, they went up to the mine site in San Marcos. They visited with Doña Diadora, and with Aniceto, Javier, and other leaders of the mining resistance. Kathryn is working hard to overturn her churches' pension fund investment in Goldcorp. Hot debate burns back in Canada. Finally Kathryn writes to me: we failed. The church is wedded, inexorably, to its money. “We cannot override our fiduciary responsibility” is its public statement.

Lest we look at the speck in our neighbor's eye, we — the Anglican Church of Canada — should know that we too are in deep. I ask: is our pension fund banking on this misery? Not in Goldcorp, I am told. I ask about three other Canadian companies engaged in rip and steal in Guatemala. The first and second, no. But the third — Hudbay Minerals Inc. — yes. A civil court case in Canada seeks damages from Hudbay because of violence at its nickel mine in eastern Guatemala that includes the killing of a community leader and teacher, Adolfo Ich; the maiming of a youth, German Chub Choc; and the gang rape of 11 women by company security officials and state agents.

My pension is tainted with this brush.

*Miserable, with their hopes set on dead things,
are those who give the name 'gods'
to the works of human hands,
gold and silver . . .*

—Wisdom of Solomon 13:10a

In 2013 the Anglican Church of Canada adopted a new line in our baptismal vow: “Will you safeguard the integrity of God's creation, and respect, sustain, and renew the life of the Earth?”

To hold to our baptismal vows — to be a follower of the Lord of Life — the time has long come to turn away from half-hidden acts of cruelty and violence in the hopes of securing our own comfort. The fear of scarcity perverts our faith. To act with perfect love is to put Doña Diadora before all things.

The ultimate invitation is to allow our hearts to be radically transformed, to be converted into a way of true love for the world. Doña Diadora in San Marcos; Angelica Choc, widow of Adolfo Ich; and others can show us the way. Their steadfast stewardship of land and communities are an invitation to those stymied by wealth and so-called privilege to throw off the shackles of fear. To challenge the monsters. To fall into the true everlasting arms of love. To fight everywhere for the preservation of sacred land.

Herein lies our hope for the world.

The Rev. Emilie Teresa Smith is rector of St. Barnabas' Anglican Church, New Westminster, British Columbia, and co-president of the historic Oscar Romero International Solidarity Network (SICALSAL -OAR).



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Schools of Anglican Synodality

COMMON COUNSEL

The following essay is excerpted from a chapter in *When Churches in Communion Disagree*, ed. Robert Heaney, Christopher Wells, and Pierre Whalon (Living Church Books, available now from Amazon.com).

By Christopher Wells & Pierre Whalon

All Anglican churches, including our own Episcopal Church, have been “conciliar” according to a recognizable pattern of self-government and decision-making by synod, with an at least aspirational interest in larger councils and synods of the Church Catholic, starting with the Anglican Communion. The question of integral relation between Anglican synods has, however, never been settled, partly because its perennial broaching yields various responses, each of which inspires distinct lines of argument, research, and would-be reform. Anglican ecclesiology has, since at least 1867, the date of the first Lambeth Conference, found itself in a near-constant state of creative, ecumenically influential flux.

The Lambeth Conference has, in fact, since its founding, served as the principal school in Anglican ecclesiological development, even amid — and because of — the near-constant change in social and institutional centers and networks of relation that give flesh to our global family. We write now on the eve of Lambeth Conference 2022, delayed due to both the COVID-19 pandemic and the difficulty of persuading all the bishops of the Communion to attend, just as several provinces, numerically amounting to one-third of the members of the Communion, boycotted the last conference of 2008. That the “Lambeth School,” to propose a metaphor, has managed to keep its doors open is a marvel, attributable to the celebrated instructors and dogged student body, all of whom have braved a continuously evolving curriculum, shifting stan-

dards of evaluation, and on-again-off-again accreditation. Viewed positively, we have specialized in learning by doing, adjusting to new realities in a spirit of openness and trust in God. Rather more experimental in its pedagogical philosophy than many parents have wished (and, truth be told, lurching from one module to another, led now by this reserved institutionalist, that spiritual visionary, and still another restless reformer), the conference has suffered lately from a loss of students to one or two newly chartered ventures that seek to deliver more reliable outcomes, borne of objective standards and sustained testing.

Just here, one stubbornly difficult question, among others, facing the churches of the Anglican Communion concerns the reality of autonomous provincial synods arriving at differing conclusions on matters of Christian doctrine. The difficulty of the question presents itself insofar as these churches *seek to be in communion*: seek, that is, when they do not insist that they already are and probably always will be in communion, and/or — on Tuesday, Thursday, and Saturday — admit defeat, allowing that communion is broken, irreparable, and possibly not of particular interest or import anyway. That churches in communion disagree, therefore, not only describes a difficult aspect of our life together at present but also amounts to a question or questions. The fact of disagreement between and among Anglican churches forces us to reckon with what we mean by *disagreement*, a challenge in its own right, and with the meaning of *communion*. Holding the two together scripturally and theologically demands an account of the nature and contours of the Church as given and received, as well-established yet developing, and as constituted in Christ sacramentally, according to the pattern of the Paschal Mystery.

One thinks, in recent Anglican history, of our experience with the ordination of

women to the priesthood — first in Hong Kong, Canada, and the Episcopal Church — and subsequently to the episcopate. *The Windsor Report’s* history of this period emphasizes the Communion’s ordered process of discernment, reception, and decision-making, centered on successive Lambeth conferences, but the process was not easy, and resulted in reluctant acceptance of “impaired communion,” with which we still live today

The fact of disagreement between and among Anglican churches forces us to reckon with what we mean by disagreement, a challenge in its own right, and with the meaning of communion.

