

June 6, 2010

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no later than **June 15, 2010.**

Entries should include the student's full name, postal and email addresses, and the name and address of the student's school.

# THE LIVING CHURCH

this week

| June 6, 2010



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# Lambeth Silent after Glasspool Consecration

The Archbishop of Canterbury has been slower to respond to the consecration of the Rt. Rev. Mary Douglas Glasspool as a bishop suffragan than he was after her Dec. 5, 2009, election.

When the Diocese of Los Angeles elected Glasspool the Archbishop of Canterbury responded the next day.

"The election of Mary Glasspool by the Diocese of Los Angeles as suffragan bishop elect raises very serious questions not just for the Episcopal Church and its place in the Anglican Communion, but for the Communion as a whole," Archbishop Rowan Williams said then.

A few months later, in a video greeting to the fourth Global South to South Encounter, the archbishop referred to consultations regarding possible consequences for Glasspool's consecration.

"All of us share the concern that in this decision and action the Episcopal Church has deepened the divide between itself and the rest of the Anglican family," he said April 20. "And as I speak to you now, I am in discussion with a number of people around the world about what consequences might follow from that decision, and how we express the sense that most Anglicans will want to express, that this decision cannot speak for our common mind."

Glasspool and her fellow bishop suffragan, the Rt. Rev. Diane Jardine Bruce, were consecrated May 15 at the Long Beach Convention Center.

One man stood early in the service, before the designated time for challenging the consecrations of either bishop. He waved a placard and shouted: "Repent of the sins of the homosexual. Repent of the sin of abortion."

After the man was led out by secu-



Janet Kawamoto, Diocese of Los Angeles photo  
A congregation of about 3,000 greeted newly consecrated bishops Diane Jardine Bruce (left) and Mary Douglas Glasspool (right) with applause and cheers.

rity, a boy stood, held aloft what appeared to be a Bible and said "Repent" repeatedly. He too was led away by security.

Security did not arrest the man or the boy, diocesan spokesman Bob Williams told the *Los Angeles Times*.

Outside the convention center, protesters waved placards promoting OfficialStreetPreachers.com and urged repentance on people walking to the service.

Anglican leaders and activists have offered their interpretations of what Bishop Glasspool's consecration means.

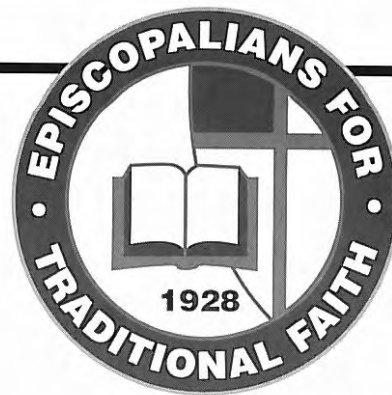
The Rev. Susan Russell, a past president of Integrity, wrote on her weblog, An Inch at a Time, that she thought repeatedly about the hymn "The Strife is O'er" during the consecration.

"I sang out of faith that the God of peace, who brought again from the

dead the great shepherd of the sheep in the Easter that trumped Good Friday, is leading us forward into God's future — a future beyond schism and division, beyond pain and polemic," she wrote. "I sang out of hope that the steps we took Saturday in the Diocese of Los Angeles would be a beacon of light and life to all who are looking for signs of God's love, peace, justice and compassion."

Dr. Philip Giddings and the Rev. Canon Dr. Chris Sugden of Anglican Mainstream wrote that the consecration "shows that TEC has now explicitly decided to walk apart from most of the rest of the Communion."

They urged three consequences to the consecration: "First, TEC withdrawing, or being excluded from the Anglican Communion's representative bodies. Second, a way must be found to enable those



orthodox Anglicans who remain within TEC to continue in fellowship with the Churches of the worldwide Communion. Third, the Anglican Church of North America (ACNA) should now be recognized [as] an authentic Anglican Church within the Communion.”

The Rev. Tobias Haller turned the language of walking apart back on Anglican Mainstream.

“It is important to remember that any ‘rift’ or ‘tear’ or any such ‘transaction’ is at this point ‘a rift in the Anglican Communion’ — it is not a rift between the Anglican Communion and some entity not a part (or no longer a part, as Anglican Mainstream and others would have it) of the Anglican Communion,” Haller wrote on his weblog, *In a Godward Direction*.

