

THE SERVANT



**BEHOLD MY
SERVANT,
WHOM I
UPHOLD.**

The graphic is based on

*a life-sized icon by Michael
David*

149

Easter 1993

Founders Forum
TABLE TALK

Well, it's about 85 years or so since Father Paul dreamt of the unity of all Christians. We're still dreaming—although in some ways we are closer together as members of the Body of Christ.

Someone once wrote, "Everyone's life is a diary in which they intend to write one story, but end up writing a different one." The ecumenical movement is like that: many good intentions listed and planned, but when it comes to the Table—the meal given to all—barriers still stand. I often think what we really need to do is drop all rules and regulations for ten years; then revisit the scene and probably realize that the rules and regulations were useless and not what God intended! I really don't think he cares. No—I don't think *she* cares at all!

I have real difficulty understanding how we can say that Jesus gave us all this Supper; he invited us all to the Table, but *we may not all come*.

I am reminded of the Roman Catholic sister who assisted me in the founding of the Brotherhood. Some years ago she led a retreat for us. At the eucharist she sat humbly and quietly. Afterward she said "You cannot know the pain in not being able to join you in the Lord's Supper, but I pray my obedience in this will help bring about the time when we can share in the sacrament."

I wonder . . . Does this attitude to the sacrament accomplish any good? It pains me, too! It pains me to see small struggling churches of fifteen or twenty members across this land—struggling to stay afloat when they could be part of something larger. It pains me to see gigantic churches with thousands of members—many of whom do not know each other. It pains me to have to talk about divi-

lions among those who seek to follow one Christ!

I am sure many of us have seen photos of the Holy Father and the Arch-bishop of Canterbury having a visit. While these photos illustrate what has been accomplished, they also illustrate what needs to be done. The "easy" goals of the ecumenical movement have been accomplished. These are the ones which did not require too much change.

Official talks continue; agreements are reached on ministry, the eucharist and authority. Both communions have recognized "the faith of the Church" in the other. But so much division remains! And the troops are dug in for a long siege. What might happen if we dropped the rules, and declared a Truce of Christ for ten years! No barriers, no restrictions on who might follow the command to

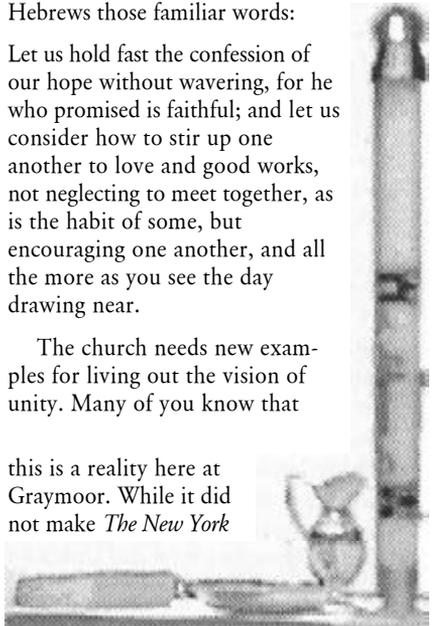
"Take, eat."

We just heard from the Letter to Hebrews those familiar words:

Let us hold fast the confession of our hope without wavering, for he who promised is faithful; and let us consider how to stir up one another to love and good works, not neglecting to meet together, as is the habit of some, but encouraging one another, and all the more as you see the day drawing near.

The church needs new examples for living out the vision of unity. Many of you know that

this is a reality here at Graymoor. While it did not make *The New York*





Times, a few years ago the Brotherhood and this house of Atonement friars signed and entered into a covenant relationship for the purpose of prayer and mutual encouragement. The fact that we have all our convocations here speaks to the union; the presence of the friars and sisters with us in worship signifies that union. This unique relationship grew out of a very basic principle. We realized after much time spent together that living apart has caused the separation, and that living together can serve to overcome it. Four centuries of isolation have produced different ways of living and imagining the Gospel; no doctrinal statement will overcome this. Only living out the Gospel together as brothers and sisters will do this.

I am convinced that we must discover "the fellowship of the Holy Spirit" in small groups. Part of the growing spiritual awakening today is found in the large number of fellowship groups. These spring up wherever people feel the need of combining spiritual forces and enhancing their spiritual experience by learning from others. And, please understand that I am not simply talking in terms of the "prayer group" movement of the 60s. I'm talking of true fellowship. I'm talking of mutual responsibility for getting the Christians of the world together.

We have spent a week at the task of Christian unity. Another year has passed since the last time. What will happen in the next twelve months? Will we form groups and pray together? Will we merely dream of unity—or work for it? Will we pray and stir up those around us toward the vision of unity?

