

# Wilderness Words

Newsletter—

February 4, 2015

[www.spiritofthewilderness.org](http://www.spiritofthewilderness.org)

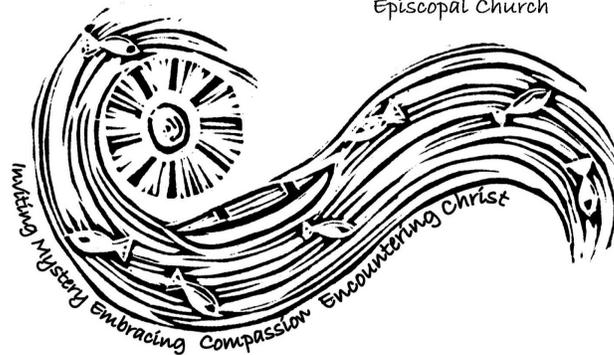
Box 1115 Grand Marais, 55604

[spiritwilderness@boreal.org](mailto:spiritwilderness@boreal.org)

Vicar, Mary Ellen Ashcroft

Phone 218 387 1536

Spirit of the Wilderness  
Episcopal Church



## Vicar's Report

As many of you know, I teach for a group being trained for ministry once a month at Holy Apostles, the largely Hmong church in St. Paul. I've taught them on a number of topics, including preaching, how we read scripture, old and new testaments, and I've just started teaching a series on Anglicanism. What does it mean to be Anglican?

It has been fun for me to be researching this and preparing the materials. I'm very struck by how we at SOTW and they at Holy Apostles are so different in so many ways, but are both deeply contextual expressions of Anglicanism.

Which is a big part of what Anglicanism is about. Those earliest reformers in England said a resounding NO to two things. They said NO to the Pope and a college of cardinals who could make central decisions. And they said NO to being governed by a confession which characterized most reformation churches on the continent.

The great Anglican theologian at the time of Elizabeth I, argued that the move by continental reformers try to be like the earliest church was faulty. It lacked a clear understanding of God's work in the world: because God is endlessly working in the world, Hooker argued, the church will look different in different times and places.

In these early days of the Church of England, there was a definite move NOT to pin things down—to be broad and imprecise in scope. We see this in Elizabeth's great settlement: "I don't want a window into men's minds," she famously said. In other words, I don't care what you believe; there is not dotted line you must sign on. Just show up for church.

Tied into this was a strong sense that people can so easily get things wrong—that the church has erred and will err—not just them but us too! So we need to be humble and imprecise.

So if someone says, "What does it mean to be Anglican?" the answer is going to be imprecise. We can point to the Book of Common Prayer and toward certain ideas in the ordination services and the historic Thirty Nine Articles. But even then it's fuzzy—at the heart of the reformation in England was a commitment to worship (and the Bible) being in the vernacular. In the language of the people: people went to the stake for their commitment to this. And so although we as Anglicans all use the Book of Common Prayer, it is right that we use versions appropriate for who we are in our particular time and place. That's part of the tradition.

Karen Kobey collected some great pix for me to use of different Anglican churches for a power point presentation at Holy Apostles. They included people worshipping at churches that barely had walls in Haiti and Congo. There were pictures of Anglo Catholic worship with incense wafting everywhere, of charismatic dancing in the Spirit. Of same sex blessings and animals in church. Of fabulous chapels with amazing choirs. These are all contextual expressions of Anglicanism.

I'll be doing a forum on Sunday on this topic, and hope you can be there. But just so you know, I'm feeling blessed to be part of this amazing Anglican church!

Blessings, Mary Ellen

### **This Sunday:**

Leading—Rolf  
Preaching—Mary Ellen  
Presiding—Mary Ellen  
Music—Layne  
Treats—Shawn (from last week)

(If you want to bring treats for next Sunday, please contact **Beth Kennedy—387 1314.**)

### **Adult forums:**

Feb. 7th: What does it mean to be part of the Anglican church? (Mary Ellen)

Feb. 22nd: Mark's gospel—the passion narratives (Carol Mork)

March 8: on The Minor Prophets. (Hillary Freeman)

March 22nd: The history of the Episcopal church in Minnesota. (Ben Scott)

April 19th: Medical issues and mortality. (Ellen Stubbs)

May 17th: Historical Service—1670. (Karen Halbersleben)

June 7th: Sacraments—(Mary Ellen)

If you have a prayer need—for yourself or someone else—you can go up for prayer on Sunday. Or you can put your prayer need onto the Prayer Chain. To do this, email Patsy Coleman, and she will send it to those who are committed to pray. If you'd like to be part of the prayer chain, please send your info to Patsy. pcoleman@chem.wayne.edu.

### **South Africa Book and Movie Group—CCHE**

Save the dates and **invite a friend.** 6:00-8:00

February 5-- Discuss Nadine Gordimer's-- *July's People*.

February 12-- Watch Athol Fugard's *TsoTsi*.

February 26—Discuss J. M Coetzee's *Disgrace*.

### **Mark your calendars:**

**Wednesday, February 4th—6:30 Bishop's Committee—speak to wardens Milan or Karen H. with concerns to be raised.**

**Saturday, February 7th, Region meeting in Hermantown—contact Carolyn if you're interested.**

**Wednesday, February 18th, 6:30-8:00 at WindCradle—Ash Wednesday service/retreat.**

**Saturday, February 21st—sleigh ride—sign up with Kathy; dinner at Trail Center.**

**Tuesday, March 10th—Illuminations art show materials will be dropped at Johnson Heritage Post. (Help needed!)**

**Friday, March 13th—show opening including presentation on the St. John's Bible.**

**Saturday, March 14th—class (time TBA on the St. John's Bible.**

**Sunday, March 15th—SOTW at the Care Center.**

**Wednesday, March 18th—worship committee meeting—concerns to members Lee, Karen K, Ginny or Layne.**

### **Lessons for Epiphany V**

Isaiah 40: 21-31

I Corinthians 9: 16-23

Mark 1: 29-39

We get a strong sense of calling in both our epistle and our gospel for Sunday. How do you understand "calling"? What is your sense of call?

We are forming a list of people who will be willing to volunteer for Ruby's Pantry —around six hours once a month. Please think about this and respond if you want to be part of this!