“No one has ‘walked apart’ from the rest of the Anglican Communion, except perhaps those portions of it, such as Nigeria and parts of GAFCON/FoCA [Fellowship of Confessing Anglicans], who have chosen actually to reject the See of Canterbury as a focal point for gathering the Anglican episcopate for consultation, or who have established separatist outposts within the confines of other Anglican jurisdictions, declaring they are out of communion with the larger body.”

Like Anglican Mainstream, the Rev. Todd H. Wetzel of Anglicans United sees the Glasspool consecration as proof that the Episcopal Church is rejecting fellowship with the broader Anglican Communion.

“As the Anglican Communion moved towards a more conscious and clearly defined commitment to biblical authority and the [conciliar] tradition of the Church Catholic, TEC moved in the opposite direction,” Wetzel wrote. “As the Anglican Communion moved towards increasing collegiality and interdependence, TEC moved (albeit with few other Western allies) to affirm

(Continued on next page)

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in the sight of God, and in the face of this company  
to join together this Man and this Woman in holy Matrimony...  
*The 1928 Book of Common Prayer, page 300*

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news

LOS ANGELES

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greater independence. While the public rhetoric of the Episcopal Church continually affirmed their care and consideration for the rest of the Communion, the actions of this insular body made those statements empty sentiment."

**U.K. Bishops  
Pledge Support  
for Women  
in the Episcopate**

In a statement issued May 18, the Church of England's House of Bishops commended a revision committee's report that would open the episcopate to women by 2012.

The bishops wrote that "a majority of the members of the House strongly support the admission of women to the episcopate," and added: "At the same time there remains a strong commitment on the part of the House to preserve an honored place within the Church of England for those unable to receive this development. There continues to be a variety of views within the House over the best way of achieving that, while enabling women fully to exercise their new ministry."

General Synod, which will meet in York July 9-13, "has the potential to be one of the most demanding meetings of the Synod for many years," the bishops wrote. "It will, in the view of the House, be an occasion when all concerned will need to listen with particular care to those with views that differ from their own and to acknowledge the passion and sincerity with which those views are held."

General Synod's debate will be helped "by the clarity and thoroughness of the Committee's analysis," the bishops wrote.

The bishops resisted any notion of

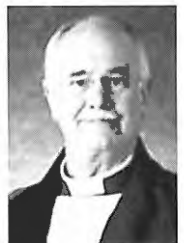
allowing the debate to remain unresolved for several more years.

"The House is aware that there are those who believe that the present legislative process does not have the potential to lead to a satisfactory conclusion and that a better outcome is more likely to be achieved in some years' time," they wrote. "Most members of the House consider, however, that it is crucial to keep faith with the present process. They see no grounds for believing that the issues with which the Church is grappling will become significantly easier to resolve with the passage of time."

The bishops pledged to establish a working group punctually if General Synod votes to retain a "statutory code of practice" for receiving women into the episcopate.

**Bishop Burnett  
to Assist  
in Maryland**

The Rt. Rev. Joe Goodwin Burnett, Bishop of Nebraska since 2003, will become an assisting bishop in the Diocese of Maryland in April 2011. Burnett expects to serve in Maryland for two years and then to retire.



Burnett

The Rt. Rev. Eugene Taylor Sutton, Bishop of Maryland, invited Burnett to assist him after the diocese's bishop suffragan, the Rt. Rev. John L. Rabb, announced that he will retire in January.

"It gives me great pleasure to know my colleague and friend Joe Burnett will be able to accept my invitation to come to the Diocese of Maryland to assist us during these years of transition," Sutton said. "He is a known leader in the Episcopal

(Continued on page 14)



## The Eucharistic Shape of Spiritual Counsel

By Kevin Goodrich

The work of the sacramental counselor is to be an agent of the Triune God for the development of holiness in the lives of parishioners. Sacramental counseling seeks to bridge the modern gaps between biblical counseling, spiritual direction, and the wider secular work of therapists, psychologists, and those in the medical community. This is not a new emphasis in the history of Christian soul care, but rather an effort to recover the ancient practice of the great Christian confessors, directors and counselors throughout Church history.

The local congregation should be the locus of human change and development for Christian believers. Therefore the Eucharist, the principal act of Christian worship, should shape not only the common life of Christian congregations but also the specific work of counseling people toward holistic health and growth — the pursuit of holiness or sanctification.

In *The Shape of the Liturgy*, Dom Gregory Dix iden-

tifies a four-action shape to the celebration of the Eucharist. These four actions can also provide a four-fold understanding for the sacramental counselor in working with congregants. In chapter four of the book Dix outlines these four segments: (1) The offertory; bread and wine are “taken” and placed on the table together. (2) The prayer; the president gives thanks to God over bread and wine together. (3) The fraction; the bread is broken. (4) The communion; the bread and wine are distributed together.

