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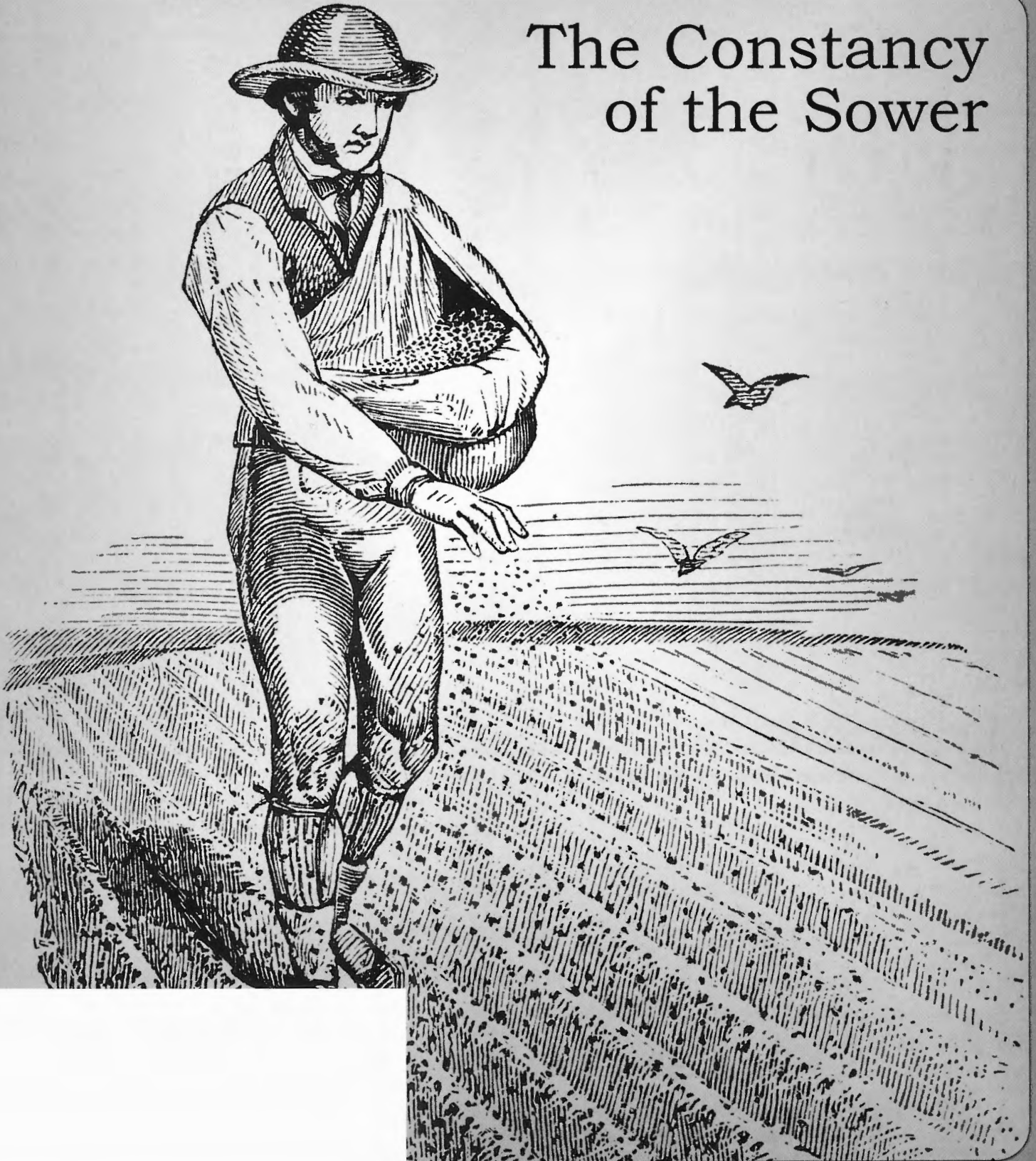
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on the cover

See page 8



THE LIVING CHURCH

this week

November 7, 2010



4

news

4 Three Dioceses Question Title IV Changes

books

7 Up with Authority —



8

guest column

8 Work Faithfully
BY DAVID LEE HYNDMAN —

catholic voices

10 Revisions to Title IV Are Bad Law
BY G. THOMAS GRAVES III —

other departments

12 Letters to the Editor

14 Sunday's Readings

15 People & Places

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news

Three Dioceses Question Title IV Changes

With varying degrees of force, three dioceses — Dallas, South Carolina and Western Louisiana — have expressed their concerns about revisions to Title IV of the Episcopal Church's canons. All three dioceses express concerns about the revised Title IV granting greater authority to the church's presiding bishop over other bishops, and to diocesan bishops over their clergy, amid accusations of misconduct.

