



Winter, 2004

The Covenant Connection

A Newsletter of the Covenant Network of Presbyterians

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Regional Conference in North
Carolina focuses on
*Challenges Confronting
the Church,*
April 1-2, 2005

Presbyterians throughout the Southeast are invited to attend a two day conference featuring Dr. **Jack Rogers** as the keynote speaker and the **Rev. Joanna Adams** and the **Rev. Kim Richter** as preachers at Davidson College Presbyterian Church in Davidson, North Carolina. Workshops will focus on Interpretation of Scripture, Christology, homosexuality, and declining membership. The conference, sponsored by the Charlotte Presbytery Covenant Network group, will start at 1 pm on Friday, April 1st and run through 12:30 pm on Saturday, April 2nd. Registration is available on the Covenant Network website (www.covenantnetwork.org). For more information or copies of the conference brochure, please contact Southeast Regional Organizer, the **Rev. Lou East** at loueast@covenantnetwork.org.

New Covenant Network
Co-Moderators Begin their
Service

The **Rev. Kim Richter**, Grace Covenant Presbyterian Church, Asheville, NC, and the **Rev. Jon Walton**, First Presbyterian Church in the City of New York have been named to serve as Co-Moderators of the Covenant Network for 2004-2006. We give deep thanks for the service of outgoing Co-Moderators the **Rev. Eugene Bay** and the **Rev. Joanna Adams**.

Board Commits to Removal of
Amendment B

Time to Move Forward

The Covenant Network of Presbyterians has been committed since its founding to the full participation of lesbian and gay Presbyterians in the life and ordained leadership of the church. We will support efforts in presbyteries and at the 217th General Assembly in 2006 that advance this goal.

The church – particularly its faithful gay and lesbian members – has waited too long for change on this issue. Now is the time to move forward by removing G-6.0106b and any other categorical impediments to ordination. We will work with others who share this vision of the church – many of whom have been engaged in this struggle much longer than we have.

The Covenant Network reaffirms its long-standing commitment to work for the unity of the church. We eagerly await the final report of the Theological Task Force on the Peace, Unity, and Purity of the Church. We hope and pray that it will help Presbyterians unite in ministry and mission.

As we have from our inception, the Covenant Network will continue to engage in dialogue with those in the church with whom we disagree. We encourage such conversations across the church. We also reiterate our support for those who may be subject to charges in the courts of the church.

Finally, the Covenant Network urges all Presbyterians to trust that the Holy Spirit is at work among us, moving the church in a direction “as generous and just as God’s grace.”

Adopted by the Covenant Network Board September 29, 2004

We seek the gift of unity among all who confess the name of Jesus Christ as Lord. Unity is Christ’s prayer for those who would follow him, “so that the world might believe.” We hope to maintain communion fellowship with all whose lives are guided by the Christian creeds and by the confessions of Reformed faith. We pledge to strengthen our ties to those who are at risk of being excluded by recent legislative actions of our church. We also want to live in unity with those whose views are different from ours. From the *Call to Covenant Community*. Please read in its entirety at covenantnetwork.org/call2cc.html.



Speaking the Name

Rick Spalding (*excerpt*)

Genesis 2:4b-9, 15-23

Colossians 3:12-17

John 1:1-5, 10-13

You will blink once or twice, and years will have come and gone. One rainy night you look up from the dregs of the newspaper to see your beloved there, dozing over his book, or balancing her checkbook, and just for an instant the mystery of life itself is present in the room, in the very particular form of a love you barely ever deserved for one full day of your life but which is right here across the room from you, of all places in God's green earth — yours just in the act of breathing. And there again are the words by which you named this truth floating on the breath God gave you for speaking the name: *this at last is bone of my bone and flesh of my flesh.*

