



PENTECOST -- GRAND FINALE TO EASTERTIDE

There was a sound like the rush of a mighty wind. Tongues of fire rested on each of them. They were all filled with the Holy Spirit.

How many years have come and gone and how many of us have heard those words spoken in our churches, at our offices and private devotions.

Receive the Holy Spirit, as given to us in the text from John 20, which gives the command Receive it -- Use it -- and allow this indwelling to Use You.

We are confronted on many corners by "born again Christians". (In fact, if we take time to consider that name, it is a redundancy). We can all argue that one is born again as a Christian at Baptism. Just as the disciples were transformed by a rushing wind, we were and are transformed at Baptism -- a real "pentecostal" experience!

The sadness in the church regarding the Holy Spirit results from our trying to make the Spirit static. We stifle it with stodgy habits, box it in with wooden doctrines, limit it to our ecstasies, behold it only in the spectacular and define it to fit our small experience.

The Spirit brings new life and blessing and is present in life's smallest and most insignificant experiences. The outpouring of God's Spirit, along with Christ's victory over sin and death, brings both peace and power to the Church.

Still, through people's fighting against God's will and Spirit, the power and peace of that Spirit will break through suddenly, like a rushing wind -- and -

THE WIND BLOWS WHERE IT WILLS

Brother Richard Thomas, BSG
Superior

PENTECOST

Christ often surprised and disquieted people by not being where they wanted him to be. Mary and Joseph thought Jesus should be with them on the road back from Jerusalem, but he was in the temple, about his Father's business. Mary and Martha wished Jesus at the bedside of their dying brother, but he came later to glorify God by recalling Lazarus to life. The women grieving on Easter expected to find Jesus in the tomb, but he had already broken the bonds of death. Only a few days earlier the disciples sorrowed that their Master was going to leave them, but he set out for Gethsemane and Golgotha, still about his Father's business. The Comforter, the Counselor, could not come to them if Christ stayed where his friends wanted him to be.

On Pentecost the promised comfort came, awaited yet still a surprise, for the Counselor came not just to them but through them. Pentecost, like the cross, has a horizontal as well as a vertical dimension. Though we tend to think of the Holy Spirit as descending to men, the "tongues as of fire" rested upon the apostles in order that their tongues might flame into words which would reach out, chastening and warming others with the gospel of Christ crucified and raised. The talent of tongues was not given to be selfishly enjoyed: the Word, a response to the spiritual longing in all human beings, is for all. The many languages spoken by the apostles were not mere babble, as at Babel, where they divided one man from another; instead, the variety of tongues transformed aliens into brothers, uniting them to do the work of God. The spirit of Pentecost builds community through communication.

Whether with a stranger from a foreign land or with a friend who is suddenly estranged by saying or doing something we cannot understand, communication involves hearing as well as talking. Less spectacular than the gift of speaking in tongues, the gift of "listening in tongues" is no less necessary. As we open our hearts to the Holy Spirit, our ears are opened so we can hear even what someone feels but cannot put into words or what he will not say for fear it be misunderstood. When in our sharing of comfort communication becomes communion, we rediscover, surprised and joyous, that Christ is just where we want him to be--with us.

PALM SUNDAY AT SAINT ANNE'S, DAMASCUS

For the past 19 months our Br. John has served the congregation of St. Anne's Church in Damascus, Maryland, as interim pastor and administrator, with the assistance of Fr. Henry N. Fukui, our Provincial Chaplain of Province III, as Sacramental minister. On May 1 a permanent rector was instituted there, and so Brother and Father have withdrawn in order to take up a new work at Christ Church, Rockville (where Br. John is now full-time Assistant).

On Palm Sunday our Assistant Superior, Br. James, together with Br. Tobias Stanislas, visited St. Anne's at Br. John's invitation, and were immediately pressed into service (Br. James as Subdeacon of the Mass and Br. Tobias Stanislas as Lector) ! But the big surprise of the morning came as the Procession arrived at St. Francis' Garden, in which there is an underground columbarium where rest the ashes of former parishioners of St. Anne's (on the church grounds), for the Blessing and Dedication of a new statue given to the parish by the Chalfant family. The statue displayed a plaque which bears the inscription: "Dedicated to: Br. John E. Nidecker, BSG, and The Rev'd Henry N. Fukui, for their service to God". What more loving expression could a parish make?

