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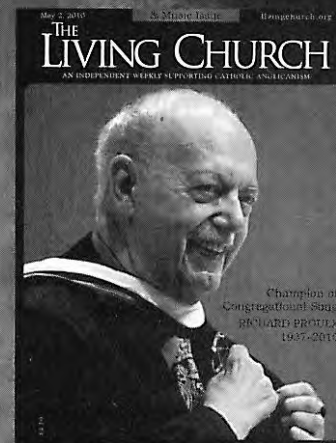
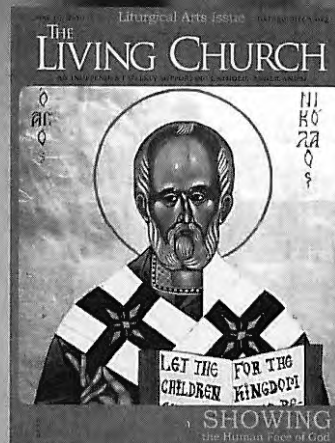
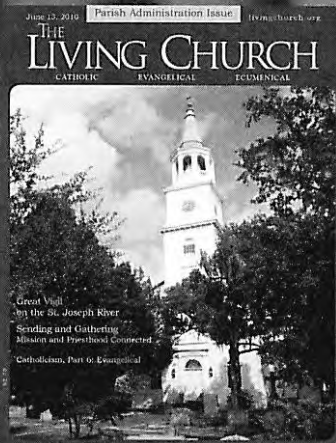
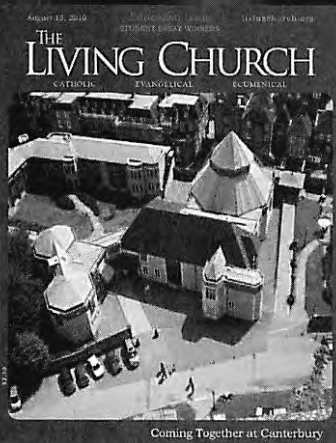
ECUMENICAL



The Christ who is confessed
is the one who has all authority (p. 6)

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on the cover

Detail of stained-glass window depicting Christ the King, at Melkite Catholic Annunciation Cathedral, Roslindale, Mass. John Stephen Dwyer photo

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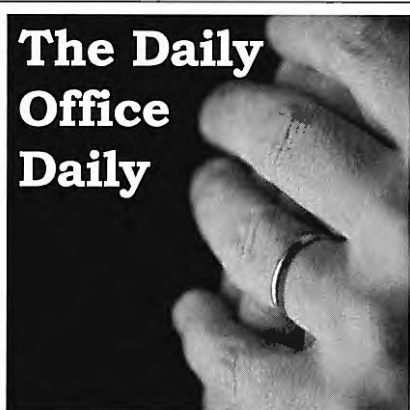
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news

TEC Diocese Sues Bishop Iker

A new lawsuit (bit.ly/a5mRg5) against the Rt. Rev. Jack L. Iker asks the federal court for the Northern District of Texas to determine who is entitled to use the Episcopal Diocese of Fort Worth's seal and other service marks.

As the third bishop of Fort Worth, Iker led a majority of the diocese's congregations and members in separating from the Episcopal Church in 2008. Of the four dioceses in which the annual convention voted to separate from the Episcopal Church, only Fort Worth retains *Episcopal* as part of its name.

Suzanne Gill, director of communications for Bishop Iker's diocese, said the name recognizes what that diocese always has been.

"We are the Episcopal Diocese of Fort Worth, formed, founded and named in 1982," she said. "Our name is not 'out of date' or 'no longer applicable.' The word 'Episcopal' is a good English word known around the world to mean 'a Church of dioceses and bishops.' It does not belong to any one province of the Anglican Communion — or any other Christian Church. We remain Episcopal."

Katie Sherrod, communications director for the Episcopal Church's diocese, said the new lawsuit was not prompted by any one incident, such as a dispute between a lesbian couple and the day school at St. Vincent's Cathedral in Bedford, which declined to admit the couple's child.

"The federal lawsuit was not prompted by the situation at St. Vincent's, although that is one good example of the confusion sown by people who, by their own frequent statements, could not be more clear that they have left the Episcopal Church yet continue to use our name, our shield, and our property and other assets," Sherrod said.

Unlike two earlier lawsuits against Iker's diocese, this one is against only the bishop.

"The appellate court found that there is one Diocese and one Corporation and rejected the plaintiffs' attempt to represent themselves as such," said a statement by Iker's diocese. "By filing in federal court, the minority is trying to make an 'end run' around the litigation already under way, at their instigation, in state court. In addition, the shield and insignia in question belong to the Diocese, not to Bishop Iker."