Or there will be an ordinary day on which doing other people's work will have so exhausted you that, on your way home, you can scarcely remember your own name, let alone rise to the challenges of supper, so absolutely certain are you that you have not one blessed thing left in you today to give anyone. And waiting for you at home there will be a piece of news, for you or for the partner whom God found to help you live — news of the family, perhaps, or news from the world, that will tear open the flesh of your flesh — news to weep over, or to stir anger, or to siphon the hope from your heart. You will realize again that you stand naked together in this life, with all the elements of time raging around you. Because there is no deeper sanctuary to go to, you will find yourselves holding each other as the storm of whatever has happened breaks over you — and in the most elementary moment of touch you not only give a love you couldn't imagine you'd have any more of to give right then, but you receive something that's beyond the reach of words to ask for. And there, leaning against the kitchen counter with the radio going in the background or the scribbled phone message still in your hand, the words of the name you once bestowed are there on the breath again: *this at last is bone of my bone and flesh of my flesh.*

There was a night at what began as an ordinary supper when the ones sitting at the table suddenly knew that they were in the presence of the love that had uttered them into being. Perhaps the tip—off was some



change that came into Jesus's eyes by the light in that room with the powers of death and hatred breathing in the shadows all around them — or perhaps it was only some change in their own eyes. He took bread and blessed it, and broke it, and named them. This is my body, he said. You

are my body. You are light. You are salt. You are the blessed poor. I no longer call you servants, but I call you friends... Whatever the words were it was Word speaking them again, uttering a new creation into being, a relationship which, as it turned out, no death could ever kill. It woke them from a deep sleep, at least momentarily — long enough to remember how it felt, and to tell us the story and to teach us to tell it too. This way we hunger to know each other as brother and sister, and to lean together toward a deeper unity and wholeness than we have yet been able

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Over 600

Presbyterians gathered at Fourth Presbyterian Church in Chicago to worship, converse, eat and study together on topics centered around the conference theme, *Made in the Image of God; Thinking Theologically About Sex.*

Presentations by Luke Timothy Johnson, Jack Stotts, and Stephanie Paulsell as well as sermons by Rick Spalding, Amy Miracle, Susan Andrews and Gene Bay are excerpted in this newsletter. The full text as well as opportunities to order audio tapes can be found at covenantnetwork.org/newsermpap.html

In the Beginning Was the Relationship...

Jack Stotts (*excerpt*)

The concluding point of a Christian sexual ethic is an ethical model that is in keeping with our Puritan forbears as well as others, called Covenant. Let's talk about Covenant for a minute. A Covenant model gives some structure and order to the untidy world of swirling moral and ethical decisions that must be made. The Covenantal model is also one that self-consciously lies behind the various studies of sexual ethics that have been brought to General Assembly in the last fifty years. All had as their content base a relational theology. Every one of them. And every one of them has been rejected on the basis of moral law.

The relational model says that the *substance* of the relationship is love. The *structure* of the relationship is moral law or rules. The whole purpose and promise of the Covenant is that which stands before us.

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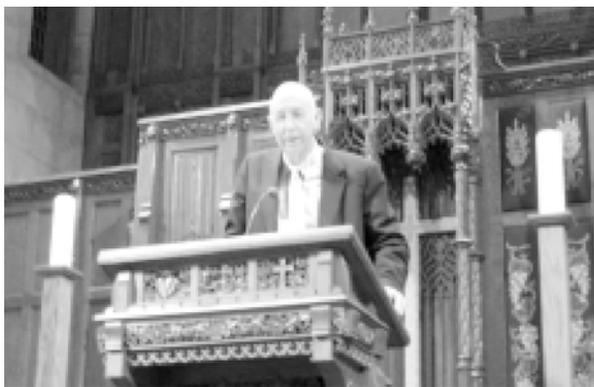
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to name – this body, this communion, *this at last is bone of my bone and flesh of my flesh.*

