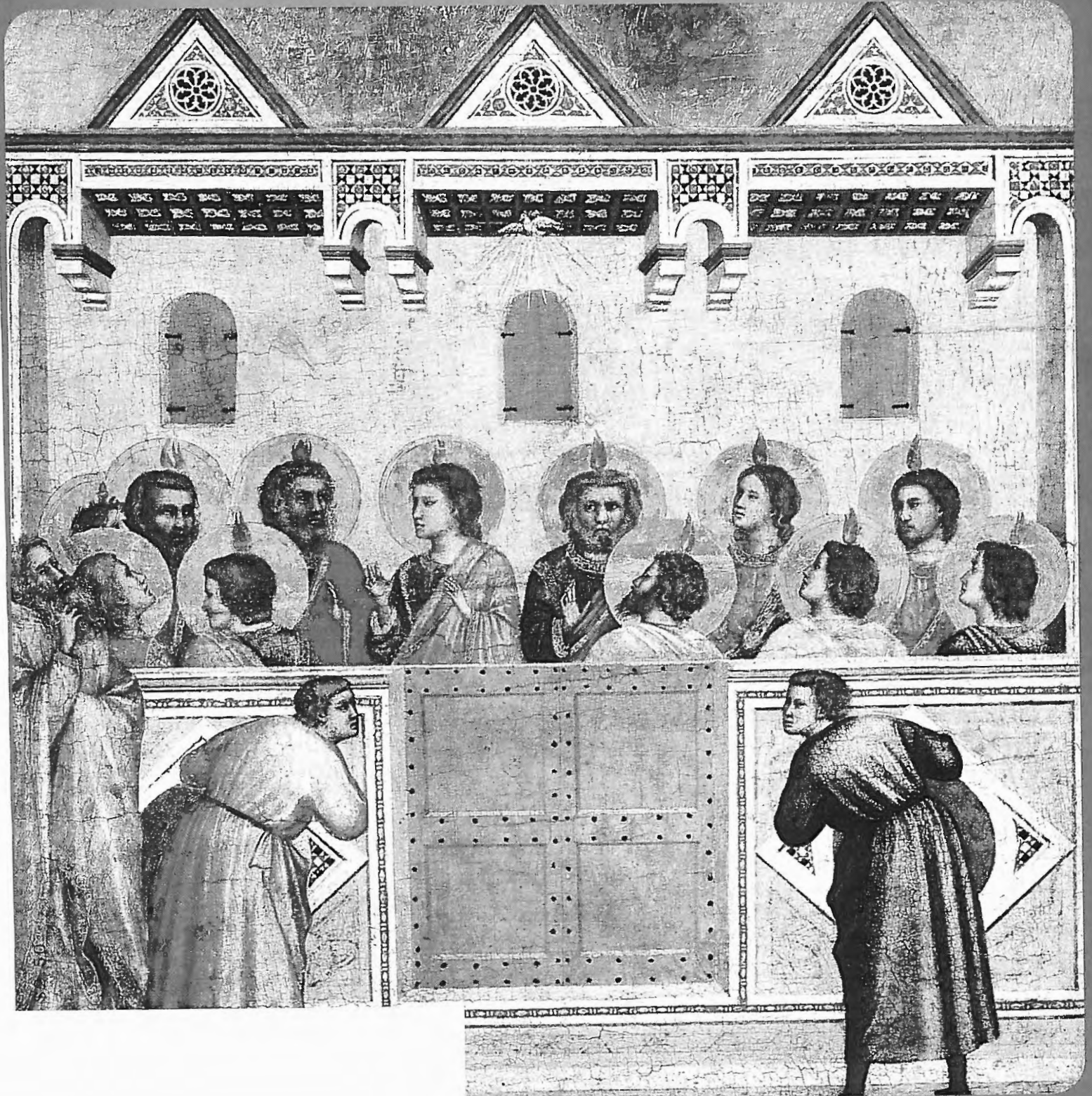


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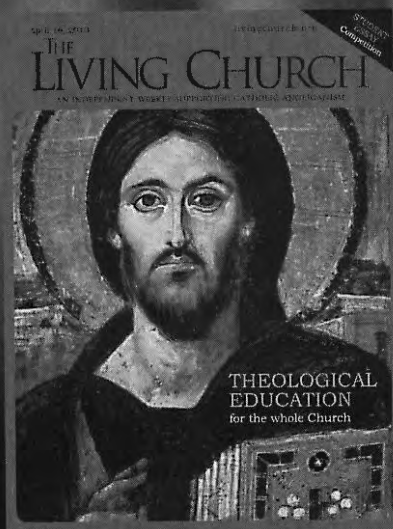


Conversation on the Archbishop's Pentecost Letter

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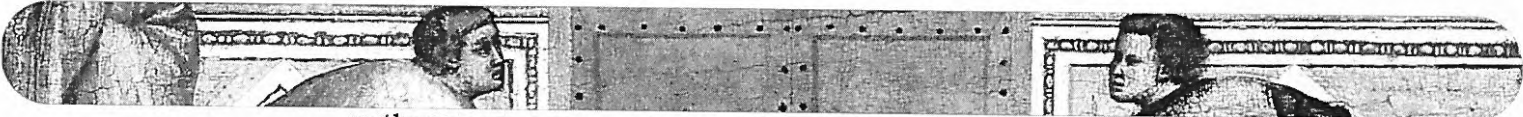
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on the cover *Pentecost*, attributed to Giotto di Bondone (the National Gallery, London)

THE LIVING CHURCH

this week |

June 20, 2010



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The Living Church is published by the Living Church Foundation. Our historic mission in the Episcopal Church and the Anglican Communion is to support and promote the Catholic and evangelical faith of the one Church, to the end of visible Christian unity throughout the world.

