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on the cover

Charles Chapman Grafton, c. 1900

# THE LIVING CHURCH

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news

## Nigerian Primate Archbishop Bolsters CANA

The primacy of “global mission and evangelism” has been threatened by tensions in the Anglican Communion, the primate of Nigeria said in an address July 23 while in Virginia. He called on Anglicans to both proclaim “the full gospel of Christ” and “continue to defend the family.”

Speaking at the annual council of the Convocation of Anglicans in North America, July 22–24 in Herndon, Va., Archbishop Nicholas Okoh urged CANA members to “declare that there is no one else” besides Jesus Christ to redeem people.

“The main thrust [of Christian mission] continues to be the proclamation of the gospel, the faith once delivered to all the saints,” he said. To that end, CANA serves as “an important mission of the Church of Nigeria.”

In a *Christian Post* interview July 20, Archbishop Okoh said that the Church of Nigeria founded CANA to keep the Anglican Communion from dividing.

The archbishop also called on Anglicans to affirm monogamous heterosexual marriage as the normative context for human sexuality. “All other sexual relationships are a sad measurement of our brokenness, self-centeredness, and rebellion” against God, he said.

He spoke of humankind’s continuing “rebellion against God’s absolute authority,” with one result being the persecution of those who oppose such rebellion.

“The Western world has become afraid [of saying] that there is right

and wrong,” he said, and has “disinherited its Christian inheritance.”

By contrast, missionaries bringing the gospel and the Scriptures to Nigeria “widened [Nigerians’] understanding of what is right and wrong in God’s eyes” and influenced them to abandon practices incompatible with the Christian faith.

To counter these trends, the archbishop exhorted his listeners to hold to Scripture and “avoid selective preaching” that bypasses these issues. “We are called by Christ to do what is right, not what is easy,” he said.

The archbishop asked members of CANA to pray for his province’s responses to challenges facing Nigeria, including crime, poverty,

‘The Western world has become afraid [of saying] that there is right and wrong.’

— Nigerian Archbishop  
Nicholas Okoh

ethnic and religious intolerance, and volatile Christian-Muslim relationships.

In his pastoral call to the council, CANA Missionary Bishop Martyn Minns expanded on Okoh’s major themes. Minns said that “all hell was let loose” by Episcopalians’ liberal beliefs on “the unique role of Jesus Christ as the only savior” and their disregarding “the delicate bal-

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ance of relationship between men and women.”

Minns echoed a statement by the Rev. Canon Kenneth Kearon, Secretary General of the Anglican Communion, that the Episcopal Church does not “share the faith and order of the vast majority of the Anglican Communion.”

The missionary bishop also expressed concerns over “inroads made by TEC leadership and their associates” into the Global South. He suggested that CANA members and like-minded Anglicans should pursue a “global Gospel mandate” through alliances of those who share common theological confessions, such as the Global Anglican Future Conference (GAFCON).

Archbishop Okoh’s visit to the

council was also pastoral in nature. He met with CANA clergy earlier during the council. The Ven. Felix Anyasor, Archdeacon of the Diocese of Okigwe, told *The Living Church* that the archbishop said clergy “have to be obedient” to God, should consider their ministries as privileges given to them by God, and should guard against pride.

The archbishop also attended the closing Eucharist, during which bishops ordained three U.S. Army Chaplains to the priesthood. Archbishop Robert Duncan of the Anglican Church in North America, who preached the sermon, told *The Living Church* that 120 chaplains are affiliated with the ACNA.

While Duncan called that number

stunning, he also said he was not surprised that military chaplains would find the ACNA’s faith amenable to their beliefs. Both CANA and the ACNA, he said, are “trying to stabilize the [Anglican] Communion over the things we always believed.”

During an earlier discussion of CANA’s relationship with the ACNA, Minns described CANA members as having the equivalent of a “dual passport” that keeps them in both groups. The council held a service celebrating, and passed two resolutions recognizing, two new ACNA dioceses, both of which include CANA congregations.

