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HE SERVANT



156

Epiphany / Lent 1995

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The Brotherhood of Saint Gregory—Publications
and mail to:
The Brotherhood of Saint Gregory
Saint Augustine's House
2462 Webb Avenue
Bronx NY 10468-4802 USA*

The Servant

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Published quarterly. Address all inquiries concerning this publication to the Editor.
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LIVING IN A TIME OF CHANGE

We live in a new time. But there's nothing new about that. Every generation feels that way about itself. It's just that in *this* time, we seem to be seeing so much change so fast it is almost impossible to keep up. Never before has the possibility for a great society been so close. And never before have we been so close to its destruction.

AS EASTER

PEOPLE WE

NEED TO LOOK

FORWARD INTO

THE CHANGES

TAKING PLACE.

We could cling to the past. Religious people are especially enticed by this option. Christians believe in a core reality that cannot be shaken. The Gospel declares Jesus Christ as the same yesterday, today and for ever. The problem comes when we try to apply Jesus' permanence to the world around us. We then ignore change, or resist it, or deny it. Or we paradoxically seize every new thing and consider every change as progress, as though we were taking an escalator up higher and higher, a stairway to

paradise. Or we respond to change by giving up in frightened resignation (as some in our church have recently done). All of these responses to change foresake the basic Christian commitment to "live by faith."

We are about to encounter change—Lent and the dark days will change into Easter and the light will be brighter. This Jesus, the Christ, the Messiah came along and changed the world forever. His change is at work in the church today. As Easter people we need to look forward into the changes taking place. It is exactly when change occurs that we see the power of God.

Can any of us deny that God is in charge? Look at the Soviet Union: I believe the power of thousands of prayers, with God, moved and turned hearts around. Recently an Anglican Franciscan friar was featured on VISN Network; he told of having thirty thousand people praying for change in Northern Ireland. Change has happened—God is at work for change.

It is exactly when the things we think unchangeable change that the power of God becomes most available to us. We live by that Easter faith or not at all. The world is changing around us . . . thanks be to God!

RTB

Lenten reflection

**THREE RS: REPENTANCE,
RECONCILIATION AND RENEWAL**

In Christ God was reconciling the world to himself, not counting their trespasses against them, and entrusting the message of reconciliation to us. So we are ambassadors for Christ . . . —2 Corinthians 5:19–20

I want to talk about some basic elements of the Christian faith: the three Rs, if you will: repentance, reconciliation, and renewal. These are appropriate subjects for Lent, the season of self-examination, forgiveness, and preparation for the great rebirth, the ultimate renewal we celebrate at Easter. Lent is the time during which, in the ancient church and increasingly today, people were prepared for baptism at the Great Vigil of Easter by being instructed in the rudiments of the faith, the basics of Christian belief and practice. So it is doubly fitting that we review and examine these “Three Rs” and see what application they have to our lives as Christian disciples—for no one can hope to build a secure dwelling on any other foundation than that laid down by Jesus.

Repentance

Repentance has suffered a fate common to often-used words. It has been confused with the similar-sounding words, *penitence* and *penance*. For most of us today, *repentance* means feeling sorry or regretful over some past action or current situation. It is primarily an affair of the emotions and the intellect: a matter of *feelings* and *attitude*.

When we hear the command to “Repent!” we tend to respond by sitting down and, like Fagin in the musical

Oliver, “reviewing the situation.” In this process we employ our intellect: we examine the things we’ve done that we ought not to have done, and the things we’ve left undone that we ought to have done. We engage our emotions: we experience a twinge of regret. Perhaps we say to ourselves we’ll do better in the future, then sigh, get up and go on about our business, feeling somewhat pleased with ourselves for being such sensitive, morally astute persons. Does this sound familiar? Here’s the way David Head put it in his wonderful little book, *He Sent Leanness*, in the form of a “General Confession for the Natural Man”:

Benevolent and easy-going Father: we have occasionally been guilty of errors of judgement. We have lived under the deprivations of heredity and the disadvantages of environment. We have sometimes failed to act in accordance with common sense. We have done the best we could in the circumstances; and have been careful not to ignore the common standards of decency; and we are glad to think that we are fairly normal. Do thou, O Lord, deal lightly with our infrequent lapses. Be thy own sweet Self with those who admit they are not perfect; according to the unlimited tolerance which we have a right to expect from thee. And grant as an indulgent Parent that we may hereafter continue to live a

harmless and happy life and keep our self-respect. Amen.