Archbishop's Letter Could Affect 30 Leaders

Now that the Archbishop of Canterbury has released his Pentecost letter and its proposed steps of discipline, a significant next step is interpreting what the letter means.

If all the Instruments of Communion were to exclude members based on actions that disregard the moratoria of the Windsor Report, 30 Anglican leaders — from laity to priests to archbishops — could be affected.

The Rt. Rev. Martyn Minns, founding missionary bishop of the Nigeria-sponsored Convocation of Anglicans in North America, said the archbishop's letter does not cause him concerns.

The primates, he told *THE LIVING CHURCH*, “never agreed that there's a moral equivalence between what they see as an attempt to change the Anglican Communion's teaching and a provision for temporary pastoral care.”

The application of the archbishop's letter, he said, depends on the interpretation of “past, present and future” actions.

“Is the [Anglican Church of North America] seen as a cross-border action?” he asked. “Am I considered a cross-border action? Is everything I say and do a cross-border action?”

Episcopal News Service reported that the archbishop's proposals would affect two of the Episcopal Church's representatives on the Anglican-Orthodox Theological Dialogue (the Rev. Thomas Ferguson, the Episcopal Church's interim deputy for ecumenical and interreligious relations, and the Rt. Rev. William O. Gregg, assistant bishop of North Carolina) and one member of the Inter-Anglican Standing Commission on Unity, Faith and Order (the Rev. Katherine Grieb of Virginia Theological Seminary).

On the same body, the archbishop's proposal also could affect the Rev.

Canon Philip Hobson and Natasha Klukach of the Anglican Church of Canada and the Rev. Joseph Wandera of the Anglican Church of Kenya.

ENS described the Ven. Dapo Asaju of Nigeria, the Rev. Edison Muhindo Kalengyo of Uganda and the Rt. Rev. Tito Zavala of the Diocese of Chile, Anglican Church of the Southern Cone, as “likely to be affected” by the archbishop's proposal.

“I shall be inviting the views of all members of the Primates' Meeting on the handling of these matters with a view to the agenda of the next scheduled meeting in January 2011,” the archbishop wrote.

Six of 38 primates could be affected by such discussions: Presiding Bishop Jefferts Schori; the Most Rev. Frederick J. Hiltz, Anglican Church of Canada; the Most Rev. Emmanuel M. Kolini, Episcopal Church of Rwanda; the Most Rev. Nicholas D. Okoh, the Church of Nigeria; the Most Rev. Henry Luke Orombi, the Church of Uganda; and the Most Rev. Eliud Wabukala, Anglican Church of Kenya.

The archbishop also has written that “there will have to be further consultation” regarding representation on the Anglican Consultative Council and the Anglican Communion's Joint Standing Committee.

Depending on those consultations, membership on the Anglican Consultative Council could be the most widely affected among the Instruments of Communion. The consultations could affect these ACC members:

The Episcopal Church: The Rt. Rev. Ian T. Douglas and Josephine Hicks and another representative still to be elected. The Episcopal Church has three representatives on the ACC. Executive Council is weighing whether to elect Bishop Douglas, who was elected to the ACC as a pres-

byteral member, to succeed the Rt. Rev. Catherine S. Roskam as an episcopal member.

The Anglican Church of Canada: The Rev. Stephen Andrews, the Rt. Rev. Susan Elisabeth Moxley and Suzanne Lawson.

The Anglican Church of Kenya: The Rt. Rev. Samson Mwakitawa Mwaluda and Amos Kirani Kiriro.

The Church of Nigeria (Anglican Communion): The Rt. Rev. Ikechi Nwachukwu Nwosu, Abraham Yisa and the Ven. Abraham Chibuike Okorie.

The Anglican Church of Rwanda: The Rt. Rev. Josias Sendegeya and Jane Dinah Mutoni.

Southern Cone: The Rt. Rev. Bill Godfrey, Bishop of Peru.

The Church of Uganda: Jolly Babirukamu and the Rt. Rev. Elia Paul Luzinda Kizito.

On the Joint Standing Committee the consultations could affect Presiding Bishop Jefferts Schori, Bishop Douglas and Jolly Babirukamu of Uganda. Archbishop Orombi, a member of the committee, has not attended any of its meetings since the primates met in February 2007.