Each of these actions translates specifically to the Christian counselor, director, or pastor who deals with someone asking for help.

1. The offertory; bread and wine are “taken” and placed on the table together.

Just as ordinary bread and wine are taken and offered to God, so do the sacramental counselor and parishioner seek to take a problem and place it on the

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altar of God's presence. Bread and wine show up in many contexts in human living, but placing them on the altar in the context of worship is a signal that human beings are seeking the presence of God in a unique way.

Similarly, the sacramental counselor and parishioner when engaged in holy conversation seek to take the ordinary stuff of life (a problem, a hope, or fear) and bring it into the particular presence of God. This is a significant step that is often initiated by the parishioner in seeking help formally (can I meet with you sometime this week?) or informally (that was a good Bible study; I was wondering what you think about ...). Either way, the sacramental counselor needs to cultivate an inner awareness that an offertory of sorts is beginning and seek to move the liturgy of conversation toward the next step.

## 2. The prayer; the president give thanks to God over bread and wine together.

In most eucharistic prayers there is a rehearsal of salvation history — God's saving acts as recorded in Scripture — and an acknowledgement of humanity's sin, need for redemption, and salvation given in the unique life, death, and resurrection of Christ. An invocation of the Spirit through prayer also takes place in which the celebrant asks the Holy Spirit to enter into the elements or the gathered assembly in a unique and sacramental way. Here the ordinary bread and wine becomes extraordinary through the action of God.

In the same way the sacramental counselor and parishioner seeking help need to ask God to enter into the particular circumstances being discussed and transform them. There are many helping specialists in modern society, but it is usually left to the sacramental counselor to bring God back into the center of human struggle and development. It is therefore imperative that the sacramental counselor center the conversation within the context of Christian faith, the Bible, and the parishioner's relationship with Jesus.

## 3. The fraction; the bread is broken.

The climax of the liturgy in some traditions is the breaking of the bread, where the congregation is gathered at the cross of Christ and his crucifixion for the sins of the whole world. The redemptive effects of suffering with God's action are a central paradigm for



understanding human development in the Christian faith.

The sacramental counselor does not see suffering as inherently useful, but sees suffering with God as inherently redeemable. Therefore, just as the host is broken, so must the problem that the parishioner is facing be broken open before the cross of Christ. This requires exploring the problem in light of the ultimate realities of Christian life: creation, fall, and redemption.

## 4. The communion; the bread and the wine are distributed together.

One of the tragedies of the medieval Church was that rarely did the faithful attending the liturgy actually receive the sacrament of Holy Communion. This left them progressing through the great movements of the liturgy where they could hear the Word of God, acknowledge their sin, and realize their need for sacramental grace, and then not receive it.

While the reception of Communion is often seen as being near the end of the liturgy it actually forms the beginning of the liturgy of living our lives for Christ in the world. Receiving Christ in the mystery of the Eucharist strengthens the believer to face all problems hand in hand with Christ.

Just so the sacramental counselor must strive to find ways to strengthen the parishioner in a continuing struggle with a particular problem. This must involve regular prayer support, but might also include referrals to other helping specialists, books, and the practice of certain Christian disciplines. Without this step the sacramental counselor has essentially opened the wound, but not provided any salve or course of treatment for its healing after the spiritual appointment is over.

By centering a practice of counseling, spiritual direction, or pastoring in the Eucharist, the sacramental counselor can have greater assurance of being used as an instrument of God's healing and saving grace. Eucharist-shaped counseling also acknowledges the wider sociological context that is necessary for human beings to achieve substantial changes in their lives — and affirms an active life in the gathered, scattered, and domestic Church (the family).

*The Rev. Kevin Goodrich, OP, serves as canon missionary for the eastern region of the Episcopal Diocese of North Dakota and teaches and writes on Christian spirituality and living in a variety of venues.*





## Benedict Critiques the Critics

### Covenant and Communion

The Biblical Theology  
of Pope Benedict XVI

By Scott W. Hahn. Brazos Press.

Pp. 208. \$21.99. ISBN 978-1-58734-269-9

Both before and after de Tocqueville referred to ours as a “nation with the soul of a church,” Americans have suffered from an overweening tendency toward self-worship. We may well still be the most explicitly Christian nation on earth, but the forms of Christianity to which Americans have always been drawn focus on the specialness of this nation and its denizens. How else to explain the Church of Jesus Christ of Latter-day Saints, among many other (if less pervasive) similar phenomena? Likewise, the mirror missteps of modern hermeneutics, biblical literalism and biblical liberalism, perhaps especially display in America a propensity toward a consuming narcissism and fideistic oversimplification.

