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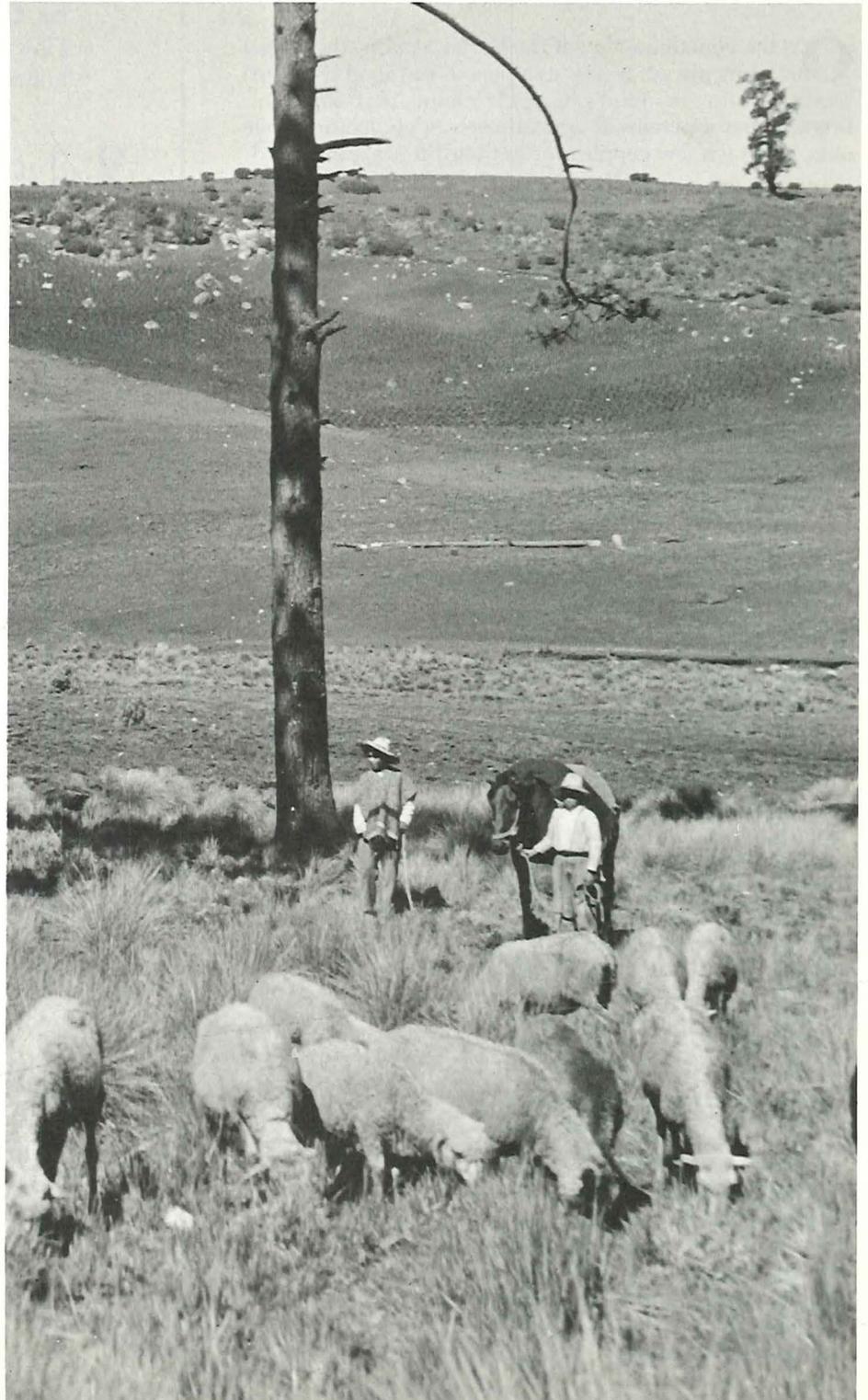
The Sacramental Principle

How does liturgy
connect with human life?

IN THE NEWS:

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Elects Bishop

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Lamb and Shepherd

On the Fourth Sunday of the Easter Season, the gospel reading always brings us a part of the good shepherd passage from St. John's Gospel (chap. 10:1-30). This imagery has a perennial appeal, even in civilizations like ours, in which few people ever in their life see a shepherd.

Among the other three gospels, our Lord speaks of himself as sent to the lost sheep of Israel and there is the parable of the lost sheep, but Jesus does not directly call himself a shepherd. The conclusion of the Epistle to the Hebrews, however, speaks of "our Lord Jesus, the great shepherd of the sheep" (chap. 13:20).

Then in I Peter we find "For you were straying like sheep, but have now returned to the Shepherd and Bishop of your souls," and the elders or presbyters are told to "tend the flock of God" so that they obtain a crown of glory from "the chief Shepherd" (chap. 2:25 and 5:2 and 4). The shepherd imagery is reinforced for Christians by applying Psalm 23 to Jesus. Further reinforcement comes to us in Psalms 95 and 100, the two invitatory psalms of Morning Prayer, with their references to being the Lord's sheep. Psalm 100 is also appointed as the Gradual Psalm on this Sunday.

In the Book of Revelation, which we hear on these Sundays of Eastertide, our Lord repeatedly is depicted as the Lamb, the sacrificed victim who has shed his blood to redeem his people and who has thereby triumphed over his foes. It is a surprising twist in imagery, however, when we hear that the Lamb is the shepherd. The redeemed "shall hunger no more, neither thirst any more; the sun shall not strike them" because "the Lamb in the midst of the throne will be their shepherd, and he will guide them to springs of living water; and God shall wipe away every tear from their eyes" (chap. 7:16-17). The language here is not the same as in Psalm 23, but the atmosphere is similar. In most other parts of Revelation, heaven is depicted as a holy city. Here, on the other hand, there floats before our eyes a green pasture, shaded by trees, and watered by flowing brooks. Here is a very attractive picture of heaven. In the vision of John the Seer, the countryside as well as the city is transformed and made new.

Yet how can a lamb also be a shepherd? The good shepherd passage in St. John's Gospel gives the answer: "I am the good shepherd. The good shepherd lays down his life for the sheep . . . I lay down my life for the sheep" (St. John 10:11, 15, 17 and 18). Already in St. John's Gospel, in other words, the shepherd is foreseen to be the victim. The fair green pasture and the fresh springs have been purchased with a price, the price of the Savior's blood.

H. BOONE PORTER, Editor

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ON THE COVER

Shepherds watch over their flock in southern Mexico: "How can a lamb also be a shepherd?" [The First Article].