I ask you to turn and look at the face of the Christ on that cross behind the altar. The best way I know to find fellowship in a church is not to look for it, but to create it. If you would look on the face of Christ during this service, there is no better place to look than on the face of the other Christians here at this service, and afterwards throughout the year.

Can we risk this? Can we look at each other with the same devotion as we look at Christ? James Bryant Conant gives us a perfect phrase for the coming year and our participation in Christian unity: "Behold the turtle: he makes progress only when he sticks his neck out." Amen.

This address was delivered by Richard Thomas at Graymoor, during the 1993 Week of Prayer for Christian Unity.

This January, I returned to the Holy Land with a group of pilgrims from my parish, to study how the geography, history, and culture of ancient Israel shaped the Hebrew and Christian faith.

Many Episcopalians are unfamiliar with pilgrimage. Our heritage emphasizes that we need not travel to encounter God; rather, the Lord of Life seeks us wherever we may be. We take to heart Jesus' teaching that one

need not go to Jerusalem to worship, for God seeks those who worship "in spirit and in truth." (On 4:23) Gregory of Nyssa, who visited the Holy Land on the way to Arabia, took to task those who felt it was necessary for their spiritual life to travel to Jerusalem: "What advantage is gained by one who reaches those famous places? One cannot suppose that our Lord lives there today in the body, but is absent from us foreigners! Or that the Holy Spirit is fully present in Jerusalem but cannot travel so far to reach us!"

The value of pilgrimage lies not in finding God, but in understanding the Gospel. Under the leadership of the staff of Saint George's College, the Anglican study center in Jerusalem, we went seeking better to understand the context of the Bible, especially the ministry of Jesus. This kind of pilgrimage is not to win merit in God's eyes, but to grow in our faith and understanding. Finite, mortal beings learn most easily by seeing and touching. Visiting and studying the places touched by the presence of the Incarnate Word and reading the Gospel in the places described can open our eyes to the wonder and richness of salvation history. Let me cite one example which touched me deeply.



In the Church of the Resurrection (the Holy Sepulcher), at the base of the place believed to be Calvary, a portion of the stone of the hill is visible under a glass cover. Calvary stood in a quarry outside the city walls of Jesus' time. In that quarry, possibly no longer used, tombs were being cut. In the midst there stood an unquarried "hill" of stone—it remained because it did not meet builders' standards, and was judged unsuitable for use. Yet the Roman occupation force found use for it—to showcase executions. The stone the builders rejected, crowned with a cross, became the chief corner-stone of God's new building, the church. What the world accounted of no value, God chose to see as the foundation of the Holy City.

Such insights and understanding come nearly everywhere one travels in the Holy Land. I hope and pray that, in time, many more of our brothers, sisters, and friends might have the opportunity to experience the joy of a pilgrimage of understanding in the land of the Gospel.

Francis Andrew is executive assistant to the rector of All Saints, Beverly Hills.

"The earth is the Lord's and the fullness thereof, it and all they who dwell therein."

The earth is the Lord's. The waters are the Lord's. The plants and the trees are the Lord's. The skies and the seas are the Lord's. The birds and the bees are the Lord's. We are the Lord's!

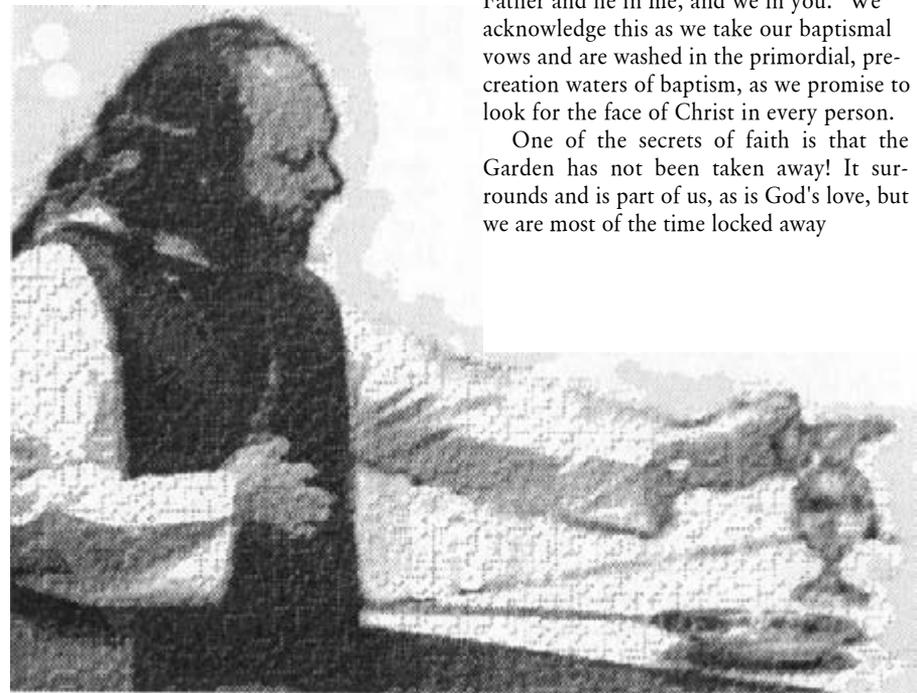
We were created in God's own pat-tern, then lost our way, and were re-deemed with a price, purchased back from lostness—and the gates of the eighth day of creation were opened for us to pass from *chronos* into *kairos*, God's time—or, rather, we were given the keys to enter those gates. Through them, as we come closer and closer, we can breathe whiffs of the air of heaven, smell the flowers of the Holy Garden, and see

