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Helen Bernice makes her first profession of vows.

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Founder's Forum

Jesus talks to the Episcopal Church—1996

A long time ago I told Peter my church would rest upon a rock. That rock still stands but is being chipped away daily by the many who feel they know better.

Take the Scriptures: the only thing I ever said as a directive was to love others as I love you. I still love you all, you know, but all I see is petty fighting and bickering amongst yourselves; making judgments and decisions which are, quite frankly, out of order!

This silly trial! Has anyone wondered how I would handle the matter? Of course not! You've all got the word and the word is true! At least you presume so. The church passes resolutions and it makes laws. "These are the laws!" What happened to the spirit? My own experience with trials has not been happy. I was found guilty.

Do you have any idea how it hurts me to see the way you are carrying on about sexuality? What loving and responsible persons do with the gift of sex, given to them by my Fa-

ther, is their business. Do you have any idea what I see from where I sit? Let the one without sin cast the first stone . . . you need to get honest, my brothers and sisters. I know, and so does my Father, the secrets of your hearts; he sees in secret. He's watching!

It pains me to see you wasting so much on trials when there are so many of your brothers and sisters living in the streets and hungry. Can't you find a better way to spend the gifts I and my Father have assured for you? Do you know who really is on trial?

Think about what you are doing. The time is here for deep thought and prayer. What do these actions do to the church? What do they do to those of you who live in the shadows of denial and hypocrisy? I pray that many will see the light.

RTB

For the 1996 Unity Service

Come into the light

Elie Weisel writes of his time in solitary confinement in a concentration camp. At the end, he was given the opportunity to walk out of the cell, but the light was so blinding he couldn't face it after weeks of darkness, and he was forced to stay in the cell for another period of deprivation and mental torture.

Science tells us that light is energy traveling at 186,000 miles per second. The prime source of light for our world is, of course, the sun, which keeps the delicate ecosystems

of the planet working, enables us to see, to differentiate color, to get around. Without the sun's light, we would grope around in darkness and gloom. But long before anything scientific was known about light, it appeared in the Scriptures and prayers and hymns of the church as a sign of the presence of God. Almost every major biblical event makes some reference to light. From the beginning, when God first made his presence known with the creation of light, to his revelation to Moses in

the light of fire, to the blinding light of the Resurrection, and throughout the nearly two thousand years since, God's presence and light go hand in hand.

Tonight we are told that *we* are lights—reflections of the light of God who dwells in each of us. This light of God's presence burns brightly inside us. We are the vessels that God has chosen to bring light into an otherwise dark world. We Christians are lamps, the carriers of God's light. This light came into us at Baptism with one purpose: that we might reflect it out into the world. It is a light countless times brighter than the sunlight which forced Weisel back into his dark room, yet, sadly, it is so often undetectable in us, and in the world around us. Why is that?

God's light found
its way into us,
but it yearns to
be invited out.

Why is it that we make ourselves so impenetrable that God's light can't get out. That's what Jesus means when he refers to the bushel basket that keeps light from showing. He is speaking about all the petty things—and there are so many, we all know what they are—that continually cover us, layers and layers, like bushels one on top of another, that keep God's light closed up within us. These bushels come in all shapes and sizes, and there's one for every little sin, or weakness, or wrong choice we've ever made. One by one, they cover the light, and we keep allowing ourselves to be covered by them, one after another, and we strain under their weight, and carry them around in the dark. Little by little, we get comfortable carrying

around those bushels, and soon, both we and the light, are unrecognizable. What could be a very bright world is, instead, dark and dreary; and when our time of release comes we continually choose to linger in the darkness.

By now you're probably asking what all of this has to do with unity and our purpose here tonight. Good. Keep asking; because this is the final service of a week that has been set aside by the church for prayer and ecumenical fellowship. It is supposed to be a time of hope that will someday bring about our unity as God's people. Jesus prayed for that unity. But I ask you, has this become a week of empty ritual, or are we truly committed to unity? And are we open to unity on God's terms, or are we hell bent on bringing it about each according to our own agendas and traditions? See, there's a few bushels, right there! I once heard a Methodist say "I'm all in favor of Christian unity—just as long as we don't all end up as Presbyterians!" Who's to say where unity will bring us? That's not something we can, or should dictate. True unity will come in one way—through God's unmistakable presence in the world. And that's not going to happen until we, each of us, start getting rid of some of the bushels. They're recyclable—you can trade them in at any time—for grace. That's God's Environmental Protection Plan for our souls: Turn in a bushel—get some grace. The more we turn in, the more we get. And soon—what happens? Everybody starts looking like a Christian, because there's light, and shapes are decipherable.

