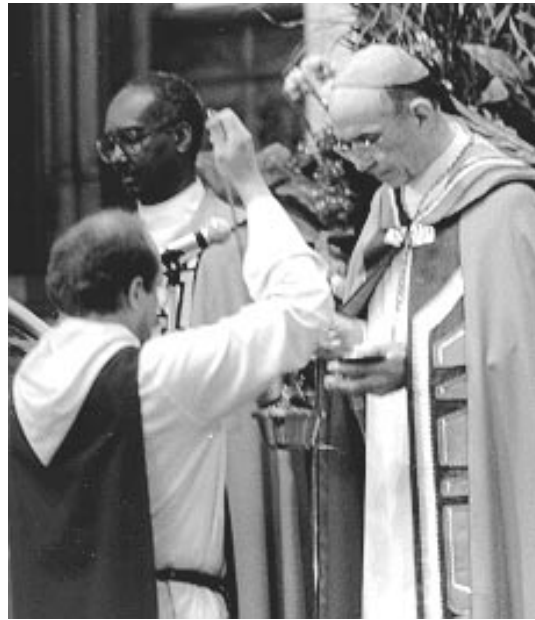


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# The Servant



*Cardinal Bernardin lays on incense at an ecumenical service, as Ronald Augustine assists. (Photo: Frank Casella)*

# 163

***Epiphany 1997***

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### ***The Servant***

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Published quarterly. Address all inquiries concerning this publication to the Editor.  
Superior General, Richard Thomas Biernacki Editor, Tobias Stanislas Haller*

## *Founder's Forum* The Religious Life as Observers

As most of you know, I have been intimately involved with the active religious life for more than 25 years. Through the trials and tribulations of having a vision and being a visionary, I have watched many communities come and go; I have watched and am still watching some communities fade away and die; some have seemed on the brink of disappearance when the Holy Spirit brings a new vision and a new burst of renewal. A courageous community of committed vowed members take chances and make moves under the Spirit's guidance; the committed (some of us need to be committed!) can make tough decisions. The Brotherhood of Saint Gregory had to make such a hard decision recently, choosing to close the Vestment Exchange when we realized we no longer had the personnel skilled in the crafts essential to carry out that ministry.

It takes courage and determination to know when decisions must be made, prayer and determination to follow the leading of the Spirit. I pray we have always done that.

We live in a new time. Never before has such a possibility of a great society been in view — albeit through a glass darkly! We, as religious in a church embroiled in controversy, could cling to the past. We could also seize every new thing that comes along as a panacea and consider every change as progress. We could, as some have done, give up in resignation. Of course, all this would betray our commitment to live by faith.

It is exactly the things thought unchangeable that are changed by the power of God. This is exactly when the power of God becomes most apparent. One of the problems is that Jesus came to us to offer the Bread of Heaven; most are waiting for junk food!

I see some problems in the church today which are very simple. The most important is that we, the church, in many cases, have become an audience instead of an army.

We come to church in many instances to be entertained. We pay the clerical staff to do ministry, forgetting we are ministers ourselves. Keep in mind that the church is the only institution which allows you to choose who you will sit next to, like or not like the music provided, wear whatever you wish, and even not to pay your dues — and no one will ask you to leave!

Such is even the case in some religious communities: no one is there to give the marching orders. So, the communities and the churches are not sure what the marching orders are! An audience instead of an army! What direction will the year 2000 hold? Will we desire with all that is in us the Bread of Heaven? If you come to the religious life to love Jesus you are on the right road. If you come to the religious life to thank Jesus you are on the right road!

If you thank and love Jesus and he holds the marching orders, the following will be your mandate for the rest of your life in community:

§ A faith that is unshakable

§ A fellowship that is enduring

§ A peace that baffles understanding

Every time we worship in the Daily Office and the eucharist, we are surrounded by the army of our saints — John, John Peter, William and Bernard — not to mention Associates. These were people for whom the marching orders were clear — and they are clear for us.

Take the Bread of Heaven; be an army and not an audience; gain instruction and inspiration from each other. We will then plunge into the next years with resolve and trust in the work of God in our lives.

*RTB*

## ***Note on the Missing Issue***

Our apologies to all our readers. Due to a computer system crash, coupled with unexpected changes in the US Postal Service's regulations on bulk mail, the Winter 1996 issue of *The Servant* never made it to the press. We are therefore including stories from that issue in this "double" edition.

## ***A Homily for Healing*** **Parents and Healers**

*Isaiah 61.1-3; Romans 8.31-39; Psalm 146; Luke 17.11-19*

In these readings for the Votive Eucharist for the Sick, the various persons of the Trinity display certain character traits:

- § Make everything better
- § Love unconditionally
- § Expect nothing in return
- § Receive little recognition

If these were on a job description, the job title at the top of the sheet might easily read: Parent.

Today is the feast of the Parents of the Virgin Mary; but the readings, though not those appointed for that feast, are nevertheless extremely parental. Anna and Joachim, as tradition has named them, embodied these same qualities in their devotion to God and their nurture of their daughter Mary. And though the experts have decided that Anna and Joachim were 2nd century inventions out of bits and pieces of canonical scripture, we may still be inspired by their examples of faith and unselfishness.

I've seen first-hand many of you instinctively show the unselfish, unconditional, self-sacrificing love of a parent in your ministries, and I have benefitted from that love. But to

be good parents, one thing more is needful. At the beginning of life, the parent does everything for the child, and often at the end of life the child is called upon to do everything for the parent, but in between is a vast period of time when there are two lives operating independently. The parent must let go and the child must accept responsibility for his or her own life.

No one could disagree, I think, that parenting and healing are linked. In the gospel passage today we learn that healing, like parenting, involves both letting go and accepting responsibility.

Look how Christ heals the ten lepers: he lets them go, sends them out still afflicted — it isn't until they're out of his presence and on the road that they see they've been healed. Maybe some of them don't even make the connection between the man they had met and their cure. After all, he hadn't spoken any magic words, hadn't made any dramatic gestures — the gospel account doesn't say that he touched them at all. I think Jesus may have been more startled that one came back than that nine didn't. But one did come back, to praise God and thank Jesus.

Jesus says to him: “Your faith has made you well,” as if wellness was a thing apart from the healing of leprosy. I believe they were two different things: Jesus’ healing cleansed the leper’s body, but by the leper’s acceptance of that healing he received the grace that cleansed his soul.

Three years ago I came upon a shop in the old city of Jerusalem where the Little Sisters of Jesus sold a few religious articles and icons, not the hand-painted expensive ones but color prints glued onto blocks of wood. My attention was caught by a small icon showing two scenes: on the left Jesus was touching the eye of a blind man, and on the right was the man again, washing his eyes in the pool of Siloam, as Jesus had instructed him. There was something about the act of the man turning away from Jesus and washing his own eyes that conveyed to me an important, if incompletely understood message, that Christ expects us to participate in our own healing.

