



Letters From a Friend

Do you know someone who depends on you for advice or counsel? Paul knew many such people. Among them were his friends Philemon, Timothy and Titus. The advice he gave the last two was very important, for after his death they would continue the work which he began.

The letters to Timothy and Titus are often referred to as Paul's Pastoral Epistles. Timothy and Titus were younger men who had entered the ministry under Paul's influence. In the days of early Christianity there were no formal Bibles, schools or seminaries. Timothy and Titus learned to be ministers by being at Paul's side all the time. The letters which he wrote to them are vital to us as well. They are very practical, and deal with the how, what and wherefore of Christian living. Paul talks about the importance of biblical teachings, the proper relationships between persons in the church, and the qualifications that church leaders should have. But more importantly, he describes the way people, especially Christians, should treat one another. He gives clear instructions about greed and attitudes toward money. He puts emphasis on God's grace, and defines the Scripture as the divine word of God.

The world is still looking for good advice. Unfortunately, it is still frequently looking in the wrong places. The best place to look for good advice is to God's Word. In the letters of Paul we can find some good advice. So if you are looking for good advice to share with a loved one, or a friend, or for guidance in your own life, or for just plain good reading, why not try the letters of Paul to Timothy and Titus ?

--Jason Jude, BSG Bronx, New York

Br. Jason Jude serves at St. Andrew's Church in the Bronx. He is a member of the Vestry, and is currently the treasurer of the Parish. He also assists in the training of adult acolytes and Lay Readers, regularly visits the sick and shut-ins, and serves at the altar for the Holy Eucharist and funeral services. He also assists Br. Anthony Francis with his ministry to the patients of the New York Hospital in White Plains. He is married, and is the step-father of three children and the proud grandfather of two grandsons.

Volume VI, Number 7

JULY 1982

THE SERVANT is published monthly by The Brotherhood of Saint Gregory, Incorporated, a Religious Order for men within the Anglican Communion. Kindly address all inquiries to our business address: The Brotherhood of Saint Gregory, Saint Bartholomew's Church, 82 Prospect Street, White Plains, New York 10606, U. S. A.

LET US REMEMBER:



Let us remember Jesus, who though he was rich, yet for our sakes became poor and dwelt among us.

Who was content to be subject to his parents, the child of a poor man's home.

Who lived for thirty years the common life, earning his living with his own hands and declining no humble task.

Whom the common people heard gladly, for he understood their ways. ----

Let us remember Jesus, who was mighty in deed, healing the sick and the disordered, using for others the powers he would not invoke for himself.

Who was Master and Lord to his disciples, yet was among them as their companion and as one who served.

Let us remember Jesus, who believed in men to the last and never despaired of them. Who through all disappointment never lost heart. Who, though he suffered long, was always kind.

Let us remember Jesus, who humbled himself and carried obedience to the point of death, even death on the cross -- and endured faithful to the end.

May this mind be in us that was in Christ Jesus.

O Christ, our only Savior, so come to dwell in us that we may go forth with the light of thy hope in our eyes, and thy faith and love in our hearts.

Help us to live our lives so that a deaf man can understand what we say.

--Richard Thomas, BSG Superior

AS ONE SET APART

What good is a Habit? It's cumbersome and uncomfortable. Clothes don't make the person. These statements may be true, but the Habit has served a positive purpose for as long as the Religious have worn them. In an age of materialism, the Habit still symbolizes Poverty. It is the only clothing which we wear as Religious. Secular clothing differentiates us in terms of occupation, taste and social class. But in the Habit, we are one. In an Order such as ours, unity becomes very important. While obeying

the Rule is the basic and major element of unity, the Habit plays an important role. We are an Order of Religious, not of construction workers, computer operators, students or businessmen. The Habit levels distinctions; it allows us to be one. I wear my habit to almost every liturgical act of worship I attend. I am not there as Edward Robinson, but as Br. Edward Peter, BSG, representing the Order. True, the Habit is cumbersome and uncomfortable; it's meant to be. Living the Religious Life isn't meant to be comfortable.

--Edward Peter, BSG
East Orange, New Jersey

HONORING A DEAR FRIEND



On Sunday afternoon, May 9th, a special service commemorating the ministry of the Rev' d Canon Edward N. West was held at the Cathedral of St. John the Divine in New York City. Along with several bishops and hundreds of clergy, representing many denominations, thousands of the faithful attended, to honor this fine priest's wonderful career. Although he officially retired a year ago, Canon West has continued many of the activities in which he has been so

successful for many years; as Sub-Dean, Canon Residentiary and Master of Ceremonies of the Cathedral Church; instructor in Liturgy and Homiletics for the Cathedral's Institute of Theology; and expert in ecumenical relations (especially with the Eastern Orthodox Churches). He also has not ceased his tireless round of preaching engagements throughout the Diocese of New York and elsewhere.

Canon West is also expert in the fine arts, especially in the field of ecclesiastical heraldry, and his work in this area is widely seen in the church. He designed the logo used by the worldwide Anglican Communion, and the shield of St. Gregory used by the Brotherhood was provided by him.

The service, at which Canon West preached and celebrated the Holy Eucharist, was an excellent opportunity to say 'thank you' to a man who has meant so much to and done so much for all who have known him.

The Religious Orders were well represented, and it was a fine occasion for those present to renew friendships. As was appropriate, the single Order with the largest attendance was the Community of the Holy Spirit, whose Warden Canon West has been for many years.

