



LESSER CHAPTER: GREATER LOVE OF GOD

Over the weekend of March 12-14 many of our Brothers journeyed to White Plains from across the country to

participate in our annual Lesser Chapter. Unlike General Chapter in September, which concerns itself primarily with the business meeting of the Order, Lesser Chapter's purpose is spiritual and pastoral, and provides more time for fellowship.

The weekend began with a dinner and the first opportunity for many Brothers to "catch up" on each other's activities since last year. Our Superior, Br. Richard Thomas, hosted this get-together at his residence on Friday evening. Following Compline, we all retired to our "billets" for the night, refreshed by this chance for reunion.

Saturday morning we gathered at St. Andrew's Church, the Bronx, for a Quiet Day of prayer and retreat. Except for the necessary responses during the Offices and Mass, the day was kept in silence, providing a rare and wonderful opportunity in this era of noise.

Fr. Frank L. Knight, Provincial Chaplain of Province II, conducted the meditation and celebrated the Eucharist, while the Superior provided us with a spiritual reading at lunch. The Office of Vespers was said at the Sacramentine Convent (Roman) in Yonkers, where we were the guests of the Sisters in choir. We also had the opportunity to spend some time before the Office with the Sisters; social time which we had not had with them since last year.

For dinner and the balance of the evening, we were invited to the home of two of our Companions, Cecil Berges and Marion Pierce.

Instead of the regular morning Office of Matins on Sunday, it was our pleasure to share Morning Prayer with the congregation of our "Mother Church," St. Bartholomew's, White Plains. And as an extra treat, the sermon was delivered by Fr. James A. Gusweller, Executive Director of the Episcopal Mission Society in the Diocese of New York. Father also did a presentation on the life and works of the society at the Rector's Forum following the service. After the noontime Office of Diurnum, the Brothers lunched at the Superior's residence, and then returned to St. Bartholomew's to prepare for Vespers and the Mass and Rites of the Order. Fr. Knight provided his talents and time as celebrant, while Br. Richard Thomas preached and presided. As our guests in choir we were pleased to have Br. Martin, SCK, and the Rev'd Canon James R. Gundrum, DD, who is Executive Officer and Secretary of the General Convention of the Episcopal Church. Several of our Companions were also able to attend the service, which made our day complete.

At these "family services" we take the opportunity to administer the Rites of the Order to our advancing Brothers. This being no exception, our Superior was pleased to accept the First Vows of Profession of Br. Tobias Stanislas (Bronx, NY), as well as receiving Brs. Thaddeus David (Berwick, PA) and Augustine James (Omaha, NE) into the Novitiate. And Br. Leslie Victor rounded out the service by lending his wonderful voice to the singing (cont.)

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Each time another man takes on the Rule of the Brotherhood, he carries with him four keys - keys which bespeak not only his vocation, but also his Christian nature. These keys are, I believe, bas' to all who call themselves Christians - but they serve to intensify the promises each of us here have made or will make tonight.

They are simple: ADMIT - SUBMIT - COMMIT - and TRANSMIT.

ADMIT is a word that can be tossed around in so many ways - admit a fault or error, admit a breach of the Rule - admit to wanting more than any of us needs while others starve. However, those who claim the title 'Religious' admit that our vocation or call from God manifests itself in God controlling us. We are admitting that we have accepted God as leader; accepted Christ as Ruler and welcomed him more intensely into our mind and being. This takes a great deal of prayer and trust. It takes real courage because in accepting Christ totally we also admit our weakness and need for him. We admit belief in the Christ who promises all we need to live more abundantly.

SUBMIT is still another key. Submission or submit, means to send under and we are sent under God's hand and direction. When we submit to Christ, we give over our lives into his hands. In the same way that clay is formed into a bowl or pot, we are molded and formed. The clay, though inanimate, is taken from a crude mass and fashioned into something of a new creation. We are the same, in that we are like the potter's vessel - waiting to contain all that God promises to his new creations. By submitting to God's call we are learners from him.