Douglas LeBlanc

Excerpts from the Archbishop of Canterbury's Pentecost letter

... It is clear that the official bodies of The Episcopal Church have felt in conscience that they cannot go along with what has been asked of them by others, and the consecration of Canon Mary Glasspool on May 15 has been a clear sign of this. And despite attempts to clarify the situation, activity across provincial boundaries still continues — equally dictated by what people have felt they must in conscience do. Some provinces have

within them dioceses that are committed to policies that neither the province as a whole nor the Communion has sanctioned. In several places, not only in North America, Anglicans have not hesitated to involve the law courts in settling disputes, often at great expense and at the cost of the Church's good name.

... To maintain outward unity at a formal level while we are convinced that the divisions are not only deep but damaging to our local mission is not a good thing. Neither is it a good thing to break away from each other so dramatically that we no longer see Christ in each other and risk trying to create a church of the "perfect" — people like us. It is significant that there are still very many in The Episcopal Church, bishops, clergy and faithful, who want to be aligned with the Communion's general commitments and directions, such as those who identify as "Communion Partners," who disagree strongly with recent decisions, yet want to remain in visible fellowship within TEC so far as they can.

... I am therefore proposing that, while these tensions remain unresolved, members of such provinces — provinces that have *formally*, through their Synod or House of Bishops, adopted policies that breach any of the moratoria requested by the Instruments of Communion and recently reaffirmed by the Standing Committee and the Inter-Anglican Standing Commission on Unity, Faith and Order (IASCUFO) — should not be participants in the ecumenical dialogues in which the Communion is formally engaged. I am further proposing that members of such provinces serving on IASCUFO should for the time being have the status only of consultants rather than full members.


... I am aware that other bodies have responsibilities in questions concerned with faith and order, notably the Primates' Meeting, the Anglican Consultative Council and the Stand-

ing Committee. The latter two are governed by constitutional provisions which cannot be overturned by any one person's decision alone, and there will have to be further consultation as to how they are affected. I shall be inviting the views of all members of the Primates' Meeting on the handling of these matters with a view

to the agenda of the next scheduled meeting in January 2011.

... Some complain that we are condemned to endless meetings that achieve nothing. I believe that in fact we have too few meetings that allow proper mutual exploration. It may well be that such encounters need to


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Actions Now Have Consequences

By Ephraim Radner

What should be the ecclesial consequences for Anglican churches that have consciously rejected the “mind of the Communion” during this past decade? Many have waited a long time for Archbishop Rowan Williams to spell out his own views. Since 2007 he has openly talked of the costs involved in going one’s own way, however conscientiously, in opposition to the formally stated teachings of the Communion on the matter of sexual behavior and other key matters of doctrine and discipline. But what costs? The archbishop’s Pentecost letter has now begun the formal process of both laying out and setting in motion these consequences. This alone makes the letter significant.

Until this point, the archbishop has steadfastly followed two tracks in responding to the divisions of the Communion. First, he has formally initiated and supported Communion-based processes of consultation and evaluation leading out of the 2004 Windsor Report. By and large, and based on commonly accepted standards of doctrine and discipline around the Communion, these have consistently pressed for Anglican churches around the world to adopt and enforce moratoria on the consecration of partnered homosexual bishops, on the affirmation and permission of same-sex blessings or marriages, and on the cross-jurisdictional interference of bishops in the dioceses or provinces of another church. Through the Instruments of Communion — the Primates’ Meeting, the Anglican Consultative Council, and the Lambeth Conference — as well as through representative commissions like the

Windsor Continuation Group, the acceptability of this track has been reiterated over and over. Yet, for all that, there has never really been stable resolution emerging from these repeated requests for moratoria.

The archbishop’s second track has been to champion the Anglican Covenant. The Covenant, he has continually insisted, would, if adopted sincerely by the churches, provide a stabilizing basis and framework for mutually sustaining common life and mission. The Covenant track was never itself intended to resolve the divisions over sexuality. But the archbishop (and others) perhaps believed that the process of drafting and discussion would refocus the life of the Communion’s churches in ways that might encourage them, out of a renewed sense of common purpose, to discipline themselves on the matters in dispute. This too has not happened.

Indeed, both tracks have hit major obstacles. The Episcopal Church, through General Convention resolutions and local synodical and episcopal actions (the latter also taken by several Canadian dioceses and bishops), publicly proceeded with same-sex blessings and with consecrating another partnered homosexual as a bishop; the cross-jurisdictional episcopal interventions by Rwanda, Nigeria, Uganda, Kenya, and the Southern Cone continued — taking North American congregations directly under their oversight, consecrating American bishops for these congregations whom they placed within their own houses of bishops; and finally, the stream of property lawsuits in North America between the Episcopal Church and departing congregations and dioceses turned into a torrent costing millions and millions of dollars, causing enormous

scandal without prospect for abatement. As for the Covenant, its final text, at least in its procedural content, met a highly contested roadblock at the May 2009 Anglican Consultative Council meeting. This caused some key global south supporters of the Covenant to distance themselves from the process, and confirmed the suspicions of others that the idea was without merit.