Following the service a reception was held by the Diocese of New York on the Great Lawn, and the architectural renderings for the new "West Gate" of the Cathedral Close (named in his honor) were unveiled.

Several of our Brothers took this opportunity to chat with Canon West. In the photograph above are (l. to r.): Brs. James (Assistant Superior), Anthony Francis and William; Canon West; and Brs. John Peter (Verger of the Cathedral) and Edward Peter.

Among the bishops honoring Canon West was the Rt. Rev'd Horace W. B. Donegan, XII Bishop of New York and Visitor Emeritus of the Brotherhood of Saint Gregory.

His Grace is seen with Brs. Edward Peter, James and Anthony Francis.



WHY THE BROTHERHOOD OF SAINT GREGORY?

A question heard twice since I made it known to my friends and family that I was applying for admission to the Postulancy of the Brotherhood of St. Gregory went something like this: "Why would you want to join a Religious Order seeing that you won't have the benefit of living in a community? Anyone can pray four times a day, live chastely, and work on mission in parishes without having to call themselves 'Brother.' What are you really up to?" This is a solid question which I feel deserves an equally solid answer. I would like to offer such an answer in the next few paragraphs.

What I believe is basic to both the question and the answer is the idea of community. The questioner's knowledge of the life of the Religious is -- as indeed mine was until fairly recently -- limited to the picture of monasteries and convents. Until we came to hear of Mother Teresa and of the Maryknoll nuns working in Central America, most Americans' image of a Religious was that of a reclusive ascetic, something like Hesse's character Narcissus. And yet I cannot help but feel that Religious themselves have some responsibility for perpetuating this image. The "I am but you're not" attitude is part and parcel of all our lives as sinners, and Religious are certainly not exempt from this temptation towards exclusivity.

However, the confusion still remains about the nature of community. Traditional attitudes notwithstanding, what Religious Life is about is not having a community, but being a community. As many of us recall from the experiments in communal living popular in the 1960's, living together is not necessarily equivalent to being a community. As Polly Adler put it, albeit in a different context, "a house is not a home." What constitutes being a community is the sense of being a fellowship called out to do something special. In the case of the Brotherhood of St. Gregory, the call is from Our Lord to serve, simply that. And when we gather together to produce our newsletter, or to go on retreat, or to take care of the business of the Brotherhood and to celebrate our calling at one of our Chapters, we are very much a community. When we work in our individual parishes, preaching, making music, attending the altar, visiting the sick, feeding the poor, etc. , we are a community, a small part of the Body of Christ called to be servants to the servants of God.

Our constituting ourselves a Brotherhood is our desire to recognize and be recognized as: Christians called on to serve, not as volunteers who can take up and put down, but as Religious who can only take up. Praise the Lord!

--Collier P. Skye
New York, New York

Mr. Skye is a computer programmer for the March of Dimes, and is currently an applicant to the Postulancy of the Order.

INTERCESSIONS

For the departed: Emma Norman Stella Kopacz Rosetta Bryant
Ricky Pepe Kenneth Pierce (anniversary)

For the Clergy, especially:

The Most Rev'd Robert A. K. Runcie

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

The Rt. Rev'd John M. Allin

The Rt. Rev'd Paul Moore, Jr. Visitor and
Protector

and for the Clergy of Provinces III, IV, V and VIII, and our Brothers serving there:

The Rt. Rev'd Matthew P. Bigliardi

The Rt. Rev'd Dean T. Stevenson

The Rt. Rev'd William G. Black

The Rt. Rev'd John T. Walker

The Rt. Rev'd James Daniel Warner

The Rev'd Henry N. Fukui, Provincial Chaplain

The Rev'd Wayland E. Melton

The Rev'd Elwyn D. Brown

The Rev'd Thomas F. Ryan, Jr.

The Rev'd Stuart K. Frane

The Rev'd Robert J. Vanderau, Jr.

The Rev'd James L. Jelinek

The Rev'd Frank S. Walinski

Brs. John, Kevin James, Thomas Joseph, Thaddeus David and Augustine James

For the Religious Orders, especially:

The Sacramentine Nuns

The Order of St. Anne

The Sisters of Charity

The Carmelite Sisters of the Aged and Infirm

The Visitation Nuns

The Society of St. Margaret

The Congregation of Our Lady of Mount Carmel

Special intentions for:

The Shrine of Our Lady of Walsingham, Norfolk, England

The Companions and Friends of the Brotherhood of St. Gregory

Br. Matthew Joseph

The beginning of the new mission of Br. Thomas Joseph at the parish of St. Michael and All Angels,
Cincinnati, Ohio

Jerry Moize

Charles F. Kramer, III

Edward H. Monro

Collier P. Skye Br. Martin, SCK

Kentington Hecock, upon his Confirmation in the Roman Church

The increase of ecumenical relations within the Body of Christ

Thanksgivings for:

The birthdays of Brs. Leslie Victor, Christian, Matthew Joseph, Luke Anthony & Thomas Joseph The
Profession of Solemn Vows of Sr. Mary Angela of the Immaculate Heart, OSS

The Ordination of the Rev'd Terence L. Wilson to the Sacred Order of Deacons

The Pilgrimage of Pope John Paul, II, to the Cathedral Church of Christ, Canterbury, England