(see *Windsor Report* §§12-21). Our current struggles over marriage and sexuality have, in many ways, reprised and amplified the previous synodical anxiety about ordaining women, underlining again the need to arrive at a common articulation of Anglican structures, sources of doctrine, and decision-making, if and as we can.

To be sure, many believe that we cannot, or perhaps should not try. The differences are too great, the distances between our views and contexts too vast. The Episcopal Church’s General Convention of 1976 not only authorized the ordination of women to all three orders but also passed Resolution A069, stating that “homosexual persons are children of God who have a full and equal claim with all other persons upon the love, acceptance, and pastoral concern and care of the Church.” Since then, numerous contested questions (not only for Anglicans) have arisen in this field — concerning the proper rights and responsibilities of gay and lesbian Christians, the nature and extent of pastoral care owed to them, appropriate expectations for ordained leaders, especially bishops, and, of course, questions about the teaching of Scripture,

received and evolving traditions, wider ecumenical discernments, and a range of canon-legal considerations. Scanning the contemporary Anglican landscape, we see simply at the level of practice a diversity of teaching and discipline on these matters, largely reflective of our varying cultures, though few if any of our churches have reached a comfortable accord or resolution internally. We all struggle with difference and disagreement, as the ground shifts under our feet.

Does the Anglican Communion have a doctrine here? Resolution I.10 of Lambeth Conference 1998 recommended a standard of Communion teaching about homosexuality that has remained a constant touchstone and constant point of conflict, as churches have variously counted upon and sought to move beyond it. Lambeth Conference 2022 will address these questions again, as will the Church of England in its current General Synod, jumping off from the substantive suite of resources gathered as *Living in Love and Faith*. The Episcopal Church accepted a compromise on the matter in Resolution B012 of the 2018 General Convention, which made space for the teaching and practice of self-styled Communion Partner dioceses as a minority voice alongside a majority embrace of same-sex marriage. The 2021 report of the Episcopal Church's Task Force on Communion across Difference, working in the wake of the compromise, suggested that the occasion of its convening might signify a "*kairos* moment, given providentially by God at this time to help Episcopalians and Anglicans find a path forward together."

Lofty words, but fitting for a would-be "Communion across Difference School," seeking to articulate a theologico-spiritual methodology for persisting patiently in churches and communions characterized by deep disagreement. Structural solutions are not foreclosed in this school, but neither are they forefronted. Rather, something more fundamental and remedial is proposed: a curriculum of compassion, that is, suffering with others, in their company (cf. Matt. 19:14: "suffer the children"), in the hope that God will make clear in time next steps to be taken. Rooted in a clear articulation of baptismal solidarity and a recognition of the mixed-body character of the Church, this School

would have us take brothers and sisters at their word when they profess faith in Jesus, even if full communion remains out of reach for now. The "School of Reconciliation" associated with Archbishop Welby and others as an intuitive methodology for muddling along in charity fits here, if we understand it as not foreclosing further structural discernments on principle but simply setting them aside to start.

The Task Force on Communion across Difference sets out its vision in a series of hope-filled rhetorical questions:

Can we view our present disagreements through the lens of a given communion in Christ, and can we imagine ways of walking together that enact the respect, forbearance, and Christian love to which we have long committed ourselves? Stated in terms of the foregoing kinds of communion [namely, baptismal, ecumenical, and denominational]: since we share an initiating and transformative communion in Christ and "have left everything to follow" Jesus (Mt. 19:27), can we express this faithfully despite, and even *through*, our disagreements over marriage? Can we imagine ways of living together, both affectively and structurally, that will accommodate our difference, and permit us still to say that we share a common faith and order as Episcopalians and as Anglicans — while peering, like our forbears, over the horizon to the larger body of Christ? Finally, if our differences seem quite fundamental, as this Task Force believes they are, might we nonetheless find some old or new means of flexibility ("local adaptation") that could permit us to carry on in one church and one Communion? If so, our witness may again be heard as resounding testimony to the love of Christ in a time of great division in our country, our Communion, and our world.

Presuming a basic commitment to accompanying one another across difference, the task force recognizes that more Faith and Order work remains to be done ("structurally"), and adverts to a need for episcopal leadership in a "locally adapted" key of creative flexibility. The reference to local adaptation is drawn from the Lambeth Quadrilateral of 1888, marking a reception by the Lambeth Conference of a resolution passed by the House of Bishops

of the Episcopal Church at the General Convention meeting in Chicago two years prior. As the task force report narrates: "Arising from an American context of inter-denominational self-awareness and a pragmatism placed in service of the gospel, Episcopalians seeded the notion that structural differences might be accommodated both between and among Christian denominations." Were this to be retrieved today by Episcopalians and Anglicans as a resource for our struggle to sustain communion-in-disagreement, we might mark this era "as a time when we began giving the gift of the Chicago Quadrilateral to ourselves to enable all to flourish." How so? The task force continues:

Locally adapted disagreement with respect to marriage might take various forms, ranging from simply deciding to accept [inter-diocesan] diversity, as we have done recently in the Episcopal Church, to more ambitious structural reforms, of a sort that others in the Anglican Communion are attempting. There may be good reasons for both at different times, and some degree of flexibility can aid experimentation on the way to wise and peaceable settlements.