Or perhaps our feelings go deeper. Perhaps we are conscious of some far weightier matter. Does this version, again from David Head's pen, sound familiar too?

Almighty Judge: we have lived far from thy ways like wild goats. We have on all occasions rebelliously followed our own inclinations. We have deliberately and shamelessly broken thy holy laws. We have never done anything we ought to have done; and we have done everything we ought not to have done; and we are utterly depraved. We desperately miserable offenders can only expect thy harsh judgement. We live obsessed with the unrelieved knowledge of our guilt. The thought of Jesus Christ does nothing except increase the depth of our shame. We have no right to expect anything hereafter except the intolerable burden of our unrighteousness, and the hell of our eternal disgrace. Amen.

The problem with both of these versions of repentance is that they have very little to do with the Gospel. In the teaching of Christ, *feelings* have little to do with repentance, whether in the form of patting ourselves on the back or beating ourselves black-and-blue with a cat-o'-nine-tails. This is not to say we should not use our intellect to review our shortcomings. It is certainly not to say we should not engage our emotions and feel sorry for our failings—but feeling good because we've felt sorry is obviously shallow; and feeling so miserable that we are beyond redemption is surely presumptuous! What then is it to repent? What is Jesus looking for when he calls us to repentance?

The repentance described in the Gospel does employ the intellect and en-

gage the emotions, but it culminates in a sometimes neglected faculty: the *will*. Gospel repentance means "coming to yourself" so suddenly, so radically, that you are not simply intellectually aware of your guilt, or emotionally sorry for your actions, but turned around and strengthened to act. C.S. Lewis once noted that the best thing to do when you discover you're headed in the wrong direction is to turn around and head back the other way! It is the deliberate act of turning around that is the object of repentance, not how you feel about doing it.

How does the Gospel portray repentance? To answer this question, Jesus tells the story of the Prodigal Son. At first we appear to be on familiar ground: here's this wasteful young man, finally coming to himself in the middle of a pig-sty far from home, and feeling totally miserable. We're tempted to say, Now *that's* repentance. The son even rehearses a speech, a little "confession," and to be fair to him he no doubt means it. But he doesn't stop there, moping to himself and feeling sorry. His sorrow and regret is simply the prelude to his true repentance, which consists in getting up and turning around—and heading back home.

So the young man starts out on his journey, probably going over his little speech in his mind as he walks. But here the story takes a surprising turn. The father doesn't wait to hear the son's little speech. He doesn't wait to find out if the son "feels sorry." He doesn't even wait patiently on the porch in awful silence for the son to finish the long walk home under his unblinking eye. No, as soon as this loving father sees his son coming, while yet far off, the father runs to him and embraces him. The culmination of repentance is God's outgoing ingathering. Consciousness of guilt is the beginning,

not the ending, of repentance. The ending of repentance is reconciliation, our second “R.”

Reconciliation

Gospel reconciliation is more than a handshake and a “Let’s let bygones be bygones.” Reconciliation is the act of a gracious and loving God, reaching out to save what has been lost. In Luke’s Gospel, two other parables precede the story of the Prodigal Son: The Lost Sheep, and The Lost Coin. In all three parables, repentance is intimately tied up with God’s gracious perseverance in seeking out that which is lost. Whether God is portrayed as Good Shepherd, Careful Housewife, or Loving Father, the power of reconciliation resides with God. The shepherd could have said, “Well, one out of a hundred is an acceptable loss,” or “Leave him alone and he’ll come home, wagging his tail behind him.” The housewife could have said, “I’ll probably find that coin someday down behind the sofa cushions; I’ll just write it off for now.” And the father could have said to his returned son, “Well, I see you’ve finally realized the error of your ways. But since you’ve used up your share of the inheritance the best I can do is offer you a job as a hired hand. Oh, and you can sleep in the barn; we don’t allow the help in the house.”

But that isn’t what happens. The shepherd doesn’t just *find* the sheep, but carries it home! The housewife doesn’t just put the coin back in the sugar bowl; she calls up the whole neighborhood to celebrate. And the father doesn’t just stand in the doorway waiting for his son to make his apology; he runs down the road and meets him and embraces him before he can get a word out.

This is the glory of grace: God moves out to us in compassion while we are still on the road home—while we are yet sinners. It is not we who reconcile ourselves with God, it is God who reconciles us, and the whole world to himself in Christ Jesus, taking no account of past sins. And this brings us to our third “R.”