LETTERS

Alleged Lewis Hoax

In his review of *The C.S. Lewis Hoax* [TLC, March 19], Michael Piret claimed that Walter Hooper's *Dark Tower* has been proved genuine C.S. Lewis literature by a panel of independent manuscript experts including Bodleian staff members. That is quite an overstatement, and here are the facts:

1. An Oxford friend of Hooper's (Warner) invited another friend (Alton) to look at manuscripts of the literature I have challenged. The two men glanced through three manuscripts owned and controlled by Hooper then signed an informal statement agreeing that the manuscripts looked like Lewis's handwriting to them. They made no references to any document authentication procedures and they have not answered my inquiries.

2. Piret asserts that there were other panel members who are Bodleian staff members, but he has been misinformed. Bodleian staff members are not allowed officially to authenticate any manuscripts.

3. A brief two-man opinion is what Piret cited to your readers as an authoritative study by a panel. I now have a copy of the report because Walter Hooper's solicitor Royds Barfield sent one to my publisher with a request that we withdraw the book. Much like Piret, Barfield referred to Warner and Alton as "various experts" (sic.) "whose qualifications speak for themselves" — and he failed to cite any qualifications. I have inquired in vain about Warner/Alton qualifications in document authentication and have the impression from the nature of their report that they are completely uninformed about that discipline.

4. Most important of all, the notion that handwriting appearance can prove document authenticity is a myth. Internal and historical evidence always take precedence over (external) handwriting appearance. (When manuscripts are forged, we expect them to look genuine; that is the very definition of skillful forgeries. I highly recommend Robert Lindsey's 1988 book about document authentication and forgeries, *A Gathering of Saints*.) My case against extremely inferior posthumous Lewis publications is based upon internal and historical evidence, and must be answered with internal and historical evidence. If such

answers are not forthcoming soon, I hope that Lewis will be exonerated and his reputation appropriately enhanced.

KATHRYN LINDSKOOG

Orange, Calif.

Resources for Ministry

Fr. Roland M. Jones says in his letter that there is no surplus of qualified clergy [TLC, March 12]. I think he is missing a great opportunity. Namely, to be willing to work with the clergy he feels are inadequate and help them fulfill their ministry.

Bishops and executive rectors should be singularly blessed with the talents and resources to support and qualify these "lesser breeds" for what they consider competent ministry. In so doing, could it be possible that these bishops and executive rectors might learn something important about ministry too? That each one of us is here to assist and equip each other, both to minister and to be ministered unto.

(The Rev.) CARLYLE H. MEACHAM
St. Martin's Church

Fairlee, Vt.

What Is His Command?

The letter by the Rev. Herbert A. Ward of Boulder City, Nev. [TLC, Feb. 26] suggests that those of us who support the ordination of women do not accept the lordship of Jesus, otherwise we would not be so disobedient to his commands and so lacking in trust. It is not as simple as that.

We do not deny that the individuals Jesus chose as apostles were male. They were also Jews. Jesus could have said, "I chose you and appointed you because you are Jews, and it is my intention that your successors in all future generations shall be Jews." Or he could have said, "I have my reasons for choosing only Jews to this office now, but in future generations your successors will be chosen from among the Gentiles as well." Or he could have said, "The fact that you are all Jews is only coincidental; I chose you because I already knew you; some of you are cousins of mine. I'm a Jew myself, and nearly everyone I know is a Jew; who else would I have chosen?"

(Continued on page 5)

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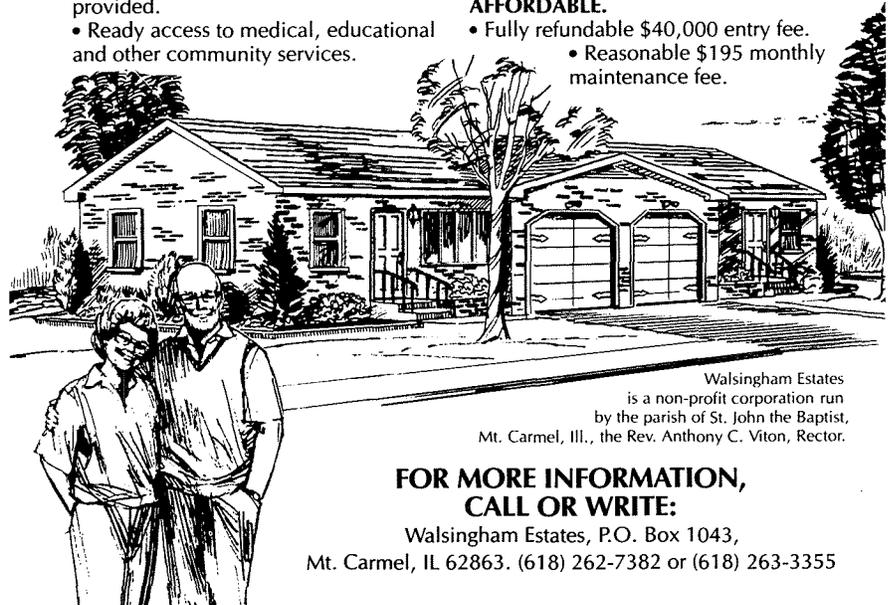
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— Alec Wyton, Organist-choirmaster,
Former Coordinator, the Standing
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LETTERS

(Continued from page 3)

However, Jesus said none of these things, as far as we know. It remained for the church, guided by the Holy Spirit, to decide in future years what Jesus intended, and it settled on something like the second alternative.

I suggest that the intention of our Lord with respect to the gender of his apostles has to be worked out in the same way, because nowhere in scripture, either in the words of Christ himself or in the writings of the apostles, is any direction given with absolute certainty.

Those of us who support the ordination of women are fully committed to the lordship of Jesus, and the opponents of women's ordination have no right to accuse us of violating his commands unless they can show specifically what his command is.

DAVID ALLEN WHITE

Arlington, Va.

• • •

Whatever the arguments on either side of the issue of women in holy orders, it does appear to me that the Episcopal Church has abdicated its claim to be a catholic church and is even now descending into sectarianism.

Since the Episcopal Church is the richest and (at least one of) the largest of the churches in the Anglican Communion it would seem to follow that the rest of the communion will not be far behind.

At a time in history when the union of the three great catholic communions seemed to be a real possibility, there is great pathos in our bent on self-destruction and then to say what a good "person" am I.

(The Rev.) WILLIAM L. LAHEY
St. Paul's Church

Winter Haven, Fla.