God's light found its way into us, but it yearns to be invited out. So I challenge each of us here this evening to do what is necessary to invite the light out into the world. I invite everyone to begin looking at the bushels that hide the light—especially those that

stand in the way of our unity. Examine them, and see how flimsy and poorly made they really are. Look at the bushels of self-righteousness that make us feel superior to one another: "They use too much incense," or "They don't use enough incense"; or "Tacky vestments," or "All fluff, no stuff." Look at the bushels of narrow-mindedness that say "There's only one way to do things—our way!" or "But we've always done it this way." Or consider the bushels that label others as "heretic," "papist," or "Protestant." There are so many, and each of us knows which ones are covering us and weighing us down. This week has been God's invitation to us to acknowledge them, take them off, and get rid of them once and for all. And as God's light spreads and burns brighter and brighter, colors and shapes and things we never imagined possible will begin to take shape—including *unity*. I know what some of you are thinking—we can't even do this in our own religious community—and we want to accomplish it with the whole church! Well, then, there's a good place to start!

Christ knew that this is no easy task. Almost everyone here has ministered to the down-trodden, the sick, the suffering, the poor, the persecuted. We know that people with limited resources, or those who are very ill, learn to travel lightly. They know just how

trivial and unimportant certain baggage is; they know what a waste of life's energy it is to drag around bushels in the dark. They are the blessed ones of the gospel, the ones who, in the midst of their sufferings, have divested themselves of their load and made the exchange. Jesus saw God's light shining from them and that's why he calls them blessed.

Brothers and sisters, let's start tonight. Let us begin the journey to unity by recognizing God's presence in each of us, and by learning to love one another in spite of our differences. Let us be committed to the light that is in us, and be radically open to the diverse ways that light is refracted in the world. Let us become the unmistakable vessels of light we were created to be, and continually unleash God's presence into the world. Let us be God's power in this world *with* one another, not *over* one another. Let God take the lead, and we will be the beacons that others will follow. The door is open. The choice is ours. We can turn back into the darkness and wait until next year, or run into the camp now and dance with the Son, God's Son—the only Light of the world in whom there is no darkness.

*Richard John is
Provincial, Province II.*

Here and there with the brothers and sisters Community notes

Winter Convocation

The 1996 Winter Convocation of the Brotherhood and the Companion Sisterhood of Saint Gregory took place once again at Graymoor, the mother house of the Society of the Atonement (Roman Catholic Franciscans), in Garrison, New York. Members gathered from

across the country for this annual retreat, and to participate in the Week of Prayer for Christian Unity with the Friars and Sisters of the Atonement, as an extension of the Covenant established five years ago between the two communities. The Gregorians were asked to design and execute the final service, the Feast of the Conversion of Saint Paul the

Apostle. **Robert Michael** contributed the liturgy—A Service of Light—assisted by **James, Gordon John** and **Ronald Augustine**, along with the community's Schola under the direction of **Francis Andrew**. **Richard John** preached (see page 3), calling upon all to strive for unity. The service was well-received by the Atonement Friars and Sisters, who responded by hosting a reception thereafter.

A long awaited service

On Friday, January 26, **Helen Bernice** made her first profession of vows. She is an inspiration to the entire community for, unlike most people who begin to slow down and settle back into a familiar and comfortable lifestyle in their advancing years, at the wonderful age of 79 she made the decision to enter the postulancy of the Companion Sisterhood! She completed her novitiate and made her first profession at the age of 82. This remarkable person was educated at the New York Training School for Deaconesses and other Church Workers from 1937 to 1939 and she served her final year of field placement in the poverty-stricken Blue Ridge Mountains in 1939-40. Though a serious automobile injury in the Blue Ridge resulted in her being



Richard Thomas, Helen Bernice, and Bishop Donovan



Ciarán Anthony helps Helen Bernice don the scapular, symbol of consecrated work.