Renewal

We’ve turned around, forswearing our foolish ways—that’s repentance. We’ve been met on the road by God, rushing up to us with open arms—that’s reconciliation. One gets the feeling that the father in our parable doesn’t even hear his son’s carefully prepared confession. He takes no account of past sins. He’s too busy ordering up the fatted calf, the best robe, the new shoes, the ring. He’s too excited by the fact that the lost has been found, the dead son is here, restored to life. He is going to strip the dirty coveralls off that boy and dress him as a prince!—and that’s renewal.

Paul is filled with the same excitement in the passage from 2 Corinthians: “Anyone in Christ, is a new creation; the old has passed away, behold the new has come! All this is from God, who through Christ reconciled us to himself and gave us the ministry of reconciliation.” (5.17)

We too have had our dirty overalls stripped off. Through the waters of baptism we’ve been hosed down and washed clean. And we’ve been dressed up—not as hired hands, but as ambassadors of Christ! We, who once were moping in a spiritual pig-sty have been promoted to the status of disciples, and been given the ministry of reconciliation.

As with repentance, intellect or emotion are not enough to carry us through in our work of discipleship. It is not enough to be well-informed about the needs of the world. It is not enough to

feel sorry for those who have not yet heard the good news. It is not enough to pity the homeless, the hungry, the poor, the sick, and those in prison. We are called to resolve and action—*regardless of what we may think or feel*. Just as awareness of and sorrow for our sins are spurs to move us to true repentance, so too, awareness of and compassion for the sick, the hungry, or the poor is meant to spur us on to true charity.

It is very easy—all too easy—to *feel* sorry. We do it when we see a drama on T.V. or at the movies. There's nothing new about art not merely imitating, but substituting for real life. Saint Aelred, the Abbot of Rievaulx, wrote these perceptive words in the 12th century:

Sometimes in a play . . . a character . . . is portrayed as persecuted or oppressed. If someone hearing these things . . . is moved . . . even to the point of weeping, would it not be terribly absurd on the basis of this worthless devotion to make some inference about the quality of his love? Could it be claimed that such a person loves one of the characters in the play, for whose rescue he would not be willing to spend even a tiny part of what he possesses, even if all these things *really were* taking place before his eyes? [*Mirror of Charity* II.17.50]

Our work as ambassadors of Christ, as ministers of reconciliation, consists of more than feeling sorry. For feelings of compassion, unless they are followed by acts of compassion, are worth nothing. If we are to be true to the one whose gracious action, in giving himself to death on the cross, saved us from the power of sin, then we too must act. God has brought us to this fourth "R"—righteousness. In Christ we have the power to become the righteousness of God to people far and near.

R ighteousness

This righteousness is ours only as a gift—a gift of grace we have not earned. We are not self-righteous, like the older son in the parable, who complained about the father's more-than-generous grace shown to his repentant brother. No, we are like the prodigal himself, who knows that he has been restored not because he felt sorry for himself, but because his father loved him so much.

For the Father loved the Son, and loves us too, so much so that he gave his Son to the end that we might not perish, but have everlasting life. By "making him to be sin who knew no sin," God canceled the debt of sin, nailing it to the cross, deader than a doornail. (2 Cor 5.21) God has rolled the stone of our disgrace away, as surely as the stone was rolled away from the tomb in which our Lord and Savior lay.

Grace has been with us every step of the way. God's grace spoke in our hearts, bringing us to repentance. Grace led us on the road of return, and fed us with the manna of reconciliation on the way. Grace renewed us and clothed us in garments of righteousness, and grace will see us through on our mission as ambassadors of Christ. Let us therefore celebrate, and invite everyone, near and far, to the celebration, for that which was dead has come to life, and the lost has been found.

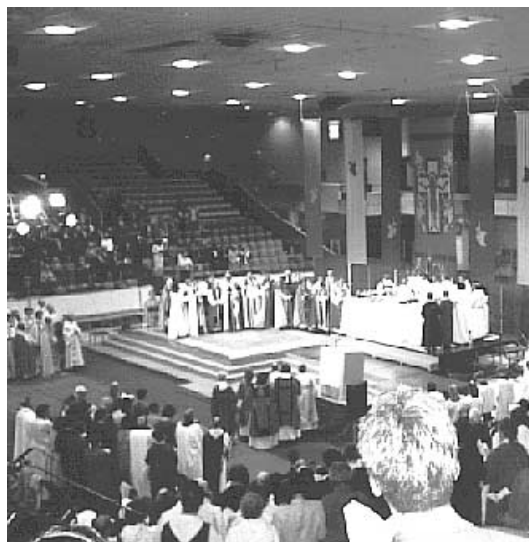
Tobias Stanislas is a junior at the General Theological Seminary, and a postulant for ordination to the priesthood in the Diocese of New York