Intriguing Possibilities

It is intriguing to consider some of the possibilities which could follow from a primary conclusion of the Rev. Ralph N. McMichael, Jr. [TLC, Feb. 19]. This is a comment upon, but not necessarily an endorsement of his article. If the elimination of hierarchical ministry is a chief consideration for removing the transitional diaconate, as the writer contends, then one could be persuaded by the logic of the argument to move further to broaden the

field of candidacy for the episcopal office by drawing a closer bond between the laity and the episcopate.

Ordination to the presbyterate, like that of the perpetual diaconate, could be presumed to be generally a lifelong vocation, a "perpetual presbyterate." The source of renewal of the episcopate could then be directly derived from educationally experienced laypersons.

If precedent for this desired freedom for the laity from ecclesiastical hierarchical conceits is sought, it is impressive to know, for example, that a distinguished 14th century lay scholar, Nicholas Cabasilas, not only became the preeminent liturgical-theologian of Greek Catholic Orthodoxy (author of the definitive *Commentary on the Divine Liturgy* of St. John Chrysostom, the official rite of most of Eastern Orthodoxy to the present day), but was in fact nominated in the year 1354 by an assembly of diocesan bishops for the archepiscopal see of Thessalonica. Other instances no less impressive are to be found throughout the church's long history.

Accompanying this positive accomplishment of lay liberation, presbyters could also expect to discover a new freedom of ministry through the removal of most administrative responsibilities so that they could more effectively and fully concentrate upon the many spiritually important pursuits presently impeded by the demanding round of committee and executive duties.

The increased spiritual contribution of a liberated presbyterate to the believing community, in a largely "post-Christian" age and secularized society, could strengthen the life and mission of the church, at a presently perceived vulnerable point, namely the interior life and disposition of the soul.

(The Rev.) FREDERIC H. MEISEL
Alexandria, Va.

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THE LIVING CHURCH

Western Louisiana Elects Bishop

The Very Rev. Robert Jefferson Hargrove, rector of Ascension Church in Lafayette, La., was elected Bishop Coadjutor of Western Louisiana March 13. The Rt. Rev. Willis R. Henton, diocesan, chaired the electoral convention at St. James' Church in Alexandria.

Fr. Hargrove was one of three nominees from the floor who joined the slate of six candidates selected by the election committee. He was elected on the seventh ballot.

Other nominees were the Rev. James H. Magers, canon to the ordinary of West Texas, the Ven. Richard Leo Ullman, archdeacon of Southern Ohio; the Very Rev. William D. Nix, Jr., dean of All Saints Cathedral in Fort Worth, Texas; the Rev. Kenneth Paul, rector of Holy Cross, Shreveport, La.; the Very Rev. Sidney Ross Jones, rector of St. James Church in Alexandria; the Rev. Frederick A. Fenton, rector of St. Augustine's-by-the-Sea Church in Santa Monica, Calif; the Rev. William C. Morris Jr., rector of All Saints Church in River Ridge, La.; and the Rev. Colton M. Smith III, canon to the ordinary, Diocese of Mississippi.

At a press conference immediately following adjournment of the electoral convention, Fr. Hargrove mentioned



Fr. Hargrove

his special interest in evangelism, missions and theological education.

Fr. Hargrove, 51, has held numerous positions in Western Louisiana during the last nine years and has been deputy to General Convention from 1976 to 1988.

He was rector of Grace Church in Monroe, La. from 1980-1987.

The coadjutor-elect has also served parishes in Iowa, Texas, Florida and Wisconsin. Earlier, he was a Baptist pastor in Kansas and taught church history at Central Baptist Theological

Seminary in Kansas City.

He attended Seabury-Western Theological Seminary in Evanston, Ill. and was ordained to the priesthood in 1967.

Fr. Hargrove and his wife, Linda, have three sons and three grandsons.

His consecration is planned for July 8.

JANET MORGAN

Newark Controversy Continues

In the latest update on the controversy between the Diocese of Newark and Ascension Church in Jersey City, the assets and disputed insurance money of Ascension Church may go to the diocese. An appeals court ruling in March overturned a stay of authority granted by New Jersey Superior Court Judge Harry A. Margolis. Judge Margolis had granted the Rev. George Swanson, rector of Ascension, a stay of an earlier order giving the diocese and bishop control over parish assets.

Almost immediately after the appeals court lifted the stay, the diocesan council voted to reclassify the church as an "aided parish" under Canon 9 of their diocesan law, which places the parish's assets under diocesan control.

In February, Judge Margolis had upheld the validity of the diocesan canon.

Included in his 17-page ruling, as

Western Louisiana Election

C=Clergy
L=Lay

BALLOT NUMBER	1		2		3		4		5		6		7	
	C	L	C	L	C	L	C	L	C	L	C	L	C	L
Nominees														
Fenton, Frederick A.	6	19	4	14	2	6	1	1	0	0	0	0	0	0
Hargrove, Robert J.	12	31	17	38	23	47	26	53	28	57	32	69	37	76
Jones, Sydney R.	8	13	9	13	6	7	3	8	3	6	3	4	3	4
Magers, James H.	13	34	16	44	20	53	27	49	27	59	24	58	20	51
Morris, William C.	8	6	4	4	2	2	withdrew							
Nix, William C.	5	4	1	1	0	0	withdrew							
Paul, Kenneth	6	7	2	3	0	0	withdrew							
Smith, Colton M.	1	10	2	3	2	0	0	0	0	0	0	0	0	0
Ullman, Richard L.	7	24	11	29	9	34	9	37	8	27	8	18	7	18
Needed to Elect	34	75	34	76	33	75	34	75	34	76	34	75	35	75

reported in an announcement from the diocese, Judge Margolis said, "The parish in the present case remains in the Episcopal Church and is subject to its constitution and canons. Therefore, the parish's control over its property, which is held in trust, is defined by the constitution and canons."

Ascension Church then appealed for a stay of diocesan authority, which at first was granted by Judge Margolis and was then rejected by the appeals court.

The bitter controversy between Ascension Church and the diocese began long before the controversial canon was disputed; in May 1986, when most of Ascension burned to the ground.

Fr. Swanson and his parishioners objected to diocesan officials demanding to have a say in how insurance proceeds from the fire were spent. As a result, an insurance settlement of \$574,115 was put into an escrow account by the diocese [TLC, Aug. 23, 1987].

Subsequently, in March last year, the Rt. Rev. John Spong, diocesan, identified Ascension and ten other churches for potential "aided parish" consideration, but because of the lawsuit filed by Ascension seven months ago, the diocesan council had been prevented by judicial order from considering Ascension Church for "aided parish" status [TLC, May 22, 1988].