In these texts, the Task Force on Communion across Difference helpfully adverts to one more school of Anglican ecclesiology, the "Structural School," which seeks to gather, study, and receive proposals for articulating and developing Faith and Order, not only for Anglicans but for all Christians and churches. Traditionally, churches have matriculated into this school in order to think through the properly bounded nature of the Church as an institution (see Augustine of Hippo in the fourth and fifth centuries), and to articulate how a newly defined church should situate itself relative to others in a presumptive Whole (as Richard Hooker did in the 16th century). Since the dawn of the ecumenical era, the Structural School has modified its curriculum to accommodate churches seeking paths to fuller unity with other Christians and, conversely, those seeking paths to amicable differentiation in a baptismal key, explicable with reference to *degrees of communion*.

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From Lambeth Conference 1867 to the founding of the Anglican Consultative Council (1968) and Primate's Meeting (1979), to the advent of the Inter-Anglican Theological and Doctrinal Commission (1994), specifically Anglican questions about doctrine, authority, and decision-making have understandably landed in the Structural School — and have taken on an ecumenical hue, by dint of the logic of ecclesiology, rooted as it is in Scripture, sacraments, and early Church precedents. We have mentioned the Chicago-Lambeth Quadrilateral as the founding text for Anglican-structural thinking in the Communion era, which rightly should be read with reference to the impassioned prologue published by the Episcopal House of Bishops, enunciating the synodical mandate with an eye to mission: “this church does not seek to absorb other Communion, but rather, co-operating with them on the basis of a common Faith and Order, to discountenance schism, to heal the wounds of the Body of Christ, and to promote the charity which is the chief of Christian graces and the visible manifestation of Christ to the world.”

Lambeth Conference 1920's “Appeal to all Christian People” comes next in terms of influence, and still resounds in its clarion call to council:

We believe that God wills fellowship. By God's own act this fellowship was made in and through Jesus Christ, and its life is in his Spirit. We believe that it is God's purpose to manifest this fellowship, so far as this world is concerned, in an out-

ward, visible, and united society, holding one faith, having its own recognized officers, using God-given means of grace, and inspiring all its members to the world-wide service of the Kingdom of God. This is what we mean by the Catholic Church.

The Toronto Anglican Congress and its summons to *Mutual Responsibility and Interdependence in the Body of Christ* (1963), the *Virginia* (1997) and *Windsor* (2004) reports, the Anglican Covenant (2009), and 2012's *Towards a Symphony of Instruments*, published by the Inter-Anglican Standing Commission on Unity, Faith and Order, all wrestled for a blessing from the structural curriculum in a key of query. To these, we may now add the current round of discussion by the Anglican-Roman Catholic International Commission, set out in a first of two texts, *Walking Together on the Way: Learning to be the Church — Local, Regional, Universal* (2018). The dialogue team argues for a recovery of ecumenical synodality, of a sort that would challenge both Roman Catholics and Anglicans to press more surely into consultation, consensus, and a right application of subsidiarity, so that the local and the universal (or worldwide) are properly attuned to one another.

The trajectory of this last seems especially pertinent as the Anglican Communion has turned more and more to ecumenical ecclesiology to explain its own “internal” life. Ours is a collocation of churches with historic connections, called — we are saying, with both hope and trepidation — to walk together as an icon of charity-in-difference, recognizing

how difficult that is. Walking together need not mean walking abreast, or even at the same pace. As the primates noted in 2016, it is possible for pilgrims to advance together along the same road of visible discipleship and obedience at a distance from one another — indeed, even differentiated from one another, out of respect for varying views and needs. The Anglican Covenant, for all its limitations, recognized this when it offered “intensified” communion for those desiring it, with freedom for churches to “opt in” (in the words of Archbishop Rowan Williams) or otherwise take a pass on grounds of conscience or differently discerned vocation. Something like this may still be the best way forward, and in any case is an option on the table, as in the proposed “Covenantal Structure for the Global South Fellowship of Anglican Churches” (adopted in 2019, updated in 2021), proffered as both complement and supplement to the Anglican Communion as currently organized. As one, prominent course of study in the Structural School, covenantal proposals seeks to recover and reclaim the ideal of visible consensus so memorably vindicated in the Chicago Quadrilateral and at Lambeth 1920.

On pain of the coherence of the gospel and the authenticity of the Church as its bearer, there can be no escaping the call to council, which necessarily follows from communion with God. Let us not tire in striving to heed the prayer of our Lord that his disciples “may become completely one, so that the world may know” the love of God in his Son Jesus Christ (John 17:23). And let us “consider how to provoke one another to love and good deeds, not neglecting to meet together, as is the habit of some, but encouraging one another, and all the more as you see the Day approaching” (Heb. 10:24-25). Face to face, with humility, in charity, we Anglicans, and all our brothers and sisters in the Body, shall know the truth, and the truth shall set us free.

Dr. Christopher Wells is executive director of the Living Church Foundation and a member of the Task Force on Communion Across Difference. The Rt. Rev. Pierre Whalon served as the first elected bishop in charge of the Convocation of Episcopal Churches in Europe from 2001 to 2019.



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General Convention 2022: Signs of Synodical Grace

The Episcopal Church's General Convention is a synod. That is to say, it is a gathering of Christians who, like the disciples on the road to Emmaus, are moving together, talking about what they have heard and seen and touched. Jesus draws alongside us, opens the Scriptures, and — at least sometimes — makes his presence known in unmistakable ways. Then we also can say, “Did not our hearts burn within us while he talked to us on the road?” (Luke 24:32), proclaiming with them the power of his resurrection.

Synods can take many forms, but General Convention has always been a parliament, heir to the great Anglo-American tradition of making clear decisions through persuasion and vote, with precise rules of order. The parliamentary process has many advantages, but its thorough reliance on contestation to come to the truth can only foster wise decision-making among Christians when there is an underlying commitment to “building up the unity of the Spirit in the bond of peace” (Eph. 4:3).