Here and there with the brothers and sisters

COMMUNITY NOTES

Province I

The gala event this quarter was the ordination and consecration of Br M Thomas Shaw, SSJE as Bishop Coadjutor of the Diocese of Massachusetts. As many will recall, Br Thomas was elected on Saint Gregory's day—on the first ballot—to this, the largest diocese of the Episcopal Church. Even though Saint Paul's Cathedral, Boston, is one of our larger cathedrals, the service was held at the Walter Brown Arena at Boston University in order to accommodate the thousands of people expected—and who actually attended! There were more than 40 bishops present, including Presiding Bishop Edmond L Browning, the chief consecrator; Archbishop Michael Peers, Primate of the Anglican Church of Canada; two bishops from the Church of England, including Br Michael Fisher, SSF; hundreds of diocesan and visiting clergy; and more than 90 representatives of the religious orders of the Episcopal Church, the Anglican Church of Canada, and the Roman Catholic Church. Thomas' brothers of the Society of Saint John the Evangelist, including

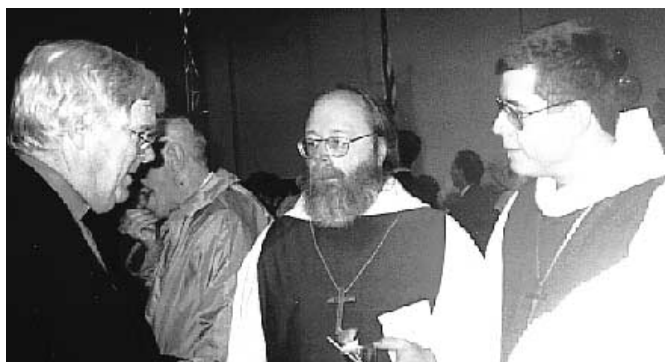


At the ordination service in Brown Arena

one from their mother house in England, were rightly numbered among his "family."

The three-hour service was glorious and our community was well-represented: Richard Thomas was present as Deputy Registrar, together with the Provincial of Province I, Donovan Aidan, and Ciarán Anthony, John Michael, Helen Bernice and Robert Michael; from Province II came the Provincial, Richard John, and James; and our Associates were represented by Mary Virginia Clement Haney and Alec D J McLure. Some assisted as ushers prior to the service, along with the other religious orders. The huge reception following the Holy Eucharist was an occasion for catching up with numerous friends and colleagues from across the church.

On the evening prior to the service, several of the members



Archbishop Peers chats with Donovan Aidan and James.



Donovan Aidan, James, Ciarán Anthony, Robert Michael, Helen Bernice, Richard John, and John Michael, at the Shaw Consecration

Benedictine Order. The Camaldolese have occupied Saint Andrew's Monastery in Rome since the 15th century — the first monastery founded by Saint Gregory the Great in

the 6th century at his ancestral home, and it's wonderful to per-

and Associates of Province I greeted James and Richard John at Donovan Aidan's home, where they were overnight guests, for a wonderful meal and a chance to catch up on General Convention news from James' perspective, and to share community events, as well.

Helen Bernice and John Michael attended the noon Holy Eucharist at Saint Thomas', Hanover (New Hampshire), on Holy Cross Day, in celebration of the foundation of the Brotherhood.

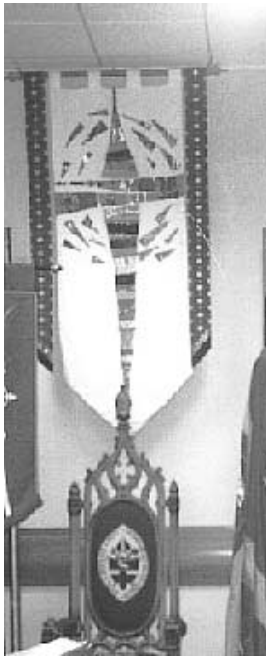
Robert Michael's book on psychotherapy with gay men in the age of AIDS received a very positive review in *The New England Journal of Medicine*. The reviewer notes that the book is "well-organized" and "well-written," and concludes by dubbing it "a tour de force" that was "extremely enlightening" and highly recommended.

