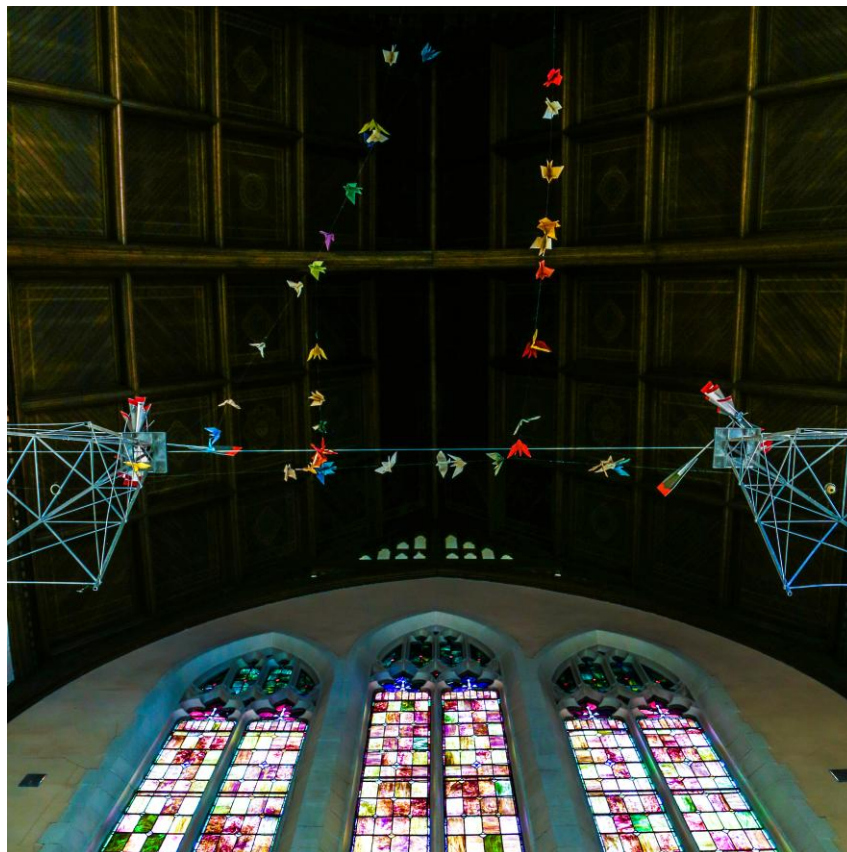


The Fifth Sunday after Pentecost:

# PRIDE SUNDAY

June 28<sup>th</sup>, 2026, 5 PM



## A Service in Celebration of God's Love

*Church of the Holy Spirit, Fall River*

*Amicable Church UCC, Tiverton*

*Holy Trinity Episcopal Church, Tiverton*

*St. Michael's Episcopal Church, Bristol*

**Celebrating LGBTQIA+ Love in the Church**

*Art: Cranes in photos by Alison Dilworth, windmills by Dayton Castleman*

## Pride Month

Lesbian, Gay, Bisexual, Transgender, Queer, and Intersex (LGBTQIA+) Pride Month is celebrated each year in the month of June to honor the 1969 Stonewall Uprising in Manhattan, a tipping point for the Gay Liberation Movement in the United States. A variety of activities and celebrations in cities and towns across the country and around the globe recognize and celebrate the impact that LGBTQIA+ individuals have had on history and foster a world with equal justice and opportunities for members of the LGBTQIA+ community.

## The Episcopal Church

For half a century, Episcopalians have been working toward a greater understanding and radical inclusion of all God's children. Resolutions passed at The Episcopal Church General Convention in 1976 recognized LGBTQ+ people as children of God with an equal claim to the pastoral care of the church and equal protection under the law. In 1994, church canons (laws) were amended to prohibit discrimination based on sexual orientation, providing equal access to the rites and worship of the church, including ordination. In 2003, the Right Reverend V. Gene Robinson was consecrated as Bishop of New Hampshire, the first openly gay bishop in the Anglican Communion. In 2015, General Convention voted to amend the canons that regulate marriage, permitting any couple the rite of holy matrimony.



