



***Handle with prayer!***

**News shorts – ANiC and AEN**

**ANiC's inaugural synod, Nov 13-15, Burlington**

**Prayer preparation** – The Rev Garth Hunt, ANiC national prayer coordinator, is developing synod prayer meditations to help us appropriately prepare and pray for this very important synod. This prayer guide gives us the opportunity to take ownership in prayer for this important event in our fledgling history. The prayer guide will be distributed later this week to all ANiC members and is intended for use starting November 1, All Saints Day.

**Synod agenda** – Registration begins at 8:30am and synod will get underway at 10am (sharp) on November 13. Synod ends on Saturday at 12:30pm. A detailed agenda is in process.

**Prayer vigil** – St Stephen the Martyr (St John's, NL) is beginning to organize a prayer vigil while synod is in session. Perhaps other parishes may wish to organize similar prayer support for synod!

**Clergy day, Nov 12 (Wed), Burlington**

In concert with synod, a Clergy Day is planned for ANiC clergy. Bishop Don has requested that as many clergy as possible attend for a special time of preparation, prayer and healing from the scars of the battle. The day will begin with a workshop on evangelism.

**Rallying international support for Vancouver-area ANiC churches**

As a result of the Diocese of New Westminster's hostile actions against the ANiC churches in the Vancouver-area, [online petitions](#) have been started for those in who wish to stand with and affirm that the ANiC parishes remain fully a part of the Anglican Communion. Go ahead and sign the petition. And check out the comments others have made. You'll be encouraged.

**ANiC welcomes St Bede's (Kinosota, MB)**

The congregation of [St Bede's](#) Anglican Church in Kinosota, Manitoba [voted overwhelmingly](#) on October 15 to join the Anglican Network in Canada (ANiC). St Bede's is ANiC's 22<sup>nd</sup> parish, the 14<sup>th</sup> former Anglican Church of Canada (ACoC) parish to join ANiC this year and the third ANiC parish in Manitoba. Following their vote, parishioners were so ecstatic they went from house to house in Kinosota joyfully celebrating the decision.

The St Bede's church family is multi-generational with deep roots in the Kinosota Metis community. The members of this small, close-knit church dearly love the Lord. St Bede's parish was established in 1842 by the Rev Abraham Cowley, in

close proximity to the Hudson Bay post known as Manitoba House. It is one of the oldest Anglican parishes in Manitoba.

The **Anglican Journal** also [has a story](#) about the four parishes that recently joined ANiC. Unfortunately, the story contains some implied inaccuracies regarding St Bede's decision. Contrary to the story, the rector of the ACoC parish, which included St Bede's, was fully aware of the meeting, having been informed on September 28, and the meeting was called in full accordance with diocesan canons which state that the wardens are responsible for calling and chairing general meetings in the case of "absence or neglect" of the incumbent. See ANiC's [full response](#).

The AEC Blog has a [lively discussion](#) on the St Bede's decision with the participation of the ACoC rector of the South Parkland parish – the five-point parish which formerly included St Bede's.

### **Countering more misinformation: Diocese questions ANiC funding**

In a Diocese of BC newsletter article entitled "*Power, money and the great debates about sex*" the Rev Mary Louise Meadow questions the source of ANiC income, implying that funding is coming from some shady benefactors. The lengthy article which begins on page 16 of the [October Diocesan Post](#), relies exclusively on a 2006 article by Canon Jim Naughton, communications director of the Diocese of Washington DC, for credibility. In this article, "*Follow the money*", Naughton purports to show that major conservative Anglican organizations in the US were "bankrolled" by five foundations and one individual with the express intension of destabilizing the Episcopal Church. Rev Meadow then leaps to the assumption that these same unsavory organizations "bankroll" GAFCon, Archbishop Akinola (Nigeria) and maybe even ANiC with the intention of "*undermining the Anglican Communion*". The author chides ANiC for "*the absence of disclosed [financial] information*" and suggests that a "...*legitimate question for any person to ask [at the upcoming ANiC synod] is who is paying the bills for the conferences, the gatherings, the staffing, and activities, not only of AAC, but GAFCON, and here in Canada, of the ANiC and Anglican Essentials Canada.*"