In October the province arranged a retreat at Epiphany Monastery in New Boston, New Hampshire, and Donovan Aidan, Charles Edward, Helen Bernice, John Michael and Robert Michael attended, together with Postulant Susan Caroselli, Associate Mary Virginia Clement Haney and friends of the community Michael Bushnell and John Cyphers. Epiphany Monastery is one of the US residences of the Camaldolese

personally know some of the monks who are now looking after our Patron's house! Robert Michael led the first retreat session, a presentation and discussion of Christian approaches to contemplative prayer, and Fr Romuald, OSBCam, led the second session on the Body of Christ as Healer and Teacher.

Helen Bernice and John Michael had been invited to the Episcopal Student Center at Portsmouth College in New Hampshire and on October 30 they paid a visit. An evening eucharist was followed by supper and a discussion of the religious life, focusing on our community's Rule and our experience as contemporary apostolic religious. The two really enjoyed their time with the students; they were well received and were invited to return soon again. It looks like Helen Bernice and John Michael are becoming known for their evangelistic zeal far and wide, as they were also recently invited to the Congregational Church in Boscawen, New Hampshire to give a presentation on our interpretation of the religious life during Lent.

John Michael threw his cowl into the ring during this past election, running for local office on the Liberal Democratic ticket. He ran a clean, honest, Christian race, he says; he lost, of course, but he tells us it was not because of the way he



Michael David's banner was on display at General Convention.

conducted his campaign, but simply because New Hampshire's Republican history goes back much further than he does!

John Michael wrote an article for *The New Hampshire Episcopal News*, "Why I am an Episcopalian," in which he highlighted Anglican involvement in the struggle to incarnate God's jubilee in the here-

and-now.

Associate Grove Calkins has been keeping busy. In the fall he returned to his volunteer ministry playing piano for the monthly services at Sherrill House, and playing for the Women's Church Service League chapel in Newton.

Province II

While the 25th anniversary of the Brotherhood's foundation was amply celebrated during Annual Convocation last summer, especially with the Silver Jubilee Festival Eucharist, the actual Foundation Day is Holy Cross Day, September 14. The brothers at the Episcopal Church Center organized a service for the occasion: the celebrant and preacher was the Rev James G Wilson, director of the Church Deployment Office; lector, intercessor and assisting was James; organist was Richard Thomas; and thurifer was William Bailey of the Anglican and Global Relations Office.

That night several of the members of Province II gathered to prepare *The Servant* for mailing, during which Evening Prayer and Compline were said, and the get-together closed with Richard Thomas taking James, Tobias Stanislas, Richard John, Elizabeth Mary and Karekin Madteos out for Friendly's ice cream!

There is an old saying that goes: "Anything that can be done well can be *overdone* well!" With this in mind, Richard John, the Provincial of Province II, held yet one more celebration of the Brotherhood's foundation—this one at his home in South Salem NY. The day was beautiful, the food was abundant and delicious, the fellowship was as warm as always, and the event was superb; Richard Thomas, James, William Francis, Stephen, Tobias Stanislas, Christopher Stephen, Elizabeth Mary and Karekin Madteos attended, along with Associate Rick Belanger, longtime friends of the community David Henritzy and Frank Parris, and four Atonement Friars—Peter Taran, Teddy Novak, Raphael Colaciello and Liam Young.

At Solemn Evensong on the Feast of Saint Michael and All Angels at the Chapel of the Good Shepherd of the General Theological Seminary, Tobias Stanislas matriculated as a part of that venerable institution of the Episcopal Church, signing the register of students going back to the seminary's foundation in 1817. It was a grand and colorful service, full of the pomp and splendor that one might easily expect of an institution such as GTS, with the procession of the dean (Bishop Craig Anderson) and faculty—garbed in a delightful variety of gowns and caps and hoods—gliding through that long monastic choir amid a cloud of incense and the soaring organ music of Professor David Hurd. James attended as Tobias Stanislas'



James got the Spirit at the General Convention.

and scholars of our church.

Our congratulations go out to Associate Karen R Kleinmann, who was ordained to the diaconate by Bishop of Albany David Ball at the Cathedral of All Saints. Elizabeth Mary was in attendance, bringing the best wishes of all the brothers, sisters and Associates upon the beginning of Karen's new ministry.