Ralph Webb, in Herndon  
(News continued on page 11)

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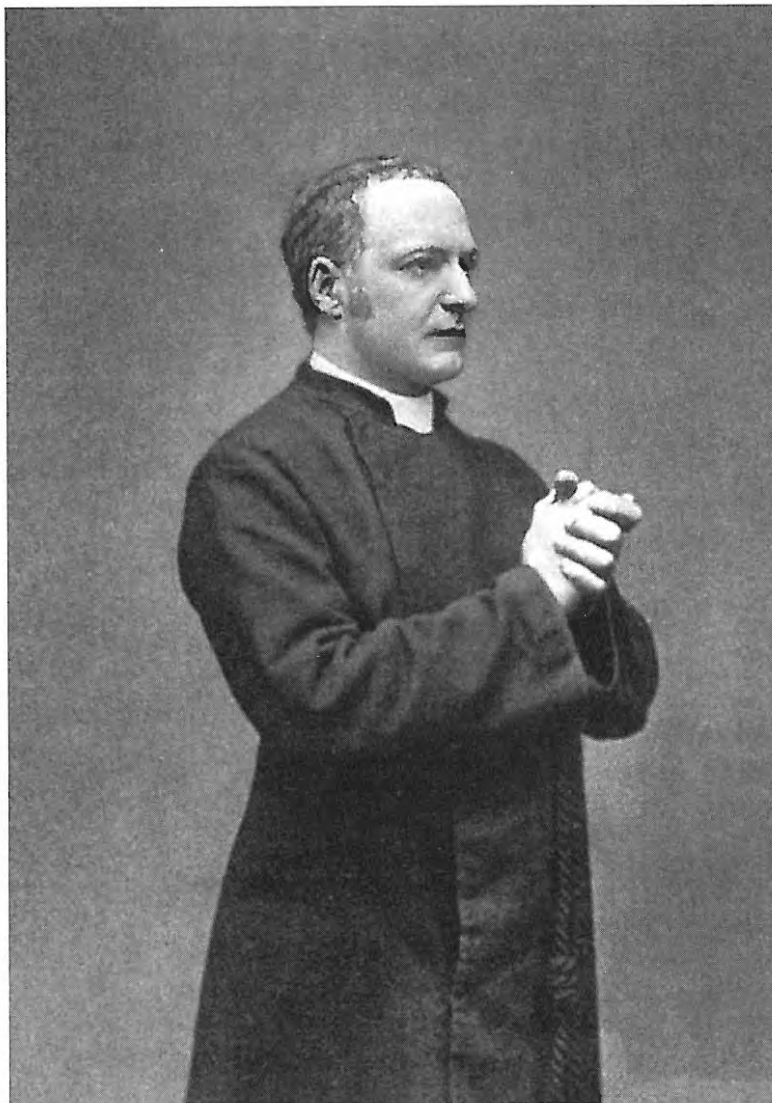
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# Anglican FACES

## CHARLES CHAPMAN GRAFTON

Second Bishop of Fond du lac



By Richard Mammana, Jr.

Charles Chapman Grafton was born on April 12, 1830, in Boston, Mass. He was an 1843 graduate of the Boston Latin School and earned a bachelor of laws degree from Harvard in 1853. During his adolescent and undergraduate years, Grafton was associated closely with the Tractarian beginnings of the Church of the Advent in its several earliest Boston locations. Persistent tradition says that the future bishop walked the nearly eight-mile roundtrip circuit to the Advent from his Harvard lodgings with great regularity.

After finishing his legal studies (and turning his back on a promising legal career) Grafton sought ordination under William Rollinson Whittingham (1805–79), an overlooked and gentle scholar who served as Bishop of Maryland for nearly four decades from 1840 to 1879. Whittingham ordained Grafton deacon in 1855 and priest in 1858; the young priest served in this Tractarian-friendly diocese at St.

Paul's Church, Baltimore, throughout the Civil War.

After his Maryland curacy, Grafton traveled to England to observe firsthand the changes taking place there in the wake of the Oxford Movement. His extended stay from 1865 to 1870 brought him into contact with a large number of Oxford Movement and Ritualist leaders, including E.B. Pusey, Alexander Penrose Forbes ("the Scottish Pusey"), T.T. Carter, H.P. Liddon, Richard Meux Benson, and John Mason Neale. He was also part of the beginnings of the Society of St. John the Evangelist — known more familiarly as the Cowley Fathers or SSJE — whose community life began in 1865 at Oxford.