Think how often in Christ’s healing ministry he requires some physical action from those he heals. To the lepers: “Go, show yourself to the priest.” To the paralytics: “Stand up, take your bed and go home.” To the demon-possessed: “Go home to your family and tell how much God has done for you.” To those raised from the dead: “Get up, come out.”

Jesus’ most powerful rival in the early days of the church was not Jupiter or Apollo or



*A servant and healer whose passing was much mourned: Joseph Cardinal Bernardin adds incense to the thurible held by Ronald Augustine at an ecumenical service. At the Cardinal’s right is Bishop Hicks (ELCA) and at his left Suffragan Bishop William Wiedrich of Chicago. (Frank Casella photo.)*

Mithras, but the god of healing, Asclepias. To win converts and counteract the immense power of magic in Roman culture, Christians had to demonstrate that Christ was literally the best magician. This they did with miracle imagery, and the most popular such scene was the raising of Lazarus: the moment depicted by the early artists is not Jesus calling Lazarus forth, but the moment just after that, when Lazarus, still swaddled in his bandages like a mummy, appears in the door of his tomb. It was understood that he had gotten there under his own steam, which demonstrated to the early Christians that Jesus’s magic really worked; to us Lazarus’ response to Jesus’ call signifies an act of acceptance that released him once more into life.

A few of you are actively involved in the medical profession; all of us visit and pray for the afflicted. Occasionally you may have encountered someone who simply doesn’t want to be healed — someone who either consciously or unconsciously embraces a state of unwellness, often because it means

people will pay attention to them. Jesus acknowledged that such people existed: he never bullied anyone into being healed. Think of the times he asked “What do you want?” when the answer might have been obvious, or “Are you sure?” when healing a crippled beggar would rob him of his livelihood. Thus, an action or answer that indicated someone’s acceptance of healing was essential to Jesus’ healing itself.

We often speak of the nature of forgiveness: God forgives us, but we must accept that forgiveness by forgiving ourselves, which can be very difficult. In the same way, I think, complete healing requires not only God’s grace but our acceptance of that grace, for this acceptance is our acknowledgment that God has the power to heal. This acceptance is, in other words, our faith, and it is this that makes us well.

Does that mean that if we don’t get well, our faith is not strong enough? There are some who say so, but not me. Spiritual and physical health are not identical. God chooses to heal us each differently; we come to spiritual health not when our fever drops, or the cast comes off, or we’re told we’re in remission—we come to spiritual health when we know that God is with us, no matter what the condition of our bodies.

To a few God’s healing may come in the form of a miracle that restores physical health; but sometimes God’s healing is a profound understanding and experience of God’s love and peace that comes before death. And sometimes God’s healing may simply be to give us the willingness to ask for help through the many ways that are open to us in our society, and to provide a steady re-

assurance that we may have confidence in those that are working toward our health.

You’ve all heard the story of the man caught in the flood who refused the help of a jeep, a boat, and a helicopter to evacuate him from his home, insisting that God had promised to save him. When he drowned and reached Heaven, God was puzzled to see him many years before he was expected. “Well,” said the man somewhat resentfully, “you promised to save me, but you never showed up.” “What are you talking about,” said God, “I sent a jeep, a boat, and a helicopter!”

Is there truly anything that God cannot and will not use to bring us healing if we ask? Dear brothers and sisters, we must know and we must tell others that God can work through surgeons, and psychiatrists, and medications, and chemotherapy, and acupuncture, and herbal infusions. And we must never think that it convicts us of a weakness of faith to seek treatment or to counsel others to do so.

As healers and helpers, as good parents, ministering in Jesus’s name, we cannot do everything for our charges, we cannot take the burdens of their afflictions on ourselves, but that’s all right, because Christ has already offered to do that and he will. He will, especially when we allow others the grace of accepting in their own way the gift of God’s healing, for it’s their acceptance, their faith that brings true health. As fellow sufferers, may we accept with joy the unique healing that God has prepared for each one of us, knowing in our hearts that by our acceptance our faith has made us well.

*Susanna Bede*

## *Here and there with the brothers and sisters* Community Notes



liturgy, the congregation was captivated by the Offertory, "I Will Bless the Lord at All Times," written and conducted by Deward Rahm and performed by the community's Schola with the addition of nine voices from the choir of Saint James' Church, Goshen, New York.

### ***Annual Convocation '96***

Graymoor NY: Annual Convocation took place at the mother house of the Society of the Atonement (Roman Catholic Franciscans) in Garrison, New York, from July 22 to 28. This year's national retreat had as its centerpiece the celebration of the rites of the Brotherhood and the Companion Sisterhood: Richard John, Ronald Augustine and Maurice John made their Life Profession of Vows, and novices Karekin Madteos and Robert Michael made their First Profession of Vows at the convocation's Festival Holy Eucharist in the presence of the community's Chapter, the sisters and well over one hundred guests. In addition to the solemn professions and the stately

During Morning Prayer on Saturday, six men were clothed as novices: Alec DJ McLure received the name Alec; J Stephen Moss received the name Stephen Julian; William David Everett received the name Gabriel Liam; Michael I Bushnell received the name Thomas; Thomas J Liotta received the name



*Karen, Barbara, and Ellen receive the foundation documents for community life, watched over by Ciarán Anthony, director of postulants and novices.*



*Prof. Bennison*

Thomas Mark; and James J Mahoney received the name James Dunstan. At that service two men were also admitted to the Brotherhood's postulancy: The Rev Philip J Kuhn, a priest of the Diocese of Idaho, and Donald P Dickson of the Diocese of New York. Philip has since decided

to withdraw from the postulancy, and we wish him well in his parochial ministry in Idaho.

Three women also entered the postulancy: Ellen H Poisson of the Diocese of New York; Barbara B Dunne, newly resident in the Diocese of Colorado; and Deacon Karen R Kleinmann of the Diocese of Albany. Both Ellen and Karen have been Associates of the Brotherhood for several years.

The retreat portion of the week dealt with community dynamics and growth, with two presentations and workshops by the Rev Charles E Bennison, jr, Associate Professor for Pastoral Theology at the Episcopal Divinity School, Cambridge, Massachusetts. Professor Bennison skillfully and carefully facilitated the discussion of the history and issues in the life of the Brotherhood, and he was warmly welcomed by everyone.

At the meeting of the Chapter, Superior General Richard Thomas had the opportunity to review the previous year in his "State of the Brotherhood" address, which opened the meeting. Of special note among the several reports presented by community officials was that of Ronald Augustine, Director of Voca-



*Robert Michael makes his first vows of profession.*

tions, who informed the Chapter that 1995 had been a year of even greater interest in the Brotherhood and the Companion Sisterhood than prior years. His report was especially welcome!