Council met at Graymoor for its fall session, and a heavy agenda was addressed, including the community's budget for 1995 and several interviews of applicants to the postulancy. When the smoke cleared Lillian-Marie was approved for first profession of annual vows and four men were accepted as postulants-prospective: Jeffrey Lloyd Nute (Missouri), John A Bell (Southern Ohio), Alec D J McLure (Massachusetts) and Manuel Andrade (Southern Virginia). Both John and Alec are Associates of the Brotherhood. The only priest-brother on Council, Edward Ramón, had to depart before the crack of dawn on Sunday morning, so several of the remaining brothers and postulants-prospective set off to a local parish to attend mass. What they found was a

guest, both for the service and the banquet which followed. The evening was spent in renewing acquaintances and making a number of new friends among the academics and the future clergy

wonderful worship experience at Saint Peter's, Peekskill, where the rector, the Rev Robert V Taylor, and the clergy and congregation made them feel very welcome (the rector did his seminary field training at James and Tobias Stanislas' parish, Saint Luke in the Fields, Manhattan). We hope this will be the beginning of a long and active relationship with the parish of Saint Peter's.

Richard John's Agape Fund was featured in a story in the Gannet Suburban Newspapers. The Fund began in 1992 and has distributed over \$30,000 to people with AIDS since then. Richard John reports, "The fund has done everything from pay telephone bills to purchase tombstones. We bought a grave marker for a little girl whose parents died before she did, so there was no one left." Tax-deductible contributions can be sent to The Agape Fund, Inc, PO Box 394, South Salem NY 10590 USA.

Members of the province attended the funeral service for Associate Richard Belanger in late November. Richard had been a junior professed member of the Brotherhood, but withdrew in the early 80s, retaining his contact with the community as an Associate. During his last illness, community members visited him in the hospital, and several were present with his partner, Pat, as the Rev Geoff Curtiss, of All Saints, Hoboken, administered the last rites. Rick's generosity and enthusiasm will be greatly missed.

Province III

The 15th meeting of the Seminary Consultation on Mission (SCOM) took place this year at the Protestant Episcopal Theological Seminary in Virginia (VTS), and James attended in his capacity as staff officer for the Overseas Leadership Training Program of the Episcopal Church. This



James and colleague Dorothy Gist, outside the cathedral in Indianapolis.

annual gathering of representatives from the eleven Episcopal seminaries, the Episcopal Church Center, and observers from similar groups of theological schools around the Anglican Communion, comes together to discuss matters of common interest in educating future church leaders to be aware of and more involved in the world view of the church and its missiology. Another guest was our Associate, the Rev Mark Harris, currently studying at the Episcopal Divinity School in Cambridge toward a Doctor of Ministry Degree. He gave a presentation on the subject of his thesis, "What will be the shape of the Anglican Communion in the 21st century?" The topic elicited animated discussion from the group. The faculty of VTS was most welcoming and the warm, sunny fall weekend was a welcome change, at least for those attending from the northeastern states. There are always opportunities for sharing information about the religious life, especially during meals, in the evenings, and at other occasions for fellowship—the religious life still attracts interest from a broad spectrum of Episcopalians/Anglicans. Two social highlights of the three-day conference

were the receptions held for the SCOM members, the first at the campus home of our immediate host, the Rev Dr Richard J Jones, Associate Professor of Mission and World Religions, and his wife; and the second at the Deanery, when the Very Rev Martha J Horne and her husband officially welcomed SCOM to VTS. While worship opportunities are not necessarily built into the schedules of church meetings, the SCOM members did have the opportunity to attend the Holy Eucharist on Sunday morning. The local parish holds services in the seminary chapel, and those attending were very pleased to hear a fine sermon from one of the seminarians.

Province V

By the time you read this issue of *The Servant* the General Convention of 1994 will be just a (fond?) memory. However, it should be noted that the Brotherhood was present in a number of forms and participated in the event every bit as much as in past years. Our two brothers at the Episcopal Church Center were present for the entire convention, working as staff: Richard Thomas organized and oversaw the operation of the General Convention Secretariat, looking after legislative matters, assisting the preparation of resolutions, and making sure resolutions which passed in one House were promptly forwarded to the other House for action. James was one of the representatives of the Anglican and Global Relations Office, available to bishops, deputies and visitors for questions about the many programs which comprise that department, while he met with the delegations from his two Linkage dioceses (Fond du Lac and Eau Claire), networked with Companion Diocese Relationships