While Anglicanism in America is, mercifully, virtually free of the depredations of biblical literalism, its twin continues (as ever) to haunt “progressive” precincts, producing an excruciating parochialism that manifests itself particularly in a perfervid attachment to a mythos of unending emancipation. The Episcopal Church, thus afflicted, sees all too many of her children wallow in seemingly total estrangement from, incomprehension of, and in some cases hostility toward the Christian intellectual tradition.

Sacred Scripture has always lain at the heart of this tradition, and a proper — intellectually compelling, confidently Catholic, winsome — relationship of Christians to Holy Scripture is a necessity for the health of the Church. Just here all Christians should be grateful for the Roman

Catholic Church’s retrieval and vindication, in the latter part of the 20th century, of a robust scripturalism.

It did not always look as though matters would turn out so positively. At the turn of the last century, modern scientific — particularly liberal Protestant — biblical scholarship presented itself as a distinct threat to Rome, resulting in Leo XIII’s rich but defensive encyclical *Providentissimus Deus* (1893). Brilliant and faithful theologians such as de Lubac and Congar were silenced for a time. Fifty years later, however, with an overly spiritualized and subjective methodology making its way through

While Anglicanism in America is free of the depredations of biblical literalism, its twin continues to haunt “progressive” precincts.

exegetical circles, Pius XII produced the synthesizing *Divino Afflante Spiritu*, which has set the tone of Roman Catholic biblical theology ever since. The Second Vatican Council built on this work (and that of a host of theologians devoted to “returning to the sources,” inspired partly by parallel movements in Protestant scholarship) in *Dei Verbum*, the Council’s “Constitution on Holy Scripture.” And the hundredth anniversary of Leo’s encyclical saw an impres-

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## books

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sive condensation of the previous century's developments in the Pontifical Biblical Commission's *Interpretation of the Bible in the Church*.

The theology here on offer centers on the Incarnation. Jesus Christ, God the Son incarnate, is the ultimate revelation of God. And his means for recording and passing on his self-revelation — Holy Scripture and the Church — are likewise incarnational, at once human and divine. Sacred Scripture is human insofar as it is written by freely acting human authors at particular times and places within particular cultures. The human aspects of the Scriptures are accordingly available for historical and critical study. Yet these authors are inspired by the Holy Spirit. Thus the words, like the authors, point beyond themselves to a self-revealing Truth, who accepts their cooperation and corrects their deficiencies. As the Pontifical Biblical Commission puts it: "Just as Christ is human in all but sin, so is Holy Scripture human in all but error."

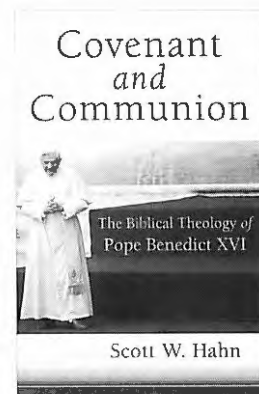
At the heart of the Roman Catholic movement to "return to the sources" has stood the current bishop of Rome, a man author Scott Hahn notes is the first world-class biblical theologian ever elevated to the papacy. With regard to concise explication of the pope's theology, one could certainly do worse, and almost certainly not a whole lot better, than Hahn's volume. Dr. Hahn, holder of the Benedict XVI Chair of Biblical Theology at St. Vincent Seminary and Professor of Theology and Scripture at Franciscan University of Steubenville, offers a précis of Benedict's (Ratzinger's) biblical theology — not the easiest of tasks to manage in a scant 184 pages of actual text, given the breadth and range of his subject's writings on the matter at hand. Hahn, a former Presbyterian minister and widely published author, now almost 25 years removed from the drama of his conversion to Roman Catholicism, has set aside the convert's enthusiasms and concentrates only on giving voice to Benedict by means of judicious quotation and well-aimed encapsulation.