unable to complete her field training and graduate as a Deaconess, she was awarded a certificate as a Church Worker by the school. She returned to her native New Hampshire, married, raised a family, and joined the Civil Air Patrol—in which she remains active today as a Colonel. But her heart longed for the formalization of the ministry for which she was trained, and in the Companion Sisterhood she found the fulfillment she sought for almost 55 years. The celebrant of the Holy Eucharist at her profession service was significant in more ways than one. Bishop Herbert A Donovan, jr (retired of Arkansas and now the vicar of Trinity Church, Wall Street) was celebrant. Bishop Donovan was the diocesan when **Damian-Curtis** served in Arkansas, and he is a long-time colleague of **Richard Thomas** and **James** through their offices at the Episcopal Church Center. But in 1939 Bishop Donovan was a young boy living in the Blue Ridge Archdeaconry with his par-

ents, who were missionaries there. His father would have ministered among the poor with the assistance of the young Deaconess-in-training who enjoyed a chat with him at Graymoor about many mutual friends and places from their common past.

Two other significant people in **Helen Bernice's** life were able to attend the service: her brother, Ervin Livingston, and her pastor, the Rev Richard Cassius Lee Webb, rector of Union Church, West Claremont, and Saint Luke's, Charlestown, both in the Diocese of New Hampshire. **Charles Edward**, also from New Hampshire, preached at the profession service. Before the eucharist, Bishop Donovan met with the gathered community to speak about current events in the church, and enjoyed having each brother, sister and Associate say a word about their ministry. It was a delight to have him with us and we extended a permanent invitation for him to return at a convenient time in the future.



Helen Bernice makes her first profession to the Superior General, as James assists.



A hug worth waiting for

Word and sacrament

Convocation preachers from the community took the pulpit with panache at this Winter Convocation: **Ciarán Anthony** and **Thomas Joseph** (who also made his community debut as deacon of the mass—having been ordained a deacon the previous October). We welcomed two priests as guest celebrants for the community that week: Canon Anthony J Bondi, jr. (Saint Mark's, Yonkers), a member of the board of Fessenden House; and the Rev Anne E Kitch (Saint Peter's, Peekskill), who is a new friend to the community.

*A new
bishop*

It happened that the ordination and consecration of Catherine A S Roskam as Suffragan Bishop of New York took place at the Cathedral Church of Saint John the Divine on Saturday morning, so the community journeyed from Graymoor by bus. Though the day was cold and rainy, spirits were high and it was a great occasion to share with the thousands of others who braved the winter weather to be at that fabulous place on that important day. **Helen Bernice** had the opportunity to see what she knew as the New York Training School for Deaconesses (now Diocesan House) on the Cathedral Close. She studied there 58 years ago, in the same building where **Tobias Stanislas** now works as assistant secretary for the diocesan convention.

As has become somewhat of a tradition, Sunday morning saw the friars, sisters and Associates pile into vans to attend the eucharist at Saint Peter's, Peekskill, where the rector, the Rev Robert V Taylor, together with the Rev Anne Kitch, heartily welcomed them.



Richard Thomas, deputy registrar, oversees the signing and sealing of the consecration certificates at Bishop Roskam's consecration. Here the community awaits the arrival of the Presiding Bishop, who will add his signature.

Province I

The province held a retreat at Epiphany Monastery. It was a wonderful New England winter weekend complete with a foot of snow over Saturday afternoon and evening. Several of the community members went for a long walk in the snow in the woods. It was a peaceful weekend though it also included a two-hour talk on Walter Wink's *Prayer and the Powers*, the latest installment in the provincial reading program.

Helen Bernice, John Michael, Stephen Moss, Michael Bushnell and Associate **Mary Clement Haney** attended the Convocation of the Episcopal Church's Province I, in Holyoke. The convocation dis-



The community lines up in the basement gymnasium of the Cathedral Church of Saint John the Divine, in preparation for the grand procession at the Roskam consecration.

cussed the challenge of the “religious right.” **John Michael** participated in the demonstration protesting state refusal to observe Martin Luther King Day. He also took part, with **Mary Clement** and his rector in the “Gay History Walkathon” in Portsmouth, New Hampshire.

@HEADING 2 = Province II

Bishop of Fond du Lac Russell E Jacobus, his wife, Jerrie, and son, David, visited New York City in December to participate in the 100th anniversary of the consecration of the Church of Saint Mary the Virgin, a gala event taking place over three days and which featured a solemn high mass with Presiding Bishop Edmond L Browning as celebrant, the Most Rev Richard F Holloway, the Primus of Scotland, as preacher, and Bishops Jacobus and Richard F Grein of New York as concelebrants. **William Francis, Stephen and Francis Andrew** attended for the community. As **James** is the Presiding Bishop’s linkage officer for Fond du Lac, Bishop Jacobus made a special effort to be in touch with him, and they had breakfast together on the last day of the visit, followed by a tour of the Episcopal Church Center, which the bishop and his family had not seen before. It was a warm and welcome opportunity to reciprocate at least some of the hospitality shown him during his several visits to Fond du Lac.