In time we have come to believe that in the telling of these stories about God, God is telling us the story of ourselves. They're all in the book we have to give. We read them carefully, thoughtfully. We think theologically about the details. That the Adam in the story was undoubtedly a heterosexual, for instance. That God's consummate gift of partnership to the Adam was a partner whom he called "Ishah," wife. We think about the nakedness – and about how things they chose to do, realities they spoke into being, changed how they looked at each other. It's not a very good story to tell if what you want to do is explain about how certain equipment of the flesh came to be deployed in certain ways. The destination of this story is not the bedroom, and the holy words by which we create and recreate the most essential relationships of our nature are not a come-on line. Those words speak the name of the way things are and the way they might be. *This at last is bone of my bone and flesh of my flesh.*

(Stotts cont.)

Let me repeat that. The purpose of the Covenant is shalom, peace, salaam. The substance of the Covenant is love, justice – general principles. The moral law is what comes out of the substance. You can change the law, the regulations or guidance. It's like Calvin's third use of the law – it's for guidance, for help. It's important, very important; but it is open and flexible at the same time.



We live in a world where the Covenant is a Covenant initiated by God. The substance of that relationship that God initiates is love and justice, and the structure of that relationship is rules: You shall do this or You shall not do that. That part is open to change. What is not open to change is the substance. It's the old question of law and gospel: Which comes first, which is the most powerful? The commandments express the content of the substance. They lead to behaviors that are clear, that give direction.

Today the normative setting of Christian marriage is the creation of a monogamous community where individuality and mutuality are linked together across time and space with the intention of permanence. In the last two or three

decades, the central meaning of marriage has really become *philia*, friendship. That is what is at the heart of the relationship: friendship in the context of male and female in a monogamous relationship, an exclusive relationship. That is the power of what is going on today. Or the marriage is a sexual community where the intention is that two shall become one, recognizing that becoming one is a process, not a state of affairs. Two shall become one. That is the promise.

A Covenantal model of sexual expression is driven toward concreteness, but the practices that are derived are often at a very high level of generality. For example, in the booklet *Sexuality and the Human Community* – a marvelous study, by the way – this direction or guidance is given for dealing with an ethical norm: "In place of the simple but ineffective and widely disregarded standard of premarital virginity, we would prefer to hear our church speak in favor of the more significant standard of responsible, appropriate behavior. Responsibly appropriate behavior might be defined as sexual expression which is proportional to the depth and maturity of the relationship, to the degree to which it approaches the permanence of the marriage covenant."

Such a definition clearly means that sexual promiscuity is neither responsible nor appropriate. That position was rejected, but you see the struggle. What do we recommend? We recommend a relationship be established of maturity. When does that set in?

Do you remember those 16-year-olds I mentioned earlier? Being in a real relationship, they said, just complicates matters. About that, those two are right. Being in a real relationship does complicate matters. To be in a real relationship with a God who has come among us in

Jesus Christ complicates our lives.

For in the beginning was the relationship – God's relationship with creation. It was good. In the future is the relationship with fulfillment of the promise that the world shall be completed in Jesus Christ's reign over the world. In the middle of our lives, the relationship is complicated. It is complicated, difficult, even threatening from time to time. It is ambiguous and ambivalent; but it is there. Reconciliation, love, liberation – they are all there.





“Are You Saved?”

Amy Miracle
(excerpt)

Romans 8:18-25

Every Sunday after the worship service, we do it. We shake hands and inquire politely “How are you doing?” The answer is almost always some variation of “I’m fine.”

And that may be true. Or that time right after worship may not be the right context to give a more truthful and detailed account. But the fact is that many of us say we are fine when we are not.

Right now, right here in this room, some of us aren’t fine...

some of us are
overwhelmed by something we have done — something awful, something that haunts us

some of us are
drowning in grief — rocking, aching, bottomless grief

some of us are
filled with longing — longing for intimacy, for meaning, for something more, something better.

It looks different for each one of us but I dare say that we are all in need of tenderness, forgiveness, understanding and salvation. — Yes, I want to use the word and I’m tired of this word only being used by people who abuse it and I think it’s time we

took it back.