The Diocese of South Carolina — meeting at St. Paul's Church, Summerville, Oct. 15 — adopted seven resolutions that either delete references to the Episcopal Church's canons, or specify that the diocese recognizes those canons only through 2006.

The annual convention of the Diocese of Dallas — meeting at Southfork Ranch, Plano, Oct. 15 — voted to study revisions to Title IV for the next several months and to reconvene in early summer to act on conclusions of that study.

"The more we looked at Title IV, we began to realize what we have here is a constitutional crisis," said the Rt. Rev. James M. Stanton, Bishop of Dallas. "Much of our concern has to do with due process for clergy and protections for clergy."

Bishop Stanton said his vocation has been guided by a principle he heard in a seminary course with the Rev. Dr. Massey H. Shepherd: "Canon law exists to protect the people from their clergy and the clergy from their bishops."

"When you are liable to be charged for failing to report something that

may have been an offense, you're opening the door to all kinds proceedings," Stanton added. "I think it's important for every diocese, and clergy especially, to look very carefully at this."

The Diocese of Western Louisiana — meeting at the Alexander Fulton Hotel, Alexandria, Oct. 15-16 — adopted a canon that places the di-



Joy Hunter/Diocese of South Carolina photo

Alan Runyan, the Diocese of South Carolina's chancellor, explained to the convention the diocese's objections to Title IV revisions.

ocese in conformity with the new Title IV, but also called on General Convention to reconsider the revisions to Title IV.

Western Louisiana's convention asked General Convention to "either amend the constitution to make [its] 2009 changes to Title IV of the Canons of the Episcopal Church constitutional, and or else amend revised Title IV of the Canons of the Episcopal Church to limit the authority of the presiding bishop to the bounds contained in the constitution of the Episcopal Church, including, but not

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limited to, removal of the power of pastoral direction to fellow bishops and reinstating the requirement that no bishop may be temporarily inhibited without the consent of the standing committee of the diocese over which the bishop has jurisdiction.”

The South Carolina diocese’s votes place it most clearly in conflict with Presiding Bishop Katharine Jefferts Schori and the triennial General Convention.

Diocesan leaders in South Carolina stress that they are not trying to leave the Episcopal Church. Instead, the leaders say, they are resisting external pressures to file lawsuits against any congregations that break ties with the Episcopal Church but do not surrender property to the diocese.

These are not merely theoretical discussions. The diocese did not appeal a ruling by the state supreme court that favored the property claims of All Saints Church, Pawleys Island, which became the mother church of the Anglican Mission in the Americas.

Further, the diocese has declined to sue the leaders of St. Andrew’s Church, Mt. Pleasant, which is now part of the Anglican Church in North America.

Barbara Mann, a former member of the national Executive Council, is now president of the Episcopal Forum of South Carolina. The forum sent an open appeal to Executive Council and the House of Bishops, asking for their intervention on several matters, including the diocese’s decision not to contend for the property at St. Andrew’s.

“What amazes me is that they insist they are not taking steps to leave the Episcopal Church,” Mann said by phone Oct. 15, after the convention adjourned. “I don’t see how that can possibly be true.”

Mann said she realizes what further conflicts are likely to follow for
(Continued on next page)



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Title IV

(Continued from previous page)

the diocese, based on what she has heard from friends in the dioceses of Fort Worth, Pittsburgh, Quincy and San Joaquin.

"I am not looking forward to what I'm afraid is going to happen," she said. "I have friends in the four dioceses that have gone through this, and I know it's very difficult. There are very severe financial issues, and the mission of the church is hampered. There's a finite level of energy, and so much of it goes into property issues."

The Rt. Rev. Mark J. Lawrence, Bishop of South Carolina, said he's not concerned about whether the diocese's votes make him vulnerable to inhibition or deposition.