COMMIT means to send with. Commitment is one of those words which is used the wrong way in most situations, since its meaning is to send with in spite of something. It means giving oneself up to pain, and sometimes God's demands on us will carry some pain. Keep in mind that being a Brother is never painless, never easy, and above all never an exalted station in life: if anything, we are beneath all others; we are Servants, not Masters; we are givers not receivers, and what we do receive is God's promise for us and our eternal life with him. In the words of confession we say that we have committed such and such, and we know that the pain of a penance is to follow. And so, the act of commitment is a doing, not counting the cost; not asking for any reward, save that of knowing that we do God's will. This is the supreme act of serving - not being deterred by any obstacles in the way. Jesus did not wait until the twelve were ready before he sent them out. If I had waited until I was sure there would be no pain in my first profession, none of us would be here tonight. I was committed to doing what I felt was God's will even though I was sure there would be pain.

I have been learning the answers and experiencing the consequences since that day, and I assure you, the road is not easy but the joy of God's love is more than I can describe.

To TRANSMIT is defined as a sending across, and God's command for you is to send your joy and love for him across all you survey. There are so many catch phrases we hear, mostly printed on wall plaques and posters - "Bloom where you are planted" - "If you"-re not part of the solution, you're part of the problem." Jesus sent men out to transmit - the good news of the Gospel - the good news of everlasting life. Radio messages get nowhere without a transmitter - God's word gets nowhere without us - feeling and showing what his love and the Gospel can do for us and others.

So to sum up. . . We must ADMIT that we have Christ in our lives totally, and that we feel the call of discipleship. We must SUBMIT to him as he submitted himself to his Father's plan, from the moment he rode into Jerusalem until he gave up the ghost. We must COMMIT ourselves to the work of caring and serving, as Christ did in dying for us. We must be aware of the pain - while not counting the cost - the

ultimate act of caring. And finally, we must TRANSMIT our joy - our knowledge of God's saving grace. We must take a lesson from this Lenten season and reveal - transmit - what being a follower of Jesus really means. We must suffer in order to share and serve.

These four keys go hand in hand, but the last is most important. As we learn of God's redeeming works, we must tell others. Keep in mind the words of St. Thomas Becket:

"I have rolled up my sleeves and taken the church on my shoulders, and I will not put it down." Each of you carries the church and your brotherhood on your shoulders - do not put it down.

Br. Richard Thomas, Superior, preached this homily at the Lesser Chapter Mass held on Sunday, March 14th.

PICTURES FROM LESSER CHAPTER



Brs. James, Assistant Superior, Richard Thomas, Superior, and newly professed Tobias Stanislas, with Thaddeus David and Augustine James, our new Novices.

Br. Tobias Stanislas and the Superior.



Relaxing and enjoying fellowship at the home of our dear freinds Cecil Berges and Marion Pierce: Marion Perret, the Superior, Brs. Anthony Francis, Martin(SCK), Leslie Victor, and Augustine James, Marion and Cecil, and Br. Thaddeus David.

GREGORIAN CHANT IN THE ANGLICAN COMMUNION

The Gregorian Chant was brought to England by Saint Augustine, a Benedictine sent to King Ethelbert by Holy Father Gregory, the first Benedictine Bishop of Rome. As he approached the King on the Isle of Thanet, he and his monks sang the chant *Deprecamur te, Domine*. Canterbury, the capital of Ethelbert's kingdom and the heart of the Anglican Church, became a center for the study and dissemination of Gregorian Chant, as did the Abbey of Wearmouth in Durham.

The Normans attempted to introduce French performance style into the Anglican monasteries when they had assumed control of the country, but the Anglo-Saxon monks resisted where possible this incursion into what they regarded as the historically correct execution. In 1083, monks of the Abbey of Glastonbury were shot by Norman bowmen stationed in the clerestory as they persisted in singing the office in the manner to which they were accustomed; which cautionary tale demonstrates the antiquity and violence of music criticism! The Reformation saw the practical end of Gregorian Chant in its pure form, for the Latin texts to which the settings were made were abolished, and Cranmer's principle of one-note-to-a-syllable made adaptation difficult, plainchant being retained only in his English Litany (1544). In 1550 John Merbecke introduced his Booke of Common Praire Noted, which contained, along with much original material, authentic settings of the Versicles and Responses at Matins and Vespers. Tallis and others later harmonized these, placing the chant in the tenor, so that the descant mistakenly came to be regarded as the melody.