Asked for his response, the Rev Charlie Masters, ANiC executive archdeacon, said: *Rev Meadow's article is timely, but unfortunately based on innuendo and leaps of logic rather than thorough research and unbiased reporting. ANiC will have been operational as an ecclesial structure for just under 12 months as of our synod in November. And, in keeping with our new status, we will present audited financial statements to synod. These statements will show how far we've been able to stretch ANiC's income through prudent spending and how our expenses have remained low largely thanks to the many capable volunteers who have given so generously of their time and expertise.*

*The wealthy US financiers portrayed so disparagingly in Rev Meadow's article must not be aware of ANiC, as none of our funding has come from outside Canada. Rather, God has been incredibly gracious, providing generously through the faithful and often sacrificial giving of our parishes and members. Some, like Rev Meadow, may find it hard to believe what God can do when His people take tithing seriously. The fact is ANiC is "bankrolled" entirely by our*

*members – ordinary Canadians with an extraordinary commitment to give of their time and resources to advance Christ's Kingdom through His Church. We are very grateful and give God all the glory.*

See the [AEC blog discussion](#) on this topic.

## **Diocese undertakes damage control**

The Diocese of New Westminster communication officer wrote [a letter to the editor](#) published in the Vancouver Sun complaining about an earlier media story characterizing the diocese as wanting to have congregations “kicked out” of their church buildings. Neil Adams says the diocese is “...asking that the clergy involved stop leading our diocesan parishes (St. Matthew's Abbotsford; St. Matthias & St. Luke; St. John's Shaughnessy, Vancouver) simply because they are no longer the bishop's priests.” Although Neil is inaccurate in calling the parishes “diocesan parishes” as they have severed their relationship with the diocese, he is to be commended for recognizing that ANiC clergy remain ordained clergy.

## **Brandon bishop tries to stop ANiC ministry in Manitoba**

**“Inhibiting” ANiC priests** - The Bishop of Brandon, the Right Reverend Jim Njegovan, sent letters on 16 October 2008 to the Rev Paul Crossland and the Rev Ann Crossland, rector and honorary assistant rector of the Anglican Network in Canada (ANiC) parishes of Church of the Resurrection (Brandon) and Church of the Redeemer (Dauphin), purporting to “inhibit” them (prevent them from ministering as priests). See ANiC's [full response](#).

**Maligning ANiC bishops** – Then on October 17, Bishop Njegovan, in his [address to the Diocesan synod](#), made some disrespectful and false statements about his predecessor, our well-loved Bishop Malcolm. (Thanks to Steve Lenaghan for posting the bishop's address.) Bishop Njegovan said:

*In November of 2007 my predecessor Malcolm Harding, our 5<sup>th</sup> Bishop, voluntarily relinquished the exercise of ministry in the Anglican Church, meaning that for all intents and purposes he was 'laicized'; that is he could no longer exercise any ordained ministerial function within the Church and could not use ministerial titles or wear clerical vesture. Following the ancient practice and polity of the church, this would apply not only within the Anglican Church of Canada, but also within all Churches in Full Communion with us, such as the Evangelical Lutheran Church in Canada and all the Churches of the Anglican Communion.*

The Bishop of Brandon then goes on to imply that Bishop Malcolm is causing ‘schism’, forgetting that it was the action of a Diocese in the Anglican Church of Canada that precipitated the crisis and that it is the departure of the ACoC from historic Christian teaching and Anglican practice that is propelling Canadian parishes to seek the alternative episcopal oversight of Bishop Don and Bishop Malcolm.

Anyone wishing to understand what schism really is should read what Dr J I Packer [has to say](#):

*“Schism means unwarrantable and unjustifiable dividing of organized church bodies, by the separating of one group within the structure from the rest of the*

*membership. Schism, as such, is sin, for it is a needless and indefensible breach of visible unity. But withdrawal from a unitary set-up that has become unorthodox and distorts the gospel in a major way and will not put its house in order... should be called not schism but realignment, doubly so when the withdrawal leads to links with a set-up that is faithful to the truth... as now we propose gratefully to accept the offer of full fellowship with the Province of the Southern Cone. Any who call such a move schism should be told that they do not know what schism is."*

Bishop Don issued a public statement responding to Bishop Njegovan extraordinary attack, saying:

*I am deeply saddened by the uncharitable and grossly inaccurate remarks made by the present Anglican Church of Canada's Bishop of Brandon in his charge to Synod. To openly attack his predecessor, the much loved and highly respected Bishop Malcolm Harding in this public manner is not only unkind but entirely unprecedented in the Anglican Church of Canada (ACoC). See +Don's [response](#).*