the light of God's sacred space. These keys are perfect love and perfect trust.

The particulars of the Law were swept away in Christ's life, death, and resurrection, to reveal the essentials of that Law: "Love God perfectly with all your being; love yourself; and love your neighbor to the same extent." Then, as we are told, "perfect love casts out fear." Fear of loss, fear of ridicule, fear of failure, fear of particulars, fear of the vague unnameable. Perfect love, to paraphrase Garrison Keillor, "gives shy folk the courage to go on."

Perfect love prepares the heart for perfect trust—the confidence that whatever happens, God is with us. Dear brothers and sisters: God is *already* with us—through life and into death! We hear this as we listen to Christ's words in John's Gospel: "I am in the Father and he in me, and we in you." We acknowledge this as we take our baptismal vows and are washed in the primordial, pre-creation waters of baptism, as we promise to look for the face of Christ in every person.

One of the secrets of faith is that the Garden has not been taken away! It surrounds and is part of us, as is God's love, but we are most of the time locked away



from that incredibly powerful cognition of God's presence in ourselves and others by our own actions and state of mind.

Like the poor rich man of today's Gospel, who tried to lock up the bounty of God's blessings of the day, to preserve them against tomorrow's possible leanness, we all try to preserve the happiness of the day, the special graces of the moment, to treasure and savor in the disheartened hours and dull days which might engulf us. What that means is that we don't trust God!



**ENJOY GOD'S
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ACCORDINGLY.**

As we learned on the first day of this retreat, we look at the mountain lake as we pass by and say, "I must come back again when I can enjoy this!" Not turning aside at the time to participate in the joy of the experience, we promise we will return "later," and leave with only a nostalgic longing for the experience that might have been. Most of us live in yesterdays and tomorrows. In storing up

spiritual and material graces for later enjoyment, we not only do not fully enjoy them ourselves, but we forget, indeed are *unable* to share them with our neighbor. We find husks where we assumed there was food. Suddenly we realize, like the Israelites of the wandering and like the rich man with the abundant grain, the possible leanness of possessions has become the assured leanness of the heart—and death comes in the morning.

When, however, living in perfect love and perfect trust, we live more and more in the present day, we pass through the gates into God's Garden, and we discover that the path has brought us to the place we already knew—but a place transformed. Passing through the gates of perception, clothed in compassion, we walk in the light and time of God, in the eighth day.

Enjoy God's grace; share God's blessings; look for God in everyone, and even when you don't readily see him there, know that he is, and treat everyone accordingly. A simple formula. It can be a difficult one to live. It is the whole foundation of faith, a universal call to the holy life. It is open to all. As Helen Joyce told the community years ago, "You are here because you are called to be holy."

"So grant us to pass through things temporal that we forget not those things eternal," and "Let everything that has breath praise the Lord."

*Donovan Aidan delivered
this address as part of the
Creation Spirituality
workshop, Annual
Convocation, 1992*

FOR KEEPS

Am I my brother's keeper? This is a most profound question. How does one answer—really answer—this question. Am I my brother's keeper? For *each* of us in this family in Christ, I believe the answer is Yes. For we look out for each other, support each other in good times and in bad. We are there for each other to share joy, gladness, hurt, pain and even sorrow.

But am I my brother's keeper? Not if that means to possess and control, some-thing we specifically reject in our Rule. This kind of "keeping" is not healthy. We are called to be our brother's *brother*. To love one another, for love is of God.

We are called to a commitment to each other, and it may even be a total commitment. *Total* is such an absolute word, an all-of-life sort of word, with no little private compartments kept back for me. *Commitment* is a surrender sort of word, a not-my-will-but-thine attitude toward every day. And this is what we mean to each other through our promises and vows, a total commitment of our-selves to each other. Total? Commitment? To whom? *To you.*

*Christian is director of
the Brotherhood
Vestment Exchange.*

A Convocation sermon

LIVING THE MOMENT

"Do not be anxious how you are to speak or what you are to say; for what you are to say will be given to you in that hour; for it is not you who speak, but the Spirit of your Father speaking through you."