The May 2010 consecration of Mary Glasspool — the Episcopal Church's second bishop living openly in a same-sex relationship — was therefore hardly a Rubicon. It was the confirmation of a pattern seemingly out of control, disclosing that Anglicans "have not [been] brought" any "nearer to full reconciliation" over these past years, in the archbishop's words. But Glasspool's consecration did provide a kind of convenient bookend to the disintegrating process begun with Gene Robinson's consecration in 2003, and thus was an occasion for the archbishop's letter.

The letter is consistent with the archbishop's steady approach: it speaks to the two tracks regarding the Communion's Windsor moratoria and the Covenant's renewing hopes. But now it both spells out some consequences he proposes, and opens the door to the formal consideration of further consequences.

1. The archbishop has proposed that the representatives of churches that continue to reject the moratoria no longer sit on Communion councils that make decisions regarding common doctrine and ecumenical relations. (They may still be used as consultants, however.) This includes the new but important Inter-Anglican Standing Commission on Unity, Faith and Order, and the particular international dialogues with Eastern Orthodox, Roman Catholics, and other Christian churches. The rationale for this is that these groups not only work for but propose and engage a common mind for the Communion as a whole; and for this reason individuals who come

from an Anglican province that has consciously chosen to move in a direction that is opposed to the Communion's already articulated common mind cannot provide *prima facie* credibility in the eyes of others for their commitment to such work.

2. The archbishop reiterated his own hopes for the Covenant as a vehicle for the renewal of the Communion, particularly with regard to mission. He spoke of this in terms of his personal passion and hope. Although he did not issue concrete proposals or exhortations on this front, the character of his statement was strong, and his defense of the structures granted the responsibility for the Covenant speaks to his continued support. Although he did not address the issue of these structures' credibility, the representative consequences he has now set in motion certainly inform this debate in a new way.

What are the potential effects of these proposals? Here we come to certain levels of interpretation and speculation, and my views are therefore inherently debatable.

First, who is involved in withdrawing from the councils in question? The Episcopal Church is explicitly mentioned, but the implication is that other churches, like Canada, that by synodical approval permit same-sex blessings may also be affected. But so too are the representatives of *all* churches that have rejected one or other of the moratoria. In theory, this might include Rwanda, Nigeria, Uganda, Kenya, and the Southern Cone.

However — and this the archbishop did not mention — all but Rwanda, and perhaps Nigeria, are now disentangling their houses of bishops from the American bishops they have held under their wings to this point. It is probable that very soon most of these provinces will have no American bishops and congregations jurisdictionally linked to them. These Americans will

(Continued on next page)



(Continued from previous page)

all, instead, be a part of the Anglican Church in North America, rooted in North America (recognized by some though not all members of the Communion). If that is the case, the presence of these particular global south provinces on all the councils of the Communion

The archbishop's letter is framed by, and returns to, a theology of the Holy Spirit that deserves reflection.



will be, at least in this respect, formally unimpeded in comparison with the Episcopal Church.

Second, although the archbishop only spoke directly to the withdrawal of representatives from doctrinal and ecumenical commissions, he explicitly raised the question of other councils dealing with faith and order, including certain of the Instruments themselves: the Anglican Consultative Council and the Primates' Meeting (and, by explicit implication, the Standing Committee that with the Primates' Meeting has been given oversight of the Covenant). The archbishop wrote that, because no one person can make a determination about this, he is in consultation with others, including especially the primates themselves, as to how *these* groups will be affected by the dynamics of consequence now being outlined.

That he raised this question openly is itself significant. At the least, he has thereby signaled that the "distancing" that cannot be avoided between the larger Communion and those "who are consciously at odds with what the Communion has formally requested or stipulated" is not necessarily exhausted by the terms of his letter. Furthermore, he is explicitly seeking the common counsel of the Communion's primates on this topic, something he has not openly done over the past couple of years. Whether it is his intention or not, one can pick up once again the weight of the Communion's voice as it shifts towards the global south. And it is this shift, one that many have both noted and urged heeding for some time now, that will determine

the significance of these still emerging, but not clearly profiled, consequences to communion life.

What of the Episcopal Church? On the one hand, the letter changes little. The ability to sit on the Communion councils dealing with topics of unity, faith and order does not directly affect the American church's internal life in the least, and to this extent the archbishop's proposal does not impinge upon that life. But he has now issued a formal judgment that the Episcopal Church can no longer be "recognized" as "representing" the Anglican Communion as a whole within the wider Church and world. The ramifications of this judgment may prove far-reaching in terms of relationships and identity. That he formally recognizes some Episcopalians, like the Communion Partners, as still committed to the Communion may also influence questions of identity and mis-

sion in this regard, in that he has thereby indicated the possibility of providing distinctive recognitions of various groups within provincial churches. If the Covenant does proceed, these kinds of judgments and distinctions will inevitably play an important part in the Communion's configurations, as they must inform the Covenant process itself as individual churches engage it.