It’s not all their fault. So much of it is our fault — those of us on the progressive end of the church. We are so worried about being mistaken for those who abuse the language of salvation that we’ve stopped talking about salvation. We are so afraid of being misunderstood that we have ceded huge parcels of the Christian tradition. We need that tradition to challenge us and shape us and comfort us. I was talking to my colleague about this recently. He said, “Yes, we have stopped mowing that part of that yard.”

We need to mow this part of the yard. Because, all of us need the good news found there. We are all in need of salvation. All of us could use a little saving.



Honoring the Sexual Body

Stephanie Paulsell *(excerpt)*

There have been times in Christian history when the refusal of sexual relationships meant the refusal to believe in the goodness of the body. But there have also been times when Christians have refused sexual relationships in order to preserve their freedom. As the great historian, Peter Brown, teaches us, when some early Christians, men and women alike, decided to live outside of the institutions of marriage and family, they declared that their bodies belonged to God, instead of to the Roman Empire, for whom the body and its desires were tools for empire building. When these early Christians chose sexual abstinence in order to preserve their life’s energies for prayer and service, they generated no new citizens, no new soldiers, no new cities. They shocked their contemporaries by becoming so “useless.” By claiming their bodies and their desires for God, they claimed the freedom to make their own choices about the currents in which their sexual energies would run, the uses to which their bodies would be put.

For women especially, sexual abstinence has sometimes been one of the few roads leading to freedom. The history of Christianity is full of stories of women who run to the monastery or the hermitage or the anchorhold to escape the marriages arranged for them by their parents and to embrace a life of study, prayer and service. In an age when women married young to men not of their choosing, whose bodies were worn out early by the hard work of frequent childbearing, the celibacy practiced in women’s religious communities meant not the end of freedom but the beginning of it—freedom to seek God, to become educated, to read and write, to preach and teach. And it is clear from some of their writings, which describe their life with God in deeply erotic terms, the celibate life by no means required an end to an engagement with the sexual dimension of the self.

These stories are worth telling, too, for all of us, but maybe especially for young people awakening to sexual desire for the first time. Like Mary Malone in Philip Pullman’s story, we want our young people to experience that awakening as the unlocking of a door inside of them, not as door that locks them in. Bad early sexual experience is so wounding, so difficult to recover



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Sexuality and the Holiness of the Church

Luke Timothy Johnson (*excerpt*)

To begin then with Sexuality, it seems to me that we have five kinds of issues here. The first is (and I think we always need to begin here) that our emotions are involved. And I'm not simply talking about our sexual feelings and our sexual passions and the unexpected leanings and longings of our hearts and our bodies, but I'm talking about powerful emotions of fear and of anger, of guilt and shame, whether imposed on us or interjected by us, and a widely pervasive distrust. I think that we need to begin and acknowledge the fact that none of us are free from emotion as we approach the subject of sexuality today.

The second issue is that each of us is subjective. Each of us brings a story to this topic. No one comes to the subject of sexuality in the church either neutral or innocent. We are all implicated. Some of us have abused. Some of us have been abused. Some of us have used. Some of us have been used. Some of us should be ashamed, and some of us have had shame put upon us. We all bring these tangled stories. Each of us has a tangled story to tell with regard to sexuality, which is, by the way, not entirely perspicuous even to the person whose story it is. None of us, I think, knows ourselves that well. If we were as honest with each other as we would like to be, I think that many of us would want to say that sexual identity is not a fixed point but rather a sliding scale of sexual expression, feeling, and desire that never stands still until we die.