On returning to the United States, Grafton served as rector of the Church of the Advent, Boston, from 1872 to 1888. Grafton encouraged organized efforts to spread Anglo-Catholicism in America, inviting the sisters of the Society of Saint Margaret (the East Grinstead Sisters) to open a house in Boston and working for the independence of the American branch of the Cowley Fathers. After a series of difficulties, Grafton himself withdrew from the SSJE, but he retained a strong interest in promoting the religious life for men and women until the end of his life. In 1882, he founded the Sisterhood of the Holy Nativity with Boston-born Sister Ruth Margaret Vose (1826–1910); its works continue today at houses in Wisconsin and California.

At 59, Grafton was consecrated as second Bishop of Fond du Lac on April 25, 1889, with the



From Charles Chapman Grafton, *Christian and Catholic*, 1914 edition, pp. 14–16

Let one only begin to seek God and he shall find Him. He shall also find that religion brings an increase of strength and joy. It comes to man laden with both these blessings. It brings to him an increase of strength, because he becomes thereby the better master of his nature. All his faculties work more harmoniously with each other and in the true order of their subordination. For each department of our nature to work at its best, the body must be subordinated to the soul, and the soul to the spirit. So does the body work more healthily, the soul more wisely, the spirit with a higher power of usefulness. The religious man becomes a freeman, emancipated from the thralldom of passion, more than owner of himself, a monarch crowned.

Increase of strength also is his, because he lives and works in conscious union with God. He has not “hitched,” as Emerson said, “his destiny to a star,” but to God, and God dwelleth in him and he in God. He has set his mill on the Rock, and the river of God forever turns his wheels. He has the courage to do and endure; to do right because it is right, whatever the cost may be; to endure bravely the ills of life, for he is given a strength not his own. Poverty may come with its gaunt visage and pinching grip, sickness with its weariness and pain, disappointment breaking the crystal vase of love, and separations that seem to wipe out from earth all that makes earth dear. But like the three children in the midst of the fiery furnace, he has for his support One walking with him in the flames, Whose countenance is like that of the Son of God.

Besides the strength religion gives, it brings a joy. The religious man is in the possession of peace, in the conscious development of growth, in the satisfaction of his highest faculties, and in the enjoyment of life. For it alone makes life worth living. It adds something to every earthly pleasure. To the religious eye the earth ever takes on new beauties. The sun shines more joyfully into the humblest cabin, and God blesses all His gifts to His children.

There are presentations of religion that seemingly ignore all earthly enjoyment. Matter is regarded as the source of all evil, and man’s nature as totally depraved. Religion does not come to bless man here, but chiefly to save his soul. Such were the Puritans. They were men of grim and dour countenance. They denied themselves all pastimes, amusements, recreations. Things innocent in themselves were denounced as sins or marks of a carnal state. They turned Sunday into a day of penance, a weariness to men, and an intolerable bore to children.

But the Church teaches us that all that God has made is good, that matter is not evil, that while we are not to let our appetites run riot, God gave them and takes delight in their right exercise. God desires His children to be happy, and religion comes to bless and sanctify every enjoyment. To the true child of God all nature speaks of Him. Home is a different thing to him. Wife and children are better loved. Friendships are stronger and more unselfish. Religion fills him with joy, and its joy is renewed day by day. It is like the fabled music that issued from Memnon’s Tower, that day by day welcomed the coming dawn. It reveals to man a heavenly Father whose delight is to be with the children of men.

Bishops of Milwaukee, Chicago, Minnesota, Indiana and Springfield assisting — and marking out geographically the general boundaries of what was subsequently known as the “Biretta Belt.” As diocesan bishop for nearly a quarter of a century, Grafton encouraged and led a campaign of substantial church-building and clergy-recruitment that still shows its mark on the ecclesiastical map of north-eastern Wisconsin. His private wealth funded various initiatives, including the founding of a Benedictine monastery, architectural work in parish churches and at St. Paul’s Cathedral in Fond du Lac, and charitable activities throughout the diocese. While diocesan bishop, Grafton served as superior general of the American branch of the Confraternity of the Blessed Sacrament from 1890 to 1912.

In 1900, Grafton’s actions caused a furor in parts of the Episcopal Church when he invited a number of non-Anglican bishops to participate in the consecration of Reginald Heber Weller as coadjutor Bishop of Fond du Lac. The bishop’s friendships with Russian Orthodox and Polish National Catholic clergy led to their accepting his invitation, but declining to participate in the actual consecration of Grafton’s own eventual successor. A photograph of the assembled clergy after the service circulated widely and earned it the disparaging title of “the Fond du Lac Circus,” still remembered as a watershed event in American Anglo-Catholic history. Although the presence (and even participation) of vested non-Episcopal clergy at ordinations is com-

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# Anglican FACES

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monplace today, Grafton was decades ahead of his time in encouraging mutual recognition of the unity of the Church through its sacramental life.