Little more was heard of the chant until the Oxford Movement sparked interest in the old liturgical forms. Dyce published his Book of Common Prayer Noted in 1843; and the Hymnal Noted (1851) contained the office hymn melodies, which while not truly Gregorian, were of great antiquity.

More elaborate pieces, such as the Introits and Antiphons were adapted to parochial use on a private basis, aided by such organizations as the Plainsong and Medieval Music Society, and it is not unknown today for Anglo-Catholic parishes to make use of the various plainchant masses.

The position of parishes using Rite II is similar to that of the Church at the Reformation. Aside from the Canon and certain special liturgical texts, settings have yet to be published. The future appears bright however: such settings are being worked on, and may be available, either in the new Hymnal, additional supplements, or from independent publishers.

It is to be hoped that the next few years will see an increase in the use of Gregorian Chant, and the plainsong of other traditions. This can mean an enrichment of the liturgy, and greater congregational involvement in one of the oldest and most beautiful of the means by which we give praise to God.

--Tobias Stanislas, BSG Bronx, NY

Br. Tobias Stanislas, who made his First Profession of Vows at Lesser Chapter in March, serves at the Church of Saint Luke-in-the-Fields, Greenwich Village, New York. He is a member of the Choir, and serves on the Ministries (Vocation) Committee.

(Chapter: continued from front page)
of the litany.

Following the reception after the service, we were again the dinner guests of our Companions Cecil and Marion. It was good to have this time together in order to make all of our farewells, as the following morning all were to be on their respective ways home.

But that which had been desired was fully accomplished: the refreshment of body and soul within the context of a close Christian Community, mutually loving and supporting.

INTERCESSIONS

For the ill

Br. Jason Jude

Katherine Barnes

For the Clergy

The Most Rev'd Robert A. K. Runcie

The Rt. Rev'd Horace W. B. Donegan

Visitor Emeritus

the Clergy of Province I (New England) and the Brothers of the Order who serve there:

The Rt. Rev'd John B. Coburn

Rev'd Frederick B. Wolf

M. Rowland, Prov. Chaplain

The Rev'd Samuel G. Henderson III

The Rev'd Thomas R. Schulze

The Rev'd Canon W. Bruce Wirtz Brothers Michael, Christian, Matthew Joseph, Luke Anthony, Brendan and Roy

For the Religious Orders

The Sacramentine Nuns

The Community of the Holy Spirit

The Worker Sisters of the Holy Spirit

For the Special Intentions of

The Shrine of Our Lady of Walsingham, Norfolk, England The Companions and Friends of the Brotherhood

Br. Martin, SCK

Damien Marycz

Barbara Badolato Gilda Zwieg

The Rt. Rev'd John M. Allin

The Rt. Rev'd Paul Moore, Jr.

Visitor and Protector

The Rt. Rev'd Alexander D. Stewart The Rt.

The Rt. Rev'd Philip A. Smith The Rev'd Richard

The Rev'd William Hurst

The Rev'd Richard C. Wayne

The Visitation Nuns

The Company of the Paraclete

The Worker Brothers of the Holy Spirit

Jerry Moize

Ed Munro

Charles F. Kramer III

Thanksgiving for

The Ordination to the Priesthood of the Rev'd Thomas J. Davidson, obl/OHF The First Profession of Vows of Br. Tobias Stanislas

The Reception into the Novitiate of Brs. Thaddeus David and Augustine James The Anniversary of the Life Profession of Br. Leslie Victor

The Birthdays of Brs. James, Nicholas, William Francis and Edward Peter

The hospitality of the parish of St. Andrew's, the Bronx, during the Lesser Chapter Retreat The generosity and kindness of Cecil Berges and Marion Pierce

The Day of Pentecost and the Gift of the Holy Spirit

For the departed

Lawrence Bernstein

The Rt. Rev'd Earl M. Honaman

Nellie Pennifold Thelma Whitmire