Depletion in Assets

According to a report in the New Jersey *Star-Ledger*, when Ascension was evaluated for reclassification and submitted a financial report, the diocesan evaluation committee found a nearly \$89,000 depletion in church assets between December 1987 and December 1988. In addition, "the parish reported expenses of \$104,000 for that same period but only \$9,000 in income." Gerrie Jeter, who chaired the diocesan committee, told the paper that \$104,000 in operating expenses was a large amount for a parish with no church which meets once a week in a small building.

After the stay was lifted and the church reclassified, the insurance settlement and church assets of \$283,000 are to be transferred to the trustees of the diocese to be held on behalf of the church. Normal parish operating costs would not be affected. According to

the Ven. Leslie Smith, archdeacon for the diocese, Ascension has appealed again to retain their endowment and insurance monies.

The aided parish status can last a maximum of three years, at which time the church can either be returned to parish status or be reclassified as an incorporated mission.

At the diocesan convention in January, Bishop Spong reported that all but three of the 11 targeted churches had come to terms with the diocese in one way or another — by accepting aided parish status, by taking measures that preclude further consideration of aided parish status or by taking action that would postpone consideration of aided parish status.

In addition to Ascension, St. John's Church in Union City and the Church of the Advent in Bloomfield have not reached an agreement with the diocese.

In a related story, Fr. Swanson will be brought to trial in front of the diocesan court in May, when he will be tried for "conduct unbecoming a member of the clergy," according to church law. If found guilty, Fr. Swanson could be deposed from the priesthood.

The court of six clergy will include his wife, the Rev. Katrina Swanson, who was a member of the diocesan court before charges were brought against her husband. Mrs. Swanson has since said she will not vote during the trial, according to Archdeacon Smith.

When contacted by TLC, Fr. Swanson declined to comment on the situation.

Bishop Kelshaw Consecrated

More than 1,600 people crowded into the First Presbyterian Church in Albuquerque, N.M. to celebrate the March 4 consecration of the Rt. Rev. Terence Kelshaw as Bishop of the Rio Grande.

Fifteen bishops took part in the service, including the Rt. Rev. Alden Hathaway, Bishop of Pittsburgh, who gave the sermon. "You are called to be one of the apostles proclaiming the resurrection, and to ensure that the gospel of Jesus Christ is proclaimed and taught in the church," he said. "There are many activities and responsibilities

in a church, but the agenda should not get in the way of spreading the gospel," he said.

During the following Sunday service at St. John's Cathedral in Albuquerque, Bishop Kelshaw was welcomed and seated in the sanctuary.

The new bishop, 52, was elected October 29 [TLC, Nov. 27] following the retirement of the Rt. Rev. Richard Trelease [TLC, Sept. 29, 1987].

Bishops Tour Nicaragua

A delegation of Nicaraguan government leaders, headed by Minister of the Presidency Rene Nunez, was on hand in Managua to welcome the Most Rev. Desmond Tutu, Archbishop of Capetown, who is visiting the war-torn country for the first time. Also there to greet the archbishop was the Rt. Rev. Sturdie Downs, Bishop of Nicaragua.

On arriving, the archbishop said he had come to Nicaragua to "express solidarity with my fellow Anglicans and to see for ourselves what is happening in this great country." He said he hoped to have "opportunity to speak with all kinds of people here."

In addition to Archbishop Tutu, the Most Rev. Edmond Browning, Presiding Bishop, arrived shortly afterwards, accompanied by the Most Rev. Michael Peers, Archbishop of the Anglican Church of Canada; the Rt. Rev. James Ottley, Bishop of Panama and the Rt. Rev. Frank Griswold, Bishop of Chicago.

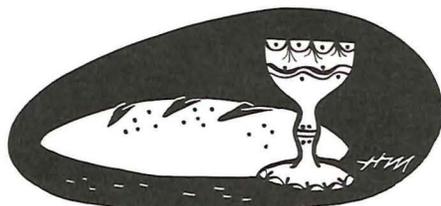
The delegation began its tour through Nicaragua's complex political landscape with early morning visits March 15 to two human rights commissions with opposing views of the country's human rights situation. Directors of the Permanent Human Rights Commission complained to the bishops about frequent violations by the government. At the offices of the National Commission for the Protection and Promotion of Human Rights, the church leaders heard the U.S.-backed *contras* criticized for systematic abuses.

All the bishops, along with their wives, were interviewed live for an hour at midday on a government television channel. While most of the attention has been focused on Archbishop Tutu, Bishop Downs told viewers that Bishop Browning's pres-

(Continued on page 12)

The Sacramental Principle

How does liturgy
connect with
human life?



By GARY NICOLOSI

How does liturgy connect with life? That's a question people in the pews are asking these days. Some of us can't seem to make the connection between what we do in church on Sunday and what we do the rest of the week.

There is a dynamic within Anglicanism which connects liturgy with life. It is the sacramental principle: the interdependence of creation in a common dependence on the creator. The sacramental principle affirms that all created things are outward and visible signs of inward and spiritual graces. That there is nothing created which is not good; and that there is nothing good which is not called to be holy.

It is in the Holy Eucharist that the sacramental principle finds its focus. The Eucharist which is an image of heaven is also a paradigm for society. The divine order of life is the Eucharist.

Since the time of the apostolic church, Christians have made the connection between the Bread of Life and the bread for life. The God who gives

The Rev. Canon Gary Nicolosi is canon for ministries at the Cathedral Church of the Nativity in Bethlehem, Pa.

his very self in the breaking of bread calls us to a generous, self-giving love on behalf of others. The church in every age is called to do in the world as God does in the Eucharist.

St. John Chrysostom was the fourth century Patriarch of Constantinople. He had a profound understanding of the meaning of priesthood, the nature of liturgy, the mystery of God and the holiness of life. Chrysostom understood the Eucharist as the celebration of God come in our midst. His liturgical reforms reflect his sense of the transcendent, his reverence for the holy.

Chrysostom's deep devotion to the Eucharist was complemented by an equally deep concern for the poor. He preached vigorously against social injustice and the excessive accumulation of wealth. He charged his people not to eat the Bread of Life if they were not prepared to share their bread with the poor. One cannot receive from God while denying the poor. Christians, he insisted, who partake of the Eucharist are called to be eucharistic in their lives. Freely given, they are freely to give.

Not surprisingly, for this kind of preaching Chrysostom was exiled twice. Yet, his life and teachings give coherent witness to the connection between religious ritual and social conscience.