*Sources: Library of Congress, The Episcopal Church, Washington National Cathedral.*

## Service Dedications

St. Marsha P. Johnson and The Reverend Pauli Murray



### St. Marsha P. Johnson

Artist's Statement "St. Marsha P. Johnson" by Dani M. Jiménez (2024) is an illustration I finished painting in late 2024. As I stated in the original caption of when I first shared it, I had been working on the piece for a while. "It [had] existed as a concept for a while, especially after coming across the photos of Marsha with the Snoopy plush." The scene was so tender, I just had to draw her. I hope I did her justice. *"I got the Lord on my side, and I took him to my heart with me and I came to the city, for better or worse. And He said, 'You know, you might wind up with nothing.' Cause you know, me and Jesus is always talking. And I said: 'Honey, I don't care if I never have nothing ever till the day I die. All I want is my freedom.'" – Marsha P. Johnson in her last interview (June 1992)*

Marsha P. Johnson is often identified as the woman who **sparked the Stonewall riots** in 1969 (an idea that she herself dismissed), and was a fierce advocate for street and transgender youth. In 1970, she and fellow trans activist Sylvia Rivera started **Street Transvestite Action Revolutionaries (STAR)**, the first LGBTQ youth shelter in North America. She did this despite struggling with poverty and mental illness, as well as persecution from some in the LGBTQ community for being transgender. (In 1973, Johnson and Rivera were told they were not allowed to march in the Pride Parade because transgender people made LGBTQ people look bad. They showed up anyway and walked ahead of the parade.)

Each year around this time, stories come out about Ms. Johnson and her importance to the LGBTQ rights movement. But one thing that is rarely mentioned is the significance of religion to her life. From at least the time she was a teenager, Johnson had a relationship with God that was personal, profound and more than a little mysterious. "I got married to Jesus Christ in church when I was 16 years old," she said in an interview for **the documentary about her life "Pay It No Mind."** "He's the only man I can really trust. He's like a spirit that follows me around ...he helps me out in my hours of need and listens to all my problems and never laughs at me. He takes me very seriously," she said.

When deciding to move from her childhood home in Elizabeth, New Jersey, to New York City in 1963, at age 17, she remembers talking to Jesus about her desire. "He said, 'You know, you might wind up with nothing,'" she remembers. And yet, rather than frighten her, Christ's words fortified her conviction: "I said, 'Honey, I don't care if I never have nothing ever till the day I die. All I want is my freedom....And that's how I've been living here ever since I came.'" In "Pay It No Mind," many of Johnson's friends share stories of her religious devotions. She would light candles and pray at St. Mary's Catholic Church in Hoboken, New Jersey, and lie prostrate praying in front of a statue of the Virgin Mary early in the morning in another church. At home, she had an altar devoted to the saints; she said they help show "that we're all brothers and sisters in Christ." Though she was raised in an African Methodist Episcopal Church, Johnson frequented churches of other denominations and religious buildings of other faiths, too. In some of these stories you can hear her hunger for and devotion to God. So, for instance, she would refuse to face the altar when praying in church at times, out of respect for its significance. But there also a sense of overflowing joy and celebration. "I would find her in the strangest churches," remembered her friend Sasha McCaffrey. "She'd be wearing velvet and throwing glitter." Like so many of our Catholic saints, her faith seemed both the bedrock of her life and a place of revelation, something that helped others experience God's love<sup>1</sup>.

<sup>1</sup> <https://outreach.faith/2022/08/remembering-transgender-icon-marsha-p-johnson-a-saint-of-welcome/>

## Pauli Murray

“Pauli Murray in the World”, one of the Pauli Murray Murals at 117 S. Buchanan Boulevard, Durham NC. Photo: EJ Richardson

*It may be that when historians look back on twentieth-century America, all roads will lead to Pauli Murray. . . .*

*Civil rights, feminism, religion, literature, law, sexuality—no matter what the subject, there is Pauli Murray.*<sup>2</sup>

Anna Pauline (Pauli) Murray (1910–1985), noted activist, lawyer, professor, poet, and the first African-American woman to become an Episcopal priest, was sponsored for ordination by Emmanuel. She had begun attending Emmanuel when she came to Brandeis in 1967, and served on our vestry. Having recently lost her partner Renee Barlow to brain cancer in 1973, she sought solace in her faith. The Rev. Alvin L. Kershaw helped her discern a call to ordination. Murray was accepted as a postulant for Holy Orders by the Rt. Rev. John M. Burgess, bishop of the Diocese of Massachusetts and first African American diocesan bishop in the Episcopal Church.