For all the interest in the concrete details of ecclesial consequences, however, the archbishop's letter is significantly framed by, and returns again and again to, a theology of the Holy Spirit that deserves reflection. Williams writes that God gives his Spirit to the Church for a particular reason: so that "diverse" human voices may be turned together toward hearing the one voice of Jesus Christ, and may recognize this one voice as the object and subject of the prayers said by one another. This is a concise explication of why the divisions of the Church, however frequent, cannot simply be accepted as inevitable, and must rather be seen as terrible judgments on her members. For when Christians separate, it means first, that they do not recognize the voice of Christ being heard and spoken by their Christian neighbors; and second, in this lack of recognition, caused and acceded to, the very redemptive purposes of God are being thwarted and rejected.

One senses clearly the anguish of the archbishop in the face of this admitted *fact* about the Anglican Communion. I might wish to question the prominence he gives to the categories of *diversity* and *conscience* as

immovable realities with which we must ever grapple. Yet I cannot but agree with his plea that, for all the distance we have necessarily placed between some of us for the sake of faithfulness to our communion life with the wider Church, our desire and work for truthful reconciliation is not optional, but remains an ever-demanding claim upon our lives as followers of Christ. If there are consequences, they cannot include the wholesale rejection of one another, without risking our rejection of the Spirit himself as the Father's gift in Christ. On this score, ecclesial politics is answerable to a deeper and more radical divine motive.

The Rev. Dr. Ephraim Radner is professor of historical theology at Wycliff College, Toronto.

If

By N.J.A. Humphrey

The devil is in the details, as the saying goes. And in the Archbishop of Canterbury's admirable Pentecost letter, it's the little words that are tripping me up the most.

As legend has it, when Philip of Macedon contemplated invading the Greek city-state of Sparta in Laconia, he sent the Spartans a message: "You are advised to submit without further delay, for if I bring my army into your land and prevail, I will destroy your farms, slay your people, and raze your city to the ground." To which the Spartans sent the one-word reply, "If." This is perhaps the most famous illustration of what came to be known as "laconic" speech — short, blunt, brief, to the point, and maybe even a tad bit intimidating.

I was reminded of this anecdote when I read the following sentence from the archbishop's Pentecost letter: "If the truth of Christ is indeed ultimately one as we all believe, there should be a path of mutual respect and thankfulness that will hold us in union and help us grow in that truth."

If.

My first response was to ask myself, "Do we all believe that the truth of Christ is indeed ultimately one?"

This question in turn reminded me of the classic (and therefore not politically correct) joke involving the two main characters from the old 1950s TV show, *The Lone Ranger*. The Lone Ranger and Tonto are

out riding one day when they are attacked by Indians. Cornered and running out of ammunition, the Lone Ranger turns to Tonto and says, "It looks like we're going to be killed by the Indians." Tonto looks at the Lone Ranger and replies, "What you mean 'we,' white man?"

Who does Rowan Williams think is included in that simple two-letter word, "we"?

Then there's that peculiar three-letter word, "one." What, exactly, does that mean?

Finally, there's a fourth word in that sentence that further caught me up short; admittedly it is a big word by comparison to "if" and "we" and "one," but it's also a deceptively simple word: "should."

According to the omniscient internet, the psychologist Albert Ellis, founder of rational-emotive therapy in 1955, coined the now-popular, evocatively scatological phrase, "Don't 'should' on yourself." (I don't know if anyone ever pointed out to him that his aphorism could just as easily be paraphrased as "You shouldn't should on yourself.") One online obituary of Ellis said he observed that while human beings have the capacity to be loving, in communion with others, and to grow, we also are just as capable of being self-destructive, blaming of ourselves and others, and to repeat the same mistakes over and over again.

While I do believe that the truth of Christ is ultimately "one" and want to believe that "we all believe" this to be true, and while I agree that there "should" be a "path of mutual respect and thankfulness that will hold us in union and help us grow in that truth," I wonder: How, aside from a miraculous infusion of grace, is this church to find and stay on that path?

I won't even get into the meaning of the little words "all," "truth," "path," "union," "grow," and "help." I'm having a hard enough time with "if," "we," "one," and "should."

None of this is to detract from the fact that this letter is a profoundly solid piece of Christian teaching, which I hope to appreciate more fully in further reflections. No doubt, those on both the right and the left will not be happy with it for all the usual reasons. But there is much wisdom in it, if we can only find that path of which the archbishop writes.

If.

N.J.A. Humphrey is scholar in residence at St. Paul's, K Street, in Washington, D.C.

Editorial

Invitation to Grow Up

It could be that the archbishop is testing the will of Anglicans across the theological spectrum. Do we love the Anglican family enough to sacrifice for it?

There is a rhythm to the Anglican Communion when Archbishop Rowan Williams makes any new statement regarding our decades-long divisions. Progressives generally accuse the archbishop of being power-hungry, more papal than Anglican, or selling out the gay-sympathetic principles he expressed as the theologian behind “The Body’s Grace,” a lecture he delivered in 1989 as the Lady Margaret Professor of Divinity at Oxford University. Conservatives grumble some variation of “Mush from the Wimp,” to borrow the now infamous reference to President Jimmy Carter that appeared briefly (and accidentally) in *The Boston Globe*.