As part of the process of movement towards autonomy, the sisters celebrated one Office each day apart from the brothers; this, together with a major planning meeting, helped to establish a positive working rapport between the sisters and give them a

sense of the future toward which they are working. Several other meetings took place over the course of the week, including individual gatherings of the four Provinces and of various committees and working groups.



*Pat Dickson receives the postulant's cross.*





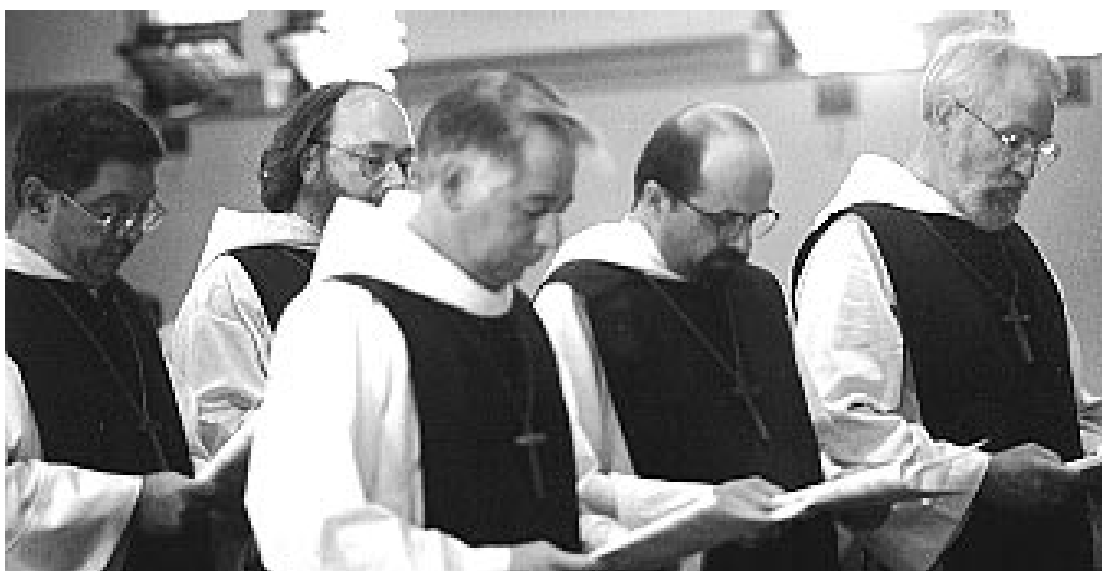
*The clothing of novices marks both a transition and a transformation.*



*Karekin Madteos signs the instrument of profession.*



*Donovan Aidan, left, assists as Maurice John makes his life vows of profession to the Superior General.*



*Edward and Donovan Aidan (far left) present Richard John, Ronald Augustine, and Maurice John to make their life profession of vows.*

A number of Associates visited during the week, some staying with the community at Graymoor, and a number of vocationers were also present. While the community normally provides clergy from its number for the daily celebrations of the Holy Eucharist, a special guest was the Rev Lynne JD McQuade, who is currently assisting at the community's "mother parish," Saint Bartholomew's, White Plains, where she works closely with the Superior General; he invited her to celebrate the mass for the community, during which she received her pin as an outward sign of being a new Associate!

As has become a custom over the past two years, on Sunday morning following Morning Prayer everyone traveled to Saint Peter's Church, Peekskill, whose rector, the Rev Robert V Taylor, is a close friend and supporter. Francis Andrew preached the sermon at both services that day, and the community's presence made the service seem even more special than usual, and particularly on a hot summer's morning! The opportunity to close the Annual Convocation in a parish setting seems to alleviate some of the shock of departing for home after such an intense

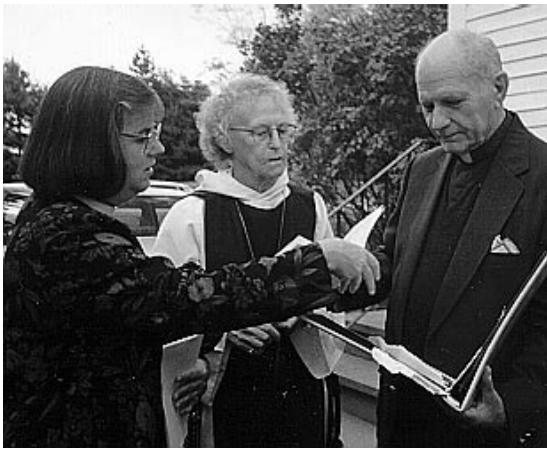
week apart, and the clergy and parishioners at Saint Peter's now remember the friars and sisters and look forward to their visits.

### **Province I**

On June 3-5, Susanna Bede, in company with the Rev Dr Rowan Greer and the Rev Jann Cather Weaver, led a workshop, *Who do people say that I am?* The sessions explored expressions of the life of Christ from perspectives of scripture, art, and film, and were sponsored by The Institute for the Practice of Ministry, a joint program of Saint Mark's Parish, New Canaan, CT and the Berkeley Divinity School at Yale.

Portsmouth NH: Gabriel Liam created and prepared a new barbecue recipe for the Christ Church booth at Portsmouth's Market Square Day. He is active in EFM at Saint Christopher's at Hampstead, NH. In addition, he is working with the rector of Christ Church to develop a liturgy book which will make it easier for newcomers to follow the services. The Diocese of New Hampshire has given a small grant to help defray the cost of production.

Auburndale MA: Donovan Aidan was appointed minister of ceremonies at the Parish



*Helen Bernice was a prime mover in the celebration at Union Church, Claremont NH.*

of the Messiah, where the rector, the Rev William CB Lowe, is working with the parish, the Diocese of Massachusetts, and the Episcopal Church on trial liturgical uses.

Burlington VT: Members of Province I met at Rock Point, the Diocese of Vermont's Conference and Retreat Center on the shores of Lake Champlain. The primary topic of discussion was Archbishop George Carey's book, *The Church in the Market Place*. Saturday's eucharist was celebrated by the Rev George Moysler. On Sunday, the brothers and sisters enjoyed the hospitality of Saint James Parish (Essex Junction). Robert Michael preached at both services. Saint James is the home parish of Stephen Julian, who arranged the retreat. It was Susanna Bede's last event with the province before moving to Pennsylvania and transferring to Province III. In Pennsylvania, she will teach at Messiah College and serve as head of her department.

Claremont NH: As part of the celebrations linked to the 225th anniversary of Union Church, Helen Bernice and

two other Lay Readers conducted Sunday Evening Prayer services. Helen Bernice is making a quilt square depicting the church windows at Christmas as part of a quilted wall hanging depicting the life of the parish.

New Boston NH: Following convocation, Province I met for retreat at Epiphany Monastery, joined by Elizabeth Mary and Postulant Ellen Poisson of Province II. The reading discussed at this gathering was Kenneth Leech's *True Prayer*, Chapter 1. The rest of the book will be read for the December retreat.