*Does this photo show a bishop whose episcopacy is not recognized by Primates of the Anglican Communion? Bishop Malcolm (second from right) was honoured to be one of a small group of primates and bishops selected to be in the official greeting party to receive the head of the largest Christian church in the Holy Land – Archbishop Elias Chacour of the 147,000-strong Melkite Catholic Church – on 28 June 2008 at this GAFCon gathering in Israel's Jordan River Park in Galilee. Also pictured from right to left are: Archbishops Orombi (Uganda), Venables (Southern*

*Cone) and Mokiwa (Tanzania). Bishop Ackerman (Quincy, TEC) is on the far left.*

## **AEC blog is hopping**

With so much happening lately, the blog is where people go to chat about the news. [Check it out!](#)

## **Bishop Don commissions St George's clergy (Oct 19)**

In a combined service of celebration and commissioning, the clergy of St George's renewed their canonical obedience vows, the wardens were commissioned, the parishioners renewed their baptismal vows, and Bishop Don presented the clergy with their ANiC licence certificates. After celebrating the Holy Eucharist, the congregation enjoyed fellowship and a reception.

## **Dr J I Packer interviewed on appointing of Canterbury**

In a recent [AnglicanTV interview](#), Dr Packer (from St John's Shaughnessy) says that, based on his experience, election of the Archbishop of Canterbury by political



processes, as it is currently done, is likely better than by popular election as is done in many provinces. He also discusses the four Anglican “instruments of unity”, saying the Primates Council is the only one really working.

### Upcoming Network events

**ANiC's *Looking to Jesus* cross-Canada gatherings** provide an overview of momentous recent developments in the Anglican world and how ANiC is preparing for this exciting future. Please come and bring friends. Check [our website](#) for details of times and locations for meetings. .

Oct 24 (Fri)	Windsor, ON	Oct 28 (Tues)	Athabasca, AB
Oct 25 (Sat)	Burlington, ON	Nov 2 (Sun)	St John's, NF
Oct 25 (Sat)	Calgary, AB	Nov 3 (Mon)	Halifax, NS
Oct 26 (Sun)	Medicine Hat, AB	Nov 4 (Tues)	Moncton, NB
<b>2:30pm</b>	<b>Note new start time!</b>		
Oct 26 (Sun)	Toronto, ON		

**Would you like ANiC to come to your community?** We will try our best to accommodate invitations to bring the “Looking to Jesus” presentation to more communities. Please contact Jude to discuss the possibilities – email [jcarrier@anglicannetwork.ca](mailto:jcarrier@anglicannetwork.ca) or call 1-866-351-2642 ext 4015.

### All aboard for Israel!

The Rev Tom Carman, rector of St Aidan's (Windsor, ON), is leading a 10-day tour to the Holy Land, November 18-27, 2008, and there are only a few spaces left. Cost for flight (out of Toronto), land tour with local guide, accommodation and two meals each day is just \$2689. If you are interested, see the [detailed itinerary](#) and contact Tom at [pastortom@staidans.on.ca](mailto:pastortom@staidans.on.ca) or call (519) 945-9713. If you aren't able to go in November, the Rev Sharon Hayton (rector of St Mary's in Victoria) [is leading a tour](#) leaving late April 2009.

### Central Interior parishes pass blessing motion

This past weekend, the assembly of the Anglican Parishes of the Central Interior (formerly known as the Diocese of the Cariboo) passed a motion to allow the blessing of same sex civil marriages. The vote was 36 for, 10 opposed and 4 abstentions. Bishop Gordon Light, who has announced his retirement effective December 31, said he concurred, since the motion had achieved a 2/3<sup>rds</sup> majority, but he would take the matter to the House of Bishops meeting, October 27-31, in Niagara Falls, before giving permission to proceed.

### News shorts – USA and North America

#### Bishop Bob Duncan on North American province & much more

**Warning to Church of England** – Bishop Bob Duncan, in England meeting with church leaders, [warned conservatives](#) in the Church of England that what has happened in the Episcopal Church in the US – the pursuit of a “totalitarian political agenda” – could happen there. He said, “Don't think it won't happen here. It masquerades as liberality but it is illiberal in the extreme.”