Kathleen Wells, chancellor of the Episcopal Church's diocese, told Episcopal News Service: "We are not attempting an 'end run' around the appellate court opinion, which expressly did not address the merits of which faction leads the continuing diocese."

Bishop Iker's diocese predicted the federal lawsuit will not affect an existing case: "We expect this matter to end in deference to the litigation moving through the state courts."

Sherrod declined to make such a prediction: "We are pursuing two separate remedies to the situation here — one in state court and one in federal court. I cannot speculate on how one might affect the other."

Archbishop Makgoba Praises Covenant

The Archbishop of Cape Town has reiterated his support for the proposed Anglican Covenant. As the Anglican Church of Southern Africa began its provincial synod Sept. 29, the Most Rev. Thabo Makgoba spoke about the Covenant favorably.

Despite earlier reports that his province had distanced itself from the All African Bishops Conference, which met



Donald Vish photo

The Rt. Rev. Terry Allen White [shown with his family on page 3], was consecrated Sept. 25 as the eighth Bishop of Kentucky. Until his consecration, White was dean of Grace and Holy Trinity Cathedral, Kansas City, Mo. The Rev. Canon Susan Sommer, his colleague at the cathedral, preached at the consecration. "The Diocese of Kentucky has elected a man who pays attention to how he listens — in every sense of that phrase," she said. "In the 15 years that I have known Terry, I have come to appreciate and to covet his ability to listen for content and for process, for red flags and for subtle nuance."

in Uganda in August, the archbishop stressed the importance of participation in global Anglican gatherings.

"ACSA must contribute what we can to the painful debate, not least from our own experiences of dealing with vast diversity," he said in his charge to the synod, which was scheduled through Oct. 2. "I am therefore glad that ACSA was effectively represented at the Global South 4th Encounter earlier this year, and that 10 bishops attended the All African Anglican Bishops Conference in Uganda last month."

Archbishop Makgoba described the

Covenant as a way for Anglican provinces to stay together, especially amid their very real differences on sexuality.

"The differences that focus around questions of human sexuality continue to be very real, very difficult," he said. "We must not expect the Covenant to be perfect, or deliver instant solutions to shattered relationships. But it certainly offers a way of affirming our desire to live together as Provinces, within our global family: through an autonomy that is neither imposed uniformity, nor unbounded independence."

The archbishop also grounded his appreciation of the Covenant in the teachings of St. Paul.

"We find ourselves more closely bound together in our soreness, as we await the power of the resurrection within our painful circumstances. My prayer is that the Covenant can help the whole Communion rediscover one another in Christ, encountering him at the foot of the cross in this way," he said.

"It is, you might say, a framework for expressing St. Paul's apparent paradox of both bearing one another's burdens,

and carrying our own loads," he said. "We need to share our unique experiences of letting Christ hold us together in difference, within the life of the Covenant, and help it to work as well as possible. Meanwhile, we must not divert time and energy from the core mission and ministry of the Anglican Communion, including the functioning of its Instruments of Communion, commissions, networks and other bodies."

Bishop Bennison Declines Plea for Resignation

The Rt. Rev. Charles E. Bennison, Jr., has declined the call by the House of Bishops that he resign immediately as Bishop of Pennsylvania.

Bennison's fellow bishops called for his resignation in a document they released Sept. 21, at the conclusion of their annual fall meeting.

In a letter he released the next day,

(Continued on page 15)

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Authority in Bach's *Passion* and Anglican-Catholic Dialogue

By Victor Lee Austin

Authority is a problem today in all aspects of our life. The truth behind our problem is, I believe, that we need authority simply because we are human beings — it is not something that we should strive to grow out of or to do without. We need authority in all sorts of society; we need authority in order to grasp the truth; we need authority in politics. The particular help that the Church would give us is that it exposes the implications of God's being the source of all authority. Our first likely impulse, once we grasp that all forms of authority are derived from God, is to focus our attention on figures who are "in authority" and "stand over" others. But in the Church we find that the true picture about authority is much more complicated. Let me start with a musical illustration.

The *Saint Matthew Passion* of Johannes Sebastian Bach is not so much a concert piece as a representation of the Church assembled. The proper shape of the assembled Church is eucharistically determined, as it gathers in obedience to Jesus' command, "Do this for the remembrance of me." But the most solemn gathering together ("congregation") of the Church since ancient times has been to recall the extended narrative of the Passion. In Bach's *Passion* the Church comes together to attend to the saving events of Jesus' last supper, arrest, trial, suffering, crucifixion, death, and burial.