Cornish NH: The New England Gregorians gathered at Helen Bernice's home to celebrate Foundation Day, and enjoy a cookout. Robert Michael preached that morning at Saint John's Bowdoin Street, Boston, and a number of community members joined him there.

Seattle WA: Alec has begun work as Clinical Operations Coordinator. We wish him well in this new work.

Montpelier VT: Stephen Julian has begun a job as the Director of Financial Reporting and Revenue Management at the Central Vermont Medical Center.



*Helen Bernice, Donovan Aidan, Charles Edward, Stephen Julian, Ciarán Anthony, Gabriel Liam and Thomas on retreat*



*Susanna Bede, Ciarán Anthony, the newly deaconed Francis Andrew, Bishop Talton, Robert Michael and Thomas, in the palmy climes of Los Angeles*

Boston MA: The Church of Saint John the Evangelist has called a new rector, the Rev Jeannette Myers. Robert Michael was co-chair of the search committee, Ciarán Anthony is on the vestry, and Thomas is an active parishioner.

## Province II

Nashville TN: June brought more travel for James as he journeyed to Nashville for two meetings: The annual meeting of the Companion Diocese Network (he is the national coordinator of Companion Diocese Relationships for the Episcopal Church and works with the team of consultants representing each of the nine internal provinces) and the GEM (Global Episcopal Mission) Consultation. The CD meeting was scheduled last year to take place at the Scarritt-Bennett Center in Nashville in order to provide the opportunity for each member to stay on for the GEM meeting, which most did. Mrs Nancy L Marvel, Director of the Presiding Bishop's Fund for World Relief, was a special guest at the meeting. While James and his

colleagues attended GEM as participants, they were called upon to conduct a workshop on CD Relationships for the benefit of the other GEM participants, particularly because the Companion Diocese program is so attractive and most Episcopal dioceses are now involved with at least one overseas partner. Associate Mark Harris was also present, also as a workshop and presentation leader.

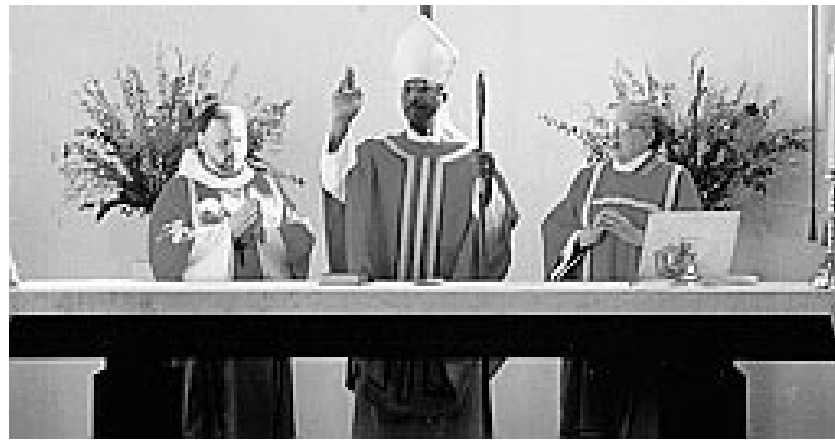
New York & Poughkeepsie: The Rt Rev Kenneth B Mason, the Bishop Retired of the Northern Territory (the Anglican Church of Australia) and former Chair of the Anglican



*Thomas Mark, James Dunstan, James, Bishop Mason, the Rev Lynn Harrington, and Tobias Stanislas at the Saint Michael's House cookout*



*Francis Andrew prepares the table for the first time as deacon.*



*Bishop Talton gives the blessing at Francis Andrew's ordination to the diaconate.*

Board of Mission in Sydney visited at Saint Augustine's House for eight days in June and James and Tobias Stanislas were very pleased to act as his hosts once again. Highlights of his time in New York included paying a call upon his old friend, Presiding Bishop Edmond L. Browning, a meeting with Bishop Richard F Grein of New York, and attendance at the New York Diocesan Convention as one of the international guests. Bishop Grein asked James to introduce him to the 650-member convention during the banquet, which was both a surprise and an honor for James. Tobias was busy every moment, of course, as he is the Assistant Secretary of the Diocesan Convention and had many administrative responsibilities for the two-day gathering at the Mid-Hudson Conference Center in Poughkeepsie. Other activities for Bishop Ken were a trip to Garden City, Long Island, where he, James and Tobias were dinner guests of the Very Rev Robert V

Wilshire, Dean of the Cathedral of the Incarnation; lunch with Frank L Tedeschi, Publications Director of the Church Hymnal Corp, and a tour of the new offices of the Church Pension Group in Manhattan; and a wonderful visit to the Frick Collection and two exhibits at the New York Public Library. Other social occasions were a cookout at Saint Augustine's House which included the Rev Ronald TC Lau, the new Priest-in-Charge of Saint James' Parish, Fordham (the Bronx), and another at Saint Michael's House, where Provincial Richard John and Frank Paris (a virtuoso on the bar-be-cue grille) hosted Bishop Ken, James, Tobias, then-postulants Thomas Mark and James Dunstan, and the Rev Lynn B Harrington; and an evening in Manhattan with William Francis and Stephen. Bishop Ken didn't completely escape ecclesiastical duties, however, as the Rev Dr Roger A Ferlo, Rector of the Church of Saint Luke in the Fields (James and Tobias' parish) prevailed upon him to be the celebrant at the Holy Eucharist, which he was very pleased to do. James was the subdeacon for that service, which fell together quite naturally.

San Francisco: Karekin Madteos continues an active ministry, having begun formal training at San Francisco General Hospital (where he leads an AIDS chaplaincy team) this



*James and the other members of the Board of the Catholic Fellowship of the Episcopal Church: Jan Waples, John-Michael Haney, Caroline Bain, and Walter Brownridge (Photo by Mary Virginia Clement Haney, a/BSG)*

autumn with a Health Core curriculum along with HIV/Peer Education courses, supplemented with an AIDS Ministry Training program. He hopes to eventually develop a counseling ministry. + + + James attended the meeting of the Seminary Consultation on Mission (this body, representing the eleven Episcopal seminaries in the US, plus Canadian and African theological colleges, meets annually at a different seminary; James is invited because he directs the Overseas Leadership Training Program of the Episcopal Church), which took place at the Church Divinity School of the Pacific, at Berkeley. The meeting was lively and profitable, as always, and since James had never been to San Francisco before he took advantage of two additional days there to visit with Karekin Madteos (who, with his companion Ion, proved to be first class tour guides!) — altogether a wonderful trip!