The life of the baptized is one of relationship with God through Christ. That calls for discipleship. Discipleship is costly. It will cost you your life. That's serious business.

In the Gospel, Jesus instructs his disciples to be "wise as serpents" and "innocent as doves." What does he mean by this? He challenges his followers to be thoughtful, and perceptive of their surroundings. And calls them to be free from malice. He further challenges them as disciples not to be crafty and to do no harm to anyone. Thus his disciples are defenseless missionaries.

In the light of the Gospel, let's examine our surroundings. We are living in an

age of "instant all." We are not pleased if we have to wait for anything. Millions of people are jobless as a result of corporate greed. Since these individuals are no longer useful they have been discarded. Relationships are being tested. The grass always seems to be greener on the other side. Life is no longer held sacred. Violence against individuals seems to be the norm. Many have made alcohol, drugs, sex, money, power and greed their gods.

These are the surroundings in which we find ourselves living out our lives—and trying to be disciples in this environment. Things seem very bleak. And at times we wonder if it is all worth while.

Jesus came some 2,000 years ago to a very similar situation. Things have not changed that much. But he brought *hope*. He brought the message that all are loved unconditionally by the Father; and that our hope is not in prestige and power but in our relationship with the Father through Jesus.

How does that hope work itself out in our lives? Living life to its full potential in the here and now is the key. For it is my firm belief that we are in fact working in the kingdom of God, and in the sight of God. If one is a banker, let that person be the best possible banker that one can be. If one is in public service, then let that person be the best public servant. Sounds simple! Not so. The reality is that we all have our personal agendas and we bring them with us. *We never travel empty-handed* We bring along our good as well as our not-so-good qualities.

If we are to live out this reality of discipleship then it will be costly. Discipleship will cost you your life . . . It is costly for us as Christians—living out our baptismal covenant and allowing God to work through us.

What is important is that we allow God to fill us, mold us and use us. Sounds to me like a death-to-self process. Not too exciting! But it is.

We are called to challenge the current worldly standards of money and power in exchange for peace and *diaconía* (service to one another in the name of Christ).

My journey of faith and ministry has led me to a not-too-glorious role in the eyes of the world. Most of my work is with hookers, people with AIDS, the aging, and the dying. Yet these events bring me to stand in awe at the power of God. I have seen the drama of death and birth to new life take place before my eyes and I stand in wonder at God's great love. It

is in these grace-filled moments that all the money, power, and whatever seems important at the time, is shown to mean nothing. What is important to you?

God is in the eternal present. We are concerned with the past and future—one is history and the other uncertain. What is certain is the present. And what is important is our relationship with our God and one another.

Living the life of discipleship is risky business. It is a call to live life to the full-est. God calls, and we are free to respond or ignore. The choice is ours, in the ordinary events of daily living. That is where the action is.

Clearly, Jesus taught us that we should not be anxious how we are to respond in times of challenge. He assured us that the Spirit would be with us and lead us to respond to the call. That is our hope. To respond to the present moment we are the eyes, heart, and hands of the Christ who transcends time and space.

Prayer

Father, to you I raise my whole being, a vessel emptied of self: Accept, Lord, this emptiness, and so fill me with yourself—your light, your love, and your life—that these precious gifts may radiate through me and overflow the vessel of my heart into the hearts of all I meet this day, revealing to them the beauty of *your joy* and wholeness, and the serenity of your peace—which nothing can destroy. Amen.

Charles Edward, a deacon in the Diocese of New Hampshire, made his first profession of vows at Winter Convocation.



THE WAY HOME

Elizabeth Mary

Elizabeth Mary has only existed since last July when I became a novice in the Companion Sis-

terhood. Ernestine Gertrude is my birth name. I have found it more difficult than I expected to make the change. Through-out school I was called Ern or Ernie or known by some as "Ernie Gertie."

I felt by changing my name it would be a new start. As a child I thought of becoming a member of a traditional community. But my mother was very unhappy with the idea. She wanted me to marry and raise a family. She was not in favor of me leaving the family forever. As a teenager I thought of marrying a priest, and that would be my vocation in life. These plans had only been dreams, as my life had gone on, still searching for a goal, a religious satisfaction.

Once I had graduated from high school, I worked at a local hospital for a few years. But this became difficult for me, as I found myself becoming extremely attached to the patients. Knowing a patient would die was an enormous pain for me to endure.

I then decided to "try my wings" and took a job that summer as a governess to a British doctor's two children. We spent the summer in the country. In the fall they referred me to another doctor's family in need of a governess. So for the next two years I worked as a governess, mornings, evenings and every other weekend. I also spent time in the day working at Bloomingdales in Manhattan. During this time church and community activities remained important to me. While at-

tending high school I enjoyed playing the organ, attended regular choir practice, and took part in the youth group. I was a participant in my home parish, while also being involved in the activities and services of the interparish council.