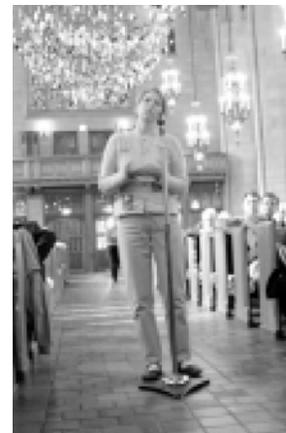
The third problem with sexuality is that it is not a problem. It is a mystery. Here I mean that human sexuality is a matter of embodiedness. It is not, therefore, as Gabriel Marcel has reminded us about all things in which body and spirit touch, a problem to be fixed like a broken carburetor. It is, rather, a mystery which is to be at once celebrated and suffered. We cannot detach ourselves from our own sexual embodiedness without distorting the subject. We are implicated in our sexual bodies. In this respect, sexuality is very much like our relationship to our bodies with regard to being and having possessions, only more so. We are at that delicate place in human reality where bodies express Spirit, and Spirit needs a body in order to express itself, and the spirit is implicated in the dispositions of the body.

The fourth reason why sexuality is complicated today is that all of us have a sense of disordered forms of sexuality in our culture. We would be fools to deny this. Pervasive voyeurism, pornography, prostitution, the sexualization of the media, of advertising; and the victims are above all among our children and among the youth of this country, and we are quite rightly deeply anxious about the way in which the distinction between "selling sex" and "sex sells" is almost indistinguishable.

(*Paulsell cont.*)

from. In our time, when memoirs of extreme and dangerous sexual experience crowd bookstore shelves and receive admiring reviews, it's good to remember and tell stories about how postponing or refusing sexual relationships can also be a gesture toward freedom. It is good for young people, whose sexual selves are still unfolding, to know that delaying full sexual expression might preserve for them the freedom to live into a deeply satisfying sexual life as adults. It is good for couples practicing the discipline of sexual fidelity to remember the freedom that deepens over time when two people remain committed to one another's pleasure in a context of trust and faithfulness. And it's good for those living with or without a sexual relationship to remember that the erotic dimension of life is not dependent on sexual intercourse. Now, none of these goods is going to sound very attractive when expressed as a commandment or a proposition. But a story—a story is complex enough to allow all of these goods to unfold.

And finally, fifthly, all of us certainly in this place recognize and are angry at the phenomenon of scape-goating -- the focusing in the church and in the culture on homosexuality, that wonderfully abstract term, as a form of disorder that can be *othered*, and therefore can be considered outside the pale and allow the church and society not to look at the pervasive disorderedness of sexuality across the board. It is a massive form of deflection from what needs paying attention to. I find it fascinating, for example, that we have all of this stuff about homosexuality, and churches meeting in conferences and convocations and gatherings and so forth, and the church seems utterly silent in its inability to speak about the reality of a multi-billion dollar pornographic industry. Yet by the simple process of deduction, the promoters of that industry are male Christians, presumably mostly heterosexual.



Eros and Ethics

Susan Andrews (excerpt)

Song of Solomon, Chapter 2

1 Corinthians 6:12-23

Rowan Williams, the Archbishop of Canterbury, has written what one commentator has called, “the best ten pages written about sexuality in the twentieth century.” Entitled “The Body’s Grace,” Williams grounds his words in the kind of elegant sensuality and moral integrity of our two scripture passages for this evening. He affirms the sacred space of erotic love. But he also underscores an ethical imperative. And he does this by grounding his ideas in covenant theology — in the faithful and utterly dependable covenant God has with us — and the faithful and exclusive covenant we are called to have with God — the One God, beside whom there is none other. Because we are created in the image of God, Williams suggests we are called to embody the creative ethic of God. Or to use William’s own words, “To desire my joy is to desire the joy of the one I desire...it is to ask the moral question: ‘How much do we want our sexual activity to heal and enlarge the life of others?’” Isn’t that lovely — a sexual ethic that “heals and enlarges the life of the other”?