"Whether a target's on my back or not on my back is not my chief concern," he said. "I believe we should get on with the mission to which God has called us in the Anglican Communion."

The bishop said that energy for mission is moving away from institutions, whether the Episcopal Church or the Anglican Communion's Instruments of Unity, and toward more direct relationships, such as the diocese's new arrangement to welcome the Rt. Rev. Michael Nazir-Ali, the retired Bishop of Rochester, England, as "visiting bishop in South Carolina for Anglican Communion Development."

"Out of these relationships, I believe, the solutions will emerge," Bishop Lawrence said. "We're living in a world in which inhibitions and depositions can intrude into a vision."

Lawrence added that he does not see himself as violating his ordination vows to conform to the doctrine and discipline of the church. Instead, he said, bishops who approve unconstitutional canons or who revise church teaching on sexual morality have violated their vows.

"We're increasingly in a world in



Joy Hunter/Diocese of South Carolina photo

South Carolina representatives to diocesan convention at St. Paul's Church, Summerville.

which people expect a bishop to swear fealty to every resolution of General Convention, regardless of its theological foundations," he said.

Lawrence said that decisions on whether to sue congregations rest entirely with diocesan bishops: "There is nothing in the Constitution that gives Executive Council, the presiding bishop or any other body the authority to deal with that."

He has no regrets about declining to file a lawsuit against St. Andrew's. "The havoc it would have created in this diocese was immeasurable," he said.

The bishop said that he had considered responding to the Title IV revisions with civil disobedience rather than revisions to diocesan canons.

"I certainly have entertained that possibility as an option for me. The difficulty with that option is that it's not just about me," he said.

Bonnie Anderson, president of the House of Deputies, said Executive Council's Joint Standing Committee on Governance and Administration for Mission is charged with discussing the appeal from the Episcopal Forum of South Carolina. She expected that committee to report

to the next meeting of Executive Council in late October.

Anderson responded to reports from South Carolina cautiously — noting, for instance, that changes to the diocese's constitution will require a second vote by the convention before becoming official policy.

If those second votes approve the constitutional changes, "It would mean that the Diocese of South Carolina is out of compliance with the requirement to abide by the Constitution and Canons of the Episcopal Church," she said. "It doesn't mean that the diocese has 'left' the church."

Anderson objected to some media reports of the convention that referred to the diocese adopting "protective" resolutions.

"Aren't we both part of the body of Christ?" she said. "Do we protect one part of the body from another?"

Anderson said she supports any possibility of mediation between the diocese and the larger church.

Anderson said she hopes the conflict will be resolved peacefully, in part because she respects the voice that the Diocese of South Carolina brings to the House of Deputies.

"I saw the center of the House of

(Continued on page 15)

Up with Authority

Why We Need Authority to Flourish as Human Beings

By **Victor Lee Austin**. T&T Clark. Pp. 192. \$29.95, paper. ISBN 978-0-5670-2051-2.

At the heart Victor Lee Austin's new volume is a simple but rich image: the symphony. The book's front cover features a photograph of a conductor directing an unseen orchestra, his right hand half raised, signifying an oncoming crescendo. The conductor's casual clothing indicates that the photograph is one of a practice session, rather than a public recital.

Austin's basic argument is packed quite tightly into this picture. First, no form of social existence can possibly function without an authority to direct it, coordinate its diverse parts, and thus ensure its harmony. As Austin states in his conclusion, "the universe's praise is no monad" (155).

Second, the symphony is a sign of something greater. Practice indicates a performance yet to come — and this impending performance is not just historical but eschatological. This is an important point that many readers will likely find surprising. Even if there were no sin, authority would still exist because without it we cannot attain freedom.

"Authority," Austin tells us, "is held by a person or persons who lead humans to a fuller exercise of their freedom to accomplish human tasks" (21). Authority, because it is defined by freedom, is defined by what is good. This in turn means that one can have authority only if one is under it.

Austin displays an impressive range of learning. As some readers might already suspect, his arguments are rooted in the thought of Aristotelian theologians such as

Thomas Aquinas and Richard Hooker. But Austin's intellectual reach extends further. He not only weaves Scripture into his narrative at a number of key points, but also touches upon the social philosophy of Yves Simon, the epistemology of Michael Polanyi, the political theology of Oliver O'Donovan, and the virtue ethics of Alisdair MacIntyre.