It's been some time since General Convention has seemed like a synodical gathering of friends, though the House of Bishops has had the “feel” of collegiality more and more, since perhaps 2015. The crucial compromise about same-sex marriage rites in the 2018 convention's Resolution B012 grew out of a commitment by our leaders, both bishops and deputies, to listen and pray together, and lay claim to what we now call “communion across difference.”

There was much to celebrate in the work of General Convention 2022. In Julia Ayala Harris, the House of Deputies has elected a capable and conscientious leader committed to structural reform, evangelism, and building up the body in love. Important steps were taken toward understanding and redressing our past cruelty to Indigenous people, and creating a voluntary society devoted to fostering racial reconciliation for generations to come.

In the House of Bishops, there were moments that felt genuinely synodical. There were many signs of mutual respect, patient listening, and moderated speech in search of consensus, overseen and fostered by a primate who is deeply loved, speaks from the heart, and embodies a gracious gravitas rarely seen in public figures of any kind these days.

Bishop Mary Glasspool spoke for many when she said, “I'm amazed that we're in this four-day convention and, somehow, squeezing into that intensity has driven us deep.” That depth was revealed most clearly in times when the bishops paused from being a parliament and discussed mat-

ters openly and honestly as friends. But it also carried over into the decisions they made by resolution, and the public debate that accompanied them.

A ham-handed resolution condemning crisis pregnancy centers was firmly rejected, after important statements by progressive and centrist bishops about the need for more depth and nuance in political statements.

Many marked the folly of consent calendars packed with substantive matters. A next step will be to commit to taking up fewer resolutions, so as to be able to focus together on what is truly essential. Our structures *still* need reform, and the General Convention itself needs a serious slimming down. Most reasonable Episcopalians know this to be true.

The presiding bishop spoke powerfully about the need for our church to address “the sensible center” of the American people in a time of deep partisan division. Conversations about public witness led to declarations of the world's need for an “unambiguous gospel” and our need for greater humility and introspection.

Bishop Tom Ely exhorted his colleagues to read, mark, learn, and inwardly digest the report from the Task Force on Communion Across Difference, which several of the Living Church Foundation's leaders worked hard to draft. There seems to be a growing sense that God is calling the Episcopal Church, alongside other churches and Christians, to model peace and mutual respect to a divided society badly in need of love and healing. This message will only be credible if we have lived it ourselves first.

The convention also passed an important revision to Article X of the constitution, modifying the definition of the Book of Common Prayer and setting in motion a process to clarify the authority of our jumbled assortment of additional liturgies. The action will likely lead to a settlement in the next few years over the terms by which same-sex marriage liturgies will be granted the highest level of authority in the Episcopal Church. If and as this change is made, the degree to which conservative Episcopalians and most global Anglicans will still be welcome to walk in persistent, if impaired, communion with the Episcopal Church, and vice versa, will also need to be negotiated. Here at home, the question will be whether accommodation can be made not only for individual conscience but for traditionally committed parishes *and dioceses*.

Resolution A059 is not as clear as it could be because it was a compromise, drawn up after the narrow defeat of a less subtle, more problematic resolution. A team of bishops with

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different commitments worked together to write the revised resolution that passed, and then the House of Bishops spent two hours in conversation before approving it by wide margins.

The Communion Partner bishops spoke candidly on the floor of the house about the need for the church to reflect carefully about how changes to the status of the same-sex marriage rites will impact the “doctrine, discipline, and worship of the Episcopal Church,” to which all ordained persons pledge themselves. A traditional account of that doctrine, discipline, and worship will need to be rearticulated and preserved as *one option* within the big tent to which most in the House of Bishops, at least, aspire. For conservative dioceses and parishes to continue to find a place in the church, they will need canonical and structural provisions that enable them to maintain the traditional doctrine and discipline of marriage that remains the majority teaching of the Anglican Communion, and indeed of the Christian world.

We have reason to hope that this may be possible! The consensus achieved by the 80th General Convention about Article X was born of an episcopal commitment to finding shared terms by which important decisions can be made. Whatever the text of the new Article X means (and we will need to talk much more about that), its meaning will be worked out primarily by the bishops to whom the grace of synodical life seems to have been given in new and compelling ways.

Together, we can commit to finding and making “plenty good room” for all Episcopalians, as Bishop Curry is fond of saying. Those committed both to the faith once delivered and to the Episcopal Church, set within the wider Anglican Communion, will need to be clear about what they need, including a place at the table when decisions are made. “Wide latitude” of prayer and practice in the Episcopal Church should be our collective watchword.

Both at home and abroad, the task is to rearticulate what *unity-in-diversity* should look like. This will require careful Faith and Order reflection, of a sort that Episcopalians and Anglicans once excelled at, but lately have deferred, dodged, and otherwise felt incapable of. We need to reclaim the high point of Anglican ecclesiology that was the Chicago-Lambeth Quadrilateral and its summons, by the American House of Bishops, to a shared Faith and Order for the healing of division. This clarion call, on the heels of our Civil War, paved the way for the 1920 Lambeth Appeal and what has become the settled Anglican grammar of communion, as a call to fellowship.

Why was General Convention so different this time? This convention was noticeably younger, perhaps in part because it was shorter, enabling busy leaders to attend. A new generation of bishops and deputies is moving to center stage.

Thus convention was also humbler and simpler, without banquets or swag. The Book of Common Prayer was preferred for daily worship in the House of Bishops, in lieu of the avant-garde spectacles of former years.

COVID and the crisis of decline were mentioned only in passing, but perhaps our shared experience of suffering is bringing us closer. Maybe there has been a sifting of priorities that helps us focus more clearly on what we really can and must do together to be faithful to our Lord.