Br. John preached one of his best sermons on that morning, and Fr. Fukui Celebrated the Mass even more beautifully than usual. When the final Blessing and Dismissal had come and gone, Brothers and Father alike were filled with the joy of the completion of a fine ministry to the people of St. Anne's.



Brs. James and John administer Chalices at the High Mass.



The new statue of St. Francis.



At the Dedication ceremony.



(1. to r.) Br. James, Fr. Fukui, Br. John and Br. Tobias Stanislas.



The Reception of Br. Tobias Stanislas into the Novitiate of the Brotherhood, Sunday, April 26, at St. James' Church, Washington, D. C.

(l. to r.) 1. The Novice-prospective makes his promises to the Order, at the hands of Br. John, representing the Superior. 2. Br. John blesses the new Habit with incense. 3. The Assistant Superior, Br. James (not shown), presents the new Habit to Fr. Downing (rector of St. James') and Fr. Fukui (Provincial Chaplain of Province III), who assist in the vesting. 4. Br. John, Officiant and senior Brother of the Order in the province, presents our new Novice to the congregation.

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Even in this day and age we still hear people saying "the world is coming to an end. " Why should we be concerned about this? The Holy Scriptures provide us with all the assurance we should ever require, that the position of the faithful is guaranteed. They do not remember the words of our Lord Himself, recorded in the Gospels and in the Acts of the Apostles. And, by re-reading His words, we will see that the very things which concern us in today's world were also realities and concerns in the lives of those who heard the Good News directly from our Lord.

Matthew 5:17

"Do not suppose that I have come to abolish the Law and the prophets; I did not come to abolish, but to

Matthew 6:24

"No servant can be the slave of two masters; for either he will hate the first and love the second, or he will be devoted to the first and think nothing of the second. You cannot serve God and Money."

Matthew 6:25

"Therefore I bid you put away anxious thoughts about food and drink to keep you alive, and clothes to cover your body. Surely life is more than food, the body more than clothes. "

Luke 12:24

"Think of the ravens: they neither sow nor reap; they have no storehouses or barn; yet God feeds them.

John 14:1-4

"Set your troubled hearts at rest. Trust in God always; trust also in me. There are many dwelling-places in my Father's house; if it were not so I should have told you; for I am going there on purpose to prepare a place for you. And if I go and prepare a place for you, I shall come again and receive you to myself, so that where I am you may be also; and my way there is known to you. "

Crime, violence, race and religious hatred and financial difficulties still exist, even as they did in our Lord's time. But, if we put our lives into God's hands and keep His Commandment to love one-another as He has loved us, then He can be trusted to create a world in which all people will walk hand in hand as one happy family.

Br. John Peter, BSG Springfield Gardens, N. Y.

THE BOOK OF PSALMS

By definition a psalm is a sacred song which is sung to the accompaniment of a stringed instrument.

The Book of Psalms has oft been described as the "very heart of the Bible", a "Bible in miniature" and the "Hymn-Book of the Second Temple". It is the greatest anthology of religious lyrics in the world. Many of these hymns were constructed for part singing and were used as processions chanted by pilgrims going to worship in Jerusalem, as well as in the Temple.

The nineteenth book of the Bible is a compilation of 150 poems grouped into five major books or rolls. It is a treasury of prayer, praise and adoration. Its purpose was and is multifold. Songs and psalms were a necessity of early tribal life when few, if any, were able to read or write. It was a necessary accompaniment of worship. By psalms the elders and priests handed on the traditions which kept a social and religious unit

Psalms have been used by Jews since several centuries B. C., and in Christendom since the early centuries A. D. Many psalms reflect liturgical usage and others personal devotion. With its use in mind, the Psalter continues to fulfill many of the same purposes today. The prayer book of an ancient people is also the prayer book of a modern people: it is ageless.

The Psalter came into being gradually; it expresses the religious experience of different times and circumstances and its composition extends over hundreds of years.