The book appositely begins with Benedict's critique of "the historical-critical method" of bib-

lical study. This section is a particular treat for those who, like Hahn's subject, respect the method's usefulness and achievements, but find troubling that it is all too often applied, like a coroner's knife, to excise what is considered dead history rather than to explicate a living divine revelation. As this volume begins, the Holy Father is wielding the scalpel on the method itself, critiquing criticism. Noting the dependence of any hermeneutical tool on its philosophical approach, Benedict takes issue with a number of assumptions frequently made by users of the method that tend to separate reason from revelation. Per Hahn, Benedict sees the overarching scientific problem of the method as locating Scripture firmly in the past — hence removing it from its natural habitat in the Church. Relying overmuch on the historical-critical method is like studying frogs purely via dissection without ever observing them in a pond.

In the second chapter Hahn presents the pope as proposing a "hermeneutic of faith" by which to examine Scripture, which he argues is superior to historical criticism on the scientific grounds of its greater ability to explain that which it studies. As Hahn explains, the

The human aspects  
of the Scriptures  
are accordingly  
available for historical  
and critical study.  
Yet these authors  
are inspired by  
the Holy Spirit.



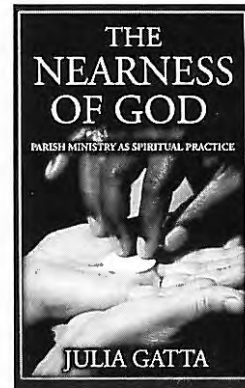
hermeneutic of faith is "less an interpretive 'system' than it is a spiritual discipline toward the study of the sacred page," one rooted in the historical processes by which the Scriptures came to the Church. Without explicitly citing or necessarily accepting Kierkegaard's dictum that only Christians can understand the Scriptures, Benedict places the proper study of sacred Scripture within the bounds of the living Christian faith in continuity with both the people of Israel and the Church throughout the ages.

Hahn presents Benedict, à la the Church Fathers, as a symphonic rather than systematic thinker, joining together hermeneutical, ecclesiastical, liturgical, historical, and philosophical elements into a vast theological polyphony that centers on Christ (he is fond of Jerome's axiom: "Ignorance of the Scriptures is ignorance of Christ") in his Church. As is the wont of Roman Catholic exegetes, he equates the Kingdom preached by the Lord with the Church and presumes a biblical trajectory from the Davidic Kingdom to the Church Catholic headed by the successor of Peter, whose name is tied to the "rock" of Abraham's faith, the blessings flowing from which faith is extended to all the world in and through the Church. His defense of this notion includes Jesus' equation of the Kingdom with his movement, himself, and ultimately God, and the Scriptures' equation of Jesus with the Church ("Saul, Saul why do you persecute me?").

The sacraments also figure heavily in Benedict's understanding, as Scripture and the Church, being incarnational, are both themselves sacraments, inseparable from those celebrated in the Church. Knowing Christ in and through the Scriptures and knowing him in and through the Eucharist are perhaps distinguishable, but inseparable. The desire of God to be joined in communion with his creation — the end and goal of creation and of human persons — is realized as it is enacted in the liturgy, expressed in the words of the New Testament. The liturgy actualizes the vision of the authors — and the ultimate Author — of sacred Scripture, particularly the book of Revelation.

As Hahn presents him, Benedict proposes Scripture and the Church as unified elements in a grand, symphonic vision of redemption before the Lamb. That which is human is known as human, and yet is drawn ineluctably into the divine life both in Scripture as imparted to the Church and in eternity as presented and experienced in the sacraments. The tools for knowing Scripture in its humanity are given their due, and yet the Catholic faith of Benedict sees so vastly much more. In such a vision, the particularities of life in any one particular place may well be celebrated without being allowed to dominate excessively.

*Daniel Muth  
St. Leonard, Md.*



## The Nearness of God

Parish Ministry as Spiritual Practice

By **Julia Gatta**. Morehouse Publishing. Pp. 176. \$22.  
ISBN 978-0819223180.

Parish ministry, like any other vocation, can settle into an unreflective rut. Presiding at the Eucharist can become *pro forma* and preaching can be neglected because, one might conclude, "Who's listening anyway?"

Julia Gatta reminds us that praying the Eucharist is "an arduous spiritual exercise" that requires disciplined preparation and deliberate strategies to approach the altar with "relaxed receptivity." She acknowledges the strain in preaching every week but knows also that where that work is done congregations develop "a sense of quiet anticipation, a notable stillness and attentiveness."

Gatta served many years as a parish priest in Connecticut and has since reflected on that ministry while teaching pastoral theology at the University of the South. She asserts that above all, parish ministry takes time — "we never really come to the end of it." She warns against "psychiatric reductionism," the tendency to put parishioners into categories. "Because we are made in the image of God, each human being contains unfathomable depths." The priest is privileged to see something of God reflected in various ways in the diverse communities that come together in worship and work.