Alongside the wonderful news of deeper involvement by the Communion in the selection of the next Archbishop of Canterbury, the synodical spirit embodied by the bishops of the Episcopal Church bodes well for the coming Lambeth Conference. Archbishop Welby repeatedly reminded us in June that Lambeth is not a synod, in that it does not make binding decisions. True synodality, however, as a shared life of taking counsel and rendering wise decisions in mutual love and accountability, both locally and trans-locally, with the whole Body of Christ in view: surely this is what the Anglican Communion needs

BOOKS

A Skin to Write On

Collected Poems

By Rowan Williams

Carcaret Press, pp. 249, \$22.99

Review by Phoebe Pettingell

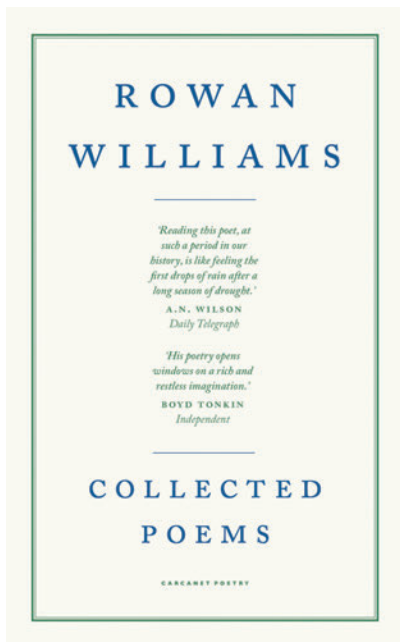
Today, people may think of poetry and theology as significantly different enterprises, but this has not always been the case. In Christianity alone, a number of theologians were poets: Ambrose of Milan, Bernard of Clairvaux, Thomas Aquinas, to name only some of the greatest, not to mention such Anglicans as John Donne, George Herbert, or John Mason Neale.

In more recent times, John Paul II, as Karol Wojtyła, wrote powerful poems, although he claimed to have lost the context that inspired them after becoming pope. Rowan Williams had proved himself an extraordinary poet before and after his elevation to the See of Canterbury. He has also translated poems from German, Russian, and Welsh. These illuminate some of the Celtic poets of his native Wales, unfamiliar to English readers.

This latest volume contains not only all the work from his previous *Collected Poems*, but also *Headwaters* (2008), and *The Other Mountain* (2014), along with 21 new verses. There are also three translations from priest-poet Euros Bowen (1904–88), who, although he did not publish until he was in his early 50s, became a modernizer of Welsh prosody.

Many of the more recent works were commissioned for various occasions, including the dedication of a new stained-glass window in the chapel of St. Catherine’s College, Cambridge; the centennial of Mametz, a 1914 battle involving Welsh regiments; and the 60th anniversary of the Aberfan disaster in 1966, when a colliery spoil tip slid downhill as slurry, killing 116 children between ages 7 and 10 and 28 adults in a school and row of houses.

“Regarding a Child” was composed to accompany the performance of Messiaen’s *Vingt Regards sur l’Enfant-Jésus*. Williams bases his images on the



drowned body of an immigrant child washed ashore in 2015. He has often associated the Christ Child with the tragedy of children’s deaths, since an essential aspect of the Incarnation is that our sufferings are mirrored in those of the earthly life of Jesus, who even in glory retains his scars from his Passion.

“Preaching is cheap,” he has said, “if it fails to meet human beings at their darkest points.” His early poem, “Twelfth Night,” imagines the Magi, disillusioned that the birth of the newborn king brings not a renewal of paradise but the massacre of innocents, and the ultimate crucifixion. When the child finally answers, it is to tell the Wise Men,

*You still are children, innocence not gone,
what memory of yours is worth the name?
where were you when the world’s foundations
set in children’s blood?*

Then the Word made flesh, both ancient and eternal, explains,

*Your histories belong to me; here is
not innocence but absolution, for
your scars are true, but I always
will bleed in them*

Williams’s poems are often deep, needing careful, I want to say prayerful, reading and meditation to comprehend. But despite their somber themes, they aren’t pessimistic. They engage all five senses, sometimes with synesthesia: “thunder smells like woodsmoke and

dusty paper” (“Hermitage, Kentucky, Thomas Merton at 100”), in which color becomes sound, sound odor, sight music. And in these things come epiphany, sometimes resurrection. For an incarnational faith, theology too embraces the Word made flesh, as poetry tries to do. It is not enough to merely explain, and how can God be explained, who is beyond anything our language contains, although art continues to attempt it. Metaphor is the Word made flesh.

My favorite (so far) of the new poems is “Thomas Cranmer,” that enigmatic figure to whom Anglicans owe so much, although he still eludes our understanding with his vacillations and ambiguities. Williams’s poem begins with a

description of recycling parchment to reuse — something scholars like Cranmer needed to do when paper was expensive.

But the scraping down becomes his own preparation for his burning — “a skin to write on, naked, old, and fresh.” Is the enigma of Cranmer best resolved in the light of his martyrdom? The resonant words and images here capture the nuanced complexities both of their subject and a poet whose work hovers, as Rowan Williams has said, on “the edge of words,” where language tries to overcome the limits of the inexpressible as it creates something original and fresh.

Phoebe Pettingell is a writer and editor living in northern Wisconsin.

