

"Our mission is to bring the good news of Jesus Christ's love to our entire community through traditional Anglo-Catholic worship, fellowship, outreach, and Christian formation."

**Our Vision:** *"We strive to be a haven of healing, reconciliation, joy and peace in service to our wider community and beyond, so that our example in prayer and practice may reflect Christ's love for us all.* 

## THIS SUNDAY — August 22 & Beyond

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Subjected to One Another in Love

In Chapter 5 of his letter to the Ephesians, the Apostle Paul refers to the need of being subjected to one another out of reverence for Christ.

Verses 21-23 reflect what Paul sees as the way husbands and wives should relate to one another in this new Way of Love. These verses have been the focus of much controversy in the last few decades, mainly because of the way they depict the relationship of a wife to her husband as subjection. "Wives, be subject to your husbands, as you are to the Lord", says Paul.

Feminists and, in general, women who for decades have struggled to gain equal rights for them in society are not fond of these words. They seem to point to a kind of relationship where men are above women. In fact, they do. We cannot pretend that Paul's mindset was not a product of his society. His was a strongly patriarchal society, even more so in Israel than in the Roman world.

Women in the Roman world had certain rights that were unheard of in the Jewish world. They were able to express their ideas more freely and, in fact, talked a lot in the congregations. They also had power and influence in their household and in the broader society. This must have seemed offensive to Paul, and he was trying to make the point that women should behave in a more Jewish-like manner in the Christian congregations.

But what Paul was pointing to really goes beyond mere societal conventions. When he speaks about the way husbands must behave towards their wives, he clearly states they must treat them with the same kind of love Jesus treats His church.

After all, what Jesus did for His church is the greatest subjection one can think of. He did not demand that the Church obey Him as a tyrant. Instead, He gave His own life for the Church, for the Assembly of the saints, and for those who would follow afterwards.

Paul compares the union of Christ and the Church with that of husband and wife. He speaks about a mystery here, referring to the verses in Genesis that speak about the union of both as becoming "one flesh". The logic Paul uses then is that the husband must love his wife as much as he loves his own body, since they are but "one flesh".

This passage has been put aside by many congregations in their lectionaries due to the reasons stated above.

It is easy to understand why contemporary women, and men who defend women's rights, may find it offensive. But we may lose sight of the forest by looking at one particular tree only. It is essential to notice the opening verse in this section: "Be subject to one another out of reverence for Christ."

As much as Paul, consciously or not, reflects his patriarchal way of thinking here, his main intention goes far beyond.

He is urging the new converts at Ephesus to relate to one another in such as way that clearly shows forth their new birthing in Christ. When we are born anew in Christ, we become members of a new kind of family, in which people relate as servants of one another, in the sense that they are always willing to serve them lovingly, as Christ serves us.

In a community based on Jesus' radical Way of Love, this kind of relationship must also be reflected in the bond between love partners, because this bond constitutes the core from which all family relationships stem, reaching out to the broader family that constitutes the Holy Assembly of the saints.

Fr. Carlos E. Expósito, Rector

Readings for this Sunday – The Thirteenth Sunday after Pentecost Joshua 24:1-2a, 14-25 Psalm 34:15-22 Ephesians 5:21-33 John 6:60-69

## CALENDAR

Note: We are worshipping in our historic church. The service will also be on Zoom. The service time is 10am. Tuesday Noon Mass and Friday Morning Prayer are held in All Saints' St. Mary Chapel.

- SUNDAYThe Thirteenth Sunday after Pentecost10:00am Mass in All Saints' ChurchJoin Zoom Meeting from our web site at <a href="www.allsaintschurch.org">www.allsaintschurch.org</a>Recording of Mass available before noon at <a href="www.allsaintschurch.org">www.allsaintschurch.org</a>
- TUESDAY Noon Mass in St. Mary Chapel
- FRIDAY 10:00am Morning Prayer in St. Mary's Chapel
- SUNDAYThe Fourteenth Sunday after Pentecost10:00am Mass in All Saints' ChurchJoin Zoom Meeting from our web site at <a href="http://www.allsaintschurch.org">www.allsaintschurch.org</a>Recording of Mass available before noon at <a href="http://www.allsaintschurch.org">www.allsaintschurch.org</a>

## **OUR CORE VALUES:**

- Welcoming Strangers like Old Friends
- Embracing the Anglo-Catholic tradition
- Being Dependable Members of a Caring Community
- Respecting Each Other's Differences
- Being Faithful Stewards of God's Gift
- Remembering that God Loves Everyone Unconditionally

An Anglo-Catholic Parish in the Episcopal Diocese of San Diego www.allsaintschurch.org