People experience a common temptation, in times of crisis, to blame the top-most leader, whether of a city, state, nation, parish, diocese, province or global arm of the Church. We kid ourselves: “If only [this leader] would [express my favorite ideas] then those enemies of [the nation, the Church, truth] would be [shamed, intimidated, ennobled] to [come over to my side] and live in [peace, harmony, unity].”

Many moreover struggle to grasp every subtlety of the archbishop’s carefully constructed reflections, and “Renewal in the Spirit,” his letter marking Pentecost 2010, will prove no exception to this rule. But readers should not miss the significant disciplines that the archbishop here encourages and undertakes.

If the Anglican Consultative Council and the Primates’ Meeting follow the lead the archbishop has taken, by “proposing” that representatives of provinces that have disregarded the Windsor Report serve as less than full members (if they serve at all) on Anglican bodies, up to 30 leaders could be affected.

This would be painful for all affected provinces, to be sure, and could mark the beginnings of a formally reconfigured Communion, perhaps along covenantal lines. Pain is not an evil in itself, however. In anyone’s body, it can call attention to the need for intervention and healing. For Christians, it can be a discipline of sharing in the suffering that the Lord himself predicted would be the lot of any disciple.

It could be that the archbishop is testing the will of Anglicans across the theological spectrum. Do we love the Anglican family enough to sacrifice for it? Do we love our theological concerns enough to pay a price for them? Do we truly believe that what unites us, as Anglicans, is greater than what divides us? Do we want the Communion to find ways to stay together, honorably? Do we love justice only when it is something done to somebody else? Do we care at all about reconciliation, or do we simply want to prevail?

Nothing in the archbishop’s Pentecost letter is likely to make much immediate difference in the Episcopal Church’s deliberations about bishops in same-sex relationships, or pastoral blessings for same-sex couples. His words are unlikely as well to affect the Anglican Church in North America’s ministry among former Episcopalians. Only an archbishop with supernatural powers could hope to deter either of those juggernauts.

What the archbishop’s letter does achieve is the continuation of a conversation about Anglicanism, bounded by a disciplined order, for everyone else — for the Anglicans who know that the global Communion is not an accident of history or merely a federation of Christians who love unfettered pluralism. Anglicans have an identity, and a godly calling, to grow into. The archbishop’s letter points us toward one way of behaving as adults rather than irate children deprived of their toys.

New Diplomacy Calls for Sacrifice

By C. Andrew Doyle

The ministry of the Anglican Communion is not dependent upon our agreement on the issues of sexuality or on the integrity of provincial boundaries. Nor is it dependent upon solving the ecclesial deficit within Anglicanism. The ministry of the Church is dependent upon the Holy Spirit and the grace of God.

We claim that the Church is the family of God (BCP, page 531). That family is as diverse as the world's population. The notion of a "nuclear family" today is augmented by many different "households" — singles and divorced parents, seniors who become partners late in life, gay and lesbian couples with and without children. In some parts of our Communion, families include a husband with more than one wife. These beloved people make up the fabric of our global Anglican Communion. Some challenge our understanding of family beyond the traditional expressions of marriage, yet all are the beloved people of God.

The family of God is not defined by our marital relationships but by our relationship to the Holy Spirit, our shared baptism — our shared covenant. Our family of God — the Episcopal Church and the Anglican Communion — is one part of the temple of the Holy Spirit. We are bound by the Spirit and we are pressed into service on God's behalf by the Spirit.

We are globally and locally engaged in Spirit-led mission where those we serve long for transformation and some small whisper of God's love. This is the reality of who we are and we share one unifying element: the love of God.

In all parts of the Church, I hear people who yearn for a way to move forward together. Even in the most cynical I hear a hope that our lives, mission and Church can itself be transformed.

Anglicans are known for our ability to bring differing political forces to the table for conversation and to help local communities find ways out of terrible situations. We need only think of South Africa, Ireland and the Middle East. Each is an icon of the local laity and clergy who have worked behind the scenes to

walk in step with victims and victimizers and to bring them to a common table. The Anglican Communion and its interrelated parts are recognized for mediating conflicts far greater than sexuality on a global stage. Yet, we seem unable to do the same work for ourselves.

We seem eager to be the prophetic voice against one another. Why not be the prophetic actor doing the unexpected, leaning into the conflict in a spirit of conciliation? We publicly mimic the victimizer, becoming (in accord with Nietzsche's concept) the monster we have been fighting instead of the Christ we follow.

How we are "being" Church today does little to build a stronger, healthier, vibrant community. Playing our division out in the press is not good communication. Lawsuits do not build up the body of Christ. Vitriolic voices on one side and closed minds on the other do not make for better conversation.