representatives, attended a number of hearings of the Joint Committee on Program, Budget and Finance, and looked after the needs of the overseas dignitaries attending the convention. Michael David was present—in spirit—in the form of his artistic works: There was a large exhibit of fine liturgical art from all across the US located near to the entrance of the House of Bishops, and our own Michael David had three works on display there—a banner, an icon and a terra cotta piece. On Saturday Province V arrived to spend the day at the convention: Ronald Augustine and his friend Edward Rahm came down from Chicago, and Thomas Joseph (just a few days out of the hospital from a bout with pneumonia he contracted following Annual Convocation) and Patrick-Francis, along with Associate John Bell, drove in from Cincinnati. Richard Thomas hosted the entire group to lunch at the Hyatt Regency Hotel. Associate Mark Harris also attended the convention as a visitor. Two other Associates were seen *everywhere* during the convention: Bishop Leo Frade was a passionate speaker in the House of Bishops, especially on issues of discrimination and human rights, and he was elected to the Board of the General Theological Seminary and to the Committee to Nominate the Next Presiding Bishop; and Diana Frade, an active speaker as a Deputy from the Diocese of Honduras, was elected to a seat on the national Executive Council.

Social events are always good places to meet new people, and James attended a number of receptions and dinners, including one honoring the outstanding career of the Rev Dr Charles Long, director of Forward Movement

Publications, a luncheon for the Overseas Bishops of the Episcopal Church held by the United Thank Offering Committee, and a reception held to welcome the religious communities and their Associates present at convention. Many things are said of the General Convention of the Episcopal Church but, for an active Episcopalian, it is truly like a huge family reunion! Will we see you in Philadelphia in '97?

We are pleased to welcome a new Associate, Ulrich Van den Berghe, who is a minister to the poor in the Diocese of Los Angeles.

Province V held a quiet day at the Church of the Atonement, Chicago, in September. The day's meditation, entitled "Vocation," was led by J Michael Thompson, and Thomas Joseph, Provincial, was on hand, along with Ronald Augustine, Gordon John and novice Patrick-Francis. Associates John A Bell and Dennis W Pattey were also present.

As Diocesan Linkage Representative from the Presiding Bishop's staff to the Diocese of Eau Claire, James traveled to Wisconsin in October at Bishop William C Wantland's invitation to attend the diocese's 66th annual convention, at which he gave an address. He was warmly welcomed by the bishop, the convention delegates and the staff of Christ Church Cathedral, Eau Claire, and he was a house guest of the cathedral's dean, the Very Rev H Scott Kirby, and his wife, Heather. This being his third visitation in this capacity, James renewed many friendships and struck up many more. But the dean didn't let him off easy, and James preached at both services at the cathedral Sunday morning, assisted at the communion, and was enthusiastically greeted by the two lively congregations! A very busy weekend indeed!

THE DEATH OF A FRIEND

As I wait to leave for Rick Belanger's funeral, my mind processes random thoughts. Three days ago we visited Rick in the hospital and were present when his priest anointed him for his approaching journey. As I stood beside Rick's hospital bed I prayed for a holy death. Even while I did so, it seemed a terrible thing to do—to actually pray for someone's death. Rick had slipped into unconsciousness the night before, medication overwhelming pain but also the ability to relate to the outside world. He had the customary tubes attached to his arms and wore an oxygen mask. He looked like every AIDS patient I've ever visited at this stage of the disease and, in retrospect, I suppose I have prayed the same words for each of them. But the idea of praying for death seems morbid even now.

At Rick's bedside I held his hand, stroked his head and spoke quiet words to him which I hoped he could hear on some level, but my heart ached for his release from this state of nothingness, this neither life nor death; it did not seem possible that he would recover and even if it happened, the next infection would do him in for sure. What was the point of continuing to live like this? Could God be served and be praised like this? No, I thought, God is not benefited by this lingering on the point of death. Let him go in peace, I prayed. Death would be a blessing for him, something to be desired, not feared; not some figure of the Grim Reaper but a soft and gently beckoning angel, now needed to lead our dear friend on to the next stage of his journey. I asked Rick to let go, to realize

that we love him and cannot bear to see him like this. Death is not the opposite of life; death is the natural closing of one expression of existence, an enabler of the beginning of the next. We cannot become what God wills for us to become unless Sister Death comes to our assistance.

Rick died at the close of the church year, the day after Christ the King, culminating his life of service to God. His funeral took place on the vigil of Thanksgiving, providing ample opportunity for those who remain and mourn to express our gratitude for his cheerful presence in our lives. And we face the beginning of a new church year with the coming of the First Sunday of Advent, presenting new opportunities for service with God's people, and for solemn reflection upon the year just past, remembering with heartfelt thanks the intersection of our lives with those great souls: Brother John Peter and Rick Belanger.