**North American Province** – Saying all cross-border interventions would disappear overnight when an orthodox province is created for North America, Bishop Bob Duncan, [speaking to reporters](#) in England, added this would localize the problem. He said, “The Archbishop of Canterbury is very concerned about the inter-provincial model and recognizes that one of the ways that that model would disappear would be the recognition of a second province in the US.” The process would be for the GAFCon primates to recognize the province (before the end of the year), then for this to go to the Primates’ Meeting called by the Archbishop of Canterbury tentatively for February. Next, the Anglican Consultative Council would decide at its meeting in May if it would add a member of this new province to their list of members – clearly signaling that the province was the 39<sup>th</sup> province in the Communion. However, recognition of the province as Anglican is a function of the Primates on behalf of their churches.

**Archbishop of Canterbury** – In [response to other questions](#), Bishop Duncan said he maintains regular contact with the Archbishop of Canterbury and that he anticipates the role of this office will change dramatically in the future. The British period of Anglicanism is coming to an end and a different kind of instrument of unity would likely emerge.

**Strength of the Common Cause Partnership** – Bishop Duncan [also said](#) the Common Cause Partnership now includes eight jurisdictions, representing “30 bishops, 800 clergy, 700 parishes, a worshipping community of about 100,000.”

**Women’s ordination** – “The thing that would be most surprising to our English brothers and sisters is the extent to which we have been able to bridge the divide over the ordination of women. We [the Common Cause Partnership] actually are a body that has both those that ordain women and those that do not ordain women and there is a level of respect among us that is something that only the Lord could do. The strongest indication of that respect is that Forward in Faith and jurisdictions that do not ordain women have repeatedly chosen me who very clearly supports the ordination of women as their spokesman and leader.”

**Advice** – His [advice to](#) orthodox Anglicans is, first, “[B]e the church” because we “know that the gates of hell won’t prevail against the church”. “[D]o the mission and preach the gospel.” Second, “understand what it is we are facing... an onslaught of materialist, secularist, post-modern, post biblical”. “The centre of Christian energy and Christian life has shifted to the Global South.”

**The catholic Church** – “The way the Lutherans define catholicity and apostolic order was: Are we at one with the apostle’s teaching? I think that is a very helpful definition. So the catholic Church is all of those who are at one with the apostle’s teaching. The Episcopal Church is not at one with the apostle’s teaching.”

See also [EpiscopalLife Online article](#).

## **Episcopal Church loses another round in Virginia property dispute**

A judge in Virginia has ruled that a property claimed by the Episcopal Church (TEC) is in fact held in trust by a parish that has realigned with CANA – the Convocation of Anglicans in North America. The larger multi-property court case is ongoing.

[Reflecting on the legal battle](#), the Rev Jim Oakes, vice-chairman of the Anglican District of Virginia, says, “But there is still more to come. Despite their numerous setbacks in court, the Diocese and The Episcopal Church seem intent on continuing the costly litigation and have already promised an appeal to the Virginia Supreme Court in spite of repeated calls from us to return to the negotiating table. It is still unclear to us why they are pursuing adversarial tactics when so many alternatives have been available... We can only hope and pray that Episcopal leaders will realize that the high cost of this litigation has not done one thing to further the mission of God's church in any way. To be sure, there are large questions at issue here. Do congregations have a say in what happens to property that they and their ancestors have bought, paid for, and maintained over the years? What recourse do members of a local church have when their national church works against the Biblical beliefs that are foundational to their faith? Reasonable people can differ about those answers, and we understand that. Secular courts, however, are the last place that Christians should want to resolve them.

See: Washington Times – Oct 14 08 – [Court rules... land belongs to... parish](#)  
 BabyBlueCafe blog – Oct 14 08 – [Judges rules in favor of Truro Church](#)  
 Washington Post - Oct 15 08 – [Va. Ruling bolsters breakaway parishes](#)  
 Washington Times – Oct 16 08 – [19<sup>th</sup> C deeds surface in church dispute](#)

## **Dioceses respond to charges and letters from Presiding Bishop**

**San Joaquin** – In an ongoing paper war, the Episcopal (replacement) diocese of San Joaquin [has issued](#) notices of abandonment of communion to all the clergy in the Anglican Diocese of San Joaquin. (This diocese voted overwhelmingly in December 2007 to realign with the Anglican Province of the Southern Cone, at which point the Episcopal Church immediately established its replacement diocese.) The real Diocese of San Joaquin responded saying its clergy had been licenced by the Southern Cone and the “Episcopal Church no longer has any jurisdiction” over them. Interestingly, the “Anglican Curmudgeon” [points out](#) the “charade behind TEC’s diocese in San Joaquin – since only TEC General Convention has the power to make it a diocese.