Leaving a tenured professorship at Brandeis University in 1973, Murray entered the General Theological Seminary in New York City. While there, she was both an advocate of diversity and a vocal challenger of seminary practices. She subsequently decided to complete her last year at Virginia Theological Seminary, where the faculty was more supportive of women’s ordination.<sup>3</sup> In 1975, she requested that her candidacy be transferred to the Episcopal Diocese of Washington. She was ordained to the priesthood at the Washington National Cathedral on January 8, 1977, by the Rt. Rev. William F. Creighton, and was celebrated in the press as the first African American woman to become an Episcopal priest. In another first, she celebrated the Eucharist at the Chapel of the Cross, Chapel Hill, NC, as the first woman to do so in North Carolina. (The Episcopal Archives’ Leadership Gallery features video coverage of Murray offering the Eucharist in her grandmother’s church, which was published in 1985 by the television series *On the Road*). Pauli described her thoughts about the service, which was attended by our Parish Historian Mary Chitty, in these words:

*Whatever future ministry I might have as a priest, it was given to me that day to be a symbol of healing. All the strands of my life had come together. Descendant of slave and of slave owner, I had already been called poet, lawyer, teacher, and friend. Now I was empowered to minister the sacrament of One in whom there is no north or south, no black or white, no male or female—only the spirit of love and reconciliation drawing us all toward the goal of human wholeness.*<sup>4</sup>

Given her age, gender, and race, Murray was unable to find a position as a parish priest in Massachusetts, New York, or Washington. She creatively used her strengths and weaved together a ministry of various roles and activities. Her service as minister without portfolio in Washington, DC, where she filled in for services at St. Stephen, the Incarnation Church, and the Episcopal Church of Atonement, was supplemented by volunteer pastoral care, and lecturing on college campuses, to women’s groups, and at conferences. With proceeds from the second edition of her book *Proud Shoes*, she purchased a car and traveled the East Coast, giving sermons, lectures, and interviews.<sup>5</sup> Her writings at that time, which emphasized diversity and reconciliation, reflected a culmination of her life’s work.

After a short time as priest-in-charge at Holy Nativity (Baltimore), Murray moved to Pittsburgh with Maida Springer Kemp. Her last year was spent traveling, crossing the country to Seattle, where she gave the keynote address to the Seattle Urban League’s Annual Dinner. After attending the Wingspread (Wisconsin) Consultation of Black Women in preparation for the Nairobi Conference in 1985, she marked the close of the Women’s Decade and the Eleanor Roosevelt Centennial celebrations at Vassar College. At the time of her death that year from pancreatic cancer, Murray was revising her autobiography.<sup>67</sup>

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<sup>2</sup> Susan Ware, “Pauli Murray’s Notable Connections,” *Journal of Women’s History* 14(2), Summer 2002.

<sup>3</sup> Rosalind Rosenberg. *Jane Crow: The Life of Pauli Murray*. New York: Oxford, p. 366

<sup>4</sup> Pauli Murray. *Song in a Weary Throat: An American Pilgrimage*, reprinted as *The Autobiography of a Black Activist, Feminist, Lawyer, Priest, and Poet*. Knoxville: University of Tennessee Press, 1987, p. 435.

<sup>5</sup> Pauli Murray. *Proud Shoes: The Story of an American Family*. NY: Harper, 1956.

<sup>6</sup> Rosenberg, *Jane Crow*, pp. 384–385.

<sup>7</sup> Source: <https://www.emmanuelboston.org/mission/history/pauli-murray/life/>

# The Holy Eucharist: Rite II

## PRELUDE

OPENING HYMN “Funga Alafia, Ashe Ashe”

*West African Folk Song*

*Celebrant* Blessed be God: Father, Son, and Holy Spirit.