The sacramental principle found renewed expression during the time of the English Reformation. Much like Chrysostom, the reformers were concerned to connect worship in the church with being the church in the

world. The liturgical reform of Archbishop Cranmer was designed not simply to correct the errors of the past but to forge a people into a society. Cranmer's mature vision of the Eucharist in the 1552 Prayer Book — much maligned and misunderstood — was that of the Body of Christ (the congregation) receiving by faith the Body of Christ (the sacramental elements) to become the Body of Christ (the church in the world). No longer objectified, the sacrament was now radically personalized. The focus was no longer on the sacrament in the tabernacle or even on the altar but in the gathered community of faith which itself became a living sacrament. Made holy by the Christ within them, worshipers were commissioned to make the world holy for Christ.

It is therefore not surprising that a mark of the English Reformation was a passionate concern for social and economic justice. Led by Bishops Hugh Latimer and John Hooper, the Commonwealth Movement saw the reformation of the church as the catalyst for the transformation of society. Justified by the grace of God, Christians were to be agents of God's justice in the world.

In 19th-century England the sacramental principle found new vitality in the work of the Anglo-Catholic slum priests. Men such as A.H. Stanton, Charles Lowder, Robert Dolling and Alexander MacKnochie were Oxford and Cambridge educated clergy who could easily have had livings in comfortable gentry parishes, but they would have none of it. Motivated by their devotion to the Eucharist and shocked at the industrial slums of England's cities, these priests chose to minister in areas sorely neglected by the established church. St. Alban's, Holborn, St. Peter's, London Docks, St. George's in the East and St. Agatha's, Landport became centers of hope in surroundings of despair.

The slum priests celebrated the Eucharist with all the splendor of Anglo-Catholic high church ceremonial. If

they had done no more than that, they might be accused of "pie in the sky" religion. But they understood that a church centered on the Eucharist is itself called to be a Eucharist to the community it serves.

And so, these priests challenged the nation to care for its poor. They petitioned government. They lobbied their bishops. They supported cooperatives and ministered to labor unions. They cared for the education of the young, the environment of families, the welfare of the elderly. They were advocates of Christian socialism (far different from Marxist socialism!) which eventually claimed such prominent bishops in the Church of England as Charles Gore. They inspired a whole generation of Anglicans to reflect on the social meaning of the Eucharist, among them A.G. Hebert who masterfully articulated the sacramental principle in his *Liturgy and Society*.

Perhaps the most articulate advocate of the sacramental principle in this century has been Archbishop William Temple. "Christianity is avowedly the most materialist of the world's religions" he wrote. "Avowedly the most materialist" because Christians cannot be indifferent to what God has created without being indifferent to God. Therefore, true worship is never an escape from the world. It is a love for the world. Not the love which embraces the world's folly, but the love which covers a multitude of sins.

Redeemed Relationships

Each generation is called to incarnate the sacramental principle into its own social context. Building community, fostering cooperation, enhancing human dignity, promoting equality, distributing wealth, developing responsible stewardship and articulating a consistent pro-life ethic are just some of the challenges we face in North America today. While there are many means to the same end, reflection on the Eucharist will enable the church to offer society a vision of redeemed human relationships.

The Eucharist connects liturgy and life. For just as the Eucharist is the sacrament of community in the church, so the church is called to be a sacrament of community in the world. Christians cannot worship God on Sunday and ignore human misery on Monday. Sunday is the beginning of a week of Eucharist. Life is to be affirmed as good, and even made holy.

Tithing: A Joyful Habit

By DAVID SUMNER

The Episcopal Church is now first in per capita giving among all mainline churches and fourth among all churches. Between 1984 and 1985, overall giving increased 11 percent, the highest of any church.

What's behind this sudden generosity of Episcopalians? No small amount of credit belongs to the tithing resolutions passed by the 1982 General Convention. While not a mandate or rule, this resolution recognizes the tithe as the biblical standard for giving and encourages all Episcopalians to become tithers.

What is the tithe? It has always been defined as a tenth, or ten percent of one's income. Tithe, tithes or tithing are mentioned 39 times in the Bible, 32 in the Old Testament and seven in the New Testament. While the tithe has clear biblical precedent, it raises some common questions among most modern Christians.

Is it after taxes or before taxes? Christians don't have a consensus on this matter and it is generally left as a matter of one's own conscience. Those who do tithe their gross income generally do so on the basis of discipline and dedication and do not uphold it as necessary for everyone.

The Bible does clearly teach that giving should be of the "first fruits" of one's labors. Translated in today's terms, it means the check for giving, whatever the amount, should be written before the other bills are paid — and not after. The concept of giving of the "first fruits" of one's work is mentioned in roughly 20 passages of scripture.

Christian stewardship leaders urge that those who wish to tithe, but feel unable, begin with an achievable percentage of income and work towards the tithe over a pre-defined time per-

David Sumner is a graduate student in Knoxville, Tenn. and the former editor of Interchange, the newspaper of the Diocese of Southern Ohio.

iod. Thus, you might say, "I will give five percent now, but work towards ten percent by the end of next year." The practice and discipline of regular giving is more important than the amount itself. In fact, it will mean more to you to write a \$300 check every month than it will to write a \$3,600 check once a year.

Must all of one's giving go to the local church? Again, this is a matter of conscience and discretion, and there is no general consensus on the matter. The majority of those who tithe probably give part to their local church and part to other Christian ministries. Many experienced givers begin with ten percent to their local church and go beyond that with gifts to other ministries.

Does tithing bring "practical rewards?" While many emphasize that God brings "prosperity" and immediate rewards to generous givers, this is not a biblical teaching. If you begin tithing for this reason, it will probably not happen. Most people who tithe feel that they do not lack in any material needs and that over the long run (or perhaps years) tithing does bring greater financial stability.

Voluntary Response

Jesus never commanded tithing, although he repeatedly upheld the teachings of the Old Testament. His specific words on tithing were harsh ones directed towards the Pharisees and hypocrites who saw it only as an external matter. This suggests that it is not to be taken as a "rule" to be obeyed, but as a voluntary response of love and gratitude towards God.

The greatest reward of tithing is the joy and satisfaction it brings to your life. People who tithe have a deep sense of having their "priorities straight." Your giving habits and your relationship to God go hand-in-hand. You can't tithe your money without being drawn closer to God and you can't be drawn closer to God without wanting to give more of your money.

For those of us who have tithed our incomes over many years, it becomes as natural a habit as getting up and eating breakfast. The financial strain decreases over time and the spiritual benefits you receive far outweigh any temporary sacrifices. The former Presiding Bishop, the Most Rev. John Allin once said, "I've never met an ex-tither" and neither have I. Once you start, it becomes a very joyful habit.