The Kingdoms of the Cross and the World

The Global Politics of Jesus

A Christian Case for Church-State Separation

By Nilay Saiya

Oxford, pp. 356, \$34.95

Review by Andrew S. Gilmour

Scholarship on the intersection of religion and international affairs has seen impressive growth since the end of the Cold War and particularly within the last decade. The fading of U.S.-Soviet global competition over secular forms of governance lifted a lid on religious ideas, motivations, and goals globally, spurring a reconsideration of the importance of religion in global affairs. The once dominant secularization thesis predicting the inevitable demise of religion under the triumphal march of science, reason, and technology has faltered in the face of a persistent and widespread religiosity. *Homo Religiosus* is back, though never having left.

Groundbreaking work by scholars such as Scott Appleby, Philip Jenkins, and Karen Armstrong has put discussion of religion back into the mainstream discourse of secular foreign policy elites, a trend that accelerated in the aftermath of the attacks of Sep-

tember 11, 2001. Other scholars — notably Monica Duffy Toft and Timothy Shah — have significantly added to the flowering religious-political discussion with further analysis of religion’s relevance to violence, human rights, civil wars, and humanitarian aid.

In *The Global Politics of Jesus: A Christian Case for Church-State Separation*, the Notre Dame-educated scholar Nilay Saiya has built on these mostly sociopolitical, historical, and anthropological approaches to offer a theological perspective on the future of Christianity in today’s religiously plural world.

As a professor of public policy and global affairs at Nanyang Technological University in Singapore and the author of *Weapon of Peace: How Religious Liberty Combats Terrorism* (2018), Saiya brings readers a carefully reasoned and globally conceived argument for how best to foster a vital Christianity that is relevant to a secular state and society but independent of both.

The crucial variable in Saiya’s analysis of Christianity’s past, present, and future is the degree to which Christians are able to eschew the temptations

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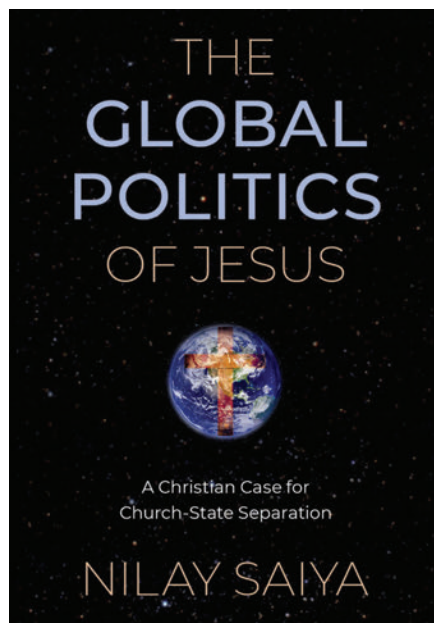
of political privilege bestowed by the state. Christian-state collaboration began in fourth-century Constantinople, was presumed to have ended in 17th-century Europe with the peace of Westphalia, but remains a persistent aspiration of a considerable number of Christians.

Political privilege for Christians leads to bad outcomes for states that risk becoming more intolerant, authoritarian, and even violent as they privilege one religious expression of Christianity over other religious expressions. Political privilege, however, also leads to an undermining and corruption of the ability of Christians to bear witness to the gospel's transcendent ethic of love, reconciliation, and peacebuilding as Christians become entangled with the logic of state power.

The Kingdom of the Cross and the kingdoms of the world are forever at cross-purposes and motivated by different aspirations and ethics. Christians seeking to achieve the aims of the gospel through the political privileges of close ties to the state — a doomed fusion that Saiya calls “Christianism” — overlook this basic incompatibility of the kingdoms.

Christians, instead of yielding to the temptations of state-conferred power and privilege, must have a political theology grounded exclusively in the teachings of Christ as recorded in Scripture and in the witness of early Christians. Similarly, a theology of detachment is also unacceptable because Christians must still bring the gospel message to the public square through what Saiya calls “prophetic witness.”

Saiya seeks to show with data and a global geographic scope that where Christians have opted for political privilege they have declined in number and appeal. Western Europe — especially the Scandinavian countries — demonstrates, in Saiya's view, the risks of a state monopoly over religion that fosters a less competitive marketplace of religious ideas and a less vital state-embraced Christian witness. The growth of Christianity in the developing world, by contrast, is attributed largely to the independence of Christians engaging in



prophetic witness in the public square.

Saiya's command of the full scope of Christian history, his grasp of religious trends in the developing world, and his understanding of how Christians have influenced global politics in recent years make for learned and engaging reading that builds creatively on the work of recent scholars. The rise of Christianity in the Global South, however, is not discussed as a potential function of political and economic insecurity.

Instead, the correlation between vibrant Christianity and independence from the state is presented implicitly as a causal relation without sufficient evidence. The idea of prophetic witness that is central to Saiya's proposed political theology also lacks definition, leaving to the reader to speculate where the line between witnessing before the state and partnership with the state is drawn.

Perhaps the most important contribution Saiya has made in his impressive book is to stimulate a deeper consideration of how the ideals of Christian witness can unfold in a world where states seek to co-opt Christian identity for political ends and where Christians are often tempted to go along with the bargain.

Andrew Gilmour is a senior scholar in residence at the Center for the Study of Statesmanship at the Catholic University of America.

SUNDAY'S READINGS

8 Pentecost, July 31

Hos. 11:1-11 or Eccles. 1:2, 12-14; 2:18-23

Ps. 107:1-9, 43 or Ps. 49: 1-11

Col. 3:1-11 • Luke 12:13-21

Deep and Abiding Purpose

These words from the prologue of St. John's gospel encapsulate the whole gospel. “The Word became flesh and lived among us” (John 1:14). The mystery of the Incarnation, that is, the taking on of flesh by the eternal Son of the Father, confirms the dignity of the human person, the sanctity of human life, the importance of human bodies, and, because bodies are formed from the dust of the earth, the glorious goodness of the whole creation. “God saw everything that he had made, and indeed, it was very good” (Gen. 1:31).