Here these events are "recited" by solo voices who represent the main characters and the evangelist Matthew. At the beginning and at the end, and also at points interspersed throughout, Bach places his magnificent chorales, the large pieces sung by the chorus entire which, in singing them, gives voice to the congregation's own response to the story they are hearing. And along with the chorales are the parts considered by many people the most sublime of all, the arias. In each aria, an individual arises from the assembly and sings what amounts to a very personal confession of faith. The individual's aria does not

advance the story line of the *Passion*, nor is it the response of the Church as a whole to the story. It is her — the individual's — response, her faithful acknowledgment, in the sight of all, that she owns for herself the sad deeds of Jesus' suffering and death.

For instance, the first aria, *Buß' und Reu'*, follows upon the story of the woman who poured precious ointment on Jesus' head. Here an alto rises to confess that her own heart has been broken. She offers her tears as a precious balm for Jesus: "Guilt and pain / Break the sinful heart in twain, / So the teardrops of my weeping / A most soothing precious balm, / Beloved Jesus, doth offer thee." By virtue of the aria, the singer identifies herself with a character in the



The anointing at Bethany

sacred story, namely, the woman in the *Passion* who anointed Jesus. But to do so requires that the singer perform a leap across time: she must replace the precious ointment in the story with her own tears of sorrow in the present moment, tears she identifies as "a most soothing precious balm."

This is what happens repeatedly in the arias of the *Passion*: the individuals of the arias respond personally to the passion of Jesus, making their own lives contemporary with that narrative. I will jump to the end. In the final aria, *Mache dich, mein Herze, rein*, the bass sings: "Make thyself clean, my heart, / I will myself entomb Jesus" (section 75). At this terminus of the *Passion* narrative, the entombment of Jesus in the grave owned by Joseph of Arimathea, a bass soloist has arisen as an individual Christian in the contemporary Church to offer his own heart to be Jesus' tomb. "He shall henceforth in me / For ever and ever / Take his sweet rest."

Where do we find authority when a soloist rises to sing an aria? The soloist is authorized by Bach to stand and sing; this is the plain truth of the text. In the performance, the soloist is authorized also by the conductor. But in that which the performance is about, the soloist speaks of her faith with authority.

(Continued on next page)

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Thus, we can say, Bach here gives us a model of the true functioning of authority in the Church. The individual could not sing, as it were, authoritatively, were she not standing in the midst of the assembly of the faithful. The assembly of the faithful is the locus where we may find the exercise of authority. Yet the faithful, as a whole, only prepare the ground for the authority of the faithful individual who sings.

The authority in the Church as a whole is only potential and implicit; it is exercised — it comes alive — when the one stands to profess. Note too that what is said authoritatively is not the simple recitation of a scriptural text. Rather, it involves a leap that makes the sacred story contemporary to the singer — for instance, through an act of self-oblation. Again, the aria is sung with authority only because it is sung in the context of the sacred words. Thus, as there is no authority apart from the assembly, so is there no authority apart from Scripture. But Scripture alone, even when it is spoken in the midst of the assembly, is not where authority is being actualized. Nonetheless, authority is responsive. The soloist responds neither to Bach nor to the conductor; she speaks in the midst of the assembly but not to the assembly. She speaks in the context of the Church's recitation of the salvific narrative, but her words are not in the narrative. Her authority resides in the one in whom she is placing her faith.

The illustration of the aria shows that authority in the Church requires that there be an assembly, and therefore it requires that there be the communal identity and structure that makes the assembly possible. To be specific, and to take a catholic ecclesiology as normative, authority requires that there be a structure of ordained ministry, received creeds, and continually renewed tradition. Above all, authority in the Church requires the Scriptures, faithfully handed down and recited in the presence of all the faithful. But the odd thing we see in the Church is that authority in the radical sense resides in none of those things: not in ordination, not in creed and tradition, not even in Scripture. Authority resides in the individual believer who, inspired by the Holy Spirit, proclaims faithfully her allegiance to the suffering Jesus, and thus to her Lord, and thus to the Triune reality that is the source of all authority in heaven and earth.



Entombment of Christ
Françoise Clouet (1510-72)

Authority and ARCIC

The first paragraph of the first statement on authority issued by the first Anglican-Roman Catholic International Commission (ARCIC) located authority at the heart of the Christian faith, as “confession of Christ as Lord.” As the commission authors wrote:

To him God has given all authority in heaven and on earth. As Lord of the Church he bestows the Holy Spirit to create a communion of men with God and with one another. To bring this *koinonia* to perfection is God's eternal purpose. The Church exists to serve the fulfillment of this purpose when God will be all in all (*Authority in the Church I* [1976]).

