
The Servant

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#126

Founder's Forum

Wonderful works fruits of the Spirit

They were all together in one place... "Acts 2.1

Where there is a surrendered heart there is a wonderful work of the Spirit. The phrase "all together" indicates the surrendered hearts that were present. Whatever the disagreements, the agreements were more important. The disciples were not uniform but they were united in the Spirit. Whatever the phrase may suggest, they established their togetherness on one thing—Jesus was the Lord of life. They laid aside all to follow him. That following led to an upper room and they became the recipients of God's Spirit. Their togetherness centered around one thing: that God

was going to do something wonderful with their lives.

The trust and hope in that which is yet to be opens us up to the working of the Spirit. If we think that all our wonderful experiences are behind us our spiritual experiences are over. We have killed the future.

The believers in the upper room surrendered their belief to God. When this happens, great things are possible. Further, where there is a sharing heart there is a wonderful work of God. "We are all witnesses" (Acts 2.32). This summarizes the second stage of Pentecost: sharing.

The first stage was receiving. All of us need to share. The Pentecost event didn't stop, because the receivers became sharers. Whenever they shared, the wonderful works of God continued.

The sharing then became service—service which requires setting aside self will, and doing what God wills in obedience. This surrender in obedience carries through on the receiving and enlivens the sharing. These three responses bring to life and communicate the wonderful works of God, and we are all witnesses to those wonderful works. With surrendered hearts, we go forth sharing this witness; and there is no end to the wonderful works the Holy Spirit inspires.

—RTB

For the Sunday of Pentecost—Whitsunday

Bold proclamation

They began to ... make bold proclamation as the Spirit prompted them.—Acts 2.4

So many things require us to take a stand for what we believe, and to voice those beliefs! As we live our daily life, at work, at home, on the street, even in the church, we are constantly assaulted by injustice.

At work some of us find ourselves lobbying for employee rights and a better work environment but find that in the end it is money that counts. At home another seeks the acceptance and love of her parents—only to find that the man with whom she has chosen to spend her life isn't from what they feel to be an appropriate social circle. On the street

someone very much in love wishes he and his boyfriend could walk hand in hand—but he knows that to do so would invite harassment or assault.

But in church? Surely our church family is immune to such in-justice! Sadly, even within those hallowed walls we feel the pain of those who wish with all their hearts to see their parishes—tom in conflict put aside all differences and embrace their new bishop in Christian love—even if she is a woman.

These are things that we cannot ignore. The Holy Spirit calls us to act out, to speak boldly against such in-

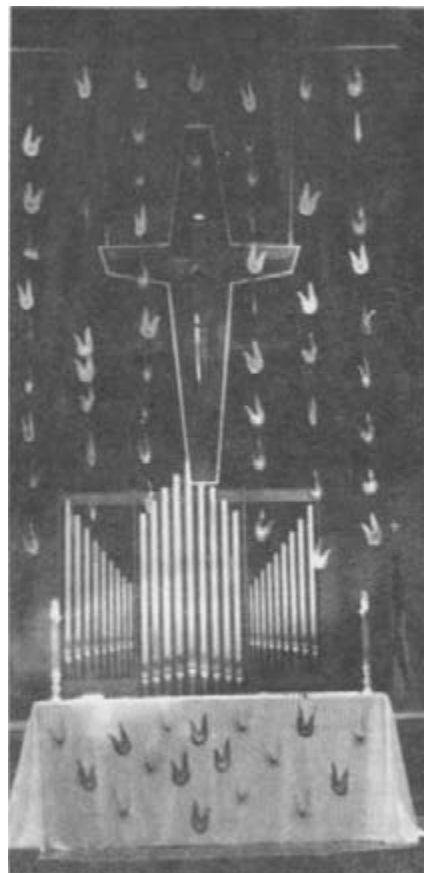
justice. We are moved to make our own bold proclamations, to try to right the wrongs that we see being done. Such a reaction is a sign of a healthy spirit and Christian conviction. If we don't speak out against such wrongs we are no better off than those who commit them. Every night at Compline we remind ourselves: "Almighty God, our heavenly Father: We have sinned against you, through our own fault, in thought, word, and deed, *and in what we have left undone...*"

Brian McNaught, a gifted writer and proponent of social justice, wrote a small but powerful book about his own life. It describes a life of Christian love and caring shaken to its roots by the injustice of those around it. It is

called, *A Disturbed Peace: Writings of an Irish Catholic Homosexual*. Injustice rattles the rafters of our "inner abbey," and disturbs our peace—as well it should. We, like Brian, have to be willing to let people know that our peace has been disturbed. We must be willing to stand up and speak our mind for what we believe in and feel is right. This is what the apostles did that first Pentecost, and what Brian and other Christians continue to do, following in the succession of the apostles.