Death brings change, and change can be seen as good or bad. Those who are left behind ache for that space to be filled, now become noticeably and painfully empty, until a moment ago overflowing with the lively presence of another. Time will distract us and the ache will subside, but we are creatures on a sacred journey and are reminded that those departed from us are gone but for a season until we will be united with them forever. As I approached Rick's side to say what I knew would be my last words to him, I wanted to leave him with an expression of shared faith and hope. I said, "Don't be afraid to let go, dear friend, for we will all be together again soon."

James

INTERCESSIONS

THE BROTHERHOOD & COMPANION SISTERHOOD

Episcopal Visitor

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

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

Edward Munro

Charles Kramer

Bernard Fessenden d 8.10.93

Donovan Aidan Bowley

Michael David Elvestrøm

Edward Ramón Riley

Christopher Stephen Jenks

Ciarán Anthony DellaFera

William Edward Orce

Annual Professed

Clare Connell

Damian-Curtis Kellum

Richard John Lorino

Roger Goodman

Ronald Augustine Fox

Maurice John Grove

Charles Edward LeClerc

Francis Andrew Phillips

Andrew Fortuna

Elizabeth Mary Burke

Gordon John Stanley

Novices

Lillian-Marie DiMicco

Patrick-Francis Schwing

George Benner

Helen Bernice Lovell

John Michael Haney

Karekin Madteos Yarian

Robert Michael Burnham

Postulants

Patrick Cornell Thompson

Susan L Caroselli

Associates

Cecil Berges d 10.16.90

Marion Pierce d 12.26.91

Helen Marie Joyce, VHM

Robert Macon

Jeff Emmett

Grosvenor Calkins, jr

Richard A Belanger d 11.21.94

Joseph di Mauro, SA

Catherine W Sturm

Mary Helen Clare

Maryann Wolff

Stephen D Montgomery

Joseph F O'Day

Fidel Flores

Karl W Fry

Brendan W Nugent, TSSF

Sheila Gould

Earl Christian

Lawrence LeRoy David

Kenneth Staples d 10.6.92

David Smith

William R Munroe

Wendell Allen

Elizabeth J Holton d 8.27.93

Roland "Randy" RR Pryor

Grant Walsh

Mary Virginia Clement Haney

Alec David Juan McLure

Karen R Kleinmann

Jeffery L Benson

M Eugene Ellis

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

Amy M Barron

Gabriel McGovern

Leopold Frade

Diana D Frade

Robin Stephanie Steele

Ulrich Van den Berghe

& The Friends of the
Brotherhood

RELIGIOUS COMMUNITIES

The Sacramentine and
Visitandine Nuns

The Society of the Atonement

The Order of Agapé and

Reconciliation

Camaldolese Benedictines

Community of the

Transfiguration

FOR HEALING

Damian-Curtis Kellum, BSG

William Edward Orce, BSG

Clare Connell, CSSG

Yasuko Horioka

Nora Storen

Bob

Eva Steele

Fontaine Belford

Gary Hicks

Judith F Williams

Edna Wantland

Charles Cesaretti

For all who live with HIV/AIDS

DEPARTED

Charlotte B Morgan

J Norman Hall

George T Koerner

Henry N Fukui

Margaret Wilson

Adam Michael Fifer, SSJE

Robert A Burnham, sr

William Wallace Wilson

Naomi Caroline Scott

Daniel Corrigan

Mariya Margaret, CT

David Rogers, OSB

Eric Santiago

Yekaterina Stepanova Gunina

Richard A Belanger, a/BSG

INTENTIONS

The Decade of Evangelism

Joseph Richey House

Saint Gregory's Retreat Center

Francis Andrew Phillips, BSG

Tobias Stanislas Haller, BSG

Elizabeth Mary Burke, CSSG

The Week of Prayer for

Christian Unity

Church of the Advent, Cincinnati

more

Intercessions, continued

Barbara Brown
Pat Giandolfo
Mukono Health Center, Uganda
Alec McLure, James Allister,
Philip Kuhn, Ulric Van den
Berghe, Jeffrey Nute, Kathryn
White, James Smith, Cal
Rockefeller, Chris Roschbach,
Jon Siegrist, Jerry

Boomershine, Suzanne
Olmstead, Martha Peabody,
Frank H Stern, Diana Tucker,
Michael Bushnell, Manuel
Andrade, John Bell, J Stephen
Moss

The consecration of M Thomas
Shaw, SSJE, as Bishop
Coadjutor of Massachusetts
The institution of Gerard F
Beritela, a/BSG as Vicar of
Grace Church, Mexico NY

THANKSGIVING

Arthur and Gladys Golden
The life of Carol Schwing
Thomas Joseph's return to health

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.

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