This paragraph helps us understand what we saw in the arias of Bach. Authority is actualized in the Church when Christ is confessed; the Christ who is confessed is the one who has all authority. He bestows the Holy Spirit to bring human beings into communion with God and each other. In other words, the work of the Holy Spirit brings about the leap across time that is present in authority, for the “leap” is made possible by the divine communion granted by the Holy Spirit in the midst of the Church — which is, one could say, a sign of the communion of humanity not yet realized. The authority of Christ is enacted in the gathered assembly when Christ is confessed, preeminently in the personal confession of the individual who, confessing Christ, speaks authoritatively; she thus is “authorized.”

From this vantage point one can see the structure of ARCIC's 1976 statement on authority in the Church. Following the concise one-paragraph introduction quoted above, the document turns first to speak of “Christian Authority,” that is, the authority of Christian persons individually and collectively to speak and act in such a way that people “perceive the authoritative word of Christ” (para. 3). Following Christian authority, the statement speaks of “authority in the Church,” which includes the authority of individuals bestowed with special gifts, not least the ministry of *episcopate* or oversight. Then the statement takes up how local churches are related to each other, hence authority in the communion of

churches. Finally, in the context of this nested and overlapping conciliar structure, questions of matters of faith can be addressed.

It would be an error to see this document as moving hierarchically in an upward direction: *from* the authority of the individual Christian, up to that of the local church or bishop, on to that of international authorities, including whatever authority we might agree to recognize in the pope. The error would not only be to ignore that the lower must always recognize itself in the higher — although that is true, as we see in the necessity that authoritative acts be “received” (see para. 6 on reception, and para. 18 for a delicate articulation of the Church’s indefectibility). Most fundamentally, such a reading would ignore the fact that the document works from the top downwards: *from Christ*, who has been given all authority, to Christian persons who have authority because they confess Christ faithfully, down to various institutional structures and decisions that exist to support and preserve that faith.

For what does it take to make possible the authoritative confession of faith in Christ? Arias do not exist on their own; even the most beautiful of them, sung as a solo performance in a program far removed from the *Passion* or the Church, if such an aria is effective, evokes the context from which it came: the broader story of salvation, the corpus of Bach’s work, the tradition of sacred music, and so forth. Arias are, in other words, inextricable from their context. They need the chorus, the conductor, the tradition, and the sacred story in order to be what they are — in order to be authoritative.

So individual confession of Christ arises out of a eucharistic community. And eucharistic community requires the oversight of a bishop. And a bishop needs communion with other bishops, just as a eucharistic community needs communion with other eucharistic communities. And communities and bishops require some means of making authoritative determinations about the boundaries of Christian confession. Yet all these things — authoritative doctrinal determinations, authoritative conciliar structures, authoritative persons with oversight of particular communities — exist to make possible the one truly authoritative act: the confession of Christ, which like all authority is ineluctably personal.

What does it take to make possible the authoritative confession of faith in Christ?

Throughout ARCIC’s studies on authority (ending with 1999’s *Gift of Authority*), ARCIC was clear, in the words of British ecumenist Mary Tanner, “that the primary authority for all Christians is Jesus Christ himself. ... [T]he authority agenda is essentially about God’s authority, given to the Son and, through the Son, to the Church, and made active in the Church through the power of the Holy Spirit. It is not the authority of bishops or councils, or of the Bishop of Rome.”

If we take this point seriously, two things follow. First, and not surprisingly, we find theological warrant for the claim that to have authority is to be under authority. The individual has authority because she is under the authority of Christ. Second, and perhaps surprisingly, we find a reversal of the identification of the one who is the authorized person. In the Church, it is the individual who is to have authority, and she has that authority, yes, thanks to the work of bishops and councils.

But her relationship to them is not the relationship she has to Christ. She is most properly under *Christ’s* authority — as, of course, bishops and councils also are.

Authority in the Church, in other words, highlights for us an essential dynamic in the working out of authority. *The community is prior to the individual.* No person could have faith or come to any knowledge of truth without submitting to the authority of others. *And yet the community exists only in the individual to which it gives rise.* The individual, as it were, contains the community, even as she enacts, authoritatively, the faithful response of the community to the faithfulness of the one who is the source of all the Church’s authority, namely, the Son to whom all authority has been given.

In the second half of this essay, I will turn to the authority of Scripture and the formation of the authorized individual.

The Rev. Dr. Victor Lee Austin is theologian in residence at St. Thomas Church, New York City. This essay is adapted from Up with Authority: Why We Need Authority to Flourish as Human Beings, just published by T&T Clark, and reprinted with permission.