The result is a rich, extended essay that wholly eschews utopianism and instead offers a sustained

analysis recalls Article XX of the Articles of Religion: "the Church is a witness and a keeper of Holy Writ." Even as it engages other fields of knowledge, *Up with Authority* is unmistakably Anglican.

Fortunately, Austin does not shy away from hard questions, such as authority in the church or the abuse of authority. These two topics, which are the focus of his fifth and sixth chapters respectively, are among the most challenging in the book.

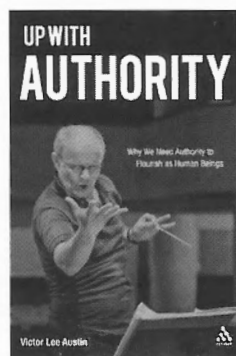
His conclusion, which again is not far from Hooker, is that although structures may be changed in order to better serve the right use of authority, this does not mean that structures can be altogether abrogated. One suspects something incarnational behind this analysis.

Structure is like the human body; authority is like the uncreated Word. Just as the Word was given through the body of Jesus, authority is given through an institutional structure.

Austin reminds us that authority is "an aspect of communion" (120), because it "points to what is true about human beings in their best condition, as full and complete beings living in friendship with one another" (146).

This description certainly communicates the living hope of every symphony conductor, performer, and audience member. The sign should be effectual.

*Benjamin Guyer
Lawrence, Kan.*



Structure
is like
the human
body;
authority
is like the
uncreated Word.

meditation upon concrete communal existence. Austin repeatedly emphasizes that authority is *performative*. It always exists in a particular time and place, rather than in the abstract.

Austin persuasively argues that Scripture becomes authoritative through the *act* of reading (111). But this same performance occurs within a given context — the Church, which has the authority to determine whether a given reading of Scripture is faithful. Austin's



Work Faithfully

By David Lee Hyndman

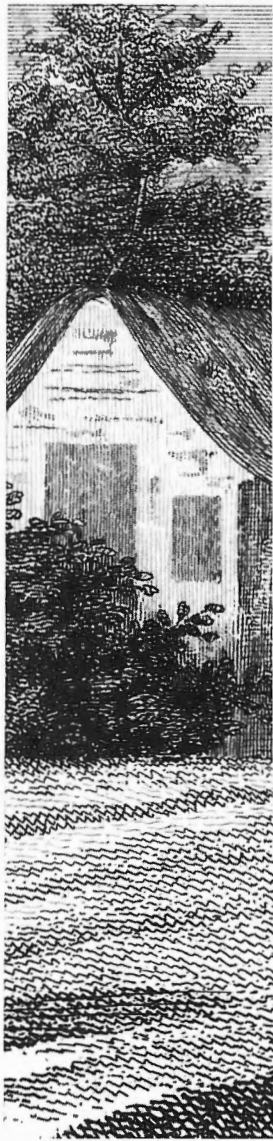
Today will mark my 43rd consecutive time attending a convention of my diocese, which includes four special conventions for the election of bishops. A cynic might say that those are 43 days in my life that could have been used to better advantage, but cynics always seem to have in their minds a higher sense of righteousness than the ordinary person, a more acute sense of boredom with the mundane, an over-imagination of what constitutes importance, and a sharper sense of what can pass as public entertainment over against what is merely, and in their view sadly, work.

Our society often regards work as that from which we gladly retire, that which we labor to reduce or eliminate, that from which to escape to

better things as often as possible. Wiser observers have disagreed, including Teddy Roosevelt (“Far and away the best prize that life has to offer is the chance to work hard at work worth doing”) and Thomas Edison (“Opportunity is missed by most people because it is dressed in overalls and looks like work”).

Today, together at this time and in this place, we are called to do the work of Jesus. I think it would be wrong to minimize or escape this calling as too cheap a prize or too unimportant an opportunity. Jesus often uses workers as subjects in his parables: a baker, fishermen, a householder, servants, shepherds, laborers, and a sower of seeds.

There has always been something about the parable of the sower and the seed that has bothered me. What bothers me is what seems to be the complete



incompetence of the sower. After all, couldn't he see the path, the rocky ground, and the patch of thorns? Was he blind to those impediments to cultivation? Admittedly, he was employing a rather primitive technology, but couldn't he have been a little more careful where he tossed the seeds?