*People* And blessed be God’s kingdom, now and for ever. Amen.

## COLLECT FOR PURITY

Almighty God, to you all hearts are open, all desires known, and from you no secrets are hid: Cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we may perfectly love you, and worthily magnify your holy Name; through Christ our Lord. **Amen.**

SONG OF PRAISE “Sweet, Sweet Spirit”

*LEVAS 120*

## COLLECT FOR PRIDE SUNDAY

Rev. Kay Sylvester, St. Paul’s Tustin

God of all Creation, you have made us in your image, a rainbow of every color, culture, gender expression, language, orientation, and nation; grant that, when we look at one another, we may see You, expressed in yet another language of love; and grant that we may honor your holy presence in every life. We pray because of Jesus, who shows us the way. Amen.

*The congregation may be seated.*

## THE WORD OF GOD

**THE FIRST LESSON:** Wisdom of Solomon 11:21-26; 12:1

For it is always in your power to show great strength, and who can withstand the might of your arm? Because the whole world before you is like a speck that tips the scales and like a drop of morning dew that falls on the ground. But you are merciful to all, for you can do all things, and you overlook people’s sins, so that they may repent. For you love all things that exist and detest none of the things that you have made, for you would not have formed anything if you had hated it. How would anything have endured if you had not willed it? Or how would anything not called forth by you have been preserved? You spare all things, for they are yours, O Lord, you who love the living. For your immortal spirit is in all things.

*Reader* Hear what the Spirit is saying to God’s people.

*People* Thanks be to God.

**THE PSALM:** Psalm 139:1-17

Arranged by Rev. Canon Ginny Wilder

O God, you search me and you know me.

You are with me beyond my understanding

All my ways lie open to your gaze.

In ev’ry moment of life or death, you are.

When I walk or lie down, you are before me:

Ever the maker and keeper of my days.

For you created me and shaped me,

gave me life within my mother’s womb.

You know my resting and my rising.

For the wonder of who I am, I praise you:

You discern my purpose from afar,

God of my present, my past and future too.

Although I feel your hand upon me,  
still I search for shelter from your light.  
There is nowhere on earth I can escape you:  
Even the darkness is radiant in your sight.

O God, you search me and you know me.  
All my ways lie open to your gaze.  
When I walk or lie down, you go before me:  
Ever the maker and keeper of my days.

**THE SECOND READING:** 1 John 4:7-21

Beloved, let us love one another, because love is from God; everyone who loves is born of God and knows God. Whoever does not love does not know God, for God is love. God's love was revealed among us in this way: God sent his only Son into the world so that we might live through him. In this is love, not that we loved God but that he loved us and sent his Son to be the atoning sacrifice for our sins. Beloved, since God loved us so much, we also ought to love one another. No one has ever seen God; if we love one another, God abides in us, and his love is perfected in us. By this we know that we abide in him and he in us, because he has given us of his Spirit. And we have seen and do testify that the Father has sent his Son as the Savior of the world. God abides in those who confess that Jesus is the Son of God, and they abide in God. So we have known and believe the love that God has for us. God is love, and those who abide in love abide in God, and God abides in them. Love has been perfected among us in this: that we may have boldness on the day of judgment, because as he is, so are we in this world. There is no fear in love, but perfect love casts out fear; for fear has to do with punishment, and whoever fears has not reached perfection in love. We love because God first loved us. Those who say, "I love God," and hate a brother or sister are liars, for those who do not love a brother or sister, whom they have seen, cannot love God, whom they have not seen. The commandment we have from him is this: those who love God must love their brothers and sisters also.

*Reader* Hear what the Spirit is saying to God's people.

*People* Thanks be to God.

**SEQUENCE HYMN:** "There is Room in God's Great Welcome"

Carolyn Winfrey Gillette

*\*printed with permission*

**THE GOSPEL:** John 17:20-26

*Celebrant* The Holy Gospel of our Lord Jesus Christ according to John.