Yonkers NY: The days following Annual Convocation '96 were filled with the presence of out-of-town Gregorians, especially at Fessenden House in Yonkers, and at the House of the Redeemer in Manhattan. Michael David spent a few days with William Francis at Redeemer, as William Francis prepared to depart for his half-year stay in Lon-

don at the behest of his employer, Citibank; and Karekin Madteos and Stephen Julian were guests of Francis Andrew and Christopher Stephen at Fessenden House. On Tuesday following convocation Stephen Julian came to the Episcopal Church Center for a meeting to discuss the possibility of his serving overseas as a Volunteer for Mission, and he received the royal treatment from James, who took him to lunch and escorted him on his first tour of

the Presiding Bishop's office and other departments at the Center; he also met with the Superior General and Francis Andrew there. As he was departing, Karekin Madteos came in for a brief visit — it was just like old home week! + + + Francis Andrew made his debut as a deacon in the Diocese of New York on the Last Sunday after Pentecost, the Feast of Christ the King (November 24), at Saint Mark's, Yonkers. Our long-time friend, the Rev Canon Anthony J Bondi, rector of Saint Mark's, arranged a lovely reception following the service, which James and Christopher Stephen attended. Following the reception, James and Tobias Stanislas invited Francis Andrew out to lunch, during which they heard all about his ordination and visit back home to the Diocese of Los Angeles.

Mexico NY: Barely a week following Annual Convocation James and Tobias Stanislas found time to spend a week with Maurice John, Andrew and Alban Patrick at Saint Gregory's Retreat Center and Farm in Mexico, New York (Diocese of Central New York). These are occasions of rest and relaxation — at least for James and Tobias Stanislas! — and they also enjoy pitching in and helping around the buildings and grounds. As is

his custom, James mounted the mowing tractor and dealt with the extensive lawns there, and he assisted Andrew in the "Vinegar Room," bottling several of the products made at the Center. Tobias Stanislas worked with Maurice John in the office, installing new software and trouble-shooting problems in the Center's computer system. James also pitched in to help get a billing out to the customers (type-cast again!). The Sunday found all of them at Saint Paul's Cathedral, Syracuse, where Associate Carol Hays introduced the visitors to several long-time members of the congregation. Later in the week Canon Martha Metzler came for lunch and a chat, and Associates Dave Smith (who is sexton at the Center's Chapel of the Ascension), Ray Barton and the Rev Gerry Beritela stopped by to say hello. It is a pleasant change to enter into the structured, monastic prayer life maintained at Saint Gregory's, expressing the great breadth of spirituality supported by the Gregorian Rule of Life. Though it may not sound like it, there was also much time for the R&R originally intended!

The Brother Novices of Emmanuel House, James Dunstan and Thomas Mark, also enjoyed the hospitality of Saint Gregory's Retreat Center and Farm, partaking of Sunday eucharist at the cathedral, where Thomas Mark had the opportunity to play the cathedral organ after services. They then enjoyed a brief vacation in Quebec City and returned to the Farm for some experience in filling and packaging cases of salad dressings for shipment! As one of them commented, "The chapel at the Farm is indeed an oasis in the midst of much activity, as the reading for the morning office of the feast of Saint Bartholomew says, 'Surely the Lord is in this



*Michael David (right) at the Crawfish Boil following the diaconal ordination of Steven Roberts*

place... how awesome is this place... none other than the house of God.”

Bronx NY: Tobias Stanislas was busier this past summer than he'd planned to be, leading a workshop at the national Integrity convention, and preaching on the feast of John Henry Hobart in one of the parishes he founded. He has returned to GTS now in his senior year, taking the General Ordination Examination in January, and hoping to be ordained to the transitional diaconate in June. He is now assisting the Rev Ronald Lau at Saint James, Fordham, as precentor, preaching, and helping instruct and direct the corps of acolytes.

Natchitoches LA: Michael David was thurifer for the ordination of Steven Roberts to the diaconate.

New York: Postulant Ellen Poisson is now Associate Professor at the School of Information and Library Science at Pratt Institute.

New York: Trinity Church, Wall Street, was the location of the annual Advent Quiet Day for the Province II community located in the New York City/northern New Jersey area, held on the Saturday of Advent I. This year's



*Edward visits with Helen Marie Joyce, VHM, at Stella Maris.*

retreat was organized by Stephen around a theme of *Advent: My Personal Reflection*, and included meditations by James and Elizabeth Mary; a Bible study conducted by Christopher Stephen; and a concluding Holy Eucharist celebrated by Bishop Herbert Donovan, Vicar of Trinity Church and long-time friend of the community, with the assistance of Francis Andrew, exercising his new diaconal ministry for the community for the first time. A group of about 20 friars, sisters, postulants, postulants-prospective, Associates and friends participated in the day, many also benefitting from the personal reflections of Charles, who has been a member of Trinity for most of his adult lifetime and who enjoys sharing reminiscences about the parish's illustrious history as "Mother of Churches."

White Plains NY: As is his custom, the Superior General hosted the annual Thanksgiving holiday dinner for the friars, sisters, postulants, Associates and friends of the community in Province II at his home in White Plains, New York. Taking place on the Saturday following Thanksgiving Day, this potluck extravaganza was as elegant and exciting as ever, and it continued well into the evening. Of special note were Associates who

traveled significant distances to attend this event, especially Carol Gwynn Hays from Syracuse and Robin McKay from New Jersey; also, the phone lines brought William Francis to the gathering direct from London, England, and Karekin Madteos rang in from San Francisco. And Francis Andrew pro-

vided a Grace before the meal which expressed the spirit of Thanksgiving palpably present to those gathered in love and gratitude, for countless blessings received over the past year.

Los Angeles: Ciarán Anthony, Robert Michael, and Thomas journeyed from Province I to attend Francis Andrew's ordination to the diaconate. The ordination eucharist was held at the Cathedral Church of Saint Paul in Los Angeles on Saturday Nov 9<sup>th</sup>. The brothers also attended the new deacon's first eucharist (as deacon of the mass) on the following Sunday (also at the cathedral). Following the eucharist the brothers adjourned to Disneyland to celebrate with the newly ordained. Francis Andrew continues his work at the Episcopal Church Center, and at Fessenden House, in Yonkers.

### **Province III**

Baltimore MD: Edward and his wife Barbara hosted a Seafaring Conference, attend by over 100 people, and including a tour of ships in the Baltimore Inner Harbor. Edward has been a pioneer in this ministry and we pray for his continued exemplary service. + + A new publication came into being this past fall entitled *Baltimore Beacon*. Com-





*James with Bishop Jacobus  
(Photo: Jerrie Jacobus)*

piled by Edward and edited by Barbara, this newsletter captures highlights in the life and ministry of the Baltimore International Seafarers' Center, where Edward and his colleague, Br Jim Horan, SJ, are the chaplains. We wish them every blessing as they seek to broaden their information base throughout the church with this interesting publication. + + + Ellen paid a visit on our "mother founder" Helen Marie Joyce, VHM, in Baltimore. She was very happy for the visit, and keeps up with the doings in the community via *The Servant*.

Winter Haven FL: Lillian Marie has begun a new pastoral visiting ministry, assisting with hospital calls. She attended a Conference of the Order of Saint Luke in Winter Haven, and has become co-chairperson of the Saint

Barnabas' Guild, hosting receptions and special events for her parish.