**Pittsburgh** – Meanwhile, the Presiding Bishop of the Episcopal Church [has written](#) the standing committee of the Diocese of Pittsburgh – which voted earlier this month to seek the Primatial oversight of Archbishop Venables (Southern Cone) – saying that she no longer recognized them as the “members of the Standing Committee”. The Pittsburgh standing committee responded saying that she had overstepped her authority under the canons of the church by trying to “unrecognize” the legitimate standing committee and establish her own illegitimate standing committee. They then identified the motive behind the Presiding Bishop’s letter, saying, “The only reason we are the ecclesiastical authority for the Episcopal Diocese of Pittsburgh is because of your illegal “deposition” of Bishop Robert W. Duncan. Your effort to take advantage of this illegal action by following it with a subsequent illegal action (i.e., seeking to “recognize” members of a diocesan standing committee despite the fact that you have no jurisdiction or authority to do so) is wholly improper.” However, they add, they hold no ill-will toward those parishes which decided not to realign and

stand ready to work with them to reach a fair settlement of claims regarding property.

## **In the US media and on the blogs**

Boston Globe – Oct 19 08 – [Who is worthy to receive?](#)

Washington Post - Oct 15 08 – [Va. Ruling bolsters breakaway parishes](#)

### **News shorts – International**

## **Bishop calls for international action to protect Christians in India**

Writing in the Times of London, Bishop Michael Nazir-Ali (Rochester, UK), [calls for](#) the government of India to fulfill its responsibility to prevent violence against Christians, particularly in Orissa where so many have been killed and others driven from their homes and churches. He also calls for an international fact-finding mission composed of “religious, political and civic leaders” to quickly address this horrific situation.

## **The decline of institutionalized Anglicanism**

In a brilliantly [written article](#) in the Washington Post, celebrated US journalist and commentator George F Wills profiles Bishop Bob Duncan in the context of the theological decline of the Episcopal Church over the years. Here are excerpts:

*The Anglican communion once was a "via media," a middle way, between Catholicism and Protestantism. Now, Duncan says, the national leadership of the Episcopal Church thinks of itself as a bridge between Protestantism and the culture. Duncan and other protesters agree with the late [Flannery O'Connor](#), the Catholic novelist: "You have to push as hard as the age that pushes against you."*

*In London, more Muslims attend Friday prayers than Anglicans attend Sunday services. Last December, on the Sunday after former prime minister [Tony Blair](#) was received into the Catholic Church, more Catholics than Anglicans attended services in England, an increasingly common occurrence now, five centuries after the Reformation.*

*"I think," Duncan says, "the 21st century will be for the archbishop of Canterbury what the 20th century was for the royal family." That is, an era of diminution.*

*The Episcopal Church once was America's upper crust at prayer. Today it is "progressive" politics cloaked – very thinly – in piety. Episcopalians' discontents tell a cautionary tale for political as well as religious associations. As the church's doctrines have become more elastic, the church has contracted. It celebrates an "inclusiveness" that includes fewer and fewer members.*

## **Where is Anglicanism heading?**

Speaking to the Reform conference in England October 14, Vinay Samuel [gave a history](#) of the crisis in the communion, of Lambeth and GAFCon and assured evangelicals in the Church of England that “GAFCON is your connection to the Global Anglican Communion. Canterbury is at best unsure and even confused about what Global Anglicanism means. That is why the Lambeth Conference was managed so tightly and centrally controlled. In the midst of uncertainty Canterbury is being asserted as the organisational and spiritual centre of Global Anglicanism. Canterbury Cathedral was closed to all except the Bishops during their Lambeth



retreat to make the point it was their Cathedral. English dioceses hosted the Lambeth bishops to show that the Church of England was the mother church of the communion. With all the instruments of the Communion failing, Archbishop Rowan Williams is seen by many to be strengthening the role of the Archbishop of Canterbury. GAFCON took a different direction and said that Anglican identity is a matter of faith, not recognition by the Archbishop of Canterbury. In saying that it was building on and expressing what evangelical Anglicans have built up here in the Church of England for the last 50 years.”