Citing the great teachers from Augustine, Ignatius, and Benedict to Simone Weil, Evelyn Underhill, Thomas Merton, and many others, she reminds us of the basics, so critical and so easily forgotten: "The goal of parish ministry is directing people toward God ... to further the lifelong process of conversion." Parish ministry is a demanding vocation, but in this book Julia Gatta reminds us that it is also a great gift.

*(The Rev.) Christopher L. Webber  
Sharon, Conn.*

# A Troubled Silence

By Tony Clavier

All seemed oddly quiet on the day when Mary Glasspool was ordained and consecrated as a suffragan bishop of Los Angeles, and they have remained so in the several days since. Yet the consequences may well be graver than ensued after the Bishop of New Hampshire was consecrated in 2003.

Then it could be said with some plausibility that no one in the Episcopal Church realized what a fuss would emerge. No one is in any doubt this time. The Archbishop of Canterbury has made it clear that there will be consequences for TEC in its relationship with the Communion and there will be consequences within the Communion.

I read on the morning of Bishop Glasspool's ordination and consecration an interview in the *Baltimore Sun* which included a short video. A number of points were raised which invite comment. The first is very indicative of our present mood. Is Bishop Glasspool a nice person? It seems she is, but what on earth does her niceness have to do with anything? One would hope that any cleric, yes, even a bishop, might be nice. But niceness isn't a qualification for ordination.

It is said that she is a good priest and that quality, at least to the newspaper, is demonstrated by the fact that she pastored an elderly couple who then died and left her parish nearly \$3 million. I am genuinely delighted that she is a good priest. Yet the crisis facing the Communion has nothing at all to do with her personal traits or her pastoral ability.

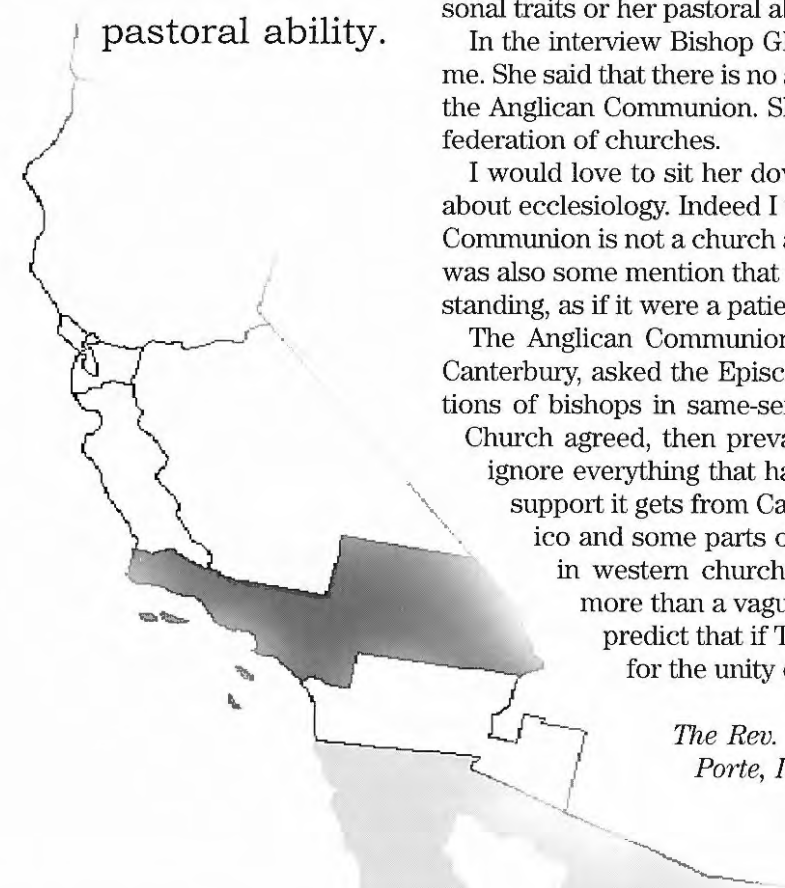
In the interview Bishop Glasspool made a couple of points which bothered me. She said that there is no such thing as the Anglican Church: there is merely the Anglican Communion. She said something about the Communion being a federation of churches.

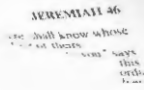
I would love to sit her down with the Archbishop of Canterbury for a chat about ecclesiology. Indeed I would like to hear some explanation about why a Communion is not a church and why a church cannot be a Communion. There was also some mention that the Episcopal Church is growing in its self-understanding, as if it were a patient undergoing therapy.