## Province V

Collegeville, Minn.: On their way back to Chicago following Annual Convocation, Ronald Augustine and Deward Rahm drove up to Collegeville, Minnesota and visited the Episcopal House of Prayer, located on the extensive grounds of the Roman Catholic Benedictine monastery there. While in Collegeville, they couldn't resist participating in the Daily Offices of the monks, even if it meant that they had to get up even earlier than during Annual Convocation! Prayer is worth it!

Chicago: During Archbishop Carey's visit, Ronald Augustine and Gordon John attended services held in his honor. The two friars also had an opportunity to see former Chicago resident Canon James Rosenthal, Director of Communications for the Anglican Communion. Canon Rosenthal is known by many BSG friars. + + + Ronald Augustine attended Evening Prayer, with the dedication of AIDS Memorial Quilt Panels, at Saint James Cathedral on Dec. 8. The event was co-sponsored by the Names Project and the AIDS Task Force of the Episcopal Diocese of Chicago. The Very Rev Todd D Smelser, Dean of Saint James Cathedral, was officiant and preacher. Associate Stephen D Montgomery, chair of the diocesan AIDS task force, was a reader, and Deward Rahm, friend of the community, was organist.

Cincinnati: Ronald Augustine joined Provincial Thomas Joseph over the Thanksgiving weekend. They represented Province V at a quiet day on Saturday, Nov. 30, given by Thomas Joseph's rector, the Rev Patrick A Pierce, at Calvary Episcopal Church. Pierce conducted three Advent meditations for the nine Associates and parishioners who also attended, and celebrated the eucharist for Saint Andrew's Day. It was also an opportu-

nity for Ronald Augustine to pass on news from his parish, Atonement in Chicago, to Pierce, who worshiped at Atonement in his youth. On Sunday, Ronald Augustine joined the parishioners in listening to an inspiring Advent sermon preached by Thomas Joseph, who is the deacon at Calvary. He reports that he enjoyed the music and fellowship with Thomas Joseph's parish family. There was also an opportunity for Ronald Augustine, who is the community's director of vocations, to meet with a woman interested in the Companion Sisterhood of Saint Gregory.

Cleveland: James was on the road again this past fall, traveling for his office at the Episcopal Church Center and for other commitments. He flew to Cleveland for three days in September to attend the annual meeting of the board of directors of the Catholic Fellowship of the Episcopal Church (he is the national treasurer), which took place at Trinity Cathedral. The meeting was productive, including the election of new officers from across the church, and the decision to further explore a relationship with the Affirming Catholicism Movement in the US was welcomed.

Eau Claire & Fond du Lac WI: James spent three days in Wisconsin at the convention of the Diocese of Eau Claire, for which he is the Presiding Bishop's Linkage Officer to the Episcopal Church Center (his sixth visit to the diocese). He addressed the convention and preached at both masses on Sunday morning at Christ Church Cathedral — his second invitation to do so by the cathedral's dean, Scott Kirby, at whose house James also stayed. Then, feeling something like a yo-yo, the following weekend he was back in Wis-

consin for another three-day visit, this time to attend the annual Council of the Diocese of Fond du Lac, also on behalf of the Linkage Program. He was the house-guest of Bishop Russell Jacobus and his family and, as in Eau Claire the previous weekend, he addressed the convention and preached at both services at Saint Paul's Cathedral — his first time as guest preacher. Both visits to Wisconsin were opportunities to see many good friends and to enjoy the bright fall colors. James' final journey by the end of October was to attend the Conference for Recognized Christian Communities in Saint Louis; his account of this trip is found elsewhere in this issue of *The Servant*.

## Associates

Two Associates became postulants in the community at Annual Convocation '96: Dr Ellen Poisson and Deacon Karen Kleinmann — our prayers and best wishes are with you as you each begin this new journey in your spiritual lives. We were very pleased that Dave Smith, Carol Hays, and the Revs Gerry Beritela and Jack Merryman could be with us at Graymoor for part of our time there this year and that Laurie Wiegand and John-Albert Moseley were in attendance at the gala Saturday afternoon service. As mentioned earlier, the Rev Lynne McQuade, one of our newest Associates, celebrated the Holy Eucharist for the community during our summer retreat at Graymoor.

We ask your prayers for our Associate Brendan Nugent, who died in early October. May his soul, and the souls of all the departed, rest in peace, and may light perpetual shine upon them.

## *Meeting the Community* The Punk Monk

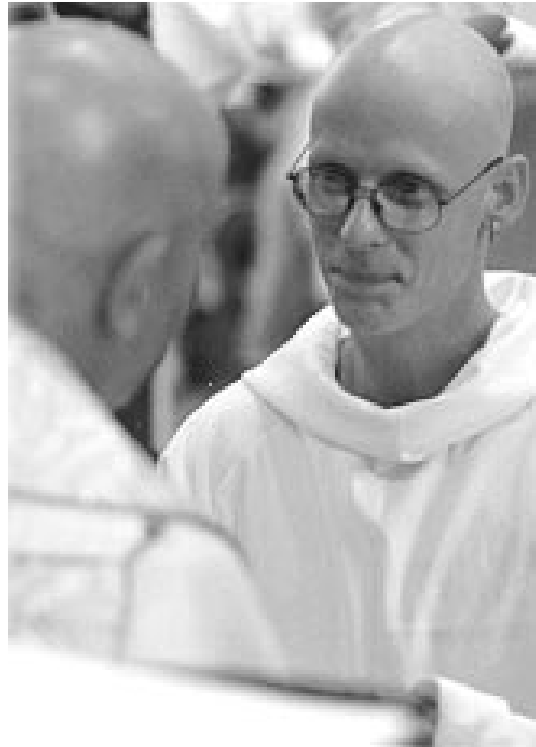
*Karekin Madteos, BSG*

I can always see it coming; the look of surprise that spreads across the faces of new acquaintances as they start to learn more about what I do. “You’re a *what!*” they exclaim. It makes me laugh and causes me to praise God. Perhaps I should explain.

I’ve always been a bit on the fringe of the mainstream. As a youth who felt more comfortable challenging the acceptable norms of our society than living within the framework of what we are all taught makes us successful, I confess that I have often trod the darker and more dangerous paths of the Generation X subculture.

I made the decision to enter the religious life when I was twenty-five. The decision followed a radical awakening to the power of God after a rather close brush with the abyss, the inner Hell that I’d created for myself. In the process of this ongoing awakening, God has awesomely and mercifully transformed my life. In my gratitude, I decided to give back to my peers what was so freely given to me — God’s love.

At thirty years old, I still look much as I did back then. My shaved head, crazy attire (especially my hats), my earring and tattoos (the ones that always remind me of where I come from) have earned me the rather notorious nickname among my peers — “the punk monk.” People are often astounded that some of my favorite pastimes still include dancing, singing with a band, and reading Nietzsche. However, I must confess that my joy comes from my work as an apostolic friar in the Brotherhood of Saint Gregory. Therein lies the miracle of God’s transformative power and the sheer unpredictability of



what can take place when we answer the call to servanthood.