In December, Douglas Brown, OHC, spoke about the monastic life at **James’** and **Tobias Stanislas’** parish, the Church of Saint Luke in the Fields, Manhattan, as part of a series of presentations on various forms of lay ministry. Due to a schedule mixup, Douglas was asked to take on the role of deacon at the high mass (in addition to preaching). With **James** serving as subdeacon, the service really took on a “religious” tone!

When bishops are ordained and consecrated they are traditionally presented with a

symbolic crozier—a stylized shepherd’s crook—as chief pastors of the people in their charge. When the Most Rev Jose G Saucedo was enthroned in Mexico City as the first primate of that newly autonomous church, he was presented with a new archiepiscopal staff, patterned after the one carried by Presiding Bishops of the Episcopal Church. This ceremonial staff will always hold particular significance for **James**, as he was called upon to provide design sketches and measurements for its construction, which were implemented by silversmiths and other craftspeople in Mexico.

Michael David, true to form, keeps producing new art works regularly. His latest solo exhibition, consisting of drawings, paintings and mixed media, was held at the Orville J Hanchey Gallery at Northwestern State University in Natchitoches, Louisiana. Late last year he took a master class in harp with Prof Ann Benjamin at the university, and hosted a reception afterward. Again this past Advent **Michael David** orchestrated the Festival of Lessons and Carols at his parish, Trinity, Natchitoches. He plans on being one of the chaperons of 30 students from his school in their visit to Spain over Holy Week and Easter. One of his icons—Our Lady and Christ—was recently installed at a parish church in California. The New Year found him in Chicago, visiting the friars there.

+ + + He has also taken some of his art students on a retreat to a swamp and lake-surrounded island in northwest Louisiana. In a recent edition of the school newspaper, students were asked, “What does Bro **Michael David** do when he goes home?” Among other answers was the perceptive: “He thinks of ways to make his beard more aerodynamic when he rides his bicycle.”

With the help of several cathedral volunteers in Syracuse, New York, **Maurice John**

raised enough money to give newly arrived families from Haiti, Bosnia, Somalia, and Cuba baskets of food and provisions for a memorable first Christmas in the US. Baskets were distributed on the Wednesday before Christmas and helped bring the spirit of that holy season into the hearts of many, especially the volunteers! + + + Novice **Alban Patrick** has been appointed sacristan at Saint Paul's Cathedral, Syracuse.

After serving as a resident volunteer at Fessenden House, Yonkers, New York, for several months, **Christopher Stephen** has joined the staff as coordinator of buildings and grounds. His first big challenge was arranging for the repair work after the pipes of the sprinkler system burst during the sub-zero cold wave that swept the northeast in December. He is presently overseeing the installation of the central fire alarm system which the Yonkers zoning board has mandated.

Stephen spent some time in Turkey during the last quarter and found it "spiritually uplifting." Although intended to be a continuation of his journey last year to Israel and Palestine, he found this to be much more New Testament-oriented. He reports that he was especially impressed by Ephesus and the Hagia Sophia.

Postulants **Thomas J Liotta** and **James J Mahoney** continue their work at Saint James', Goshen, New York, where **Tom** was commissioned as a lay eucharistic minister (LEM) in December, while serving the parish as organist and choirmaster; **Jim** teaches a Bible study program at Saint James'.

Richard John continues his pastoral care work at Westchester County Medical Center AIDS Care Center, and with the Agape Fund, Inc, a ministry to people with HIV/AIDS. In its fourth year, the Fund has assisted more than 500 persons in financial need, and has distributed more than \$60,000. Fessenden

House in Yonkers, a residence for HIV+ men, is a ministry of the Agape Fund and is staffed by Gregorian friars. Donations are always needed and welcome, and can be sent to: The Agape Fund, Inc, PO Box 394, South Salem, NY 10590-0394 USA.

Karekin Madteos attended the investiture of eight novices in the Sisters of Charity at Saint Ignatius Loyola, San Francisco. Mother Teresa was present for the ceremony.