The entire saga of the Old and New Testaments affirms the vital importance of the lives we are living right now. Our obligation to offer a continual sacrifice of praise, which we are doing in the liturgy, and which is described “as our bounden duty and service,” pertains assuredly not only to explicitly religious acts but to the common tasks and obligations placed before us. Generally, if we are honest, we know what those duties are. Do we not all have some good work to walk in? Have we not been called to use the gifts of creation and fulfill our unique vocation? The Christian message says, “Use the world and love the world!”

And yet we can love the world wrongly, especially if we think of this world only and without reference to our transcendent source and the account we all must make before the great judgment seat of Christ. Jesus teaches and tells a story.

“Take care! Be on your guard against all kinds of greed; for one's life does not consist in the abundance of possessions.” Then he told them a parable: “The land of a rich man produced abundantly. And he thought to himself, “What should I do, for I have

Being Seen and Being Called

no place to store my crops?" Then he said, "I will do this: I will pull down my barns and build larger ones, and there I will store all my grain and my goods. And I will say to my soul, 'Soul, you have ample goods laid up for many years; relax, eat, drink, be merry.'" But God said to him, "You fool! This very night your life is being demanded of you. And the things you have prepared, whose will they be?" So it is for those who store up treasure for themselves but are not rich toward God" (Luke 12:15-21).

We might say that working hard and storing up for many years in anticipation of retirement is an act of financial prudence. And in some respects, it is, but the fantasy at the end never delivers. We may eat, drink, and delight ourselves into a state of complete misery. Remember Hamlet on this point: "What is a man if his chief good and market of his time be but to sleep and feed? A beast, no more" (Act 2, Scene 4). When our lives lose deep and abiding purpose, when we live as if there is no God, we may fall into the worst form of depravity, absolute nihilism. St. Paul gives a stark picture: "fornication, impurity, passion, evil desire, and greed ... anger, wrath, malice, slander, and abusive language" (Col. 3:5, 8). This is no way to live in the world. Rather, we clothe ourselves in Christ; we put on the mind of Christ. "As God's chosen ones, holy and beloved, clothe yourselves with compassion, kindness, humility, meekness, and patience. ... Above all, clothe yourself with love" (Col. 3:12, 14). Life in Christ, a life of service, is a life worth living in this world and in the world to come.

Look It Up

Hosea 11:3

Think About It

We may set our minds on things above because "I, the Lord, took them up in my arms."

In mercy, the Lord looks down. In the words of the Psalmist, "The LORD looks down from heaven; he sees all humankind. From where he sits enthroned he watches all the inhabitants of the earth. ... Truly the eye of the LORD is upon those who fear him, on those who hope in his steadfast love" (Ps. 33:13-14, 18). The Lord casts a contemplative eye upon the whole creation and every creature singularly. We are, therefore, beloved images, radiant icons, unfailing treasures to the great, all-seeing divine eye. "Love came down at Christmas" and before Christmas. From the moment of creation, "God saw everything that he had made, and indeed, it was very good" (Gen. 1:31). We are seen, recognized, and loved beyond imagination and measure.

The Lord looks down, and we look up. "[The LORD] brought [Abram] outside and said, 'Look toward heaven and count the stars, if you are able to count them.' Then he said to him, 'So shall your descendants be.' And [Abram] believed the LORD, and the LORD reckoned it to him as righteousness" (Gen. 15:5-6). To the eyes of faith, the future is a dark sky of innumerable possibilities, "the assurance of things hoped for, the conviction of things not seen" (Heb. 11:1). Faith is the stillness of being seen by love and looking into the deep space of love's beating heart.

Looking up, looking beyond ourselves, we feel a wound awakened. A longing for another home pulls us toward an unknown and hopeful future. Being in the world but not of it, we set out like Abraham. "By faith Abraham obeyed when he was called to set out for a place that he was to receive as an inheritance; and he set out, not knowing where he was going. By faith he stayed for a time in the land he had been promised, as in a foreign land, living in tents, as did Isaac and Jacob, who were heirs with him of the same promise. For he looked forward

to the city that has foundations, whose architect and builder is God" (Heb. 11:8-10). The descendants of Abraham likewise felt themselves incessantly called to a new home. "They confessed that they were strangers and foreigners on the earth, for people who speak in this way make it clear that they are seeking a homeland. ... [T]hey desire a better country, that is, a heavenly one" (Heb. 11:13-14, 16).

We feel that we are "aliens and exiles" (1 Pet. 2:11) because God is calling us to new places, new possibilities, a new home, a new being. Jesus wants us to be prepared. He tells us to "be dressed for action and have your lamps lit" (Luke 12:35). He tells us to be alert, to be ready, "for the Son of Man is coming at an unexpected hour" (Luke 12:40). Indeed, the Son of Man is coming at every hour, at every moment, calling forth our love and response.

To know and love God is to go with him. Hearing the call of Christ, we leave everything and follow him. Some will make the journey toward Christ by putting one foot in front of the other in a great missionary quest or to a distant Mount Athos. Most, however, will make their journey while observing a vow of stability, a commitment to place, family, and community. Although staying in the same place, it is quite possible and necessary to feel the heart's deep longing for a better county. The God who sees us will see us home.

Look It Up

The Collect

Think About It

We exist because we are seen. We go out of ourselves to think and do those things that are right.