However, we must take care that we do not overstep our bounds. We must not allow zeal to blind us. If we, in haste for justice, do injustice to those whom we oppose, we have achieved nothing. Such actions only add to the pain. If in our attempt to bring peace we only disturb what little peace remains, what have we accomplished?

We must seek out the peace that is in our hearts. We are all members of a faith whose waters run deep in the stillness of the Spirit. It is in this stillness that we must be strong, not reacting harshly or rashly, but with



pastoral care and love. This stillness should flow out from us and inspire

those around us. By working through the Spirit, we open ourselves to those around us. If we are successful in this endeavor the fruits of the Spirit will become evident in our works: love, joy, patient endurance, kindness, generosity, faith, mildness, chastity, and peace.

So, my brothers and sisters, by all means speak your mind. Make it known that your peace has been disturbed—and do so firmly, but with gentleness and kindness. It may help you make yourself heard if you keep this in mind: the clearest voice in the wilderness is a whisper, and the loudest sound in a tumult is silence. And when you are done, leave your differences at the church door—and worship in peace as Christ's family. Let there be no raised voices at this dinner table—unless raised in songs of praise. Walk in love as Christ loves us.

Br Ciaran Anthony Della Fera is in the first year of his profession in the community. He serves as provincial coordinator for the Brotherhood Vestment Exchange, Province I. He is a member of the Church of the Advent, Boston, and works for Digital Equipment Corporation as a software architect. The altar frontal in the photo (left) was designed by Br Michael David Elvestrom, for St Clement's, Tampa. The mobile of flames was made by children of the parish.

For the Fifth Sunday after Pentecost

Heart to heart

If this man were a prophet, he would have known who and what sort of woman this is who is touching him, for she is a sinner.
—Luke 8.39b-40

Jesus did, of course, know exactly who the woman was—and he knew too what she was: a sinner. The point of the story is just that. Jesus knew who and what she was just as he knows who and what we are. Her offering was acceptable—as is ours—because of the love of God. It is not *how much we offer nor who* we are that make the offering, but *how* we make the offering that renders it acceptable. An offering made in love is always accepted.

Whatever Jesus' purpose in the incident, we must recognize that our Christian knowledge of God is of central importance. If we are to grow in the knowledge and love of God, we must somehow learn where it is

that we meet God—where it is that we can get to know that love, and that will—that personal God.

Yet, even though we may understand the necessity for this knowledge of the divine Other, we also actively "know" in our inner-most heart. This is the place we discuss things with ourselves—things we feel we dare not share even with clergy, friends, or lovers. It is here in the heart of hearts that we forlornly lament that God is unknowable and that we are alone and working without a safety net.

To the extent that this lament is true for all or some of us at least some of the time, we need to look at the total balance of our life in order

to get the problem into proper perspective.

A friend of mine works for a "Fortune 500" company, in charge of college and university personnel recruitment throughout the United States. His people travel from place to place interviewing graduating seniors who might be equipped to handle positions within the company. His people tell him that graduating seniors ask numerous questions about benefits, retirement arrangements, possibilities for advancements in the future, the amount of life insurance the company will carry for beneficiaries, the size of Christmas bonuses, and where in the scheme of things they might find themselves in ten years.

Almost no one asks about the job itself—will they have the ability to do the job? What sort of challenges does it offer? What are the

personal, emotional and spiritual pressures and rewards attached to the job?

In short—most of the seniors seem far more concerned about what will happen to them at the end of their careers than they are about the career itself. This is a sort of built-in preoccupation with the future that we in this country seem to have. Indeed, a good many people live in the future. Sadly, this doesn't offer much help for the present.

Others of us are happier living in the past. We long for the good old days when things were not only understandable but manageable. Life was easier then, and today it is easier to lurk in the shadows of the past rather than face the light of the present.

Are we a society of avoidance? Don't we find that those who aren't living for the future or in the past are

often escaping the present with medication, alcohol, or some more esoteric drugs? And make no mistake—there are other subtler escapes that result in the same end: church work, "causes" and politics, and obsession with our jobs. The present too can be a paradoxical shield against true encounters with the divine heart of being. Whatever it is, we seem to need "to take our minds off" of our life, rather than to enjoy it.