*People* **Glory to you, Lord Christ.**

"I ask not only on behalf of these but also on behalf of those who believe in me through their word, that they may all be one. As you, Father, are in me and I am in you, may they also be in us, so that the world may believe that you have sent me. The glory that you have given me I have given them, so that they may be one, as we are one, I in them and you in me, that they may become completely one, so that the world may know that you have sent me and have loved them even as you have loved me. Father, I desire that those also, whom you have given me, may be with me where I am, to see my glory, which you have given me because you loved me before the foundation of the world. Righteous Father, the world does not know you, but I know you, and these know that you have sent me. I made your name known to them, and I will make it known, so that the love with which you have loved me may be in them and I in them."

*Celebrant* The Gospel of the Lord.

*People* **Praise to you, Lord Christ.**

**HOMILY**

The Reverend K Casenhiser  
*Rector, Holy Trinity, Tiverton*

## THE NICENE CREED

We believe in one God, the Father, the Almighty, maker of heaven and earth, of all that is, seen and unseen.

We believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father, God from God, Light from Light, true God from true God, begotten, not made, of one Being with the Father. Through him all things were made. For us and for our salvation he came down from heaven: by the power of the Holy Spirit he became incarnate from the Virgin Mary, and was made man. For our sake he was crucified under Pontius Pilate; he suffered death and was buried.

## LITANY OF LOVE: GOD SAYS YES

We begin with these words by the poet Kaylin Haught in "God Says Yes To Me"

I asked God if it was okay to be melodramatic and she said yes

I asked her if it was okay to be short and she said it sure is

I asked her if I could wear nail polish or not wear nail polish and she said honey

she calls me that sometimes she said you can do just exactly what you want to

Thanks God I said And is it even okay if I don't paragraph my letters

Sweetcakes God said who knows where she picked that up what I'm telling you is

Yes, Yes, Yes!

Leader: God of love, You created every human being in Your image. When the world questions the worth and dignity of LGBTQ+ persons, you inspire us to shout:  
**People: God says yes to us!**

On the third day he rose again in accordance with the Scriptures; he ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead, and his kingdom will have no end.

We believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son. Who with the Father and the Son is worshiped and glorified. Who has spoken through the Prophets. We believe in one holy catholic and apostolic Church. We acknowledge one baptism for the forgiveness of sins. We look for the resurrection of the dead, and the life of the world to come. Amen.

Written by Rev. Maddie Foster  
*Pastor, Amicable Church*

Leader: When we celebrate the beauty of diverse identities and expressions: lesbian, gay, bisexual, transgender, questioning, queer, intersex, asexual, Two Spirit, and all beloved siblings,  
**People: God says yes to us.**

Leader: Whether we are out and proud, empowered to be ourselves with reckless abandon, or if we are still finding our way out of the closet, seeking safety first in necessary ways,  
**People: God says yes to us.**

Leader: When families, friends and communities reject us,  
**People: God says yes to us.**

Leader: When transgender and nonbinary siblings live into their sacred truth,  
**People: God says yes to us.**

Leader: When drag artists, activists, elders, and youth lead with resilience and joy,  
**People: God says yes to us.**

Leader: Even when families, friends, or communities exclude us; when laws deny justice and systems cause harm,  
**People: God says yes to us.**

Leader: When we march, protest, sing, and celebrate liberation,  
**People: God says yes to us.**

Leader: In our coming out and our coming home to ourselves,

People: God says yes to us.

Leader: In our love, in our bodies, in our becoming,

People: God says yes to us.

Leader: In our grief for those lost to violence, silence, disease, and despair,

People: God says yes to us.

Leader: In our hope for a world where every child knows they are cherished,

People: God says yes to us.

Leader: God of Pride and promise, who delights in all Your creation, Empower us to live boldly, love freely, and work for justice. Let Your yes call us by name.

All: For we are fearfully and wonderfully made, held, known, and chosen.

God says yes to us! Yes, yes, yes.

Amen

## THE PEACE

*Celebrant* The peace of the Lord be always with you.

*People* And also with you.