### **Diocese of Sydney debates women in ministry**

At its synod, the Diocese of Sydney [reaffirmed its position](#) regarding women in ministry: holding that the role of men and women in the church is complementary, not egalitarian. Eldership in Sydney congregations is open only to men. Nevertheless, Sydney Diocese boasts more women in ministry than any other diocese in Australia.

### **In the international media and on the blogs**

Church of England Newspaper – Oct 17 08 – [No end in sight to Zimbabwe strife](#)  
 Christian Post – Oct 18 08 – [Deposed Episcopal bishop warns... ‘illiberal takeover’](#)  
 Institute on Religion & Democracy – Oct 20 08 – [The Seinfeld Conference: ...on Lambeth 2008](#)

### **Soul food**

#### **Evangelism**

The Diocese of Sydney, as part of its concerted evangelism campaign is [mass producing](#) copies of the Gospel of Luke, entitling it *The Essential Jesus*, for distribution throughout Sydney. Phillip Jensen, dean of St Andrew’s Cathedral in Sydney, [says that the widely reported goal](#) of reaching 10 per cent of the population is just the beginning. *“The key to the ten percent is what it is a percentage of. We are not aiming to grow by ten percent. We are not aiming to reach ten percent. We are aiming to reach the population around us. The real heart of the Mission’s goal is to go beyond church people to reach “the population”. The important and radical idea is not the ten percent but “the population”. Ten percent of the population is just the first major bench mark towards reaching the whole population.”*

### **Putting faith to work in South Dakota**

The American Anglican Council weekly email newsletter of October 17 offers a lovely example of a parish in Sioux Falls, South Dakota meeting community needs in a way that opens doors and hearts. *“...[T]hey met with community leaders and asked how people in Sioux Falls needed to be served. The answer was surprising – one of the top five needs of the community was for movers... to assist the disabled or the poor, or the elderly, or move a wife and children from an abusive situation into a new location free of charge.”* Despite initial concern, they were able to raise funds and equipment and establish a charitable corporation – Moving Assistance Program (MAP).

*“Today, it is anticipated that MAP will help nearly 100 families in its first full year, averaging up to eight moves per month... According to Father Tim Fountain, the*

rector of Good Shepherd, "when we arrive at the new location we ask the family we are moving if they would like us to pray for their new home. That is the most important part of our job, and you can see it on their faces." Fr. Fountain went on to describe the impact this outreach ministry has had on the people of Good Shepherd. "It has revealed to us that when you look outward, God provides the resources and the blessings."

### Worth reading

Briane Turley [has written](#) a devastating article on the growing culture of death in western society. He challenges GAFCon in particular and all Christians in general to take a clear stand. This is a must read, but be prepared to be convicted!

### Just for fun



### Food for thought

Worry looks around. Sorry looks back. Faith looks up.

### Prayer and praise

Pray for **persecuted Christians** in India.

Continue to pray for **Ceri Hynes** as she recovers from surgery.

Pray for the people of St Bede's and all ANiC parishioners and clergy in Western Manitoba as they face hostilities from their former diocese.

Please pray for **parishes contemplating votes** on aligning with ANiC.

**Pray for our bishops** – Bishop Don and Bishop Malcolm – as they travel extensively ministering to parishes across the country. Pray for health and stamina – and grace under attack.

Pray for the formation of a new **orthodox Anglican Province in North America**.

### And now a word from our sponsor

*Give ear to my prayer, O God, and hide not yourself from my plea for mercy! Attend to me, and answer me; I am restless in my complaint and I moan, because of the*

*noise of the enemy, because of the oppression of the wicked. For they drop trouble upon me, and in anger they bear a grudge against me...*

*For it is not an enemy who taunts me—then I could bear it; it is not an adversary who deals insolently with me—then I could hide from him. But it is you, a man, my equal, my companion, my familiar friend. We used to take sweet counsel together; within God's house we walked in the throng...*

*But I call to God, and the LORD will save me. Evening and morning and at noon I utter my complaint and moan, and he hears my voice. He redeems my soul in safety from the battle that I wage, for many are arrayed against me. God will give ear and humble them, he who is enthroned from of old, because they do not change and do not fear God.*

*My companion stretched out his hand against his friends; he violated his covenant. His speech was smooth as butter, yet war was in his heart; his words were softer than oil, yet they were drawn swords.*

*Cast your burden on the LORD, and he will sustain you; he will never permit the righteous to be moved...*

Psalm 55 (ESV)