In my early twenties I attended church, but with less involvement. I soon learned I needed more—I needed involvement to feel fulfilled. I discovered the "Little Church Around the Corner" (a.k.a. Transfiguration), where I attended for three years. About this time, my sister Joan graduated from high school and moved into the city with me. We planned to move to California with a friend, to take advantage of the state educational system. Unfortunately, we did not own a car and it was impossible not to have a car in California. I was employed in a nursing home and Joan could not find a job. We knew we could not survive on one salary, so after just six short weeks we returned to New York. After we relocated we both went to work for Bloomingdales and lived at home for six months. Finally we found an apartment in Washington Heights. We joined St Stephen's parish on 69th Street and Broadway. I was again extremely active in daily worship services, Bible study, lay reading, and a nursing home ministry. I still had a musical connection to Holy Trinity on 88th Street in Yorktown.

Bloomingdales accelerated me into the assistant-buyer-of-children's-shoes position. My younger sister Carol was now in our company on a more regular basis. We had wonderful adventures and we did a great deal of traveling, sometimes together, sometimes apart. We met a

great deal of people who really touched our lives. Joan and I opened new branches in Boston, Virginia, Long Island and New Jersey.

Meanwhile, things were changing in the church! Women were becoming more determined to be ordained and this had a profound effect on me. I believe God was planting the seed. Also during this time a close friend entered the Community of the Transfiguration, to which I had become an associate. So religious life was also coming to my awareness again.

At this time I realized I needed more education and a change in employment. I could not become a buyer without a college degree, so I needed to leave Bloomingdale. My sister Joan had married and the neighborhood had become dangerous for a single person living alone. I decided to move back to Staten Island. I had never lost contact with All Saints' Church, so after returning I was asked to be on the vestry, and said *yes*. Little did I know about vestries! I also became a regular participant in the Finger Lakes Conferences, which enabled me to get to know women preparing for the priesthood. I also witnessed the church in its growth pains to accept women as priests, a new prayer book, and then a new hymnal. There were all kinds of changes occurring—and it was time for me to ex-

perience college. I began with one course, then two, until school became full time. I gave up my job and apartment and moved in with a mother of two young children. This enabled her to work at night while I returned to school. I worked three to five part-time jobs to pay for school and living expenses for four years. It was a most interesting experience with so many different adventures.

After graduating college, I decided to get my master's in social work. This took quite some time between classes and the fact that I was working full time doing stained-glass projects and many things at church—confirmation class, church school, lay pastoral ministry, choir, and director of the altar guild.

I am now putting my education to work at Richmond Home Needs as a full-time social worker. My joy and dedication is still helping people who are really in need of a kind word. God knows I am blessed that my parents are still an inspiring part of my life, and I am the aunt of a beautiful little girl—Corinne Burke Hangacs.

My path has changed many times during the course of my life, but God has enabled me—through many guides, especially the Companion Sisterhood—to find my way home.

Here and there with the Gregorians

COMMUNITY NOTES

Winter Convocation

The 1993 Winter Convocation of the Brotherhood and the Companion Sisterhood took place in January at Graymoor, the motherhouse of the Society of the Atonement, during the Week of Prayer for Christian Unity. The communities shared in the observance of the Week of

Prayer as a logical extension of the Covenant signed two years ago between them. This year was the 85th anniversary of the ecumenical event, established by Father Paul Wattson, SA, founder of the Society of the Atonement. Ecumenism continues to be a driving force in the Society, and the Week of Prayer is a focus for that ministry. This year the Brotherhood and

OPENING OF THE UNITY VIGIL

The Lord be with you.

And also with you.

Let us give thanks to the Lord our God.

It is right to give God thanks and praise.

A person enters bearing the lighted Paschal candle, and sets it beside the altar.

Most High, Omnipotent Good Lord, we thank you for the gift of light, the first of all your creatures;

by its power we can see and recognize your likeness in each other's face:

Let your light shine in our hearts and enlighten our minds.

A person enters bearing a ewer of water, and pours it into a basin on the altar.

Most High, Omnipotent Good Lord, we thank you for the gift of water, over it your

Spirit hovered at the beginning of creation,

through it you led your children from the land of bondage to the land of promise,

in it your Beloved Son was baptized for us;

no one can cut or wound the water with a knife,

for it closes back upon itself after the passing of a blade, healed, undivided,

and restored to its original unity:

Help us, Blessed Lord, to heal the divisions we have made in your Body,

the Church; remind us of our oneness in you through the waters of Baptism.