We know, of course, that this parable is not about the sower;

and expect success. Maybe we just do the work we are called to do and trust in grace to give the increase.

But God will not give the increase until the seed is sown. The increase will come today, tomorrow, or whenever only if we invest our best selves to the task at hand. The day is owed that; this time deserves our best efforts. For myself, I know that each morning I must rise and face the fraudulent in myself, that which would convince me that today is not the day, the conditions are all wrong, and that God could not possibly accomplish anything

The sower knows his limitations as a laborer with a difficult task, but none of that dissuades him from continually reaching into his sack and scattering the seed.

it is about the seed, which is the word of God, and the difficulty the word of God has finding arable soil in a world such as

ours and among people such as ourselves. But, just perhaps, Jesus is trying to tell us something about the sower, something about ourselves and our commitment to the word of God. The sower knows that some of the seed will be lost; he knows his limitations as a laborer with a difficult task, but none of that dissuades him from continually reaching into his sack and scattering the seed. He knows ultimately that he will be surprised by the harvest. The sower's task is not primarily about accuracy; it is about constancy. While he does not know what seed will germinate and grow, he keeps on because that is his job. He does not choose not to work because conditions could be unfavorable, the day too hot or the ground too unwelcoming. The time and place has been given and he must work and trust grace to make of his labor an abundance and a blessing.

Maybe there is a lesson for us in the constancy of the sower. Maybe we are not called to be perfect in our work. Maybe we are not called to judge where and when we will engage ourselves in the work of the gospel. Maybe we do not choose our targets

through me, and some days I willingly capitulate to that notion in the vain fiction that I know best; the gospel belongs to me and not to God. The work of Jesus must wait to a more opportune time when I decide that the conditions are right, when the wind is down, the path is fenced, the rocks are all removed, and the thorns are all pulled out, and the arable soil awaits my infallible cultivation leading to my impressive and abundant harvest.

But if I am honest with myself, I know that that hour will never come. I can learn from the sower. Jesus does not call me to be perfect; he calls me to be constant in my work for the gospel; he calls me day by day to reach into myself again and again and grab handfuls of the seed which is the word of God and share it with the world, worrying not about how well I am doing but trusting in Jesus to give the increase, and joyfully anticipating the surprise of the harvest. We do not choose our days to do the work of Jesus. We only should be assured that today we are called to do the work of Jesus.

Consider Jesus, the apostle and high priest of our confession. And let us be about his work.

The Rev. David Lee Hyndman is rector of St. Augustine's Church, Gary, Ind.

Revisions to Title IV Are Bad Law

By G. Thomas Graves III

“Every diocese is an independent and sovereign state, held in the unity of the Catholic Church by its episcopate, according to the rule of St. Cyprian.” So said the Rt. Rev. Alexander Charles Garrett, the first Bishop of Dallas, on the occasion of the first convention of the diocese in 1895. “The diocese thus becomes the ecclesiastical unit, a full and perfect integer sufficient of itself for all purposes of growth and development.”

As treasurer of the Diocese of Dallas, and until recently senior lay member of its standing committee, I have observed that the people of this diocese understand and take seriously apostolic succession, and value our place in the Anglican Communion. We also treasure the special polity of the Episcopal Church as defined in its Constitution by our founding fathers in the shadow of our country’s successful war for independence. Bishop Garrett understood this unique polity, describing every diocese as “an independent and sovereign state.”

Similarly, the first dean of St. Matthew’s Cathedral, the Very Rev. Hudson Stuck, was well versed in the precedents of church history. “For consider that every organized diocese is essentially an independent, autonomous portion of the church, having all that is necessary for a church,” he wrote in 1895. Statements like this were not made to defeat a “national church,” as none existed then on the terms we now see being proposed. They were made out of enthusiasm for spreading the gospel, because Dallas was complete as a dio-

cese and so suited for the challenge.

To quote the Rt. Rev. James Stanton, sixth Bishop of Dallas, *sovereignty* in the context that Stuck and Garrett used it did not mean going it alone. Garrett made this clear when he said that the “fullness of the apostolic power, to which I have referred again and again as the great deposit of authority, resides not in each individual bishop, but in the complete apostolic college. It resides in the whole body of bishops.”