In accordance with the Hebrew literary custom which attributed authorship of a work to the most notable person connected with it, the Book of Psalms is frequently called "The Psalms of David." David was a poet of genius and at least 73 psalms are ascribed to him. The Jewish Bible mentions the following persons as authors or sponsors: Moses, Solomon, Asaph, Heman, Ethan, the sons of Korah, and David.

Understanding the characteristics of the psalms may help us to appreciate their religious significance to the Hebrews and the continued inspiration to those in search of God. The themes of the psalms vary widely: prayers, praises, lamentations, teachings of religion and morality. They run the gamut of emotion: joy wonder, faith, gratitude and resignation.

The first book of psalms (I -XLI) may be substantially ascribed to David. It is centered round concern of the returned Judaeans in rebuilding the Temple and re-establishment of national life during the closing decades of the sixth century B. C. Times were difficult; the faith that, in spite of all, Jehovah would secure that they should inherit the land, was all-prevailing.

The second book (XLII-LXXII) is in some respects unique. In the first section all psalms are associated with the sons of Korah, the second of the Davidic type. Over and over God is referred to as "the God of Jacob" and more than one dwelling-place of God is assured. There are many geographical references, which may be a clue to its origin as being from the Northern Kingdom.

The third book (LXXIII-LXXXIX) was the psalter of the Asaph choir singers. This book marks the completion of the first stage in the re-organization of the praise services of the Second Temple.

The fourth book (XC-CVI) represents the "back to Moses movement." There is strong Egyptian influence and in CIV there may even be direct borrowing from the Egyptian psalms. Sacrificial services were becoming more elaborate and dignified, and there was greater need for interpretation.

The fifth book (CVIL-CL) is in two series of psalms; one devoted to commendation of faithfulness to the Law, and the other is the revised hymnal with "songs of ascents," supposedly as they were sung by those going on pilgrimages. The chief concern is that there be faithfulness to the revealed will of Jehovah.

The Israelites were wandering and searching. There was division in regard to the ideal and idea they were searching for. The Psalter was designed to keep alive the hope of a holy people in a holy land around a holy Temple and under a holy ruler. They are still searching and wandering; to this day they have not truly become a nation and are not one. This may mean, as some suggest, that the promise of the Psalter is life after death, where all will be one with God. It allows the worshipper to look into the Beyond with hope for the union of all with Jehovah.

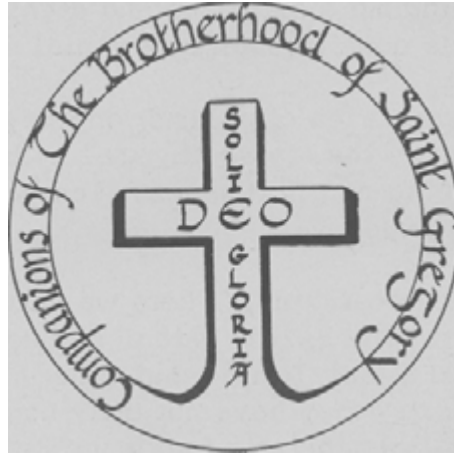
Br. Christian, BSG Manchester, NH

COMMUNITY NOTES

NEW YORK (Manhattan): On Saturday, May 9, Br. William represented the Order at the Solemn Evensong celebrating the 150th Anniversary of the Incorporation of the Parish of St. Peter's, Chelsea. It was a grand occasion and Brother had the opportunity of renewing several old friendships.

WASHINGTON, D. C.: On the Fourth Sunday of Easter, May 10, and at the High Mass at St. James' Church, Capitol Hill, Br. Tobias Stanislas was Received into the Novitiate of the Brotherhood at the hands of Br. John, the Appointed Representative of the Superior and the senior Brother in Life Profession in Province III. On hand as Brother's Sponsors were the Assistant Superior, Br. James; the Provincial Chaplain of Province III, Fr. Henry N. Fukui; and the Rector of St. James' Church, Fr. Richard E. Downing. Our gracious host preached a marvelous sermon on his experiences with different Religious Communities, and he also used the occasion to teach his congregation about the particular vocation of service which our Brothers are called to. At the parish breakfast following the service many parishioners expressed their congratulations to Br. Tobias Stanislas, and also their gratitude to us for sharing this "very unusual" ceremony with them. OREGON: On Sunday, May 17, Brs. Kevin James and Nicholas participated in an Ecumenical Service of Dedication of the new organ at the Pilgrim Lutheran Church, Portland. This event was particularly meaningful to our Br. Nicholas, as he is the organist for that congregation.