We don't know God because we are too busy "getting away from it all." Whether we live in the past, or absorb our present with the sponge of drugs or other idolatries, or resolutely stare out into the future of fond financial hopes, we manage successfully to avoid the one place that we are promised God is: inside us in the present moment.

At our creation God shared with us a portion of the divine. We each of us have a divine spark in our hearts. How nearer could God be? How easier should it be to know God's will for us?

Yet most of us find this to be the utmost difficulty. We need to stop our flights of escape; we need to get in touch with who we are in the here and now—for in getting in touch with ourselves we are also moving closer to the God who is in us. We don't have to get out of ourselves to travel up to God, we need rather to go down into ourselves where God waits with a still small voice to comfort us, to encourage us, and to guide us.

Br Edward Ramón Riley is in annual vows in the community. He is rector of All Saints', Chicago. In the past he has served as assistant at the Cathedral of SS Philip and James in Palma de Mallorca, and as rector of Ascension, Munich, Germany.

Kerygma Korner

Apostolic secession

Early next month a handful of bishop members of the Evangelical and Catholic Mission will convene a meeting at Fort Worth to discuss what they feel is the "final crisis of the Episcopal Church." They believe the Episcopal Church to be "in rebellion" against the "God-given Order of the Church," and see themselves as the faithful remnant, "obliged to seek the institution's reformation, replacement, or transcendence."

I do not question the right of these people to meet, and to discuss their concerns. (This does not mean I recognize this gathering as a synod, since it is not convened by lawful authority. Technically speaking, it is not a *synod* but a *conciliabulum*.) I merely wish to examine some of the possible outcomes of their meeting, and the case they bring against the Episcopal Church.

The fact that the meeting is closed—only those agreeing with the stated party line are permitted to attend—renders its utility as dialogue questionable. One party systems are not notorious for their vitality. However, since the meeting is called in

Jesus' name, his presence, through the Holy Spirit, will leave a window of opportunity for grace. It may be that balm will be spread on wounded and hurting souls; this gathering may serve the function of group therapy.

However, it can hardly be expected to produce a convincing theology of ordination which would exclude half the human race made in God's image. No one denies that much pain has been felt over the issue of women's ordination. But many who feel pain and displeasure at this development in the church are ready to admit that there is no *theological* objection to the development itself.

Will this meeting result in schism? What is schism? A faithful remnant diligently maintaining a chart of clerical pedigrees free from female taint, in scattered parishes like leaven in the loaf, but cut off from communion with the rest of the church—is this not *de facto* schism? Would such a continued existence truly serve the church? Does it not rather serve merely as a means to maintain pensions and property in an

institution that has been declared in rebellion against God. Or is it a way to allow for a change of heart, a change of mind?

Is schism better than cynicism or continued disobedience? Of course, the partisans do not believe themselves to be disobedient they believe that it is the Episcopal Church that is disobedient. They believe themselves to be in particular possession of a universal truth which has somehow escaped the notice of the General Convention. And, of course, they may be right. One of the most appealing things about Anglicanism is its willingness to admit that the church can make mistakes (Article XIX).

The metaphor of marriage and the Matthean Exception (Mt 19.9) may be helpful here. Infidelity by one spouse does not justify infidelity by the other, though it may justify divorce. The partisans feel the Episcopal Church is unfaithful. Even if this is true, it does not justify their own infidelity, though it may justify their departure. Divorce is no doubt a very bad thing, but it is better than continued infidelity. To remain in an independent non-geographical province not in communion with the rest of the Episcopal Church, for the sake of pension and property, is not a marriage, but a marriage of convenience.

Are the partisans unfaithful? I speak now only of those who are ordained. In the Oath of Conformity the ordinand solemnly engages "to conform to the doctrine, discipline, and worship of the Episcopal Church"—not some idealized holy, catholic, and apostolic church, but the real, tangible, institutional Episcopal Church. In much the same way the parties who join in marriage promise to remain faithful not to some ideal married state, but to each other, in the real, tangible, though sometimes flawed union of "for better, for worse."

Will the partisans violate the Oath? The pastoral states: "We are bound to resist those of [the Episcopal Church's] programs and activities which threaten the Church's Faith and Order... We are prepared to do whatever is necessary to that end, within the institution's regulations if possible, and beyond them if required. We shall spare no effort to minister to all who suffer for their loyalty to the Church's Order..." It would appear the bishops are prepared to violate the jurisdictional Canons of the Episcopal Church—even given the extraordinary flexibility of the "Conscience Clause" and the "Visitors' Resolution."