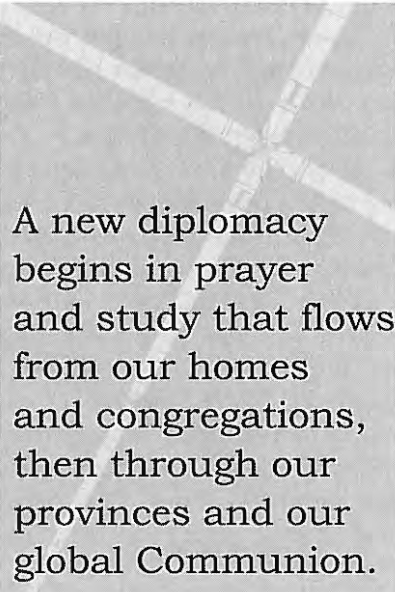
It is time for a new diplomacy, a new virtuous citizenry in the household of God. It requires recognition that ministry happens within partic-

ular cultural contexts, which are affected by things that happen in the Church half a world away.

A new diplomacy begins in prayer and study that flows from our homes and congregations, then through our provinces and our global Communion. It demands a sacrifice of our egocentric nature. It demands humility — a commodity that is in short supply in today's culture. It will take direct and personal communication.

As a bishop who holds my diocese to the traditional view of marriage found in the Book of Common Prayer (1979), I will continue to seek and serve Christ in all persons, strive for justice and peace among all people and respect the dignity of every human being. I believe the Church I describe is attainable. It will mean a partnership forged in diversity, not for the sake of compromise but for the sake of comprehension. I will spend my ministry building relationships to that end.

The Rt. Rev. C. Andrew Doyle is the ninth Bishop of Texas.



A new diplomacy begins in prayer and study that flows from our homes and congregations, then through our provinces and our global Communion.

Jeremiah 46
... shall know whose
... of them
... says
... this
... rock

When God Goes Beyond Expectation

“Return to your home, and declare how much God has done for you” (Luke 8:39a).

BCP: Zech. 12:8-10;13:1; Psalm 63:1-8; Gal. 3:23-29; Luke 9:18-24

RCL: 1 Kings 19:1-4, (5-7), 8-15a; Psalm 42 and 43; or Isaiah 65:1-9; Psalm 22:18-27; Gal. 3:23-39; Luke 8:26-39

In today's lessons (RCL) there are accounts of people who have a personal experience of God — and, in one case, believe that they do but are tragically mistaken. Even for those whose experience is genuine, things do not turn out as they hope or expect. In the lesson from 1 Kings, Elijah has just won a spectacular victory for the Lord, standing alone with amazing faithfulness and confidence against 450 prophets of a pagan religion. The people of God had refused to make a commitment to the Lord or even support Elijah until his victory had been achieved. Certainly it was reasonable, then, for Elijah to expect some sort of powerful public commendation from God after his jubilant triumph, or even a determined turning away from the severe persecution that Jezebel and Ahab had been executing for years

against the faithful. But on the contrary, Elijah's life is threatened and he is forced to flee into the desert.

Elijah is understandably discouraged and depressed. In conditions similar to those of Moses' encounter with God, the Lord speaks beyond expectation and through disappointment, uttering words of enormous power and importance, made all the more impressive for being spoken in a whisper.

A whisper is a most intimate, personal style of speaking, in some ways more urgent than the overwhelming manifestations Moses knew but which in today's lessons are expressly described as being void of the divine voice. Elijah, initially gravely disappointed by God's failure to act after his public victory, is in fact far more deeply empowered than he had expected. In sharp contrast, those who believe

themselves to be so holy that they warn people away (Isaiah 65:5a) are thoroughly deluded and miss God's personal invitation to know him. Their disobedience to God has blinded and deafened them to the genuinely holy.

In the gospel, Jesus delivers a man who is so far gone that his will is all but destroyed. The man cannot even speak in his own name but is only able to fall down before Jesus. Even his appeal makes no sense: “What have you to do with me, Jesus, Son of the Most High God? I beg you, do not torment me” (Luke 8:28). The words are a mishmash of human appeal and demonic fear. It is noteworthy that what is left of the possessed man is infinitesimal, but even that is sufficient for Jesus to enact his deliverance. Just the slightest desire on the man's part is enough for the Savior to rescue him.

Look It Up

Look up the unusual response of the demonic man's townspeople to his deliverance (Luke 8:37) and consider what it might mean.

Think About It

In today's gospel there is one who begged to be one of Jesus' disciples but whom Jesus redirected to preach the gospel to his hometown. Reflect on why Jesus may have done so.

Next Sunday The Fifth Sunday After Pentecost (Proper 8C), June 27, 2010

BCP: 1 Kings 19:15-16,19-21; Psalm 16 or 16:5-11; Gal. 5:1,13-25; Luke 9:51-62

RCL: 2 Kings 2:1-2, 6-14; Psalm 77:1-2, 11-20; or 1 Kings 19:15-16, 19-21; Psalm 16; Galatians 5:1, 13-25; Luke 9:51-62

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Deaths

The Rev. **Pinckney M. Corsa** died at his home May 7 in Mercersburg, PA, at the age of 87.