NEW YORK: Brothers Leslie Victor, Stephen Joseph, William Francis, Anthony Francis, John Peter, Andrew, and William; joined by Brothers Christian and Matthew Joseph (New Hampshire), attended the Ecumenical Festival Evensong for The Lord Archbishop Canterbury, Robert A. K. Runcie. The services were held in the Cathedral Church of Saint John the Divine.



The Holy Spirit inspires all of God's people to vocations within the Body of Christ; and as the gifts of the Spirit differ, so do the means by which they come to bear fruit. In order more fully to serve the needs of those who, while not called to the Religious Life, are aware of a call to an ordering of devotion and service, the Brotherhood is inaugurating a society of Companions of The Brotherhood of Saint Gregory. Men and women, clergy and lay, at least eighteen years of age and Confirmed in the Episcopal Church or a church in communion with Her, are eligible for membership.

Companions will follow a Rule of prayer and action, and aid the Brotherhood in its works, both temporal and spiritual. The mutual support which the Brotherhood and its Companions enjoy will enable all to attain to the ideal expressed by the Patron of the Order: to become Servants of the Servants of God.

INTERCESSIONS

FOR THE ILL

POPE JOHN PAUL, II
LAVINIA WHALEY

HARVEY SOLOMON

FOR THE DEPARTED

REVD LEMUEL J. WINTERBOTTOM

CATHERINE BALTRUKEVICH

FOR THE CLERGY, All Bishops, Priests and Deacons, especially:

RT. REV'D JOHN M. ALLIN

MOST REVD ROBERT A. K. RUNCIE

RT. REV'D PAUL MOORE, JR. (Visitor)

RT. REV'D HORACE W. B. DONEGAN

RT. REV'D MATTHEW P. BIGLIARDI

RT. REV'D PHILIP A. SMITH

RT. REV'D WILLIAM G. BLACK

RT. REV'D ALEXANDER D. STEWART

Rev'd Elwyn D. Brown

Rev'd Wayland E. Melton

Rev'd Stuart K. Frane

Rev'd Robert R. Parks

Rev'd Henry N. Fukui

Rev'd Thomas F. Pike

Rev'd Raleigh D. Hairston

Rev'd Robert Pollard, III

Rev'd J. Norman Hall

Rev'd Thomas R. Schulze

Rev'd Errol Harvey

Rev'd Robert J. Vanderau

Rev'd Philip G. Houghton

Rev'd Richard C. Wayne

Rev'd Frank L. Knight

Rev'd Edgar F. Wells, Jr.

Rev'd Richard L. May

Rev'd Andrew F. Winssemann

FOR THE RELIGIOUS ORDERS, especially

The Visitation Nuns

The Sacramentine Nuns

Teachers of the Children of God Society
of Saint John the Evangelist

Society of Saint Margaret
Society of Saint Francis

SPECIAL INTENTIONS FOR:

The Shrine of Our Lady of Walsingham, Norfolk, England.

the birthdays of Brothers Leslie Victor, Christian, Matthew Joseph, Luke Anthony, William Francis, and Thomas Joseph, BSG.

the new ministry of Brother John, BSG to Christ Church, Rockville, Maryland

Brother James, BSG

Brother Tobias Stanislas

Brother Martin, SCK

Edward Robinson, Jerry Moize, William Williams and Sanford R. Sears.

the Rev'd Sister Susan Creighton, OSH who was ordained to the Sacred Priesthood at the Convent of Saint Helena on June 1 by the Bishop of New York

THANKSGIVINGS FOR:

All of the prayers offered by the friends and supporters of the Order over the years.