A Conservationist among Lumberjacks

They were like men coming up with axes to a grove of trees (Psalm 74:5)

By Mark J. Lawrence

It may well be true that “The pen is mightier than the sword.” Unfortunately, it has not always been mightier than the axe. As that eloquent environmentalist Aldo Leopold wrote: “A conservationist is one who is humbly aware that with each stroke [of the axe] he is writing his signature on the face of his land.” Far too many of the leaders in our church have never learned this lesson.

There is much axe swinging these days in the Episcopal Church. I have grown sad from walking among the stumps of what was once a noble old-growth Episcopalian grove in the forest of Catholic Christianity. It may surprise some, but I write not to bemoan the theological or moral teaching that is in danger of falling to the logger’s axe. I have done that elsewhere. My concern here is that as the church’s polity is felled only a few bother to cry “timber.”

I have space to raise three concerns, and these briefly: the presiding bishop’s threat to our polity — litigious and constitutional; the revisions to the Title IV canons; and, finally, a passing word about inhibitions and depositions to solve our theological/spiritual crisis.

The Threat to Our Polity

Who can deny that our presiding bishop entered into office at a dreadfully divisive moment in the history of TEC? No matter which way she led there would be vigorous critics. One might even give a pass to the axe placed at the root of some trees if there were but some recognition that the landscape was

being changed for a worthy egress from the church’s crisis. But to fell trees indiscriminately is the way of the rapacious lumberjack, not the conservationist, and more of the latter is what is needed. I hasten to

add my concerns are not with her personally. My problem is with how she and her chancellor are felling our polity.

While preparing to be a lay reader 35 years ago, I read Powel Mills Dawley’s book in the Church Teaching Series, *The Episcopal Church and Its Work*. Writing of the presiding bishop’s authority, Professor Dawley observed: “[He] exercises no direct pastoral oversight of his own, nor does he possess visita-

torial or juridical powers within the independent dioceses of the Episcopal Church.”

While the expectation of visitation is referenced in a canonical change since Dawley’s work, the Constitution nowhere authorizes such action. Furthermore, the lack of juridical powers remains directly and unambiguously supported by our Constitution. Thus the constitutional and polity concerns, among others, I had upon discovering that the presiding bishop’s chancellor had retained in South Carolina an attorney who presented himself as “South Carolina counsel for the Episcopal Church.” Her lack of juridical powers within an independent diocese made the hiring of an attorney without my permission an unconstitutional act. The stated defense for this incursion was the protection of church property to the point of choosing the coercive power of civil courts as the best way to resolve challenges TEC faces over profound questions of doctrine, morality and discipline, regardless of local issues or the decisions of the diocesan ecclesiastical authority.

This is a profound overreach of the presiding bishop’s authority. Though certainly there are many



within TEC who strongly disagree with my theological commitments, or my vigorous statements of how TEC continues to tear the fabric of the Anglican Communion, the thing we are confronting now is of a different nature. It is a challenge to our polity: Of how for 200 years the Episcopal Church has carried out its mission and ministry. It is one of the ironies of this time that the Diocese of South Carolina, which has been one of the more serious critics of the “national” church, should be among those defending the polity of TEC and its Constitution. But history is full of such paradoxes.

In protecting our independence as a diocese in TEC, in protecting the diocesan bishop’s authority to shepherd the parishes and missions of the diocese, and in defending the bishop and, in his absence, the standing committee as the ecclesiastical authority, we are in fact defending how TEC has done its work since its conception. Every diocesan bishop and standing committee, indeed every Episcopalian, ought to realize that if the presiding bishop and her chancellor are allowed to dictate to bishops or standing committees how they are to deal with the parishes and missions under their care, imposing upon them mandates or directives on how they disburse or purchase property, then we have entered into a new era of unprecedented hierarchy and autocratic leadership.

The presiding bishop has stated that she has responsibility for the whole church; yet this responsibility is to preside, not to rule. Her felt duty to protect the property of the Episcopal Church is one she has assumed, not one stated in the Constitution and Canons, nor assumed by any previous presiding bishop. Historically, at least through much of the last century, the presiding bishop’s role has been to guide the work that the several dioceses perform together as may be voted upon by General Convention. It is not to direct the work or ministry of the independent dioceses that make up the Episcopal Church. That has always been the role of the bishop diocesan and the various elected bodies of the local diocese: the bishop, the standing committee and perhaps the board of trustees alone have charge in various ways over these matters of property.