Are they justified in so doing? Has the church erred? What is the case brought by the partisans against the Episcopal Church? The pastoral lists several concerns, but the focus is "the purported admission of women to priestly and episcopal orders." This is seen as a deviation from the divine plan for the church, contrary to God's will. As Bishop William Wantland puts it, "I oppose the ordination of women to the episcopate, because Holy Scripture does not direct that this be done; when Holy Scripture is silent we have to look to the tradition of the Church, and the 2,000 year tradition has been negative."

This statement sums up the problem for Anglicans who oppose the ordination of women. But this version of two-thirds of Hooker's "Anglican Tripod" simply is *not Anglican*



The Holy Spirit speaks to St Gregory the Great

doctrine—and certainly not Hooker's doctrine. The Bishop of Eau Claire makes tradition *the* authority which must be relied upon when Scripture is silent. What Hooker really said is this: "What Scripture doth plainly deliver, to that the first place of credit and obedience is due; the next whereunto is whatsoever any man can necessarily conclude by the force of reason; after these the voice of the church succeedeth." (*Eccl. Pol. V.8.2*) Tradition is merely the record of the church's decisions, including its errors. The process of reason (Hooker's middle term which Wantland fails to mention) must intercept the church before it imposes past tradition—or moves in hasty innovation—blindly.

Note a curious thing, however. Wantland states that "Scripture does not direct" that women bishops be ordained. He and the other partisan bishops clearly believe that ordina-

tion is something established by Christ in Scripture; they list the episcopate as part of the "gift from the Father through the Son in the Holy Spirit."

Have they not noticed that Scripture does not *direct* that *anyone* be ordained? The Scripture records the existence of deacons, presbyters and bishops, but doesn't attribute their appointment to Christ. The only imperative word on the subject is Paul's direction to Titus, "Choose elders *as I directed you*"; not "as the Lord commanded." And, of course, the appointment of Matthias as a substitute for Iscariot rested not on a dominical command, but a few Psalm verses and a roll of the dice. The Twelve clearly did not intend to establish an institutional structure meant to be handed down for generations—after all, they thought they were living in the *last* generation!

Roman Catholic scholar Raymond E. Brown points out, "There is simply no compelling evidence for the classic thesis ... that there was a chain of ordination passing the power of presiding at the Eucharist from the Twelve to missionary apostles to presbyter-bishops." And the Roman Catholic Church states, *officially*, "We must not expect the New Testament *on its own* to resolve in a clear fashion the question of the possibility of women acceding to the priesthood, in the same way that it does not on its own enable us to give an account of certain sacraments, and especially of the structure of the sacrament of order." (*Official Commentary on Inter Insignores, Sacr. Cong. Doct. Faith, pg.30*) At this point, Wantland and Rome turn to Tradition—but which Tradition?

As for the real Anglican doctrine—and it amazes me that the partisan bishops can appeal to the Articles of Religion in their pastoral and miss so clear a point—ordination is established by the church for the church, which is to say by God's Holy Spirit working through the church, but certainly *not* by Christ (Articles XXIII and XXV). This is in fact what Scripture records: the church invented ordination, inspired by the Holy Spirit. Reason can assent to this development: with the delay of the imminent Day of the Lord, such an institutional development was prudent. Tradition shows us that the episcopate adapted itself over time to local conditions. The Episcopal Church—and I pray that the Holy Spirit is working through it—continues this developing Tradition in accord with Reason, and has opened the historic episcopate to women. When the partisans gather in June, I pray that same Holy Spirit may be heard through their deliberations.

—TS H

Community notes

Patronal Convocation

This year's Patronal Convocation was held at Incarnation Camp and Conference Center, Ivoryton CT. At the eucharist on Thursday, the Rt Rev Paul Moore, Jr, Bishop of New York and Visitor to the community, was celebrant and preacher, and Superior General Br Richard Thomas Bier-nacki received the life profession of vows of Br Edward Munro (Maryland)

Other events of the retreat included a workshop on "How to Plan a Quiet Day" by Br William Francis Jones (New Jersey) and an afternoon session on stewardship. Novice Sr Clare Connell (New Jersey) gave a presentation which connected her experience of motherhood and nursing with the stewardship of Christ's body, the church. Br Christopher Stephen Jenks (Long Island) presented a talk on the biblical back-ground of the tithing, and its relation to the vow of poverty.

During Convocation, two postulants were admitted: Roger-Michael Goodman (Chicago) and



Br Edward with wife Barbara, daughters and granddaughter

Damian Curtis Kellum (Arkansas). The Brotherhood Council and the Superior General accepted the resignation of Br Roy Tobin as director of postulants and novices, and approved Br Edward's appointment.