Grafton's physical strength declined in the later years of his episcopate, and he delegated some duties in his large diocese to his coadjutor. But he was well enough to travel to Russia in 1903, where he renewed and formed friendships with many Orthodox bishops and theologians. At his death on Aug. 30, 1912, Grafton was at 82 the oldest serving bishop of the Episcopal Church (though not the most senior in years of consecration).

Sermons and printed tributes poured forth from the church press around the dates of his funeral. *THE LIVING CHURCH* noted in an editorial on Sept. 14, 1912: "His leadership was a loving leadership, and he attracted his followers not alone by his intellectual vigor but by the greatness of his heart. He was better acquainted with angels than with men. He was not a 'practical politician' in Church affairs. Men like Bishop Grafton are the vindication of the Christian religion. They prove what it can do. They preach by their lives and their deaths." Several obituaries and sermons note that Grafton died with no estate to speak of, having given away or spent almost all of the large fortune he inherited in his youth.

Twenty-five years after Grafton's departure from the Advent, Boston, a successor-rector preached at a special Sunday requiem: "Every brick in this building speaks of him; the glorious tradition of his great work for souls in Boston is still vital, though so few of you are left who actually knew him and profited by his personal ministrations. Wherefore we, who are all in some sense his spiritual children, give God thanks for his good example and blend our intercessions with hymns of praise. There is no room for grief, but only for grateful thanksgivings."

Grafton wrote throughout his life on a wide variety of topics, including liturgy, Church history and polity. He is at his most energetic while engag-



The Consecration of the Rt. Rev. R.H. Weller as the Bishop Coadjutor of the Diocese of Fond du Lac, Nov. 8, 1900. Seated from left): The Rt. Rev. Isaac Lea Nicholson, Bishop of Milwaukee; the Rt. Rev. Charles Chapman Grafton, Bishop of Fond du Lac; and the Rt. Rev. Charles P. Anderson, Bishop Coadjutor of Chicago. Standing (from left): the Rt. Rev. Anthony Kozlowski of the Polish National Catholic Church; the Rt. Rev. G.M. Williams, Bishop of Marquette (now Northern Michigan); Bishop Reginald Weller; the Rt. Rev. Joseph M. Francis, Bishop of Indianapolis; the Rt. Rev. William E. McLaren, Bishop of Chicago; the Rt. Rev. Arthur L. Williams, Bishop Coadjutor of Nebraska; the Rev. John Kochuroff (later St. John, protomartyr of the Bolshevik Revolution) and the Rev. Sebastian Dabovich, chaplains to the Russian Bishop; and the Rt. Rev. (later St.) Tikhon, Russian Bishop of Alaska and the Aleutian Islands.

ing in controversy with Roman Catholic opponents, and in articulating his own distinct conception of Anglicanism as "the American Catholic Church" in a series of tracts, sermons, essays and books published in the middle and later decades of his episcopate. When copious Anglican material began appearing online in the 1990s, Grafton's works were among the first full titles to be digitized; nearly all of his writings are now available online through [books.google.com](http://books.google.com), [archive.org](http://archive.org) and [anglicanhistory.org](http://anglicanhistory.org). His autobiography, *A Journey Godward of a Servant of Jesus Christ* (1910), remains one of his most readable books.

Despite his importance in transatlantic relations between the Episcopal Church and the Church of England, his work in promoting Anglican-Orthodox connections, his support for religious orders in the United States, and his strong, long-term leadership of a diocese, there has been no modern full-scale biography of Charles Chapman Grafton. But his memory is kept alive locally in Fond du Lac, especially through the work of the Blessed Charles Grafton Institute, founded in 2008 to meet regularly for study and commemoration of Grafton's life and works. He is commemorated on the calendar of the *Anglican Service Book* on August 30 as "Blessed Charles Chapman Grafton, Bishop and Confessor."