The revisions to Title IV enacted by General Convention at Anaheim in 2009 turn the principles of the founders of the Diocese of Dallas and those of the entire Episcopal Church on their head. As neatly summarized in the excellent article on this subject written by Alan Runyan and Mark McCall (<http://bit.ly/TitleIV-2010>), these amendments inflict a broad range of damage that should be of grave concern to Episcopalians across the entire political spectrum. They enable a bishop (and the presiding bishop) not only to serve as policeman writing the citation, but also to sit as a member of the three-person board (or grand jury) that will be appointed to replace a duly elected standing committee.

Any resemblance to due process as we understand it in this country has been eliminated from Title IV, including protection of ordained clergy against self-incrimination. Clergy must now “testify and cooperate”; they must “self-report” an offense; and they will no longer hear Miranda warnings. As rewritten, Title IV works to the advantage of those who currently hold authority within TEC. With a

change in regime, however, it could easily become an instrument of control by those they oppose. Good law should serve all parties, not simply whichever group may be in power.

How Did This Happen?

One school of thought contends that the current amendment to Title IV reflects years of work. In fairness, there is some truth to the point that many sought — laudably — to add a more pastoral and reconciliatory note to the disciplinary process. While some initial soundings occurred before 2003, the real pressure to revise the canon began in 2005.

A first attempt in 2006 to pass an amended Title IV failed because it included provisions to discipline laity who stood against their parish or priest or bishop or the church. The diocesan bishop was to be given the authority to excommunicate the offender immediately and irrevocably. That has not completely disappeared from the 2009 edition: amendments and deliberate points of silence leave open the opportunity to discipline key lay officers of a diocese, including members of the standing committee, the chancellor and the treasurer.

By 2009, a handpicked group of attorneys and bishops led a Title IV Task Force II on Disciplinary Policies and Procedures. They had learned their lessons from 2006. Resolution A185 arrived on the floor of the General Convention on July 13, and it passed virtually unchallenged. As I recall, 15 minutes of debate was allotted, which was consumed almost completely by one deputy, while long lines waited at the other microphones. A motion to extend the debate was ruled out of order. The next day the House of Bishops concurred. Reports indicated only one question was asked about Title IV in the daily news conference, and a story appeared on page 6 of the Convention Daily announcing the passage of Resolution A185.

What of Diocesan Sovereignty?

What would Bishop Alexander Charles Garrett think about this turn of events? As a man who was grounded in Scripture, he would likely have reflected upon the fact that in the New Testament we do not see the assembly of apostles and presbyters gathered in Jerusalem, along with James, the Lord's brother, acting as curia and metropolitan. That would come later as a creation of man,

not God. Accordingly, Bishop Garrett would most likely have attributed the passage of the amendments to Title IV as an undertaking to amalgamate power rather than an effort to spread the Good News of Christ.

In the Anglican Communion today, we hear a great deal about the autonomy of the provinces. This “necessary” autonomy, a term introduced by the Episcopal Church, underpins the authority of the Episcopal Church to act as it has — unilaterally, bringing much discord to the entire Communion. In this light, it is ironic that within our own province the bureaucrats and lawyers that gather in New York City attempt to reverse this flow of power when it is to their benefit, claiming, and now legislating, that the province is the supreme authority over each and every diocese.

However, this church's Constitution still speaks clearly for our founders. We find there — unchanged, and still effective today — the same empowering language used at the first convention in Dallas. Title IV, by contrast, contradicts this language and erects in its stead a hierarchical structure unknown in the church to this point.

As Runyan and McCall describe it, “the most revolutionary aspect” of the revised Title IV is its granting the presiding bishop the same authority over other bishops as these bishops now have over the diocesan clergy under their jurisdiction. There is no question that this provision of the canon purports to create authority that is not constitutionally available. The church's Constitution prohibits any bishop from functioning in the jurisdiction of another bishop.

The revised canon, however, gives the presiding bishop control over any disciplinary matter “in which the member of the clergy who is subject to the proceedings” is another bishop. And the presiding bishop can moreover initiate charges — imposing restrictions on a diocesan bishop “at any time” and “without prior notice,” in the language of the amendment.