As a case in point, should a diocese decide to purchase property to plant a congregation, or alienate or sell the property it possesses, it seeks no further authority than itself for such action. So too if a diocese chooses to close a congregation, there is no

higher authority than the bishop. The presiding bishop’s decision to hire counsel in South Carolina leads us into such a stump-riddled wood that every diocese and bishop in this church ought to be concerned, lest the polity and practice of TEC be changed by a precedent without constitutional or canonical authority. An unprecedented action unchallenged may soon become practice, and practice unchallenged in time may turn to policy.

Title IV Revisions

Further polity-changing efforts can be seen in the newly revised disciplinary canons. The axe has been wielded against many old-growth trees with the passage of Title IV in violation of Articles II and IX of the Constitution.

Space does not permit a detailed explanation of these changes. That may be found in Alan Runyan and Mark McCall’s recent article on the Anglican Communion Institute’s website (<http://bit.ly/TitleIV-2010>). Yet summarized: They broaden the nature of possible offenses, redefine existing offenses, dramatically reduce procedural safeguards for the accused clergy, remove the standing committee from the disciplinary process and significantly increase the power of a bishop and the presiding bishop with respect to the disciplinary process. All of this occurs by intruding into a diocese’s authority over its clergy and in spite of the diocesan standing committee’s constitutional right to be free of a presiding bishop’s intrusion into diocesan affairs without its consent. Moreover, these changes trespass on TEC’s historically recent interpretation of what accession means.

How can the church say that a diocese must accede to the Constitution and Canons when acceding to one violates the other — especially since the Constitution takes precedence? Surely rational thought would require that the Episcopal Church change its Constitution, or else adherence to conflicting canons is not required. Is the desire to squelch all disagreement through radically altered clergy disciplinary canons so great that the Constitution must be hacked away in the process?

On Inhibitions and Depositions

It is hardly secret to the House of Bishops that in inhibiting the Rt. Rev. Robert Duncan the presiding bishop did not have, as the canons require, the necessary consent of two of the house’s three senior bish-

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ops. Neither is it a secret (and procedurally did not go unchallenged) that at the deposition the definition of “All the Members” of the house was given an incorrect ruling by the presiding bishop’s chancellor, who defended it on the ground of his prior ruling. I suppose the House of Bishops supported these dubious rulings of the Chair because Bishop Duncan, as everyone knew, was a “troublesome cleric.” And evidently he is not the only one.

Recently I received an inquiry from an Episcopalian who was concerned about the proposals for our reconvened diocesan convention. After expressing his concern he then went on to compare the way that Jeffrey Steenson stepped down from office as the Bishop of Rio Grande to Bishops Jack Iker and John-David Schofield. Needless to say the latter men did not come to a favorable review from this self-professed liberal. My response was that

he, like so many of the institutional leaders in TEC, had wrongly interpreted the problem we face. He attributed the cause of our crisis to one of character rather than environment — a person problem rather than a situation problem; and it was rather clear he saw me as potentially one such person problem as well. I suggested he look at it this way: If the present bishop and standing committee of South Carolina were on a bus that went over a cliff, I suspect this diocese would elect persons for its bishop and standing committee not all that different, at least theologically, from the incumbents. Remove these “problem” people and you still have the problem. You cannot solve it by approaching it as a person problem; that is, if just more of these “troublesome clerics” were like Jeffrey Steenson who knew how to step down — “holy leave-taking,” as I heard one bishop put it — then we could at least respect them!

Maybe it is time for a different approach, one that recognizes the profound environmental crisis we face within the church. The axe swinging to rid TEC of its troublesome clerics isn’t working. It is becoming an environmental disaster. The presiding bishop and her unelected chancellor intruding into diocesan independence; Title IV revisions that undercut due process and the constitutionally given right of a diocese’s ecclesiastical authority; depositions hurried for litigious convenience, while never addressing the deeper theological problems: all of these are strokes of the axe hacking at the stately grove of TEC. Just maybe, somewhere, an ecclesiastical John Muir will emerge, but if so, he’d better find his voice soon. For the sound that’s coming from TEC these days is the sound of falling trees.

The Rt. Rev. Mark Joseph Lawrence is the 14th Bishop of South Carolina.

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— 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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Appointments

The Rev. **Jonathan Huyck** is rector of Grace, 175 Mathewson St., Providence RI 02903.

The Rev. **Peter G. Tierney III** is rector of St. Andrew's, 182 Willow Ave., Little Compton, RI 02837-1535.

The Rev. **Patrick Greene** is assistant at St. Paul's Wickford, 55 Main St., North Kingstown, RI 02852.