*Richard J. Mammama, Jr., a student at Yale Divinity School, is founder and director of Project Canterbury ([anglicanhistory.org](http://anglicanhistory.org)).*





Archbishop at Anointing Stone, Church of the Holy Sepulchre, Jerusalem

# UNITY Is Costly

By Tony Clavier

God-speak is hard to learn. It isn't just a matter of learning new definitions for old words. As with all languages, one must seek to master context and nuance. All the time the rhythms and meanings of our other lives intrude, and although the Holy Spirit promises to conquer Babel, our fallen nature draws us back to the familiar.

This is vividly true in our contemplations of unity, and never more so when we feel able to proclaim a higher truth than unity and in the process dismiss oneness as a lesser ambition. It is difficult to dismiss our Lord's anguished prayer for the unity of his Church. Given poor St. Paul's bad reputation among some, it is perhaps easier to ignore his extraordinarily emphatic demand for oneness. Even those who seem to subordinate the gospels to the Pauline writings labor to advance what they term his doctrines of grace to eminence and his teachings on unity to a lesser position.

Justice matters more, we are told, than communion; or, perhaps if we are in another place, "salva-

tion" matters more than *koinonia*. The seduction of such positions enables us to justify and extol our "place" over against those we deem to be in error. We may then hedge our chatter about baptism or our loud creedal affirmations of one, holy, catholic and apostolic Church with exclusionary cavils, or worse still "spiritualize" meaning until it becomes practically meaningless.

Centuries of fragmentation and schism dull our sensibilities. Even a century or more of ecumenism does little more than make us more polite to our separated sisters and brothers, to the point that, at least for American Episcopalians, the goal of unity is merely to cobble together charitable concords in a manner which suggests that an occasional love feast between discreet denominations serves well enough to satisfy our consciences that we are in some manner one with Lutherans or Moravians, perhaps Methodists, and even Presbyterians. For the most part we may then remain who we are with little sacrifice and some satisfaction.

The illusion of unity colors our relationship with

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that family of churches we term “the Anglican Communion.” Even the vigorous term *communion* may be neutered to suggest an amiable association with those with whom we share history and tradition, just as long as our own local identity isn’t compromised.

TEC’s intercommunion with the Evangelical Lutheran Church in America, a relationship which permits each its own, thus grounds our vision of that unity for which our Lord prayed, and we react with pain when others suggest that merely being nice, helping out, going to meetings, and politeness are not enough by half.

Those who propose an Anglican Covenant, one with a minimal doctrinal subscription and the mildest of sanctions toward those who cannot conform, are easily painted as “colonialists” bent on enforcing ancient texts and taboos on free people.

But what if unity is something beyond patched up concordats or covenants? What if there lies within our Lord’s anguished prayer more than family ties, “political” and structural alliances, or even consent to core doctrines? What if demands for justice (and mercy), and salvation itself, depend finally on a unity deeper than our desires, something more splendid than spiritualized talk about God? What if our baptisms, our sacraments, our understanding of God’s Word written, and our ability to grasp and further our evangelical mission are weakened, sickened, even unto death, by our all too happy divisions, in that form described by St. Paul: the damnation of disunity of the fractured church in Corinth, as it chose favorite leaders and shunned the weak and poor?

The picture of our Communion painted by many permits each province to treasure itself above unity with others. We may neatly be of “Paul, or Peter, or Apollos” while proclaiming the validity of sacraments. We may construct churches which appeal to those who agree with us and assuage our consciences by feeding the poor with everything but the gospel — merrily announcing our heritage, but deaf to the Baptist’s warning that God may raise up his children even from stones by the riverbank, if we mistake paternity for unity with his purpose.

Hidden within our controversial Covenant is God’s

yearning for us to be one, not merely as Anglicans but beyond our accidental historical family — yes, with Rome and Constantinople, and the tattered and divided ranks of Geneva. Jesus taught that our oneness with God through him by the Spirit is more than fellowship. In it lies the power to convince the world that Jesus and the Father are one and that the Church is God’s saving power, his kingdom. Without that uniting power justice divides, doctrine divides, and we divide and die. Such unity is forged in sacrifice, the one sacrifice of Christ on Calvary’s hill, into which we are called to die with him, offering our imperfect sacraments and theologies and structures. Only beyond such utter death is true communion and revival.

We are called to unity where we are now. As we administer our defective sacraments, God honors his purpose. As we die and rise in sanctified water, we are called to embrace new Christians and bind them into communion. Parish life is a constant practice of that communion, drawing us through an imperfect Eucharist, beyond ourselves and our self-contemplation, into true adoration. Such purpose is denied when we cease to seek those who have left us, particularly those we swiftly brand as schismatic.