Born in Perkasio, PA, he attended Lehigh University. He was a World War II veteran, having served in Italy, and was awarded the Soldier's Medal for saving a German POW. He returned to Lehigh after his discharge from the Army, receiving a bachelor's degree in industrial engineering. After graduation, he went to work for Animal Trap Co. He earned a divinity degree from Kenyon College and was ordained deacon in 1957, and priest in 1958. Later he earned a master's degree in theology at Lutheran Theological Seminary. He was curate at St. James', Newport, DE, 1957-59, and rector of St. Anne's, Middleton, DE, 1959-67. He became rector of Ascension, Westminster, MD, in 1967 and served there until his retirement in 1988. While in Westminster, he also served several years as the chaplain at Carroll

County Detention Center and was part-time chaplain at Fairhaven Retirement Center. He is survived by his daughter, Lucy Corsa Warner, of Mercersburg, PA; a son, James Pinckney Corsa Sr., Fairfield, PA; and grandchildren. His wife preceded him in death.

The Rev. **William Hathaway Kelly, Jr.**, 66, a retired priest of the Diocese of West Tennessee, died April 19 at Baptist Memorial Hospital in Memphis.

A Memphis native, he earned a bachelor's degree at the University of Tennessee in 1965, and a master of divinity degree at the School of Theology of the University of the South at Sewanee in 1979. He was ordained deacon in 1979 and priest in 1980. He was curate of Holy Comforter, Montgomery, AL, 1979-81 and rector of St. Stephen's, Indianola, MS, 1981-84 before serving as a non-parochial from 1985 to 2000. He was priest-in-charge of St. Andrew's, Collierville, TN, in 1980 and an

assistant at St. Mary's Cathedral, Memphis, 2000-2001, then priest-in-charge of Holy Apostles', Collierville, from 2001 to his retirement. He is survived by his wife, Paula, and his father, William H. Kelly, Sr. of Dyersburg, TN. He is also survived by five sons, William H. Kelly III of Avondale Estates, GA; Lewis P. Kelly of Birmingham, AL; Matthew H. Kelly of Memphis; Gordon C. Cunningham of Austin, TX; William B. Cunningham of Little Rock, AR; eight grandchildren; and a brother, Edward R. Kelly of Memphis.

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Excerpts

(Continued from page 5)

take place in a completely different atmosphere from the official meetings of the Communion's representative bodies, and this needs some imaginative thought and planning. Much work is already going into making this more possible.

But if we do conclude that some public marks of "distance," as the Windsor Continuation Group put it, are unavoidable if our Communion bodies are not to be stripped of credibility and effectiveness, the *least* Christian thing we can do is to think that this absolves us from prayer and care for each other, or continuing efforts to make sense of each other.

Bishop Bainbridge of Idaho Remembered for Compassion

The Rt. Rev. Harry Brown Bainbridge III, 12th Bishop of Idaho and chairman emeritus of Episcopal Relief and Development, died May 27 at Talbot Hospice in Easton, Md. He was 70.

He was rector of Christ Church, Easton, from 1988 to 1998, when he was elected in Idaho. He retired in 2008. He had been diagnosed with stage 4 lung cancer in 2007.

He was born in 1939 in Knoxville, Tenn. He completed a master's degree at the University of the South, served in the Navy — he was a communications officer aboard the USS Norfolk during the Cuban Missile Crisis — and completed his seminary studies at the University of the South's School of Theology in 1967. He was ordained deacon in 1967 and priest in 1968.

He joined the board of Episcopal Relief and Development in 2001 and was its chairman from 2003 to 2008. The board's executive committee elected him as chairman emeritus in March.

"I am profoundly saddened by Bishop Harry's death. He played a critical role in the life of this organi-

zation and served as a personal mentor and friend to me," said Rob Radtke, president of Episcopal Relief & Development. "Harry was a wonderful man whose love, humor, humility and numerous contributions will remain with all of us."

During his years at Christ Church, a message in needlepoint hung over the doors leading from the narthex back into the nave: "You Are Now Entering the Mission Field."

He served on Easton's standing committee, 1994-96.

"The Episcopal Church in this country has been served by a faithful servant in Harry Bainbridge, whose ministry was far-reaching, other than just what he did as a bishop in Idaho," the Rt. Rev. James J. Shand, Bishop of Easton, said in Easton's *Star Democrat*. "His ministry to Episcopal Relief and Development allowed his goodness and his understanding of helping other human beings in the name of Jesus Christ and his faith and the faith of our Lord become real."

He had ministries in three states before his election as a bishop.

In Tennessee he was priest in charge, St. Mary Magdalene, Fayetteville, 1968-70, and St. Thomas, Knoxville, 1970-73; assistant university chaplain, University of the South, 1973-79; and an adjunct faculty member at the university's School of Theology, 1976-79.

He was rector of St. Thomas', Monroe, and chaplain at Northeast Louisiana University, 1979-88; and a member of the Diocese of Western Louisiana's Commission on Ministry, 1982-88.

He is survived by his mother, Grace Bainbridge Holt, Easton; his wife, Katherine Bainbridge, Charles Town, W.Va.; son, Harry Bainbridge, Washington, D.C.; daughter, Elizabeth Bainbridge, San Francisco, Calif.; three grandchildren; and two sisters, Lysbeth Bainbridge of Harpers Ferry, W.Va. and Sarah Akridge of Easton.



Bainbridge



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