A person enters bearing on high the Holy Scripture, and places the book on the altar.

Most High, Omnipotent Good Lord, we thank you for the gift of your Word,

spoken in the Law, spoken through the Prophets,

and spoken in the Word made Flesh, Jesus your Son:

Speak your word to us now, recall us to unity,

that all may be one to your glory alone.

We ask this in the Name of your Son, Jesus Christ our Lord, to whom, with you and the Holy Spirit, be all glory and honor, now and for ever. *Amen.*

Tobias Stanislas

January 22 1993



Companion Sister-hood participated in a number of the services, and were honored by being asked to design the Saturday evening liturgical event. Tobias Stanislas developed the design for the liturgy, based on the tradition of the *lucernarium*, or service of light, and Richard Thomas preached the homily (which appears in the "Founder's Forum" in this issue).



Charles Edward, Richard Thomas, and Edward Ramón

During the week at Graymoor Edward Ramón made his life profession, Charles Edward his first profession; **Gustavo** Mansilla was received into the novitiate; and Patrick J Schwing (Southern Ohio), George B Benner (Central New York), and John C Merschtina (Newark) were admitted to the postulancy. In the Companion Sisterhood, Adrienne DiMicco became a novice and took the name Lillian Marie. Francis Jane petitioned to change her name-in-religion to Mary Francis.



New novices Gustavo and Lillian Marie

Province I

Associate Randy Roche Pryor is director of an ecumenical youth group sponsored by the First Congregational Church (UCC) of Uxbridge MA. The group, called "The Rebels with a Cause" have joined the youth group of St Joseph's (RC), Worcester, in a lock-in protesting the church closing; held an AIDS-awareness night; and hosted several social events. The group membership is ecumenical because, as Pryor says, "The Congos are considered a main-line church, but it's all the same God. .. We all work together in the name of God."

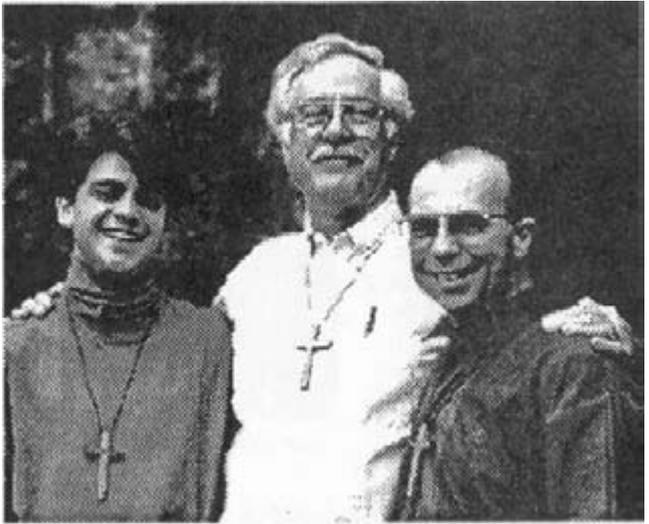
Claudia Michael wrote an article on the community that was published in her parish newsletter. (An unfortunate typo converted "signs of caring and peace" into "sins of caring and peace"! If only all our sins could be of that sort!)

Roy took part in the annual AIDS Walk in Brockton MA, which helped raise \$10,000 in emergency funds for those living with HIV, and their families. + + + He and Donovan Aidan took part in a five-day retreat at New Skete Orthodox Monastery. This relatively new foundation supports itself in an unusual way: the monks raise German Shepherds, and

the nuns make cheese-
cake. Roy advises the
cheesecake is well worth
investigating.

Several Province
members attended
evensong with the ecu-
menical Mercy of God
Community at Messiah
Parish, Newton MA. Roy
officiated, and James Capp
was organist.

Associate "Grove"
Calkins is recovering from
a back injury. He shared
with us a prayer he sent to
George and Barbara Bush
at Christmas:



New postulants Patrick, George, and John

O God, watch over George and Barbara as
they spend their last Christmas in the
White House. May it be a season of joy and
fulfillment in the life of perfect service they
have so well accomplished.

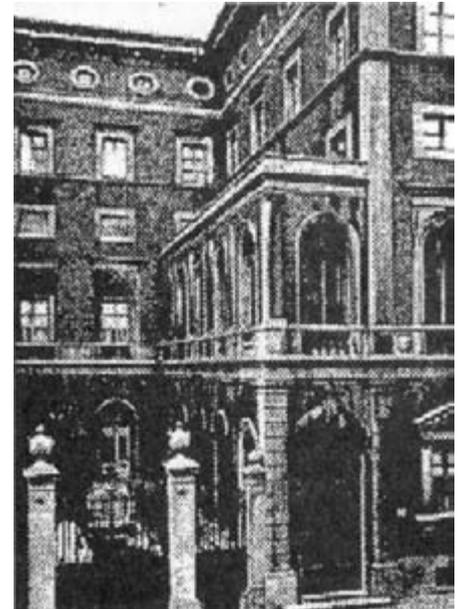
Keep them ever mindful of the years to
follow, and bless them in whatsoever
fields of endeavor they desire to be in. All
this we ask through him who was born in
a manger, Jesus Christ our Lord. *Amen.*

Benet visited the Order of the Holy
Redeemer, an Episcopal community in
Keansburg NJ. While there he took part in
the eucharist at which Abbot Charles received
Charles Latour as a missionary of the order.