Province I

The big event of the season was the ordination of Bishop Barbara Harris. Br Richard Thomas was there in his official capacity as Deputy Registrar of General Convention. Brothers of the province, joined by Br Stephen Storen (New York), served as ushers. After the service, Richard Thomas

presented Bishop Harris with a gift from the community, a mitre made for her by Br Christian Williams.

The brothers held a provincial retreat at Briarwood, the diocesan retreat center. Br Donovan Aidan Bowley arranged the event, and the time together was greatly appreciated. + + + Donovan Aidan later attended the Coburn Lectures, which featured the former Primate of the Swedish Lutheran Church. He was also busy running four meetings at St John's, Charlestown MA, in preparation for the annual meeting, and assisted at the retreat for neighbors of the parish. At the Church of the Advent, he served as acolyte at the eucharist for Charles, King and Martyr, and joined Br Ciarán Anthony Della Fera there for a meeting concerning women's ordination. They also at-



Br Moore and Br James at work



Sr Clare and the brothers greet their granddaughter-in-law

tended a diocesan workshop on sexuality, at All Saints', Brookline.

Donovan joined Br Roy in a visit to Petersham MA, a town of about 8,000 with *five* religious communities. They visited the Maronite Monastery, Holy Trinity (where Roy also made a retreat), and two Roman Catholic Benedictine communities, St Bede's and St Mary's Priors. + + Roy was elected to the vestry of St John's, Charlestown, and to the board of directors of the South Shore AIDS Project.

Province II

Several members of the community attended the 20th annual Trinity Institute, at which Archbishop Desmond Tutu was keynote speaker. + + + The Provincial Quiet Day was held at St Raphael's, Brick NJ. Novice Sr Clare led a session on centering prayer, and visiting Br Kevin James Jensen (Oregon) gave a talk on the prayer of adoration.

Bishop Richard F Grein, Coadjutor of New York, made his first visitation to the adopted "mother church" of the Brotherhood, St Bartholomew's, White Plains. Br Richard Thomas (organist and choir director), Companions Cecil Berges and Marion Pierce (founding members of the parish), and Brs James E Teets and Tobias Stanislas Haller (who were let off from their own parishes—for good behavior) were on hand to welcome the bishop.

Note: The Council of the Brotherhood has approved the release from annual vows of Thomas Martin Little (Virginia). We failed to note in a previous issue that Council had approved the release from annual vows of John Francis Jones (New York).

Province III

Br Michael David Elvestrom had a work shown in the Sacred Arts Ten

exhibition sponsored by the First Presbyterian Church of Wheaton (FL) and the Billy Graham Center Museum. He has also finished a commission of 100 lithographs for the Tampa Museum of Art. + + + Michael David

staffed a booth (right) at the diocesan convention, with the Rev Bob Cain, chaplain of the USF Episcopal Center. He also gave a talk at the chapel's Ash Wednesday Quiet Day.



Province West

Br Thomas Joseph Ross was elected to the vestry of St Stephen's, Covington KY. He serves on the Curial team for the Diocese of Lexington, and will be giving the *Rollo* on Apostolic Action.

Br Bernard Francis LaReau gave a talk on the Book of Common Prayer to the "Journey in Faith" group at St Luke's, Madison WI.

Vocation Day: Ember Saturday, May 20, 1989

0 New York: Contemporary

Religious Life: A Vocation for the Modern Church

Interested in learning about religious life in the Episcopal Church? This

retreat day may help you to discern God's call. Our Lord continues to call clergy and laity, married and single people, into this relationship. Time will be made available for private discussion with members of the Brotherhood and Companion Sisterhood. At the Church of St Luke in the Fields, Meeting Room, 487 Hudson Street, NY NY.

9:30 Coffee and tea
10:00 Morning Prayer
10:30 Presentation and discussion
11:30 Holy Eucharist
12:00 Brown Bag lunch (beverage provided)
1:00 Noonday Office
1:15 Presentation and discussion
3:30 Evening Prayer

0 Chicago: A Tree Blossoms in the Desert:

An Exploration of Religious Life

The history and spirituality of religious life in the Episcopal Church, and its varied expression among communities of sisters, brothers, monks and nuns. There will be opportunity for informal discussion with representatives of several religious communities. At St James' Cathedral Undercroft, 65 East Huron Street, Chicago IL.

9:30 Registration
10:00 Morning Prayer
10:30 Workshop session
12:00 Eucharist
12:45 Brown Bag lunch (beverage and dessert provided)



Bp Grein with Brs Richard Thomas, James and Tobias Stanislas