The Pastoral Church

The Fourth Sunday in the Easter Season, with its message of the Good Shepherd, is a welcome occasion. Jesus is that shepherd. He has entrusted to the leaders of his church the task of assisting him: "Feed my sheep," he says to Peter (John 21:15-17). "Tend the flock," Peter says to other leaders (I Peter 5:2). In a sense we are all pastors, for all of us influence others. All of us have opportunities to encourage and uphold others in what is good and to dissuade from what is bad. As Dr. Graham said in our issue of April 2, we are all ministers of forgiveness. All of us are called to be concerned about one another, in contrast to the current American ethical pluralism, the current assumption that everyone should do whatever they feel like and not be criticized by anyone else.

Anglican usage, unlike the practice of other churches, hesitates to accord to the clergy in charge of parishes the formal title of pastor — which is simply the Latin word for shepherd. Yet, paradoxically, our tradition strongly emphasizes pastoral practice. Our clergy are taught to deal with people compassionately, "not by constraint . . . not as domineering . . . but being examples to the flock" (I Peter 5:2-3). We avoid the legalistic, judgmental and confrontational approach.

Yet let us not be self-satisfied. Every tradition has its dangers. Our danger is perhaps that this pastoral attitude will be sentimentalized and become mere permissiveness, and that pastoring will simply be patronizing.

The power of others to make decisions must be respected, but it must also be recognized that decisions are important precisely because not all decisions are right. It is part of the work of pastoring to inform the flock that bad decisions can wreak havoc, and that good decisions are not always easy.

Consents for Elections

Some weeks ago, the question was raised in an editorial as to the suitability of our present system in the Episcopal Church for confirming the election of new bishops [Jan. 29]. A reader challenged us to expand on this topic, but we were reluctant to do so at a time when objective discussion might be clouded by a particular controversial case.

Basically, under our constitution and canons, election is by the diocese which desires a new bishop. The entire procedure of considering candidates, nominations and balloting takes place within the diocese. Then the rest of the church is called upon. If a bishop has been elected within three months of a General Convention, first the House of Deputies and then the House of Bishops are asked to consent. Apparently a mere majority is sufficient for approval and then the Presiding Bishop "takes order" for the consecration — that is to say he proceeds with arrangements for it to occur. If, on the other hand, the election takes place when a General Convention is not imminent, all standing committees of the dioceses of the church are asked to consent and (if a majority of them do

so) all bishops having jurisdiction are asked to consent. Again if they do so, as they almost invariably do, the Presiding Bishop subsequently takes order for the consecration.

The beauty of this system can be seen. The diocese truly elects, but standing committees, made up of clerical and lay leaders, and then the bishops of all other dioceses are given an opportunity to approve. Thus the consecration takes place with the endorsement of the church as a whole.

That at least is how it is supposed to work. Standing committees and bishops only have to "consent." They do not have to say they desire, or prefer, or agree with the candidate. Hence, consent is easy. It is usually given in a quite routine manner without any inquiry. It is assumed almost all committees and bishops will give this mild approval and they almost always do. In the light of such acquiescence, the consecration then proceeds.

The problem arises if and when a significant number do not consent. It can then no longer be claimed that the whole Episcopal Church has endorsed the consecration, although the impressive ceremonies of the consecration liturgy may suggest that this is the case.

In our opinion, the consent process has lost much of its significance. The Episcopal Church is so diffused geographically that standing committees frequently cannot know whom they are consenting to. Indeed, many of them have never even heard the name of the individual before. What does a consent mean in such circumstances? It is a ritual implying an endorsement which scarcely exists.

As to the consents of the bishops, few are going to take a negative stance toward a bishop-elect who will almost certainly be consecrated anyhow, and with whom they must thereafter join in the club-like atmosphere of the House of Bishops. We are pleased, however, to include in this issue the thoughts of a bishop who was not stampeded into a hasty decision [p. 11].

We believe that the process should be tightened to the extent of requiring more than a 51 percent majority of committees and bishops. Bare majorities are not a good basis for important decisions.

Clearing

The fog has left
a thousand thousand
watery diamonds
on every branch and twig.

Now breaks through
the sun
First illumining
then absorbing all

Betsy B. Kitch

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A Wedge in Our Communion

By DAVID B. REED

The little paper from the Presiding Bishop's office asking for my concurrence to the election of Barbara Harris as Suffragan Bishop of Massachusetts lay on my desk for a long time before I finally threw it away. I did not feel that I could vote in favor of the ordination and consecration of the Ms. Harris at this particular moment in our church's life. Nor did I want to vote against her. So, I simply abstained, which, of course, had the effect of a negative vote.

I am not against women in the ordained ministry; I was one of the first bishops of the church to ordain a woman as priest. I have been extremely proud of the women, both deacons and priests, who have come through the ordination process in my diocese and are now serving the church in Kentucky and elsewhere. I have absolutely no problem with a woman as bishop when the church is ready for it. As a matter of fact, I believe that women in the episcopate will expand our experience of ministry and our understanding of the church, just as they have as deacons and presbyters.

Many people feel that the Lambeth Conference handled this "sticky wicket" very skillfully, by keeping the Anglican Communion together and still allowing individual provinces to act on their own with the ordination of women to the episcopate. While I did not expect an actual endorsement to come out of the conference, I at least hoped that we would indicate some acceptance of the ministries performed on behalf of the church by a woman in episcopal orders. I fully believe that more than half of the bishops at the Lambeth Conference would

have been willing to acknowledge the validity of confirmations and ordinations by a woman bishop in another province, even though they were not able to approve women's ordination in their own province, nor would they be willing to welcome a female bishop within their own jurisdiction.

The validity of orders is the issue. The failure of the Lambeth Conference to give any reading at all on this question of validity meant that the Archbishop of Canterbury's later statement about the non-acceptance in England of ordinations performed by Bishop Harris and the ambiguous nature of her confirmations amounted to his saying that the orders of Bishop Barbara Harris are not going to be recognized as valid within the Anglican Communion as a whole.

At this point, I have two concerns. The first of these is with the ecclesial nature of communion within Anglicanism. The second is a more pastoral concern for those "innocent" people who are presented to Bishop Harris for confirmation and then may have to be re-confirmed if they move to another province of the Anglican Communion. Persons ordained by her, both male and female, may not be quite so "inno-

cent" because, presumably, they have something to say about the bishop who ordains them. Most of them will count the cost and make their own decision, the consequences for which they will be responsible. Inevitably, one or more of these persons will be faced with the requirement of a re-ordination in order to exercise ministry within another church of the Anglican Communion. As supportive as I am of women in the ordained ministries of the church, I cannot feel that it is the leading of the Holy Spirit when the sacraments of the church are not recognized from one province to another. Essential to my understanding of the unity of our communion is our recognition of each other's orders.