The Anglican Communion through its "elder brother," the Archbishop of Canterbury, asked the Episcopal Church not to proceed with more consecrations of bishops in same-sex relationships. The leadership of the Episcopal Church agreed, then prevaricated, then agreed again, and then decided to ignore everything that had been said. TEC may cling to the hope that the support it gets from Canada, perhaps New Zealand, Brazil, perhaps Mexico and some parts of its own mini-Communion, and from individuals in western churches, may prove strong enough to deter anything more than a vague wrist slap. We shall see. But it is not difficult to predict that if TEC gets away with it yet again, the consequences for the unity of the whole Communion will be dire.

*The Rev. Tony Clavier is rector of St. Paul's Church, La Porte, Ind.*

The crisis facing the Communion has nothing at all to do with Bishop Glasspool's personal traits or her pastoral ability.





# The Nature of Blessing

“See, your son lives” (1 Kings 17:23b).

BCP: 1 Kings 17:17-24; Psalm 30 or 30:1-6,12-13; Gal. 1:11-24; Luke 7:11-17

RCL: 1 Kings 17:8-16 (17-24); Psalm 146; or 1 Kings 17:17-24; Psalm 30; Gal. 1:11-24; Luke 7:11-17

How unfortunately common it is that we are leery of the gifts of God — or leery with any good things that come to us whether we attribute them to God or not. Deep inside, many of us wonder if the blessing is a “mistake” or will be taken from us once we have trusted it, or its Giver.

So it was with the widow of Zarephath. Plagued by both drought and famine, she is pathetically impoverished. This is the person to whom the Lord sent the prophet Elijah. (Apparently the widow had not been informed of that, but the reason for that omission becomes clear.) After his arrival, Elijah requests from her both water and food, both of which are in very short supply. She does not refuse him, but informs him that she has only enough for herself and her son, and she does not expect

that even that tiny amount will be sufficient to keep the two of them from starving. Elijah still insists on her feeding him and doing so before she feeds herself, with the promise that her supply of food will not fail. Without open complaint or question, she does as directed. Her faith is rewarded.

It is for the sake of enlarging her faith that the Lord had not spoken to her about Elijah's coming to her. She addresses Elijah with an invocation of the Lord, showing that she is a woman of faith in spite of her suffering and anticipation of death. After the blessing has been made evident, an unanticipated disaster strikes: after the fear of death by starvation had been averted, the woman's son dies of an illness. Here her self-recrimination comes out, evidently deeply buried in spite of her faith

and the miracle of the meal and oil: “What have you against me, O man of God? You have come to me to bring my sin to remembrance and to cause the death of my son!” (1 Kings 17:18) Elijah takes the dead child up with the intention of asking God for a miracle, but even his opening address begins with an accusation: “O Lord my God, have you brought calamity even upon the widow with whom I sojourn, by killing her son?” (1 Kings 17:20)

The boy is raised, and the conclusion of the matter is an affirmation of faith deeper than ever: “Now I know that you are a man of God, and that the word of the Lord in your mouth is truth” (1 Kings 17:20). In their anguish the woman accuses Elijah and Elijah accuses the Lord, but the Lord returns a blessing just the same.

## Look It Up

How did the people react after Jesus raised the son of the widow of Nain (today's gospel)? Compare and contrast this account with that of the widow of Zarephath.

## Think About It

The widow's son, of course, will die again; God did not make him immortal. What, then, is the most important gift God gave the widow in this sequence of events?

## Next Sunday The Third Sunday After Pentecost (Proper 6C), June 13, 2010

BCP: 2 Sam. 11:26-12:10,13-15; Psalm 32 or 32:1-8; Gal. 2:11-21; Luke 7:36-50

RCL: 1 Kings 21:1-10, (11-14), 15-21a; Psalm 5:1-8; or 2 Sam. 11:26-12:10, 13-15; Psalm 32; Gal 2:15-21; Luke 7:36-8:3

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**BURNETT**

(Continued from page 6)

Church whose experience, intellect and wit will be greatly appreciated by everyone here.”

“Reflecting on these many years has led me to undertake some deep discernment about my life and my future,” Burnett said in a statement to his diocese. “As a result I have felt for some time now a ‘call’ to step back from the all-consuming work of a diocesan bishop. In this regard, I just recently received an invitation that I believe is more than mere coincidence. It is an answer to many fervent prayers for guidance.”