I live in San Francisco, “The City” as it is affectionately known here. Perhaps the one place in our diverse society where the dichotomy of my life is not so surprising. My primary ministry is among those deeply affected by substance abuse, especially the youth. In a city where 37 percent of the tens of thousands of homeless marginalized persons are under the age of 21, the work is often daunting and results extremely disappointing. But God’s power is certainly at work here. There are a tremendous number of agencies and programs in San Francisco that work to overcome the statistics of teenage transience and substance abuse. I am grateful to be a part of such a network.

## The Poor

In life one wanders  
through stormy paths  
and days of vivid truths.  
We pass through vineyards  
valleys and mountain terrain  
carrying out mindful burdens  
heavy or light gazing  
skyward and watching celestial  
birds taking flight.  
What has civilization become  
when it neglects the poor?  
Where is the shadow  
of the Shepherd who represents  
poverty in unadorned Raiment?  
His spirit dwells  
in those who care  
and love the unfortunate  
who roam the world  
seeking a tender embrace  
a kind word  
a crust of bread  
a humble benediction.  
We see beauty  
in the eyes of children  
men and women  
touched by misfortune.  
Take my hand  
I will feed you  
clothe you  
shelter you  
and give you Love.  
Christ is Love  
Christ is Peace  
Christ is Poverty  
We redeem our lives  
by embracing His Spirit  
in humble dedication  
to humanity's poor.

*Ulric De Vaere*

*Ulric is a Minister to the poor and homeless in  
Pasadena, California*

It is in The City that I have had the best opportunities to live out my vocation as it has been revealed to me. As I grow in my witness to the gospel of Christ as expressed in our Rule, I live with the certainty that spread out across the United States, I have the love and support of my brothers and sisters. Although I am the only member of BSG in San Francisco, I am ever aware that the community's prayers are with me as I go about God's business. The daily cycle of prayer that we offer up for each other and the ministries that we serve, creates a comforting rhythm much like the dancing that I love so much. Sometimes urgent and driving, sometimes hypnotic and soothing, it is always in celebration of the miracle of redemption.

Being a member of the Brotherhood of Saint Gregory has given me an opportunity to experience the very sense of belonging that we need to convey to the most marginalized of our society. The community is a rich and diverse mixture of people who have been graced by God to "be" the gospel in action. We carry this gospel into the world to the extent that we go out into the world. The nurture, support and acceptance that I experience within BSG is the same that I try to carry to the abused and frightened teen addicts on the streets. When I look at these young people, the Generation X haircuts, the tattoos and attitudes, their resentments and their battle scars, I remember where I come from. When they look at me, I hope they see that the power of God's mercy is available to all people, even someone who looks, and at one time felt, just like they do. In their faces I recognize my own redemption, and when just one of them responds to the message I try to carry, I am repaid a thousandfold by the hope that once again, God will be glorified and the world transformed.

## *A Meeting of Minds* A Conference for Christian Communities

Not since the historic General Convention of 1982 in New Orleans — historic for us because of its passing a new Canon on Religious Life in the Episcopal Church which the Brotherhood and the Worker Sisters of the Holy Spirit essentially drafted — has there been any serious organizational interest in creating a network among the canonically-recognized religious communities (note that the “Conference on the Religious Life in the USA and Canada” is an organization of specifically monastic communities which has resolutely refused to open its membership to include all canonically recognized orders in the church). During this past summer Bishop Hays Rockwell of Missouri, the current Chair of the Standing Committee on Religious Communities of the House of Bishops (the recognizing body of the church), summoned the eight communities which have been officially recognized under Canon III.30. (2.) to a meeting with himself and Bishop J Clark Grew of Ohio, also a member of the committee, to be held at the conference center of the Diocese of Missouri, Thompson Center in Saint Louis, on October 30-31. (The other two members of the HOB Committee, Bishop M Thomas Shaw, SSJE, of Massachusetts and Bishop Steven Charleston, recently resigned of Alaska, were not in attendance.)

Thompson Center, a mansion in the Saint Louis suburbs bequeathed to the diocese earlier in this century, was a lovely site for the meeting, and the two days were examples of autumn at its finest — warm days bright with sunshine and nights in need of blankets. Everyone arrived by mid-day on Wednesday,

October 30, and the conference began with lunch followed by Session I, during which Bishops Rockwell and Grew gave us a hearty welcome and asked each community to tell the group something of its historic foundation, its mission and its hopes for the future. Seven of the eight currently recognized Christian Communities were represented at the conference: The Worker Sisters/Worker Brothers of the Holy Spirit, Life in the Lamb Community, the Third Order of the Society of Saint Francis, the Order of Christ Centered Ministries, Order of the Community of the Paraclete, the Congregation of the Companions of the Holy Savior, and the Brotherhood/Companion Sisterhood of Saint Gregory (the Superior General, William Francis and I carried our banner); the Hie Hill Community did not send a deputation. During this sharing it was discovered that, between the seven orders at the table, 848 members in the US and Canada were represented!

Following a break the group reconvened with a report from Bishop Rockwell on the mandate of the HOB Committee and its history. He officiated at Evening Prayer in the lovely Saint David’s Chapel on the grounds (Richard Thomas volunteered to provide music for an Office Hymn, which was much appreciated), then came a wine and cheese gathering to help folks get acquainted, followed by dinner.

Session II featured Bishop Grew on the topic of “The Responsibility of the Wider Church to the Christian Communities,” during which he spoke about the unique place of the apostolic religious life within the Episcopal Church and he welcomed questions

and comments. This was an opportunity for the BSG/CSSG delegation to talk about our early struggles for recognition and acceptance, both by the church canonically and by our brothers and sisters of the monastic communities fraternally — unknown history to most at the table. Compline in the chapel officially ended the day, though a number of people chatted on into the evening; Richard Thomas and I sat with Anita Catron, Provincial of the American Province of TSSF, who only assumed that office two months ago. We had a very good conversation in front of the blazing fireplace in the conference center's living room. Everyone finally retired at 11:00 pm; some were housed in the main building and others in a new guest facility adjacent to the main house — all accommodations were quite comfortable.

Thursday, October 31, dawned cold but encouraging. Having gotten up early, I strolled across the frost-covered lawns to visit the outdoor labyrinth and the man-made pond; I noticed many fresh deer tracks. Breakfast was followed by Morning Prayer and Session III. This session's presenter was David Booth Beers, Esq, Chancellor to the Presiding Bishop and a lawyer with a practice in Washington, DC, who spoke to us on "The Responsibility of the Christian Communities to the Wider Church". He began by reviewing the text of Canon III.30.(2.) from a lawyer's point of view — he was both informative and amusing — and then itemized what he thought the HOB Committee should require of recognized communities. We distributed our pamphlet, *What Bishops and Clergy should know about Religious Life*, which was well-received by all. This discussion was followed by a suggested list of what each community's Visitor should require.