When I think of the deep hurt it has caused since the Roman Catholic Church decreed that our orders were invalid, I wonder what we Anglicans are doing to each other when we force this wedge into our own communion. My question is, "Is this really God's *Kairos* for women in the episcopate of the Anglican Communion?"

I may find myself in the position of having to abstain in every consent to the consecration of a woman to the episcopate until some more authoritative leadership from the Anglican Communion can assure me that this issue is no longer as serious as I believe it to be. From what source can that help come? The Lambeth Conference defined four "embodiments" or "agents" within Anglicanism which serve the unity of our communion. The *Lambeth Conference* failed to speak; the *Archbishop of Canterbury* has spoken negatively; the *Primates* and the *Anglican Consultative Council* can still help me out of my dilemma. And so may the Holy Spirit.

The Wayfarer

Following in the footsteps
of a venerable, venturing soul
He walked in abiding serenity
'neath Horeb's heights of old
across the pastures of Sharon
through valleys of shadowed gloom
to savor the flowering lily
and a rare, red rose abloom.

Ray Holder

The Rt. Rev. David B. Reed is the Bishop of Kentucky and resides in Louisville.

NEWS

(Continued from page 7)

ence here is also important. "If anyone can be our spokesperson in the United States it's (Bishop) Browning," Bishop Downs said.

Bishop Browning said the church has supported efforts to achieve a negotiated peace in the region and has opposed aid to the contras. He also said he is hopeful that President Bush "will be more open to the kind of dialogue necessary to achieve peace in Nicaragua and Central America."

When Archbishop Tutu was asked during the television interview about the struggle of blacks in South Africa for freedom, he said the white government there is "trying to respond to the world's pressure by making small adjustments, making apartheid more beautiful." Archbishop Tutu said, "We don't want to make our chains more comfortable but to take them off . . . We don't want to reform apartheid. We want to destroy it."

Preaching to an overflow crowd at St. Francis Church later in the day, Archbishop Tutu compared Nicaragua's experience under Somoza to that of living in a furnace. Wearing a red ribbon on his white cassock to show solidarity with South African detainees, he grinned and said that "God liberated the people from the furnace."

The contra war got underway, Archbishop Tutu said, when "The rich of the world decided they would teach the people of Nicaragua a lesson." The country's fate since then has been suffering, but he said that "this is God's way of saying you are special." "Look at what God did to God's Son," he added. "When you are one of God's favorites, God leaves you to hang on a cross."

ECW Board Meets

Board members of the national Episcopal Church Women (ECW) gathered in February at the San Pedro Conference Center in Winter Park, Fla. for their annual meeting. ECW president Marjorie Burke from Lexington, Mass., headed the week-long meeting which included daily worship, Bible study, business sessions and committee meetings. Much of the agenda focused on addressing the concerns articulated in the Presiding Bishop's Vision Statement and goals adopted in November, 1988.

As a response to the baptismal cove-

nant, the board will pursue action for change in the area of social injustices, and has appointed Emily Wilson, Province I representative, to represent the ECW at a spring conference sponsored by Bread for the World. Ms. Wilson also will serve on the board of the Religious Network of Equality for Women (RNEW).

As part of ongoing support for their ECW sisters in the Philippines, the board sent a letter of affirmation and support to the Philippine ECW president.

Barbara Bush has accepted an invitation to be an honorary member of the board for 1989. She commended the ECW for their continuing role of leadership and work.

CONVENTIONS

The convention of the **Diocese of Western Louisiana**, held February 17-18 in Lafayette, La., opened with a Eucharist at St. John's Roman Catholic Cathedral.

The Rt. Rev. Willis R. Henton, diocesan, welcomed the Rt. Rev. Telesforo A. Isaac, Bishop of the Dominican Republic, as special guest and preacher. Later, Bishop Isaac and his wife, Juanita, presented a plaque to Western Louisiana in recognition of the fruitful six-year companion relationship between the two dioceses.

A new congregation became a mission, the Church of Our Savior in Lake Charles. The convention approved a budget of \$1,001,832, reflecting a 9.5 percent increase over 1988. Delegates were reluctant to endorse a resolution proposed to recognize "stewardship as the main work of the church." Amended to read "a major work," it was passed.

In other business, convention:

- asked for AIDS education programs in every parish and mission by the end of 1989, promoting abstinence, monogamy and candid and complete instruction regarding disease prevention measures;
- called for a diocesan non-discrimination policy on the basis of AIDS, ARC or HIV infection, and that every parish and church organization within the diocese adopt a similar policy;
- changed the date of the diocesan Day of Fast to concur with the national church observance of a day of

prayer and fasting for the poor in October, World Food Day;

- requested that the bishop and commission on ministry consider revision of the constitution and canons of the Episcopal Church concerning requirements for the office of bishop, to present to the 11th convention of this diocese for proposal to the next General Convention.

JANET MORGAN

• • •

The impending resignation of the Rt. Rev. C. FitzSimons Allison [TLC, March 12] was the major focus of the convention of the **Diocese of South Carolina**, held February 24-25 at All Saints' Church in Waccamaw, Pawley's Island.

A special election to choose Bishop Allison's successor will be held September 9.

The 78 clergy and 208 lay delegates approved a budget of \$1,437,852 for 1989, an increase of \$143,308 over 1988.

The convention, which had the Rt. Rev. Maurice Benitez, Bishop of Texas, as the main speaker, also voted to approve funding for a full-time coordinator of college work for the balance of 1989; and to continue a second three-year companion relationship with the Diocese of Northern Argentina.

JOHN C. GOODBODY



"I live over there" said President George Bush (left) pointing to the White House as he talked to the Rev. Mark Robinson of St. John's Church. The President attended Palm Sunday services at the church located across Lafayette Park which is in front of the White House. [RNS]

BOOKS

With Humor and Affection

FROM SILENCE TO PARTICIPATION: An Insider's View of Liturgical Renewal. By Bernard Botte. Translated by J. Sullivan. Pastoral Press .Pp. xii and 187. \$14.95 paper.

Although there are many people who could claim an insider's view of liturgical renewal, Dom Bernard Botte, O.S.B., the Belgian liturgical scholar and monk of Mont-César, has a preeminent claim to the title. In this warm and personal book of reminiscences, Dom Botte traces his personal involvement in the liturgical transformation of the Roman Catholic Church and, in the process, sheds much light on that process and on the nature of liturgical worship. He published his book in French in 1973 prior to his death in 1980, but it has just been translated and made available by the publications division of the National Association of Pastoral Musicians. It is not useful in the same way as his magisterial edition of the *Apostolic Tradition* of Hippolytus or the other scholarly products of this life and work, but with humor and affection it brings to life many of the continental scholars who would otherwise be only names in footnotes and bibliographies and it chronicles the actions of those who brought about the Second Vatican Council's revolution in the worship of most Christians in the West.