On July 1, 2011, a piece of legislation riddled with constitutional conflicts — the Title IV amendments — will rewrite 116 years of the history of the Diocese of Dallas, and similarly every diocese of the Episcopal Church. The great Massey Shepherd once said: “What you can't win through grace, you're not likely to gain by law.” I pray that the verdict is still out on Title IV.

G. Thomas Graves III is the managing partner of Katy Resources LLC, a privately held independent explorer and producer of oil and natural gas.

Toward God

Thank you for publishing the fine article "Senses in the Liturgy" by the Rev. Richard R. Losch [TLC, Oct. 3]. I read the article with great interest and its content brought to mind a number of pleasant and instructive recollections.

One recollection is a statement from St. Augustine: "*Fecisti me ad Te, Domine*" ("You have made me toward [for] yourself, Lord"). All Christian liturgical actions, on our way toward God, naturally flow from our human nature, which, according to the old adage, is naturally Christian (*Natura humana est naturaliter Christiana*).

In light of St. Augustine's prayerful statement, man moves toward God in the totality of his being: the intellect, which searches for the truth; the free will, which desires nothing but the good; and the senses, which

are fit for the creation and appreciation of the beautiful.

Fr. Losch's comment that Christian liturgy is in a sense a sacred dance reminded me of a Spanish saying: *La danza es una de mas perfectas formas de comunicacion con la Inteligencia Infinita* (Dance is one of the more perfect means of communications with the Infinite Intelligence). If this maxim is true and the Christian liturgy is a sacred dance, it is then one of the best ways of communicating with God on our way to him.

While reading this article, it also occurred to me that most of the liturgical acts, symbolically expressing human feelings — standing and sitting, genuflecting, kneeling, bowing, prostrating, opening arms, elevating arms, striking one's chest, passing a kiss of peace — flow spontaneously from human nature and predate not only Christianity but

also Judaism. If human nature is naturally Christian, so are these ancient liturgical symbolic actions, in our sacred services.

(The Rev. Dr.) Marian S. Mazgaj
St. Matthew's Church
Wheeling, W.Va.

God and Church Growth

I was saddened to read brother Kevin Martin's article [TLC, Oct. 3] on the result of the aim of the Episcopal Church to double by 2020. What really troubled me was not the prediction of the decline and fall of the church instead of its meeting its goal, but the whole premise of what it means to fulfill the mission of our Lord Jesus Christ.

I suspect there has been a dwindling of committed members because those who fell away either were members for the wrong rea-

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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



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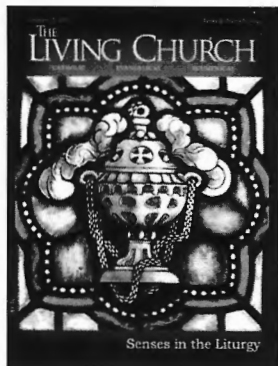
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sons or were disillusioned at the superficial activities of our congregations. We will not build up the body of Christ by use of Madison Avenue techniques, or in prestigious committees, but only by the guidance of the Holy Spirit. We need to learn the lesson given Zerubbabel: "Not by might, nor by power, but by my spirit," says the Lord of hosts" (Zech. 4:6).



Was it an act of presumption to assume we could double our members in 20 years? Perhaps our goal was not big enough!

*(The Rev.) Don Stivers
Santa Barbara, Calif.*

Hopeful but Cautious

Ruth M. Gill's letter, "Filled with Hope" [TLC, Oct. 3], brought to mind my longtime hope that the Anglican and Roman Catholic churches will be united.

One of my learned Catholic friends said to me, after extensive reading about Pope Benedict and his many writings, that he is convinced the pope's brilliance as a theologian has not been equaled since Gregory the Great, and that indeed Pope Benedict's theology is rooted in St. Augustine.

The leaders of each church can agree in principle, but as you go down the chain of command, there may be clergy in the trenches who will stonewall any change or compromises.

After many disappointments over the last 25 years about unification of the Anglican and Roman Catholic churches, I need to keep my expectations low.