Province II

Stephen served as a lay delegate representing
Trinity (Wall Street) at the annual diocesan
convention. + + + Tobias Stanislas has
published an MS-DOS computer version of the
Episcopal Church's *Constitution and Canons*.

Christopher Stephen has begun work in
his new position as administrative asso-



The House of the Redeemer, New York

William Francis, who will be serving the House of the Redeemer as a part-time program assistant and helping with evening and weekend hospitality and security. The two share an apartment in the House. (Unfortunately, William Francis broke his arm while moving in!) The House of the Redeemer was founded in 1949 by Edith Shepherd Fabbri to be "a place apart for quiet and for prayer in the noisy desert of the city" and occupies Mrs Fabbri's former Manhattan town-house, a gift to the Diocese of New York.

In addition to his work at the House of the Redeemer, Christopher Stephen is continuing his work as consulting editor for *Common Bong* a newsletter on the maintenance and preservation of historic religious properties, published by the New York Landmarks Conservancy.

Province III

Gustavo has been elected to the Standing Committee of the Diocese of Virginia on the fourth ballot. It is the first time that an Hispanic has served in that capacity in the diocese.

We are very happy to report that Thaddeus David is at home in Berwick PA, and is recovering from the injuries

sustained in the mugging that took place in Philadelphia in November. He is continuing physical therapy; we ask for your prayers during his recovery.

William Chad's parish choir of 35 voices sang Tobias Stanislas' setting of *Vidi Aquam* at the annual visitation of Bishop of Southwest Florida Rogers S Harris. William Chad has been selected for another year's term as the director of the Richey Community Chorale. This is a 30-voice admission-by-audition choir representing 16 different denominations. This is his second year as director. He was also elected treasurer of the West Pasco Ministerial Association. He is also serving on the board of the Pasco Coalition for the Homeless. His first act will be to present them a check from the Ministerial Association for \$1,000.00. Off to a good start! There are from 240 to 600 homeless people at any given time in this Tampa suburb.

Province V

Thomas Joseph, Edward Ramón, Damian-Curtis, Ronald Augustine, Roger and Gordon John gathered at St Peter's, Chicago, for a quiet day led by the Very Rev Todd D Smelser, newly



*Thomas Joseph is at the extreme left, the Archbishop at the right.
Photo: Cincinnati Enquirer/Glenn Hartong*

named Dean of St James' Cathedral. The day-long program ended with choral evening prayer lead by Roger. St Peter's staff and vestry members joined in for the evening service.

Thomas Joseph conducted a provincial visitation to Francis Andrew in Los Angeles in early February. This was the first time another member of BSG has visited Francis Andrew in the utter West. While there, Thomas Joseph attended services at All Saints, Beverly Hills, where Francis Andrew is executive assistant to the rector, and minister of ceremony. After evensong, about 15 guests came to Francis Andrew's home for supper and a chance to meet with Thomas Joseph. The provincial's visit concluded with a pilgrimage to Disneyland.

Thomas Joseph attended the visitation of Archbishop of Canterbury George L Carey to Southern Ohio last year. He also tells us that Christ Church, Cincinnati, has just been named as the diocese's cathedral church.

Michael David took part in the Trinity Parish (Natchitoches LA) festival of

lessons and carols, performing on harp. The Rood which he designed in terracotta and cypress was dedicated on the Feast of Christ the King.

The Vesting Drawer

The Vestment Exchange receives donations of used but still useful vestments and church furnishings, and repairs and inventories them against requests from congregations in the U.S. and around the world. The community supports the cost of repairing and shipping.

We are grateful for donations received this quarter from: St Mark's (Mystic CT), retired Suffragan Bishop for the Armed Forces Charles Burgence, the Yale Divinity School chapel, Trinity (Clarksville TN), and St John's (Bellefonte PA).

Donations and requests may be sent to:

The Brotherhood Vestment Exchange
Saint Gregory's House
25 Allen Street
Manchester NH 03102-5112 USA

Recommended for reading and reference

FOLLOWING ORDERS

Anglican Religious Orders and Communities: A Directory. Cincinnati: Forward Movement Publications (412 Sycamore Street, Cincinnati OH 45202). 117 pages. \$3.00 each, plus \$1.50 handling (1-5 copies). Call 1-800-543-1813.