The Rev. **Richard L. Walton** is rector of Christ Church, 2543 US Highway 21 S, Sparta, NC 28675

Correction: The Brotherhood of Saint Gregory was misidentified in the People & Places section of the Oct. 3 issue. The correct listing follows:

Religious Communities

Brotherhood of St. Gregory — Bo Alexander Armstrong and **Francis J. Bullock**, first profession; **Joseph B. Gauss**, **Thomas L. Greer**, **Richard Matthias** and **Nathaniel D. Rahm**, life profession.

Deaths

Edith C.H. Eder, a long-time resident of Washington, DC, died at home July 10. She was 93.

She moved to Washington during World War II to work for Bishop Angus Dun. In 1948, she married the Rev. Carter S. Gilliss, who was rector of St. Peter's, Poolesville, MD, until his death in 1960. In 1968, she married the Rev. Craig E. Eder, then chaplain at St. Albans School, who died in November 2009. She was a member of St. Stephen and the Incarnation Church in Washington for more than 40 years, serving on its vestry for many of them. She did much volunteer work at Sibley Hospital, St. Albans School, Sidwell Friends School summer programs, and the City Hall hotline. Survivors include her daughter, Edith Gilliss Faile of Fairfield, CT; sons William Gilliss of Louisville, KY, and John Gilliss of Portland, ME; four grandchildren; a brother and a sister and many nieces and nephews.

Other deaths as reported by the Church Pension Fund:

Keith N. Adams	53	San Angelo, TX
Efrain Ayala Medina	61	Dorado, PR
Keith W. Butler	58	White Sulph. Spr., WV
Barbara E. Carmine	85	Bradenton, FL
William R. Copenhaver	82	Kings Mountain, NC
Paul S. Downie	80	Winnetka, IL
Robert E. Eggenschiller	70	Estero, FL
Donald J. Gardner	85	Shushan, NY
Sarah K. Garnett	95	Fort Stockton, TX
John J. Harmon	89	Rochester, NY
Joseph W. Hess, Jr.	89	Philadelphia, PA
Douglas D. Hodges	74	Fostoria, OH

Betty Ihfe	76	Carson City, NV
Joseph F. Landry	82	Acworth, GA
Karl G. Layer	70	Philadelphia, PA
Roy C. Lightfoot, Jr.	66	St. Petersburg, FL
James McKeown	88	Boulder, CO
Thomas E. Moody	69	Stone Mountain, GA
J. Ellen Nunnally	65	Ashland, OH
William P. Price	95	Newport, NC
Edmund P. Ross	84	Albuquerque, NM
William Joe Saak	82	Oklahoma City, OK
Robert A. Serfling	80	Payson, AZ

Allen W Swain	69	Pocasset, MA
Samuel W Tinsley III	62	Chester, VA
Lorenzo Triana Franco	79	Guaayaquil, EC
Stanley E. Turner	83	Clearwater, FL

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To Wrestle with God

“I will not let you go unless you bless me” (Gen. 32:26b)

BCP: Gen. 32:3-8, 22-30; Psalm 121; 2 Tim. 3:14-4:5; Luke 18:1-8a

RCL: Jer. 31:27-34; Psalm 119:97-104 or Gen. 32:22-31; Psalm 121; 2 Tim. 3:14-4:5; Luke 18:1-8

Jacob was afraid to face his brother, Esau. Jacob's lavish gifts could hardly make up for the stolen birthright, and by force of arms, he could never win the day. As so often in the stories of the patriarchs, God's promise seems to have come to another dead end. Jacob must come to grips, literally, with the One who has set this future before him.

This mysterious combat on the shores by the Jabbok has long been taken as far more than one man's attempt to understand his destiny. Jacob fights against God, and yet clings to him. God is his adversary, and yet he proffers a rich blessing. Jacob's life is changed, a people is born. The vista opened before Jacob is not merely advice on what comes next but the vision of God himself.

“What is it to wrestle with God,” asked St. Ambrose, “other than to enter upon the struggle for virtue, to contend with one who is stronger and to become a better imitator of God than the others are?” The way of virtue is no easy path. Like a stallion, our haughty wills must be broken to take God's reins. Our desires must be straightened to long for the highest good, our bodies exercised in the regime of discipleship. God stands against us for our own good, “smiting us friendly” in the psalmist's words, that we might find, on the other side of our pain, a new kind of life with him.

St. Paul reminds us that the Scriptures are weapons of righteousness, to be used “for teaching, for reproof, for correction, for training.” The Spirit

breathes life into them so that they can make us complete, abounding in good works.