At every level of our ecclesial life the creeds we utter are made nonsense by our willingness to assent to separation. However exasperating those who have left may be, they remain one with us and demand our charity and our care. If they have threatened the unity of the Church, or that fragment of it we claim, we are complicit in their going. We have crowded them out by our principles of territory and authority, making ourselves unlikely messengers of peace and unity and inclusion.

Unity begins in the place where we are now. Is it too much for our leaders to seek out those they have lost, kneel in penitence, and seek restoration? Perhaps in such a moment, the God of unity will break through our stubborn righteousness and begin his work of true renewal. Without such humility in Christ, attempts to embrace true communion are fruitless. An embrace is always a self-giving, a sacrifice, a Calvary moment, a hope for newness. It is our calling as Christians.

*The Rev. Tony Clavier (afmclavier.wordpress.com) is rector of St. Paul’s Church, La Porte, Ind.*

Unity  
begins  
in the  
place  
where  
we are  
now.

## A Primer on Christian Worship

Where We've Been, Where We Are, Where We Can Go

By **William A. Dyrness**. Eerdmans. Pp. x + 154. \$18. ISBN: 978-0-8028-6038-5.

Have we wondered just what we do when we worship? To many of us the activity appears so automatic that we have never reflected on what worship is, much less the origins of our observance. William A. Dyrness, professor of theology and culture at Fuller Theological Seminary, seeks to answer such questions. Christians having a liturgical focus, Anglicans among them, will be gratified to see the attention given to their traditions and will be stimulated by the fresh insights Dyrness offers.

By the late Middle Ages, Dyrness writes, the Church reached a consensus on the general structure of worship. Understanding the world in itself as a dramatic process leading

from birth to the grave, the Mass involved a drama. Taking the form of a liturgy, it became "literally a work of the people," embodying the "practices and responses by which they sought to mold their lives into the dramatic events of Christ's life" (p. 19).

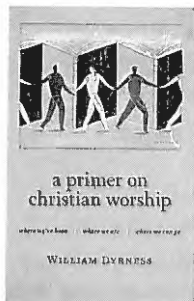
Hence the order of the *Kyrie Eleison* ("Lord, have mercy"), the *Gloria Patri* ("Glory be to the Father"), the *Credo* ("I believe in"), the *Sanctus* (when the host is elevated), the *Agnus Dei* ("Behold the Lamb of God"), and the *Benediction* ("*Ite, missa est* — Go, it is sent"). The Reformation by and large discarded a sense of worship space and the enactment that would speak about one's faith, while emphasizing preaching, additional prayers, and congregational singing.

Dyrness covers various styles of spirituality, including those of Puri-

tan New England, the free churches, the revivalist movement, and Pentecostalism. He notes how the 20th-century liturgical movement, which began in Belgium in 1909, was enhanced by the Second Vatican Council and how much it borrowed from Protestant churches. In turn, for the past half century, the main impetus for Protestant renewal has largely come from Roman Catholic developments.

Perhaps Dyrness's most interesting concept lies in his discussion of the Trinitarian structure of worship: "seeking the glory of God, as initiated and enabled by Christ, and as empowered by the Holy Spirit." Also valuable is his observation of the specific ways in which liturgy teaches hospitality, reconciliation, and love. It permits us to share our grief and those of God's people while joining us in a new community in which we experience a reunion with Christ.

*Justus D. Doenecke*  
Bradenton, Florida



## news

(Continued from page 5)



### Bishop Smylie Consecrated in Wyoming

The Rt. Rev. John Sheridan Smylie was consecrated July 31 as the ninth Bishop of Wyoming. The Rt. Rev. Michael B. Curry, Bishop of North Carolina, preached the consecration sermon.

Curry's sermon emphasized the sacrament of baptism. "In baptism, Jesus made us family," he said. "We are one great dysfunctional fellowship of love."

A coloring book prepared for children also mentioned baptism as

it described the symbols of a mitre: "The material hanging down the back is said to represent flowing, Living water.... The top is shaped like a flame at Pentecost, some say.... High priests in the Old Testament wore such headdresses."

"Dance with the Fire," composed by the new bishop, was the service's offertory hymn.