This helpful book represents the first effort to compile an exhaustive listing of all Anglican religious communities since Peter Anson's

massive, historical tome, *Call of the Cloister* (1953). While not as exhaustive as the earlier work, this slim volume will provide an informative guide to anyone curious about the large number of communities with which the Anglican Communion is blessed.

The directory was prepared as a part of the Decade of Evangelism, through the Anglican Communion Office. +

IS SHE OR ISN'T SHE?



I respect the freedom of conscience; but conscience has its cost: conscientious objectors are not normally commissioned as generals.

Is she or isn't she? A bishop, that is. Barbara Harris, that is; or Jane Dixon. I only ask because I thought the Episcopal Church said women could be ordained to the priesthood and episcopate in 1976. The Prayer Book, then under revision, was further amended by italicizing pro-nouns for ordinands, and changing the liturgical address to a bishop from "Right Reverend Father in God," to "Bishop N" The Canons say all ordination regulations apply equally to men and women. I thought all this meant that the ordination of women is part of the doctrine, discipline, and worship of the Episcopal Church.

Yet a bishop elected in Fort Worth last year not only doesn't approve of women priests and bishops, but says, "I am unable to accept women as priests and bishops ... Such ordinations do not provide an assurance of full apostolic authority, so I cannot accept the sacramental acts of their ministry." Don't those ordinations derive from the same apostolic authority—the authority of the Episcopal Church—that made *him* a priest, and *may yet* make him a bishop?

Almost half the standing committees refused consent to his election. Moreover, the consent process was corrupted by con-fusion: some dioceses "changed" their votes; some seem mistakenly to have believed that consent is certification that due process was followed in the election—yet how could standing committees around the country know that?

Consent is a declaration that there is no *impediment* to consecration. Is open

denial of the canonical discipline of the church an impediment to ordination? Why do our clergy take the Oath of Conformity? Why go through the consent process? What "impediment" could the Canons *refer* to? Not having been con-firmed? Surely we don't need a vote of standing committees and bishops to determine that!

Some committees voting "Yes" no doubt feared the liberal's nightmare label: *exclusive*. Liberals are their own worst enemies: they give others the benefit of the doubt, and will tolerate the intolerant; when the intolerant come to power, watch out! This bishop-elect will not pass toleration along to a parish that legitimately sponsors a woman candidate, or even legally calls a woman rector. He will neither ordain a woman—nor license a woman ordained elsewhere—to serve as a priest in his diocese.

Our church needs a dose of *sal ammoniac* to clear its head; like the Red Queen, we have become too adept at believing the impossible before breakfast. Ambiguity is one thing; contradiction is quite another. While the bishop-elect may not accept the ordination of women, there are many people in his diocese who do, and who would like to share and celebrate the ministry of women priests. He need not ordain *any* woman—but he is not legally or morally justified in refusing to license or receive into his diocese one whom the church declares to be a priest.

Is she or isn't she? That is the question. There can only be one answer.

Tobias Stanislas

**AS YOU
WILL, O LORD**

I give myself to you, O Lord, that is, I would
glorify you
(if you'll have me, to use me so ...)

Trying hard, I'll concern myself less, With life's
"whats and what ifs ... " (what do I do now,
what do I have, what if I am ...)

And more with life's "Have I's ... "
(Have I been kind, have I been thoughtful, have I
given... .)

For I have no answers
to life's whys and wherefores,
(Why am I here, not there, Why
do I go on ...)

In terms of how to's, I have no answers. Really, I
don't, Lord.

Only you know to where, to what, when,
and for why,
and exactly how I should go on in life.

What is fully clear and real to me, Lord, is this:
My only meaning to be found in living, is you,

To be there, fully present for you, O Lord,
However you will,

If you will,
Your will be done.

Claudia Michael

REMEMBER

O Lord, remember not only the men and women of good will,
but those of ill will.

But, do not remember all of the suffering they have
inflicted upon us:

Instead remember the fruits we have borne because of
this suffering —

our fellowship, our loyalty to one another, our humility, our
courage, our generosity.

the greatness of heart that has grown from this
trouble.

When our persecutors come to be judged by you, let all of
these fruits that we have borne be their forgiveness.

*An anonymous prayer, found in the clothing of a dead child
at Ravensbruck concentration camp.*

**A LISTENER'S
PRAYER**

God, grant me to be silent before you, that I
may hear you;

at rest in you,
that you may work in me;

open to you,
that you may enter in;

empty before you, that you
may fill me.

let me be still and know you are my God. Amen.

Bishop Paul Reeves