Province V

Ronald Augustine, **Gordon John** and Associate **Fidel Flores** attended **Thomas Joseph's** ordination as a deacon at Saint Phillip's Church, Columbus. + + + **Ronald Augustine** was master of ceremonies, and **Gordon John** served at the 25th anniversary of the Rev James Dunkerley at Saint Peter's, Chicago; they served in similar capacities, joined by Associate Brendan Nugent as thurifer, at the Candlemas service of lessons and music at Saint Peter's. It was a joint worship service with Fr Dunkerley presiding, Fr Thomas Healy of Our Lady of Mount Carmel Roman Catholic Church assisting, and the Rev Dan Schwick of Holy Trinity Lutheran Church preaching. The organist was friend of the community Deward Rahm, and the choir was the Schola Cantorum of Saint Peter's Roman Catholic Church in the Loop.

Ronald Augustine is continuing studies at Roosevelt University in Chicago, where he is a senior. He has just been promoted to senior claims representative in his secular job with CIGNA Property and Casualty, of Philadelphia.

Damian-Curtis preached at Saint Paul's, Beloit, Wisconsin, and spoke about the religious life. He attended a meeting of the National Association of Community-Based Education in Washington. He works at Saint Augustine's College, Chicago.

Postulant-prospective, **Phil Kuhn** was ordained to the transitional diaconate in December by Bishop John Thornton of Idaho.

During a light moment at the November, 1995, Companion Diocese Network Meeting at Waycross Conference Center, Morgantown, Indiana, several of the Provincial Consultants posed for a group photo: (l-r) Dr Kenneth W Rasmussen, Albuquerque, New Mexico; the Very Rev William J Skilton, North Charleston, South Carolina; the Rev Canon Martha G Metzler, Syracuse, New York; **James**, Coordinator of Companion Dioceses for the Episcopal Church; Mrs Patricia J Edlund, Towson, Maryland; Mr Dennis Delman, San Mateo, California; Ms Janet Lewis-Andersen, Lizton, Indiana; and the Rev D José Ramiro Chávez, San Salvador, El Salvador. (Photo: Margaret Larom).

Associates

Three Associates were able to spend time at Winter Convocation: Dr **Ellen H Poisson** came for the week, while the Rev **Karen R Kleinmann** and **Mary**

Virginia Clement Haney visited for a few days each. We would also like to welcome new associates **Graham Thomas Prosser** of Barnstaple, England, and **Philip L Hewitt** of Chicago.

Associate **Grosvenor Calkins** continues to serve as organist for the Massachusetts General Hospital chapel services, and weekday services at Grace Church when the weather permits. He contributed considerable cheer to the last holiday season by playing carols and Hanukkah songs at celebrations at the Newton, Massachusetts, Heritage House.



James (ctr) and the Companion Diocese Networkers

A Pentecost sermon Signs of the Spirit

Jesus said to Philip, "Have I been with you all this time . . . and you still do not know me?"—John 14.9

Let's start with a hard question: If no longer revealed in tongues of fire or language, why should we think that the Spirit dwells among us? We might begin by noting that even with the manifest marvels of tongues of fire and language some failed to see the Spirit at work on Pentecost in Jerusalem long ago. They attributed the disciples' inspiration to an early morning happy hour. Not everyone recognizes the Spirit even at its most flamboyant.

So too, the apostle Philip didn't seem to recognize who it was with whom he walked: "Have I been with you all this time, and still you do not know me?"

How, then, *do* we recognize the Spirit and the Christ? By *recognize*, I mean to re/cognize: to bring to mind again—to re/member the image of our desire with the discovered object of our quest. In this quest to re/member, the Spirit is goal and aid, for she entices

and woos our hearts, drawing us with compassionate cords, inviting us to her banquet.

The Spirit draws us together, or rather *back* together: re/membering *us* so that we can remember God. Unlike rare souls such as Antony of Egypt or Simon the Stylite, most of us will not find God in a hermitage or on the top of a pillar, but in community. The Spirit favors the public assembly over the private audience: “The disciples were all together in one place” when the Spirit came. They were not in pursuit of personal holiness, but praying together—for and with each other—when the wind and flame blew through the windows and set their souls on fire. So in community—from the minimal and intimate community of lovers and spouses to the community of the church—the Spirit comes to us, manifest for our common good, and revealing the surprising Christ in our midst. *Unity and community* are the first sign of Christ’s Spirit.

