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It has to be the woman, the well. Jesus is always teaching us. We know the Samaritans and Jews despise one another. The apostles warn Jesus not to go through Samaria. Yet Jesus goes, and he goes alone. He then intentionally waits by the well, Jesus, and shatters the rules by speaking to an outcast Samaritan woman because He is love. He knows everything about her. He knows she's intelligent, curious, and she even challenges him. Jesus then affirmed her dignity. He does not demand for her to first run to the synagogue, get clean, fix her problems or sinful behaviors, and then come see him. He meets her where she is in life. Jesus shows her the face of God's beauty and unconditional love. This nameless outcast is the first person to whom Jesus reveals his messiahship. She is filled with hope she runs off and many, many believe in him because of her. Through Jesus she finds and lives her purpose.

The in breaking of the kingdom of God is happening right now. Let's never forget that it did not end 2,000 years ago. Thus, we cannot live in the past. God is always doing something new. And we cannot wait for people to come to us. Let's meet people where they are in life.

We don't need statistics or fancy programs. It's the encounter with Jesus Christ, one person at a time. For I believe love grows in increments of one. Whether a Samaritan woman, a transgender teen, an unemployed Anglo, a single mother, trafficked children, the prisoner, janitor, the woman who cleans our hotels or our neighbors, let's go to the nameless where they tell us not to go. And then when they encounter Christ, I believe that they will go out and many will believe because of them.

And as a church, we must continue to go, challenging systems, overturning every act of injustice, and breaking down the walls that separate us. Jesus told the woman that worshipping God is not in temples or on mountains, but in spirit and truth, the heart and then the head, to encounter God in ways we never encountered God before. The one we discover unexpectedly and speaks to our hearts, the one filled with surprises.

Now being different, doesn't mean we lose the BCP or liturgy. Live in the Spirit. If the divine speaks to you in high liturgy or low liturgy, live it. God speaks to us differently. Let's embrace it and not fight it. The heart and then the head. And then let's endeavor to create a place, not of welcome because welcome denotes ownership and power, but belonging. That means if you're not at the table, a seat is painfully empty. If you're not part of the conversation, it is incomplete. Let's create a church or it is our family, a place of pure belonging where you belong.

We also see that in Jesus he says be you, do you, be different. God created each one of us for a reason, uniquely, because life in Christ liberates us and no one should have to fit in at church. In fact, we need more misfits, outsiders, artists, visionaries, doubters, wanderers, comics, mystics, rebels, dreamers, lovers, and disciples, people who are different. Then the most important message in our Gospel he conveys to the woman through word and action that you are forgiven, beautiful and beloved. You as a person are seen and heard. There is always a place for everyone in this beautiful body of Christ.

I am not your typical Episcopal bishop. I do not look like one or seek to fit in. I'm a poor Chicano from the wrong side of the tracks, who had to endure, learn resilience, and then live, love and compassion. The love of Jesus Christ and faithful people gave me hope, and I must share it with everyone that I made.

I believe the church should be *fey y familia*, faith and family. Now imagine that family out loving everyone else and living with a holy boldness, not content with the status quo. Where frontiers and borders are not obstacles or dead ends, but challenges to be faced and new opportunities to be explored. A church that places

people before political games, community instead of committees, incarnational living rather than institutions, prayers in place and programs, discipleship rather than indoctrination, relationships instead of retaliation, service rather than status.

A holy, radical, revolutionary presence in this world, people of God a family willing to get dirty, bruised, vulnerable, challenging the system and being transform, transfigured, and transcended. And I believe when people see what we are doing, their hearts will be set afire. They will say those Episcopalians go to dangerous places. They feed the hungry, clothe the naked, care for the sick, respect the earth, embrace the marginalize and create a home or the stranger and outcast belong. That gritty and messy church, not afraid to take risks, not afraid to fail, not afraid to love. Yes, they are different because they are a church of the poor. Compassionate, merciful and loving. In fact, they look, act and love just like Jesus

Bendiciones.

Muchisimas gracias.