Prayer is a kind of wrestling as well. The widow won't stop her pleading, and the judge must give in. “Perhaps she will blacken my eye,” he says to himself, an idiom of the boxing ring. If a wicked man will do right because of persistence, how much more, Jesus urges, will God help us when we cry to him. This parable too has long been seen as a call for assistance in the struggle of righteousness. The Evil One presses hard against us, and we need God's grace to stand firm. “Christian up and smite them, counting gain but loss,” urges the old hymn; “smite them by the merit of the Holy Cross.”

Look It Up

Read Hosea 12:1-6. How does the prophet rework the themes of Jacob's mysterious night to call Israel to greater faithfulness?

Think About It

How has God struggled against you to draw you closer to himself?

Next Sunday The Twenty-Second Sunday After Pentecost (Proper 25C), October 24, 2010

BCP: Jer. 14:(1-6)/7-10, 19-22; Psalm 84 or 84:1-6; 2 Tim. 4:6-8, 16-18; Luke 18:9-14

RCL: Joel 2:23-32; Psalm 65 or Eccclus. 35:12-17 or Jer. 14:7-10, 19-22; Psalm 84:1-6; 2 Tim. 4:6-8, 16-18; Luke 18:9-14

THE LIVING CHURCH

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Bishop Bennison

(Continued from page 5)

Bennison wrote that he has "deep compassion for the young woman who was abused."

He added: "But resigning my position as Bishop of Pennsylvania will not ease her pain or remove the sting of the abusive relationship. Instead, I hope that the suffering I have endured during the past three years has strengthened me and will enable me to work for reconciliation within the Diocese. I look forward to resuming my mission within the Church. We are a small Church, but a noble and historic one. I hope that the members of the Diocese and I can put the past behind us and work together to achieve our goals."

Archbishop Williams Promotes MDGs

The Archbishop of Canterbury issued a YouTube video Sept. 20 to mark the beginning of the United Nations Summit on Millennium Development Goals.

In the video (bit.ly/CantuarMDG), Archbishop Rowan Williams pointed out that 10 years of the 15-year program have elapsed, "and there's still a very long way to go."

"It's quite easy, especially in the light of the last couple of years, to think we really haven't got the financial resources for this," he said. "The fact is, that even in the present climate, governments are not as short of resources as it's tempting for them to think they are."

Governments will find ready partners, the archbishop said, in communities of faith: "Here there are resources not only in terms of skills and persons but of vision and of energy, of faith; a sense of deep obligation; a sense that our welfare is absolutely bound up with the welfare of our neighbor."

When it concluded Sept. 22, the

three-day summit in New York City promised greater money and efforts toward meeting the eight-point goals, which address poverty and hunger, universal education, gender inequality, children's health, maternal health, HIV/AIDS, environmental sustainability and a global partnership for development.

Province of Canada Invests in Mission

After discussing mission Sept. 23-26, the Province of Canada's council voted not to convene in 2011 and instead to spend \$40,000 on mission. That mission will be a youth event the province has already begun planning.

The discussions were guided by a focus on the Anglican Communion's five marks of mission, led by Ellie Johnson, retired director of partnerships for the Anglican Church of Canada.

"I sensed a spirit of renewal for Provincial Council and Synod," said the Most Rev. Claude Miller, archbishop of Fredericton and metropolitan of the province. "I sense a new day is dawning in our corporate life."

The Province of Canada, one of four provinces within the Anglican Church of Canada, encompasses seven dioceses: Central Newfoundland, Eastern Newfoundland and Labrador, Fredericton, Montreal, Nova Scotia and Prince Edward Island, Quebec, and Western Newfoundland. Its council meets annually and its synod meets every three years.

The council also is considering structural changes that would reduce the number of members in both the council and the synod.

The Rt. Rev. Susan E. Moxley, Bishop of Nova Scotia and Prince Edward Island, proposed the motions for the youth event and for reducing the size of provincial structures. Her original motion called for cutting the delegations in half.

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BOOKS

ANGLICAN BIBLIPOLE: theological booksellers. Saratoga Springs, NY. (518) 587-7470. AnglicanBk@aol.com/www.AnglicanBooks.klink.net

THE FORGIVENESS BOOK by Bob Libby is back in print. Excellent education resource. iUniverse.com

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FULL-TIME RECTOR: *St. Andrew's Episcopal Church, Roswell, NM.* is currently seeking a rector to lead our church community. We are a church family of approximately 250 members. Roswell is located in the high plains, southeast corner of New Mexico, in the heart of the Pecos Valley. If living in the "Land of Enchantment" sounds like a wild west adventure, additional information can be found at www.standrewsroswell.org or contact The Rev. Canon F. Michael Perko, Ph.D., Diocese of the Rio Grande at (505) 881-0636 by October 31, 2010.

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