The second sign of the Spirit follows naturally. The Lord appears among us *as one who serves*, who washes the feet of his friends. Service flows from community as naturally as a dance flows from the music. So, among the varieties of service and gifts of the Spirit, the *ministry of hospitality* is a second sign of God’s presence: see how they love one another?

Hospitality takes many forms, in the interplay of host and guest at a parish dinner or hospital visit; in an act as simple as an outstretched hand to help someone to the altar rail, as miraculous as the intimate self-giving of a nursing mother or a lover with her beloved, or as formal as the baptismal rite itself. “It is in giving we receive,” says the prayer attributed to Saint Francis. To welcome another is to receive that other in return as a gift. When we serve each other

through the ministry of hospitality, we recognize and recreate—through the Spirit’s prompting—the likeness of Christ in each other. The servant so marred in his sufferings as to be beyond human recognition, is the same Jesus whom we can recognize, remember, and serve in every human being we encounter. The opportunities for service are many: would some of these opportunities were rarer: but there you have it; “Behold, he stands at the door and knocks.”

The service of welcome and hospitality, symbolized by the font that stands at the church’s door, is the *beginning* of the community we call the church. We welcome and receive each newly baptized person “into the household of God”—and that household is a dwelling for the Spirit whose building-stones are the members of the church itself. The outside of a church looks like a building, but when the doors are opened the living, human construction is revealed—in community. “Open the doors, and see all the people!”

The third sign of the Spirit is *proclamation*. The first thing the disciples did in response to the Spirit’s arrival was to proclaim the story of salvation to each other in many languages, so that those outside the house were attracted by the sound, and were astonished to recognize their native tongues.

Proclamation of salvation is a powerful thing. The children of Israel knew this, and were always telling their story to each other. Their story sustained them through exile and captivity; and the story continued to sustain them through and beyond the most terrible and single-minded efforts to exterminate them. The church’s story is affixed to theirs as an appendix with extensive cross-references; and each of us has a story, too, as footnotes and annotations and sidebars expanding the history of salvation—so that I

suppose the whole world could not contain the books that might be written.

If the world even cared! “The world” that Jesus describes does not receive the Spirit in part because it doesn’t even know it *lacks* the Spirit. The world will not stop talking long enough to hear the gracious possibility offered to it: the world will not open its ears or turn its eyes to hear or regard anything but its own interests and preoccupations. The world needs a wake up call. If we in the church are faithful in proclaiming the story in word and action, the world may stop its chatter for a moment and overhear: that’s how it worked on Pentecost, and it can again. People who have forgotten their true nature as children of God in the midst of this metropolis might suddenly hear a voice speaking a language they haven’t heard for a long, long time, but which they recognize at once: a language from home, reminding them to remember who, and whose, they are. And their story will enlarge our story.

The Spirit reveals Jesus to us as one who welcomes us and ministers to us, and one whom we can serve in serving others. We know, too, that Jesus is both the substance and the teller of the story. But the Spirit also reveals Jesus to us through a sign like no other: broken bread and a cup of wine.

In the eucharistic feast the distressing disguise of the suffering servant is laid aside to reveal the bridegroom: like Richard the Lionheart casting off his pilgrim’s cloak, revealing the king’s bright red cross to an astonished Robin Hood. And suddenly everyone kneels.

Suddenly we realize who has been with us all this time, even when we didn’t know him. Suddenly the Holy Spirit descends upon us and upon these gifts and we are re/membered into the Body of Christ. Pentecost is the Hebrew festival of community feasting

that marked the reaping, gathering and binding that ended the grain harvest. When Love Divine came down upon the disciples on Pentecost, the Spirit gathered them together like a harvest of grain once scattered on the hillside. And together they served, and proclaimed, and feasted: in fellowship, the breaking of the bread, and prayer.

I’ll conclude with some words that grew out of my studies with Professor John Koenig. It is a song of remembrance sung by the Spirit and the Lamb, addressed to us and to the forgetful world:

Remember, remember,
Come home, my scattered children!
Here’s bread to break
and wine to drink.

Sit down and eat,
and I will wash your feet.

Remember, remember—
Sit still, my noisy children!
I’ll speak the prayer
and sing the song
that tells of glory.
Listen to the story.

Remember, remember?
Look at my hands, my children,
Look at my side:
I am your friend
no longer dead
but known in broken bread.