What such a reciprocal and mutual covenant ethic suggests is that asymmetrical — unbalanced — sexual relationships are simply not part of God’s vision. Sexual behavior that exhibits power over the other, sexual behavior that focuses on me instead of thee, sexual behavior that hides in the shadows of shame instead of unfolding in the sunshine of God’s delight — such behavior does not “heal and enlarge the life of the other.” Using Williams’ critique of asymmetrical relationships, I believe we 21st-century Christians must proclaim unequivocally that prostitution, promiscuity, adultery, pedophilia, clergy sexual misconduct, patriarchal heterosexual marriage, furtive teenage sexual experimentation, “hooking up” for casual sex — all of this is wrong — not because it breaks some antiquated rule, but because it does not heal and enlarge the other — because it does not honor the faithfulness and fidelity of covenant — because it does not glorify God in the temple of sacred sexuality.

So, I hope we can affirm that sexuality grounded in the grace and truth of Jesus Christ does not invite open license. But neither can it be codified within narrow prohibition — as I have discovered in my thirty years of ministry. What

about the 60-year-old widower who in the agonizing valley of grief after the tragic death of his beloved wife, found himself falling in love with one of our young single female elders, and discovered that his courage to marry again was nurtured by the sacred healing of their sexual love? What about the 24-year-old young

woman — an elder and a child of the church — who has just fallen in love with a woman — and discovered the joy and delight of eros for the first time her life? What about the two graduate students living 500 miles apart — patiently waiting to

marry when they finish their studies — but wanting to grow deeper in a holistic love for one another with body as well as soul? What about 75-year-old Catherine and 80-year-old Frank — old and single and both dying of cancer — who want to comfort each other flesh to flesh and bone to bone — without entering the morass of legal and financial issues that plague their two bickering families?

I wrestle with these situations, as I’m sure many of you do. But the context of real people’s real sexual lives has led me to a place where I am not always sure about what God forbids. But I know in my body and in my soul what God celebrates. Sacred sexuality is about glorifying and enjoying God with the full worship of our bodies. Sacred sexuality is about reflecting the image of God in us by desiring the joy of the one we desire. Sacred sexuality is about shaping erotic love with *agape* love — healing and enlarging the life of the other — even at the cost of sacrificing our own needs. Sacred sexuality is about sharing our bodies in the context of covenant — a faithful and monogamous and enduring relationship that reflects the dependable fidelity of our utterly faithful God. And sacred sexuality becomes — in the wide grace of God’s redemptive plan — a way to be beneficial — a way to edify and build up the larger community of God’s people.



Don't Give Up

Eugene C. Bay (excerpt)

Galatians 6:9-10

It may well be that the Galatians had grown weary. Maybe they were wondering if their efforts to do “what is right” mattered at all. Perhaps they were doubting that the purposes to which they were devoted were making any headway. And such a mood is not entirely foreign to us, is it? The Covenant Network has been working for several years now to remove the barrier that is preventing some of our sisters and brothers from participating fully in the life and work of the church. Some of you have been working

far longer toward that day when the church will have something other than condemnation and exclusion to offer the gay, lesbian, bisexual, transgender children of God. And sometimes we wonder if we are getting anywhere, if we are changing any minds and hearts. With the psalmist we can get to whining, “How long, O Lord, how long?”

Paul does not say it will happen tomorrow, or the day after. The harvest of good, as with the harvest of evil, may take a long time. But Paul's is the conviction, and I would



say it is a basic Christian conviction, that what we do matters. Our choices, our integrity, our faithfulness, the good we try to do: none of it is lost. “So then,” says the apostle, “whenever we have an opportunity, let us work for the good of all, and especially for those of the family of faith.”

That phrase — “the family of faith” — reminds me that there is more at stake in our current struggle than merely the removal from the *Book of Order* of G.06106.b. What is at stake is the future of the church — “the family of faith” — and especially that part of it that goes by the name Presbyterian.