Burnett added that he and his wife, Marty, will retain their home in Nebraska.

“In order to keep our options open, both for my future retirement

and her ongoing career, we plan to keep our house in Omaha, and for the time being she will continue her work at the College of St. Mary and at Trinity Cathedral,” he wrote. “In the meantime we will commute for visits as often as is feasible.”

**Northern Michigan Welcomes Nominees**

The Diocese of Northern Michigan has released a profile and called for nominations as it seeks an 11th bishop.

The profile repeatedly affirms mutual ministry as central to the diocese’s identity, and it identifies a recurring theme of loss and struggle, including financial stresses during the early 20th century and the death

of the Rt. Rev. James A. Kelsey in an automobile accident in 2007.

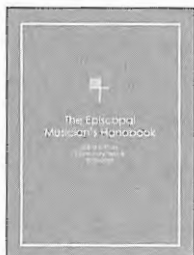
The profile devotes an eight-page appendix to Kelsey’s last annual address as a bishop, which he delivered in October 2006. Another appendix is a nine-page essay, “Creating a Hospitable Environment for Mutual Ministry,” by the Rt. Rev. Thomas Ray, the diocese’s ninth bishop, and Kelsey. Ray is serving as an assisting bishop until the new bishop begins ministry.

Kelsey’s legacy of a “Christ-centered diocese based on Mutual Ministry had greatly increased the quality of the relationships within the diocese,” the profile said. “Undoubtedly, these caring relationships helped ameliorate the grief we experienced with the sudden loss of our bishop. It also, in retrospect, gave us

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EMH53A

the courage and dedication to cope with the problems the diocese would encounter in 2009 during the unsuccessful consent process of our newly elected bishop, Kevin Thew Forrester."

Unlike the diocese's previous search, this process will result in a slate of more than one nominee, and it provides a two-week period for nominations by petition.

"It must be understood that we are not looking for someone to 'fill the shoes' of a predecessor. We do expect our new bishop to share our vision and to work with us in support of the ministry of the baptized," the profile said. "Our second search for a bishop builds on the work of the first, which was based on a broad consensus about who we are and what we value as a diocese."

## Anglican Mission, ACNA 'Clarify' Their Roles

At the request of the Anglican Church of Rwanda, the Anglican

Mission in the Americas is seeking a greater distance from the Anglican Church in North America, which it helped found.

The Anglican Mission will ask the ACNA's provincial council, which meets June 8 and 9, to change its status from jurisdiction to ministry partner. Leaders of both the ACNA and the Anglican Mission said that there was widespread confusion about how the two ministries relate to each other. Both parties said the new arrangement clarifies their structural relationship.

Changing the affiliation "will allow the Anglican Mission to maintain a level of connection to the North American Province, even though the missionary movement will remain under the spiritual and canonical authority of Archbishop Emmanuel Kolini and the Province of the Anglican Church of Rwanda," said a communiqué from the Anglican Mission. "It also allows for the Anglican Mission to continue to function as a missionary movement committed to church planting as we have for the last decade."

## people & places

### Deaths

The Rev. **John F. Mangrum**, 87, a priest of the Diocese of Southeast Florida, died March 18.

He was born in Grand Rapids, MI, and served in World War II on Okinawa. He was honorably discharged from the U.S. Army as a captain and continued in the U.S. Air Force Reserves until 1955. He graduated from Berkeley Divinity School at Yale in 1949, was ordained deacon that year and priest in 1950. He was rector of St. James', Albion, MI, 1949-1951; superintendent of the Detroit Boys Home and rector, St. Peter's, Detroit, 1951-1955. He then moved to Florida and was assistant, Bethesda-by-the-Sea, Palm Beach, 1955-56; vicar, Holy Spirit, Apopka, 1956-58; vicar, St. Edward's, Mount Dora, 1956-61; rector, Redeemer, Avon Park, 1961-64; rector, St.

Mary's, Tampa, 1964-74; dean, St. John's Cathedral, Jacksonville, 1974-77; rector, St. Martin's, Clewiston, 1977-79; rector, St. David's, Wellington, 1979-90; and chaplain, Bishop Gray Inn, West Palm Beach, 1990 until 2005 when he retired. Among other community activities, he worked extensively with Boys and Girls Clubs, was chaplain for spring training with the Cincinnati Reds and Atlanta Braves, and played in the symphony orchestras of Tampa and Jacksonville. Survivors include his sister, Marjorie Brisebois of Michigan.

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