So come, let us welcome; come, let us serve; come, let us proclaim; and come, let us celebrate the feast—for Christ our Passover is sacrificed for us, and the Holy Ghost our Pentecost has come to us.

*Tobias Stanislas is a
middler at the General
Theological Seminary.*

Continuing education in the vowed life “What do we need?”

The BSG Rule is explicit in its requirement that each of us continue our quest for spiritual growth: “A brother shall set aside two hours or more in each week for the study of Holy Scripture or other material on the spiritual life.”

It is, perhaps, misleading that this requirement is placed in the section of the Rule entitled, “Of private devotion.” For the Christian, whether active or contemplative, lay or cleric, there is no such thing as “private devotion,” because we were called and baptized not into a confederation of autonomous pietists, but into the Body of Christ, living members one of another. All that we ingest into our own spiritual life, we ingest into the life of the Body. If we starve ourselves, we are also starving the Body of valuable and necessary nutrients. This is the sense of our Rule when it closes the section on “Private devotion” with the very non-private assertion, “The strength of the Brotherhood is dependent on the prayer life of each brother.”

Though there is no explicit requirement in our Rule that members take part, individually or corporately, in formal programs of continuing education, it could be said that the entire Rule points to the necessity of ongoing education and formation, as it presses on towards its closing sentence, “We must therefore give the best that we can offer.” That powerful sentence sums up the spirit of our Rule. Our offering is, in reality, not just our “work,” but ourselves; to be at its best, this offering must be strong, fresh, and alive. This takes effort, discipline, responding to outside challenges, and cooperation not only with God, but with God’s people.

Through the vows we have accepted the challenge of living not only as individual members of the Body, but as component parts of a category of members: not only as *a foot*, for instance, but *as feet*. It becomes us, then, to seek the continuing coordination of our fellow members; after all, what happens when the feet try to walk in different directions, or at substantially different paces? “Every brother is vital to the Brotherhood and is an integral member of the body.” It is from here that I draw my understanding of the role of the Brotherhood in the continuing education and formation of its members. It is how we make incarnate to one another our pro-active nurture, intelligence and presence, which are the antidotes to the negligence, ignorance and pride which, as implied in the Rule, will poison and kill our Brotherhood and, ultimately, our witness to the Gospel. But if we can provide ourselves with an ongoing, vital, clear and flexible approach to ongoing growth in Christ and in community, we will bring an invaluable gift to those Servants of God to whom we have made ourselves servants, witnessing to how individuality and community can be mutually supportive and dynamically interactive, rather than antithetical and at odds with each other. The Episcopal Church needs this witness; the Church Ecumenical needs this witness; the global community needs this witness. Thanks be to God, it is within our power to give.

*Francis Andrew is
director of education
for the community.*

Intercessions

The Brotherhood & Companion Sisterhood

Episcopal Visitor *Sun*
Walter D Dennis

Episcopal Visitors Emeriti
Horace WB Donegan d 11.11.91
Paul Moore, jr

Life Professed
Richard Thomas Biernacki
John Nidecker d 6.20.88
James Teets
Christian Williams

Luke Anthony Nowicki *Mon*
John Peter Clark d 2.25.94
William Francis Jones
Stephen Storen
Thomas Joseph Ross
Tobias Stanislas Haller
William Bunting d 10.12.88

Thaddeus David Williams *Tue*
Edward Munro
Charles Kramer
Bernard Fessenden d 8.10.93

Donovan Aidan Bowley
Michael David Elvestrom
Edward Ramón Riley
Christopher Stephen Jenks *Wed*
Ciarán Anthony DellaFera
William Edward Orce
Damian-Curtis Kellum

Annual Professed
Clare Connell
Richard John Lorino
Ronald Augustine Fox

Maurice John Grove *Thu*
Charles Edward LeClerc
Francis Andrew Phillips
Andrew Fortuna
Elizabeth Mary Burke
Gordon John Stanley
Lillian-Marie DiMicco
Helen Bernice Lovell

Novices
John Michael Haney *Fri*
Karekin Madteos Yarian
Robert Michael Burnham
Susanna Bede Caroselli
Alban Patrick Thompson

Postulants
Alec David Juan McLure *Sat*
J Stephen Moss
William David Everett
Michael I Bushnell
Thomas J Liotta
James J Mahoney