Bishop Smylie was rector of St. Mark's, Casper, from 2007 until his election. He is a graduate of Episcopal Divinity School, and was ordained to the priesthood in 1982.

(Continued on next page)

Presiding Bishop Katharine Jefferts Schori was the chief consecrator for the Rt. Rev. John Sheldon Smylie on July 31 in Casper, Wyo.

Richard Schori photo

(Continued from previous page)

## Bishop Charleston Returns to Okla.

The Bishop of Oklahoma has appointed an Oklahoma native and fellow bishop as interim dean of St. Paul's Cathedral, Oklahoma City.

The Rt. Rev. Steven Charleston will oversee the cathedral during its search for a new dean, the Rt. Rev. Edward J. Konieczny announced in a letter July 29. Bishop Charleston began his new duties Aug. 16.

"Bishop Charleston has deep roots in Oklahoma," Bishop Konieczny wrote. "He was born in Duncan and is a member of the Choctaw Nation. He was confirmed at St. Paul's Cathedral by Bishop Powell and attended Church of the Resurrection."

Charleston, a 1976 graduate of Episcopal Divinity School, served as Bishop of Alaska from 1991 to 1996 and returned to EDS as its dean from 2000 to 2008. From July 2008 to October 2009 he was ethnic and multicultural minister for the Diocese of California and provost at Grace Cathedral, San Francisco.

The bishop's wife, Suzanne, is an artist who works in multiple media ([suzanneartist.com](http://suzanneartist.com)). The bishop's interim duties will move them closer to their son, Nicholas, who lives in Durant and teaches Choctaw for the tribe.

The Very Rev. George Henry Back, dean of St. Paul's since 1982, retired in May.

## Md. Bishop Approves Same-sex Blessings

The Diocese of Maryland has joined several other dioceses in

allowing its clergy to bless same-sex couples. Maryland modeled its policy on guidelines developed in 2009 by the Diocese of Southern Ohio.

The diocese will not require any priest to bless a couple, allow its priests to bless couples in more conservative dioceses, or allow couples who live in other dioceses of the Episcopal Church to travel to Maryland for blessings.

"Before the blessing of a union can take place, the priest shall comply with all diocesan requirements that pertain to marriage, including those relevant to previous marriages that have ended in divorce," wrote the Rt. Rev. Eugene Taylor Sutton, Bishop of Maryland. "Couples shall be prepared to make a lifelong commitment to each other, and must have received adequate pastoral counseling prior to the union."

**"The Handbook is a wonderful aid in planning liturgies. We couldn't live without it!"**

— Keith Shafer, Director of Music at St. Paul's Episcopal Church in Augusta, GA and faculty member of the Sewanee Church Music Conference



# The 54th Episcopal Musician's Handbook 2010-2011 Edition (begins Nov. 28, 2010) Lectionary Year A



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EMH53A

## People & Places

### Appointments

The Rev. Canon **Robert Askren** is canon for adult education at St. John's Cathedral, 256 E. Church St., Jacksonville FL 32202.

The Rev. **Charles A. Bevan** is priest-in-charge of St. Andrew's, PO Box 2454, Milford, CT 06460.

The Rev. Canon **Dale D. Coleman** is rector of St. George's, 105 E. D Street, Belleville, IL 62220.

The Rev. Canon **Zabron A. (Chip) Davis III** is canon to the ordinary in the Diocese of West Tennessee, 692 Poplar Ave., Memphis, TN 38105-4512.

The Rev. **Amanda Eiman** is assistant at St. James', 37 E Douglas Ave., Wichita, KS 67208.

### Deaths

The Rev. **John Blow**, a priest of the Diocese of Florida, died July 19 at the age of 82.

Born in Miami, FL, he earned degrees from the University of Florida; School of Theology, University of the South; and the University of Alabama. He was ordained deacon in 1963 and priest in 1964. He served as vicar at Emmanuel, Waleka, FL; vicar at St. Luke's, Scottsboro, AL and St. Philip's, Fort Payne, AL, 1963-66; vicar at Grace Church, Cullman, AL, 1966-70; vicar at St. James', Livingston, AL, 1971-74; vicar of St. Matthew's, Seale, AL, 1977-83; and assistant at Holy Trinity, Auburn, AL, 1977-83. He was vicar of Church of Holy Comforter, Cres City, FL, 1983-93; priest-in-charge of St. Andrew's, Interlachen, FL, 1993-98; and priest-in-charge of Holy Communion, Hawthorne, FL, 1996-98.