The BSG/CSSG delegation was involved and animated during all of these discussions — especially our Superior General! — and the other communities seemed to find this section of the agenda quite interesting, too; many questions and comments came forward.

Session III closed on time and the group moved again to the chapel for the Holy Eucharist — a Double Pontifical Mass with the Diocesan as celebrant, the Bishop of Ohio as preacher and Richard Thomas again mounting the organ bench. Lunch followed the service, and then a rushed moment of packing for the journey home. The final session, IV, began at a little after 1:00 pm on the subject of "Where Do We Go From Here?" and, with less than an hour before the van was to arrive to take the members to the airport, this was probably the most animated session of all. Responses were divided into three topics: Hopes for the Standing Committee on Religious Communities of the HOB, hopes for the communities, and what kind of an association would we form?

Bishop Rockwell closed this historic conference with his blessing and we departed for home following many hugs. I think every person felt that much had been accomplished and that a new beginning had taken place at Thompson Center! It now remains for each community to make this new beginning a success. I know I speak for the Superior General and William Francis when I say that we enjoyed our time at this conference, we each found it both enlightening and spiritually encouraging, and we came away more hopeful even than when we arrived!

*James*



# 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 and Annual 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*

Edward Munro *Tue*  
Charles Kramer  
*Bernard Fessenden d 8.10.93*  
Donovan Aidan Bowley  
Michael David Elvestrøm  
Edward Ramón Riley  
Christopher Stephen Jenks

Ciarán Anthony DellaFera *Wed*  
William Edward Orce  
Clare Connell  
Damian-Curtis Kellum  
Richard John Lorino  
Ronald Augustine Fox  
Maurice John Grove

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

Karekin Madteos Yarian *Fri*  
Robert Michael Burnham

### Novices

Susanna Bede Caroselli  
Alban Patrick Thompson  
Alec McLure  
Stephen Julian Moss  
Gabriel Liam Everett

Thomas Bushnell *Sat*  
Thomas Mark Liotta  
James Dunstan Mahoney

### Postulants

Ellen H Poisson  
Barbara B Dunne  
Karen R Kleinmann  
Donald P Dickson

### 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

Joseph F O'Day *Mon*  
Stephen D Montgomery  
Fidel Flores  
*Brendan W Nugent d 10.10.96*  
Sheila Gould  
Earl Christian  
Lawrence LeRoy David  
*Kenneth Staples d 10.6.92*  
David Smith  
William R Munroe

Wendell Allen *Tue*  
*Elizabeth J Holton d 8.27.93*  
Roland "Randy" RR Pryor  
Grant Walsh  
Mary Virginia Clement Haney  
Jeffery L Benson  
M Eugene Ellis  
Mark Harris  
Enrique Antonio Illarze  
Dennis W Pattey

John A Bell *Wed*  
Gerard F Beritela  
Perry L Conley  
Ethel B "Ettie" Hurley  
Wilhelmina Barton  
Raymond E Barton  
Gabriel McGovern  
Amy M Barron  
Leopold Frade  
Diana D Frade  
Robin Stephanie Steele

Ulric Van den Berghe *Thu*  
Carol Gwynn Hays  
James David Walley  
David Benzshawel  
Robin R M'Kay  
Theresa Allan  
Glenn R Charlton  
Betsy Kardos  
David Burton  
Timothy Lundy  
Wiley W "Jack" Merryman

David A Dean *Fri*  
Albert O Cantwell  
Anthony Galati  
Graham Thomas Prosser  
Philip L Hewitt  
Michael S Parenti

Mark I Raper  
Peter C Walter  
Laurie A Wiegand  
John-Albert Moseley  
JoAnn Tomback

Carl Lindgren, OSN *Sat*  
R Tony Cable  
Lynne J D McQuade  
Ian William Louth  
Zech Schariah  
Lydia Karlo  
Steven Bright-Jordan, OSJ  
Donna Lise Dambrot  
& The Friends of the Brotherhood

### Postulants-Prospicive

Robert James McLaughlin, Douglas  
Cain, James E Cyphers, Donna Lise  
Dambrot

## Religious Communities

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

## For healing

Damian-Curtis Kellum, BSG  
William Edward Orce, BSG  
Michael David Elvestrøm, BSG  
Robert Michael Burnham, BSG  
Clare Connell, CSSG  
For all who live with HIV/AIDS  
Ernestine Elizabeth Burke  
Cheryl Gerlach  
Robert and Mary Jenks  
David, Ian  
Geraldyn Wolfe  
Darrell Fox  
Ray Barton  
Thomas Williams  
Robert and Jane Bowley  
Dan Watson  
Sylverster Liotta  
Sandy Mechert  
Arthur Spagna  
Kathy Hettinga  
Gerry Rosenberg  
John Backer  
Joseph Caroselli

more

**Departed**

Charlotte B Morgan  
J Norman Hall  
George T Koerner  
Henry N Fukui  
Ruby Caroselli  
Laureni LeClerc  
John Mount  
Stephen Long  
Tom Farello  
Joseph Mullen  
Henri Nouwen  
Francisco Benitez  
Mary Stricker  
Roy Norman  
Douglas Stanner  
Margaret Picknell  
Bernard Harrison  
Januarius Martinelli, SA  
Leo, SSF  
Edith Powers  
Emma Gering  
Mary Philomena, PCR  
Oliver B Garver jr  
Marcella Pambrun  
Alicia Cristina Rivera, OSH

Erik Nielsen  
Josephine O'Connor  
William H Brady

**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  
Christian Williams, BSG  
Edward Ram3n Riley, BSG  
Gabriel Liam Everett, n/BSG  
Thomas Mark Liotta, n/BSG  
David White  
Tony and Jason  
Saint Michael and All Angels,  
Albuquerque  
James and Dominique  
Jeff Avery  
The Diocese of Long Island and its  
Bishop  
Howard  
Terence  
David  
Bernella Forrester

Timothy C. Lundy, a/BSG  
Etye Hurley, a/BSG  
Bernella Forrester  
Christopher T Connell  
William Borgen, Lawrence David,  
Glenn Charlton, John-Albert Moseley,  
Douglas Christie, John Calabrese,  
Scott Shenkman, Stephen Baker,  
Timothy J Morris

**Thanksgiving**

The election of Charles E Bennison, jr,  
as Bishop Coadjutor of Pennsylvania  
Saint James, Essex Junction VT  
The First Profession of Clare Carbone,  
OJN  
The 91<sup>st</sup> Birthday of Hilda Marie  
Elvestr3m  
The Life Profession of James Edward,  
SSF

*Time Value Publication*  
*Address Correction Requested*



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Epiphany 1997

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