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True Peace

Jesus Christ is the “king of glory, king of peace” (George Herbert). Jesus Christ confers a “peace that passes all understanding” (Phil. 4:7). When he sent out 70 disciples in pairs ahead of him, he instructed them to greet every household with the word, “Peace to this house” (Luke 10:5). While preparing his disciples for his departure and return to the Father, he said, “I have said these things to you while I am still with you. But the Advocate, the Holy Spirit, whom the Father will send in my name, will teach you everything, and remind you of all that I have said to you. Peace I leave with you; my peace I give to you” (John 14:25-27).

In a post-resurrection appearance, Jesus passed through locked doors to again deliver a word of peace. “When it was evening on that day, the first day of the week, and the doors of the house where the disciples had met were locked ... Jesus came and stood among them and said, ‘Peace be with you.’ After he had said this, he showed them his hands and his side. Then the disciples rejoiced when they saw the Lord. Jesus said to them again, ‘Peace be with you.’ When he had said this, he breathed on them and said, ‘Receive the Holy Spirit’” (John 20:19-22). Indeed, the Holy Spirit is often called the Spirit of love and the bond of peace.

We are here together, in part, to rest in that divine peace, and to share it with each other. Do we not share this dialogue every week: “The Peace of the Lord be always with you. And also with you”?

What is this peace? Jesus is careful to say, “Peace I leave with you; my peace I give to you. I do not give to you as the world gives” (John 14:27). The peace of Jesus Christ is different in character from what the world calls peace. Worldly peace often carries within it the deadly venom of festering animosities, and the threat of impending violence. Addressing this, the Second

Vatican Council said in 1965, “Peace is not merely the absence of war. Nor can it be reduced solely to the maintenance of a balance of power between enemies. Nor is it brought about by dictatorship.”

It is precisely this false peace that Jesus rejects, a peace that once had students cowering under their desks in fear of a nuclear war, a peace in which children are told again and again that they are safe while compelled to rehearse active shooter drills, a peace in which adults are more and more finding it hard to govern their most disturbing and destructive emotions. There is a worldly peace that is filled with tension and fear, anxiety and depression, and its catastrophic cost across our land is epidemic.

So Jesus uses startling words. “Do you think that I have come to bring peace to the earth? No, I tell you, but rather division! From now on five in one household will be divided, three against two and two against three; they will be divided: father against son and son against father, mother against daughter and daughter against mother, mother-in-law against daughter-in-law and daughter-in-law against mother-in-law” (Luke 12:51-53) Jesus calls us away from the world and the false peace it promises. And this calling is a great crisis, one of division and decision in which we turn entirely to the peace that Christ alone can give. Only then may we return to the world as agents of true peace, Spirit-filled ministers of the gospel of reconciliation.

Look It Up
Jeremiah 23:29

Think About It

Jesus is — at times — fire, and a hammer.

She Stood Up Straight

Jeremiah wrote: "Now the word of the LORD came to me saying, 'Before I formed you in the womb I knew you, and before you were born I consecrated you; I appointed you a prophet to the nations'" (Jer. 1:4-5). In the secret council of divine life, before time and creation, Jeremiah was elected and called, as all creation was hidden in its transcendent source before the Spirit moved over the face of the waters. Emerging upon the world's stage, Jeremiah takes up his prophetic role as a man of sorrows, a prophet of lament. Again and again, he complains of his anguish: "I was like a gentle lamb led to the slaughter. And I did not know that it was against me that they devised schemes, saying, 'Let us destroy the tree with its fruit, let us cut him down from the land of the living, so that his name will no longer be remembered!'" (Jer. 11:19).

We are born to suffering and the fear of death. "You sweep them away like a dream, like the grass that is renewed in the morning; in the evening it fades and withers. ... The days of our life are seventy years, or perhaps eighty, if we are strong; even then their span is only toil and trouble; they are soon gone, and we fly away" (Ps. 90:5-6, 10). Every person must bear the full weight of a private cross. Humanity is fallen, bent, and oppressed.

God did not create us for sin and suffering! When we fell into sin and its destruction, however, God did not abandon us. Rather, the Son of God, who knew no sin, became sin; that is, he entered fully into our human condition to rescue and redeem us. Again and again, Jesus finds people ensnared in some form of oppression or illness, often an ailment of many years and unimaginable anguish. We are, of course, the people Jesus meets in the pages of the New Testament.

Consider this woman. "Now he was teaching in one of the synagogues on the sabbath. And just then there

appeared to him a woman with a spirit that had crippled her for eighteen years. She was bent over and was quite unable to stand upright. When Jesus saw her, he called her over and said, 'Woman, you are set free from your ailment.' When he had laid hands on her, immediately she stood up straight and began praising God" (Luke 13:10-13). The woman stands in for us; she is bent over, turned in upon herself due to a spirit of infirmity. One can hardly escape reference to Luther's use of the Latin phrase *incurvatus in se* (the self turned in upon itself) in his commentary on Romans. The woman is an icon of fallen humanity.

Bent over, she perhaps does not see Jesus. She doesn't come to him; she doesn't ask for help or healing. She simply appears in the synagogue on the Sabbath. Jesus sees her, calls her, declares her free, and puts his hands upon her. At the power of his gaze and word and touch, she immediately stands upright and begins praising God. This healing is, quite obviously, a resurrection story. We are healed and saved and raised up because the Lord Jesus Christ comes to us, calls us, sets us free, and orients our lives irrevocably toward God.

In all the trials and tribulations of human life, we find Jesus Christ as our refuge, deliverer, a strong rock, a castle, our crag and stronghold, our hope and confidence, the one who sustains and heals (Ps. 71:1-6). In Christ, we discover ourselves anew as *homo curvatus ad Deum* (the human turned toward God).

Look It Up

Luke 13:12

Think About It

You are set free!

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