Associates

Cecil Berges d 10.16.90 *Sun*
Marion Pierce d 12.26.91
Helen Marie Joyce, VHM

Robert Macon
Grosvenor Calkins, jr
Jeff Emmett
Richard A Belanger d 11.21.94
Joseph di Mauro, SA
Catherine W Sturm
Mary Helen Clare

Maryann Wolff *Mon*
Joseph F O'Day
Stephen D Montgomery
Fidel Flores
Karl W Fry
Brendan W Nugent, TSSF
Sheila Gould
Earl Christian
Lawrence LeRoy David

Kenneth Staples d 10.6.92 *Tue*
David Smith
William R Munroe
Wendell Allen
Elizabeth J Holton d 8.27.93
Roland "Randy" RR Pryor
Grant Walsh
Mary Virginia Clement Haney
Karen R Kleinmann
Jeffery L Benson

M Eugene Ellis *Wed*
Mark Harris
Enrique Antonio Illarze
Dennis W Pattey
John A Bell
Gerard F Beritela
Perry L Conley
Ethel B "Ettye" Hurley
Wilhelmina Barton

Raymond E Barton *Thu*
Gabriel McGovern
Amy M Barron
Leopold Frade
Diana D Frade
Robin Stephanie Steele
Ulric Van den Berghe
Carol Gwynn Hays
James David Walley
David Benzshawel

Roberta R M^cKay *Fri*
Theresa Allan
Glenn R Charlton
Betsy Kardos
Ellen Poisson
David Burton
Timothy Lundy
Wiley W Merryman
David A Dean *Sat*
Albert O Cantwell

Anthony Galati
Graham Thomas Prosser
Philip L Hewitt
& The Friends of the Brotherhood

Religious Communities

Sacramentine & Visitandine Nuns
Society of the Atonement
Order of Agapé & Reconciliation
Camaldolese Benedictines
Society of Saint John the Evangelist

For healing

Damian-Curtis Kellum, BSG
William Edward Orce, BSG
Clare Connell, CSSG
James J Mahoney, p/BSG
For all who live with HIV/AIDS
Laureni LeClerc
Verna Woodfill
Marie and Robert Jenks
Ruby Caroselli
Ernestine Elizabeth Burke
Richard G Lorino
Cheryl Yarian
Robert Manners
Evangeline Leto
Philip J Loras
Ireno Nascimento
Arthur Wallace
James Green
Ian Frazier
Tim Sullivan
Lloyd Prator
Madeleine L'Engle

Departed

Charlotte B Morgan
J Norman Hall
George T Koerner
Henry N Fukui
Gordon DeWayne Luhman, CSSS
Douglas R Stanner
Anne Marie Hoare
Mary Catherine Hladio
Robert L O Longid
Peg Matthias, WSHS
Richard Leduc
Darryl Newcombe
Robert Waldorf
David Wodraska
Bonnell Spencer, OHC

Intentions

The Decade of Evangelism
Joseph Richey House
Saint Gregory's Retreat Center
Brother Bernard Fessenden House
Baltimore International
Seafarers' Center
Tobias Stanislas Haller, BSG

more

Thaddeus David Williams, BSG
Christian Williams, BSG
Philip Kuhn, Ellen Poisson, and Donald
P Dickson
William Borgen, Lawrence David,
Glenn Charlton, John-Albert Moseley,
Douglas Christie, John Calabrese,
Karen Kleinmann, Mary Virginia
Clement Haney, Scott Shenkman,

Stephen Baker, Barbara Dunne,
Timothy J Morris
David
Anthony J Bondi, jr
Nancy L Marvel
Thanksgiving
AIDS Care Inc., Society of Helpers

The ordination of Philip J Kuhn to the
diaconate
The institution of Charles P Pridemore
as rector, Trinity, Ossining
John Mount
The ordination and consecration of
Catherine S Roskam

Where there's a will

You can assist and further the ministries of the Brotherhood of Saint Gregory by remembering us in your will. If you choose to do so, the following form of wording is appropriate:

I hereby give, devise, and bequeath to The Brotherhood of Saint Gregory, Inc., a New York State not-for-profit corporation, with a present address of 82 Prospect Street, White Plains NY 10606-3499, and its successors for ever \$_____ and / or _____ percent of my estate to be used in such a manner as determined by its Directors.

Time Value Publication
Address Correction Requested

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The Brotherhood of Saint Gregory
Saint Bartholomew's Church
82 Prospect Street
White Plains NY 10606-3499 USA