*(The Rev.) Ralph W. Anderson, Jr.
Shrewsbury, Mass.*

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The Greatest of Saints

“Blessed are those who are persecuted for righteousness’ sake, for theirs is the kingdom of heaven” (Matt. 5:10)

All Saints’ Sunday: BCP: Eccl. 44:1-10, 13-14; Pslam 149; Rev. 7:2-4, 9-17; Matt. 5:1-12

The Russian Orthodox monastery near my home was founded by monks who managed to escape to the United States during the Russian Civil War. The walls of the monastery’s baptistry are covered in life-sized frescoes of Russian bishops and abbots. They were the teachers and friends of those who escaped, martyred by the Red Army for their faithfulness to Christ. The original monks would have remembered their voices and their mannerisms. They were dear friends, but great saints as well, demonstrations to their age of the saving power of the Lamb.

Judging from the color of the paint, inscriptions identifying the figures on the frescoes had been added a generation later. Those who knew the old heroes were dying out, and the community wanted to make certain that, as

Sirach says, their “names [might] live to all generations.”

Our feast of All Saints is a relic of a similar age. First celebrated in Rome in the tumultuous days of the seventh century, it commemorated the early martyrs of that city. Their names and dates of death had long been forgotten, eras of persecution not being favorable to thorough record-keeping. But they were known to God, and their witness, with its insistent challenge, must always be remembered. “We have died for the faith,” the feast says to us, “and you must be sure to keep it.”

It’s a shame that we forget the martyrs so easily. Many of them, to be sure, were among the least in society: slaves, women, the poor, like those Sirach says “have perished as if they had never existed.” Power isn’t a prerequisite for martyrdom, or learning or accomplish-

ment — just complete steadfastness to Christ, a willingness to give up everything for the sake of gospel.

The world doesn’t know what to make of the martyrs, and yet from the beginning, they have been seen as the greatest of saints (indeed the only, for many centuries). In John’s vision they wear the white robes and carry the palms of victory, their own blood mingled with the life-giving flood from the Lamb. The last of the beatitudes isn’t an afterthought, but the very summit of life in the Kingdom of God.

For the blessed life is defined by the One who was “poor in spirit,” and “pure in heart.” And without its bitter but glorious end, his life lacks its true meaning. The martyrs of every age show us the deepest meaning of communion with him: fellowship in his suffering and glorious Body.

Look It Up

Read Psalm 1. Is the blessedness described here the same as in the Beatitudes?

Think About It

Is there a martyr who witnessed to Christ in a situation like yours? What can you learn from that martyr’s testimony?

Next Sunday The Twenty-Fifth Sunday After Pentecost (Proper 28C), November 14, 2010

BCP: Mal. 3:13-4:2a, 5-6; Psalm 98 or 98:5-10; 2 Thess. 3:6-13; Luke 21:5-19

RCL: Isaiah 65:17-25 or Mal. 4:1-2a; Canticle 9 or Psalm 98; 2 Thess. 3:6-13; Luke 21:5-19

THE LIVING CHURCH

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Title IV

(Continued from page 6)

Deputies shift" during the 2009 General Convention, she said. "It used to be that there were more of those voices, and now there is not. I'm saddened by that."

Still, Anderson said, she also believes Episcopalians in South Carolina are seeing confusing signals about whether diocesan leaders are committed to the Episcopal Church.

"Confused people in a state of chaos want a reinstatement of the status quo," she said.

Bishop Lawrence also would welcome the chance to work out conflicts peacefully. "I would be willing to enter into that kind of conversation," he said.

Bishop Lawrence knows of a few themes he would mention during such discussions: "Let us get on with our mission. We're not intruding into your world. Maybe this increased bureaucratic control has been killing the church."

Douglas LeBlanc

Bishop Philip Alan Smith Dies at 90

The Rt. Rev. Philip Alan Smith, Bishop of New Hampshire from 1973 to 1986, died Oct. 10 at age 90. While a priest, he served Virginia Theological Seminary as an assistant professor of pastoral theology 1959-62; chaplain, 1962-70; and assistant dean of student affairs, 1967-70. He was buried on the grounds of St. Immanuel-on-the-Hill Church on the VTS campus.

Born in Belmont, Mass., in 1920, he was a 1942 graduate of Harvard University and a 1949 graduate of VTS. He was ordained deacon and priest in 1949, and was a bishop suffragan of the Diocese of Virginia from 1970 to 1973. He also served as assistant priest, All Saints Church, Atlanta, Ga., 1949-51; and rector, Christ Church, Exeter, N.H., 1952-59. Bishop Smith was preceded in death by his wife, Barbara. He is survived by three children, three grandchildren, and one great-grandchild.

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