(The Rev.) RONALD H. MILLER
St. Bartholomew's Church
Baltimore, Md.

Helpful Essays

THE TRIAL OF FAITH: Theology and the Church Today. Ed. by Peter Eaton. Morehouse-Barlow. Pp. xii and 260. \$19.95, paper.

Peter Eaton, an American by birth and now a parish priest in the Church of England, explains that this collection of essays by a widely diverse group of theologians "is not so much a *comment* on the situation of contemporary Anglicanism, nor is it a manifesto of how things ought to be. Rather, this book is a partial reflection of that situation: it is a statement of how things are." Thus there are essays by A.M. Allchin and Don Cupitt, by Carter Heyward and Stephen Sykes, by Desmond Tutu and Louis Weil. And most of these essays, all of them relatively brief, are helpful. All of them contain

some food for thought.

Allchin's essay, in which is explored the dimensions of a theological spirituality, contains this statement: "It belongs to Christians to show all people that the cross, all the crosses of history, are a call to us to pass over from possession to hearing and offering, to discover the giver through the gift." I found Rupert Hoare's essay on "Academic Theology and Ministerial Training" stimulating. For instance, he asks, "Where then, is theology to be found, and studied, in preparation for ministry? And who constitutes that primary academy of Christian scholars? To that question comes the unequivocal answer: the local Christian community, but not in isolation." A more substantial review would consider what this book is saying about "how things are" in contemporary Anglicanism.

There is a foreword by the Archbishop of Canterbury and there is an afterward by the Presiding Bishop. The book is dedicated in memory of William Stringfellow, who was to have been contributor and the editor has provided an essay on Stringfellow's thought and life.

(The Rev.) JOHN BOOTY
University of the South
Sewanee, Tenn.

Down on the Farm

THE TICKLE PAPERS: Parables and Pandemonium. By Phyllis Tickle. Abingdon. Pp. 144. \$13.95.

Many readers of *THE LIVING CHURCH* will enjoy this book. Professional author Phyllis Tickle and her physician husband, Sam, moved from the city to a Tennessee farm to rear their seven children. This book is a collection of essays and reminiscences of happy, hilarious but often hectic years with growing boys and girls. It is nice to be with southern kids who may be very difficult, but who say ma'm and sir to their mother and father. There are some keen insights, and also earthy humor as the children learn the facts of life and the facts of death in the barnyard. At the end of an anecdote, the Episcopal author (or Anglo-Catholic author, as she acknowledges in the final chapter) usually adds a pithy and sometimes obscure theological comment which leaves the reader with something to chew on.

H. B. P.



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PEOPLE and PLACES

Appointments

The Rev. **Mark S. Delcuze** is now assistant of Grace Church, Box 1059, Kilmarnock, VA 22482.

The Rev. Canon **Thomas Doyle** is canon administrator of the Diocese of San Diego, 2728 Sixth Ave., San Diego, CA 92103.

The Rev. **Richard T. Edgerton** is interim rector of St. Peter's, 1 S. Tschirgi, Sheridan, WY 82801.

The Rev. **Francis R. Lyons, III** is now associate of St. Luke's-of-the-Mountains, La Crescenta, CA; add: 2832 Piedmont, La Crescenta 91214.

The Rev. **Richard Tudor** is rector of St. Barnabas, Florissant, MO; add: 2900 St. Catherine St., Florissant 63032.

Resignations

The Rev. **William G. Smith, II**, as rector of St. Michael's, Lansing, MI; add: 6212 Marscot Dr., Lansing 48911.

Retirements

The Rev. Canon **Raymond Clark**, as rector of St. Peter's, Sheridan, WY; add: 520 S. Brooks, Sheridan 82801.

The Rev. **William M. Fay**, as rector of St. Clement's, Woodlake, CA; add: 955 Mendocino Ave., Berkeley, CA 94707.

Receptions

On Feb. 15, the Rt. Rev. **C. Brinkley Morton**, Bishop of San Diego, received the Rev. **John T.M. Horner** into the Episcopal Church; add: 935 Briant St., San Marcos, CA 92069.



BENEDICTION

The author, the Rev. Frederick E. Mann, is rector of Holy Cross Church, Sanford, Fla.

Remember the TV series of the early 60s called "The Millionaire"? The show always started with a man knocking at someone's door and presenting a tax-free check for \$1 million. The receiver was to spend it as he wished. The show usually involved the struggle that the individual or couple had in making use of the money. One time a man was so excited that he carried the check around to show everyone, proclaiming his new fortune — and he died before ever cashing it.

It is unlikely that many would make the same mistake this man did, yet all who have been baptized have been given a check of sorts. God gives his unlimited gift of love in the person of the Holy Spirit. We call this gift grace. Unfortunately, many Christians never "cash" this check.

The gift of the Holy Spirit is the "check" of infinite value. How do we "cash in" such a gift? Jesus gave us the gift of himself in the glorious sacrament of the Eucharist. That is why the altar is the central point and focus of the church. Simply, we need to come to the altar and ask Jesus to open our lives to receive and utilize the gift of the Holy Spirit.

When we do this we begin to see how selfish we have been. We begin to see that our relationships are not all that God would want them to be. We feel compelled to be healed and reconciled; these are the marks that show we are beginning to benefit from this incredible gift. We feel compelled to spend as much time as possible at God's altar in worship. We become hungry to know more about how God is working in our midst and in our lives.

When these things happen, we know the Holy Spirit is at work in our lives — "the check has been cashed."

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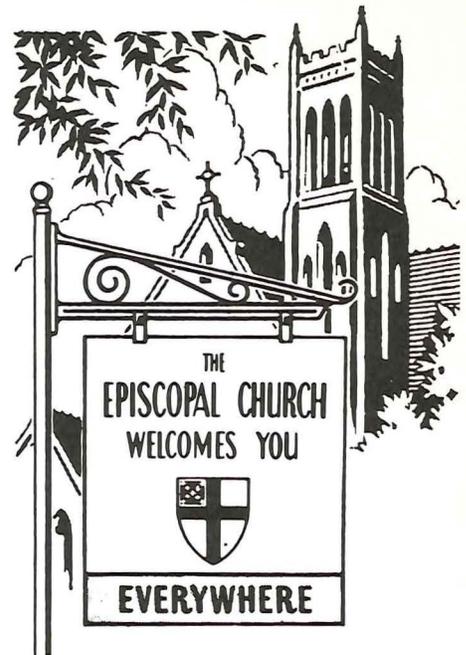
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