

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 a 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.

SUNDAY The Thirteenth Sunday after Pentecost

10:00am Mass in All Saints' Church

Join Zoom Meeting from our web site at www.allsaintschurch.org

Recording of Mass available before noon at www.allsaintschurch.org

TUESDAY Noon Mass in St. Mary Chapel

FRIDAY 10:00am Morning Prayer in St. Mary's Chapel

SUNDAY The Fourteenth Sunday after Pentecost

10:00am Mass in All Saints' Church

Join Zoom Meeting from our web site at www.allsaintschurch.org

Recording of Mass available before noon at www.allsaintschurch.org

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