Speakers and Preachers at the 2004 Covenant Network Conference

Luke Timothy Johnson is R.W. Woodruff Professor of New Testament and Christian Origins at Candler School of Theology, Emory University. His research interests include the Jewish and Graeco-Roman contexts of early Christianity, Luke-Acts, the Pastoral Letters and the Letter of James.

Stephanie Paulsell is Associate Dean for Ministerial Studies and Senior Lecturer on Ministry at Harvard Divinity School. She studies the points of intersection between intellectual work and spiritual practice, between academic study of religion and the practices of ministry, and between the contemplative and active dimensions of the vocations of minister and teacher.

Jack Stotts is President Emeritus of Austin Presbyterian Theological Seminary, where he served from 1985 to 1996. For the previous ten years, he was President of McCormick Theological Seminary, where he also taught Christian Ethics. He received the 2003 Award for Excellence in Theological Education from the Committee on Theological Education.

Susan Andrews was Moderator of the 215th General Assembly, the first woman in parish ministry elected to the post. She is pastor of Bradley Hills Presbyterian Church in Bethesda, Maryland. She was named Preacher of the Year in 2000 by Lectionary Homiletics. Susan was a member of the Covenant Network Board from its founding in 1997 until her election as Moderator.

Eugene Bay is Pastor Emeritus of Bryn Mawr Presbyterian Church, Bryn Mawr, Pennsylvania. Gene has served on the advisory board of The Living Pulpit, the Wooster College Board of Trustees, and the McCormick Board of Trustees. He has been a member of Covenant Network's Executive Committee since its founding; he served as Co-Moderator from 2001 to 2004.

Amy Miracle became Pastor of Westminster Presbyterian Church in Des Moines, Iowa at the beginning of 2004. She was awarded the David H.C. Read Preacher/Scholar Award at Union and preached at one of the daily worship services at the 2003 General Assembly.

Rick Spalding is Chaplain and Coordinator of Community Service at Williams College, Williamstown, Massachusetts. His previous calls have included a co-pastorate at the Church of the Covenant in Boston, campus ministry at Harvard University, teaching at Harvard Divinity School and Andover-Newton Theological School, and pastorates at Central Presbyterian Church in New York City and Westminster Presbyterian Church in Albany, New York.





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Save the Dates!
Covenant Network Conference - 2005
November 3-5 - Memphis, Tennessee
*Covenanted People: the Inward and
Outward Dimensions of Discipleship*

Toward a Church as Generous and Just as God's Grace

December 2004

Dear Friends,

Our recent Covenant Conference in Chicago brought together many friends – including more than 90 in the under-40 crowd – with outstanding preachers and theologians. You can read excerpts inside. One widely appreciated innovation at the conference was reflection groups – opportunities for participants to think together theologically about faithfully living out our sexuality.

We need similar open, active listening and sharing of insights, questions, and faith stories in our presbyteries, as we Presbyterians look for new ways to be together in ministry even when we don't agree on every issue. The Theological Task Force on Peace, Unity, & Purity of the Church has produced several good resources; our new video, *Turning Points*, can also provide a discussion starter.

As we await release of the Task Force report next fall, the church needs to prepare to receive it with open minds and hearts. We in the Covenant Network are working to create a climate of open dialogue, in which we can dream together of how to be the faithful, generous, holy, and joyful church we all desire.

At the same time, the Task Force does not operate in a vacuum. The Covenant Network wants to inform the Task Force's deliberations by continuing to lift up our founding commitment to welcome the gifts of all members who are qualified and called for ordained service. We invite Presbyterians who believe with us that the church needs to change our ordination policies to send overtures to the 217th General Assembly to accomplish that end. (Please see our statement on page 1.)

As we have so recently celebrated the Incarnation of Jesus Christ, let us strive to become more fully and faithfully the Body of Christ in the world— full of his grace and truth.

Grace and peace,



Kimberly C. Richter
Kimberly C. Richter

Jon Walton
Jon Walton

A Message from our Co-Moderators