## ANNOUNCEMENTS

**Glitter Blessing and Healing Prayer:** During our service today, we will offer a glitter blessing alongside Communion and healing prayer to all who wish to receive it. You are free to choose to receive all three, one or two, or none at all; please do what feels right for you.

**What is a glitter blessing?** A glitter blessing is similar to an anointing. Rev. Maddie will ask your name and speak words of love over you (something along the lines of "You are a beloved and radiant child of God. Remember that God delights in you always!" Do you use another name for God/the Holy? Let Rev. Maddie know, and she will be sure to use the language that feels best for you.

**What's the glitter made of?** We are using the Colourpop Glitter body gel, which is vegan and cruelty-free.

## THE OFFERTORY

*Celebrant* Walk in love, as Christ loved us and gave himself for us, an offering and sacrifice to God.



### Haus of Codec

*Our offering today will be directed to Haus of Codec. Housed in Providence, their mission is to end homelessness among LGBTQIA+ young adults ages 18–24 in Rhode Island. They are Providence's First Youth Transitional Housing Org. Haus of Codec also celebrates queer joy and creativity by hosting monthly community LGBTQIA+ Resource Fairs & ART Marketplaces in Providence. Please consider uplifting and supporting their work.*

## OFFERTORY HYMN "Sing a New Church"

Delores Dufner, OSB

Tune: *Come Thou Fount of Every Blessing*

## DOXOLOGY HYMN 380 v. 3

*Praise God from whom all blessings flow; praise God all creatures here below; praise God above, ye heavenly hosts: praise Father, Son, and Holy Ghost. Amen.*

## HOLY COMMUNION

Eucharistic Prayer B, BCP p. 367

*Celebrant* The Lord be with you.

*People* And also with you.

*Celebrant* Lift up your hearts.

*People* We lift them to the Lord.

*Celebrant* Let us give thanks to the Lord our God.

*People* It is right to give God thanks and praise.

*Celebrant* It is right, and a good and joyful thing, always and everywhere to give you thanks to you, Father Almighty, Creator of heaven and earth...*[the Celebrant continues with the proper preface]*

*Celebrant* Therefore we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who for ever sing this hymn to proclaim the glory of your Name:

## SANCTUS

[S-125]

*Holy, Holy, Holy Lord, God of power and might, heaven and earth are full of your glory. Hosanna in the highest. Blessed is he who comes in the name of the Lord. Hosanna in the highest.*

*The people stand or kneel. Then the Celebrant continues.*

We give thanks to you, O God, for the goodness and love which you have made known to us in creation; in the calling of Israel to be your people; in your Word spoken through the prophets; and above all in the Word made flesh, Jesus, your Son. For in these last days you sent him to be incarnate from the Virgin Mary, to be the Savior and Redeemer of the world. In him, you have delivered us from evil, and made us worthy to stand before you. In him, you have brought us out of error into truth, out of sin into righteousness, out of death into life.

*At the following words concerning the bread, the Celebrant is to hold it, or to lay a hand upon it; and at the words concerning the cup, to hold or place a hand upon the cup and any other vessel containing wine to be consecrated.*

On the night before he died for us, our Lord Jesus Christ took bread; and when he had given thanks to you, he broke it, and gave it to his disciples, and said, "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me."

After supper he took the cup of wine; and when he had given thanks, he gave it to them, and said, "Drink this, all of you: This is my Blood of the new Covenant, which is shed for you and for many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

Therefore, according to his command, O Father,

*Celebrant and People*

**We remember his death,**

**We proclaim his resurrection,**

**We await his coming in glory;**

*The Celebrant continues*

And we offer our sacrifice of praise and thanksgiving to you, O Lord of all; presenting to you, from your creation, this bread and this wine.

We pray you, gracious God, to send your Holy Spirit upon these gifts that they may be the Sacrament of the Body of Christ and his Blood of the new Covenant. Unite us to your Son in his sacrifice, that we may be acceptable through him, being sanctified by the Holy Spirit. In the fullness of time, put all things in subjection under your Christ, and bring us to that heavenly country where, with St. Marsha, St. Pauli Murray and all your saints, we may enter the everlasting heritage of your sons and daughters; through Jesus Christ our Lord, the firstborn of all creation, the head of the Church, and the author of our salvation.