The Rev. Canon **Laurence D. Fish II**, honorary canon of Trinity Cathedral, NJ, died July 26 at the age of 81.

Born in Elizabeth, NJ, he received degrees from Trenton State Teacher's College, Philadelphia Divinity School, and New York Theological School. He was ordained priest and deacon in 1963. He was vicar at Holy Spirit, Bellmawr, NJ, 1963-68; and vicar and rector of St. David's, Cranbury, NJ, 1968-2003. He served as priest-in-charge of St. Barnabas', Burlington, NJ. In 1988, he was appointed archivist and historian of the Diocese of New Jersey in 1988. Fr. Fish is survived by his children Evelyn, Laurence III, John and Jan.

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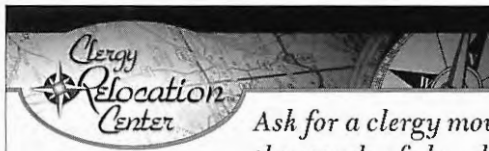
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# Blessings Unbounded

“Woman, you are freed from your disability” (Luke 13:12b).

BCP: Isa. 28:14-22; Psalm 46; Heb. 12:18-19, 22-29; Luke 13:22-30

RCL: Jer. 1:4-10; Psalm 71:1-6; or Isa. 58:9b-14; Psalm 103:1-8; Heb. 12:18-29; Luke 13:10-17

In today's lessons (RCL), there are people who find remarkable blessings from God. In the lesson from Jeremiah we have a portion of his call to serve God as a prophet — a ministry he accepts and carries on for several decades. In the call, God tells Jeremiah that he had been chosen before he was born to be “a prophet to the nations,” but Jeremiah protests that he is an unskilled youth. The Lord responds that he will ensure Jeremiah's success; more than that, he appoints him “over nations and over kingdoms.” Although it is not provided in this lesson, Jeremiah's call includes the prediction that the people will resist him vehemently and make him suffer for his ministry, but God assures him that he will not be brought down. The psalm connected with this reading describes the Lord as “a rock of refuge, a strong

fortress,” the rescuer from the wicked.

The lesson from Isaiah is one of the most intriguing, encouraging appeals to repentance one can find. First, all the sins that are described are first identified as “a yoke”; that is, it is the sinner who is bound up by his own sins. The appeal to repentance is described as a deliverance that can be achieved simply by following the basics of the Law of God: avoid speaking evil, feed the hungry, satisfy the needs of the afflicted, and keep the Sabbath. Doing these things causes those who follow this course to “delight in the Lord.”

Many other blessings are depicted in most attractive terms. The lesson from the letter to Hebrews says the same thing in a different way — more intensely but just as surely. Believers are called beyond the terrifying experi-

ence of thunder and trumpets and warnings of the time of Moses on Mount Zion to “the city of the living God, the heavenly Jerusalem, and to innumerable angels in festal gathering” (Heb. 12:22). The awe-inspiring, purifying encounter with the kingdom shakes free from the believer all that is ungodly so that what “cannot be shaken may remain” (Heb. 12:27b). The result is being able to “offer to God acceptable worship, with reverence and awe” (Heb. 12:28b). Finally in the gospel lesson we are brought from these mighty and awe-filled images down to ordinary life: Jesus heals a woman crippled for 18 years. The shameful opposition of the authorities to this deed done on a Sabbath is easily brushed aside and the glory of God is manifested clearly to all and thoroughly rejoiced in.

## Look It Up

Note Moses' extreme reluctance to accept God's call to deliver the Hebrews from slavery. “Send someone else,” he whines (Exod. 4:13). Yet he proved to be not only faithful but very effective.

## Think About It

Have you ever reluctantly departed from a course that was contrary to God's will in order simply to obey him, and then suddenly found an unexpected great deliverance and joy?

## Next Sunday The Fourteenth Sunday After Pentecost (Proper 17C), August 29, 2010

BCP: Eccles. (Sirach) 10:(7-11)12-18; Psalm 112; Heb. 13:1-8; Luke 14:1,7-14

RCL: Jer. 2:4-13; Psalm 81:1, 10-16 or Eccles. (Sirach) 10:12-18; or Prov. 25:6-7; Psalm 112; Heb. 13:1-8, 15-16; Luke 14:1, 7-14

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