By him, and with him, and in him, in the unity of the Holy Spirit all honor and glory is yours, Almighty Father, now and for ever. **AMEN.**

## THE LORD'S PRAYER

*Celebrant* And now, as our Savior Christ has taught us, we are bold to say,  
*Celebrant & People* Our Father, who art in heaven, hallowed be thy Name,  
thy kingdom come, thy will be done, on earth as it is in heaven.  
Give us this day our daily bread. And forgive us our trespasses,  
as we forgive those who trespass against us.  
And lead us not into temptation, but deliver us from evil.  
For thine is the kingdom, and the power, and the glory,  
for ever and ever. Amen.

## THE BREAKING OF THE BREAD

*Celebrant* Alleluia. Christ our Passover is sacrificed for us;  
*People* Therefore let us keep the feast. Alleluia.

## FRACTION ANTHEM

[S-158]

*Alleluia, alleluia, alleluia. Christ our Passover is sacrificed for us; therefore, let us keep the feast.  
Alleluia, alleluia, alleluia.*

*Celebrant* The gifts of God for the people of God.

*All are warmly welcome to come forward to receive Holy Communion. If you would like to receive a blessing rather than Holy Communion, you may indicate so by simply crossing your arms over your chest or visiting the healing prayer or glitter blessing station.*

COMMUNION HYMNS "Taste and See" LEVAS 154 [refrain only]; "Let us Break Bread Together" LEVAS 152

*After Communion, the Celebrant says  
Let us pray.*

*Celebrant and People*

Eternal God, heavenly Father, you have graciously accepted us as living members of your Son our Savior Jesus Christ, and you have fed us with spiritual food in the Sacrament of his Body and Blood. Send us now into the world in peace, and grant us strength and courage to love and serve you with gladness and singleness of heart; through Christ our Lord. Amen.

## THE BLESSING

We do not know what the world outside these walls holds in store for us, but we know this: that God holds us and holds us fast in the palm of God's hand and the heart of God's heart. And it's that knowledge that gives us peace, and that peace which gives us courage, and that courage which gives us strength for the living of these days \* and the doing of this Gospel work which is: loving the whole wide world.

CLOSING HYMN 376: "Joyful, joyful, we adore thee"

*HYMN TO JOY*

## DISMISSAL

Go in peace to love and serve the Lord.  
*People* Thanks be to God.

## POSTLUDE

## PARTICIPANTS

*Pianist/ Instrumentalist:* Hazel Afrodite

*Lectors:* Mikey Almeida, Aimée Tredeau

*Celebrant:* Rev. James Medley

*Preacher:* Rev. K Casenhiser

*Intercessor:* Rev. Maddie Foster

*Liturgist/ Musician:* Rev. Canon Ginny Wilder

*Sponsored by:*



**AMICABLE**  
CONGREGATIONAL CHURCH,  
UNITED CHURCH OF CHRIST



The Rhode Island State  
Council of Churches



## **LGBTQ+ Belonging in the Episcopal Church**

For decades, LGBTQ+ Episcopalians and allies have worked to make The Episcopal Church a place of belonging and inclusion. We have prayed, studied, and discerned, and in doing so, we have seen the evidence of God's blessing in the lives and love of our LGBTQ+ siblings in Christ.

In 2026, we will celebrate the 50th anniversary of our church affirming that LGBTQ+ people have a full and equal claim to the love, acceptance, and pastoral care of the church. The journey to make that promise a reality continues today, as we remember the struggles, celebrate the joy, and give thanks for love and for lives that refuse to be erased.

Today in The Episcopal Church, discernment for the ministries of bishop, priest, deacon, and lay leadership is open to all without discrimination. We celebrate and give thanks for the beauty, strength, and sacred worth of LGBTQ+ leaders across all contexts and callings.

**We invite you to join us on the journey. You belong. No exceptions.**

THE  
*Episcopal*  
CHURCH



Source: <https://www.episcopalchurch.org/organizations-affiliations/lgbtq/>