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# THE SERVANT



**# 164**

***Eastertide 1997***

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### ***The Servant***

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## BEGINNING AGAIN

*When he heard that John had been arrested, Jesus withdrew to Galilee ... Jesus ... saw two brothers casting a net into the lake; ... Jesus said to them, "Come with me, and I will make you fishers of men." At once they left their nets and followed him. — Mt 4.12,18-20*

Today I would like to share with you a story about beginnings.

Dearest Mother,

It has been some time since my ordination, and my last letter to you. Since that time I have completed my required preparatory retreat and received my first mission assignment. Not long after beginning my work here, the work that I know the Father has called me to do, Cousin John was arrested and imprisoned by the local government. I have fled the village where he and I were stationed and am staying with another community of the faithful in a not too distant village.

Mother, I'm desperately frightened — we are in an occupied country, the local government does not want us here, and threatens us at every turn. John's capture is intended as an example; I am certain that they intend to kill him. I know that this is hard for you to hear, and I know that the work that I have undertaken has been difficult for you. From the earliest age you have supported my call to ministry and been there for me when my faith weakened. I do not wish to add to your troubles but I am feeling very alone in a strange land; somehow simply writing these words gives me comfort and helps me to know that I am going about the Father's work.

I know that if I am to succeed in my ministry I cannot do it alone. I need companions, women and men of faith who will support my work, help with the teaching, encourage

the community, and continue my work should I be taken from them. The ideas we are teaching are strange to the local community but there are a few believers who's faith is strong — though not yet fully developed. Tomorrow I intend to gather to myself a few of these faithful followers and begin training them as companions. They are fishers in the village; good, honest, straightforward folk who have an understanding of the local culture and customs. They seem to be drawn to me and have a natural desire to take up the ministry. I have noticed several of them consistently bending an ear to hear, or hiding in the back of a small group, when I have been preaching down by the shore. Somehow I know that they will join me if I ask. I pray that the Father will send his spirit to them and preserve the work that is begun.

Be well and know that my love and prayers are with you always. I promise I will write you again soon.

Your faithful and loving son...

This story came to me one morning as I was meditating on Matthew's Gospel. Somehow it seemed easier to relate personally to Jesus' experiences when I envisioned them happening to an ordinary person like you and me. What an odd realization! Was not Jesus fully human like you and me? How odd it is to focus on Jesus Christ, fully divine, and seem to completely miss the other half of the equation: Jesus Christ, fully human. How many times have you heard someone comment on

how difficult Holy Week is for them; that it's all they can do to get through it and make it to Easter? To say such a thing is to completely miss the point — that Jesus through his suffering, his human experiences, indeed his very humanity, brings to us eternal life in his divinity.

Last week at morning prayer we read a passage from the Letter to the Hebrews that emphasizes this very point:

In the course of his earthly life he offered up prayers and petitions, with loud cries and tears, to God who was able to deliver him from death. Because of his devotion his prayer was heard: son though he was, he learned obedience through his sufferings, and, once perfected, he became the source of eternal salvation for all who obey him... (Heb 5.7-9)

The scriptures are full of such testaments to Jesus' humanity, and yet so often we persist in looking *through* the man rather than *at* him! Why is it so hard to see Jesus in his full humanity?

I think the answer to this question is that it is frightening and terribly unsettling to admit that we have something very basic in common with God-made-man in Jesus Christ: *our humanity*. To accept this is to bring down the safe walls that we so often hide behind: "I'm only human!" "I can't perform miracles!" "I should be able to manage this on my own!" "I'm so overwhelmed, what can I do?" Why should we stop there? Why should we hide behind our humanity? Jesus never did! Nor, I hasten to add, did he rely on his divinity. Instead he prayed; prayed as you and I do — "Your will be done on earth as it is in heaven." Jesus in all his humanity and in all his divinity reached out for the very same life-line available to us: prayer. Walter Wink writes that prayer is the aperture we

create through which God acts in the world. Prayer is our invitation to God to come into the world and work miracles through our humanity.

It is Jesus' very human decision to flee to Galilee and draw companions to himself that spoke most clearly to me in this Gospel passage, a passage chronicling the beginning of his ministry on earth. In acknowledging Jesus' humanity at this time in his life I found myself asking: How did he cope with his very human fear at the beginning of such an enormous undertaking? How did he find comfort alone in an occupied land, preaching an all too unwelcome message? How did he find the strength to continue? How did he find companions to rely on? These questions seemed very familiar to me and I venture to guess that they probably seem familiar to you as well. In fact, they are questions likely to be familiar to anyone engaged in apostolic ministry, and even more familiar to some at the very beginnings of a new ministry.

A few weeks ago I was having a conversation with one of our novices about how hard it can be to admit our human failings and reach out to one another and to God. Why, the novice asked, do we so often feel so helpless? My comment was that perhaps it is God's way of reminding us that we are human, just as Jesus was human, with the same needs and fears. We must not be afraid to embrace our humanity, the humanity that we share with Jesus Christ. When you find your fears, your frailties, your incapacities, and your failings overwhelming you, join yourself to Jesus in all your humanity, and reach out to God, and one another in prayer.

*Ciarán Anthony is  
Director of Postulants  
and Novices.*

*Here and there with the brothers and sisters*  
**COMMUNITY NOTES**



*Gordon John with retired Bishop of Chicago James Winchester Montgomery at Saint Peter's, Chicago.*

**Convocation**

The 1997 Winter Convocation took place at, as it has for the last decade, at Graymoor. The brothers and sisters gathered from across the country for retreat and to participate in the Week of Prayer for Christian Unity with the Friars and Sisters of the Atonement, in an extension of the Covenant of Prayer signed six years ago between the two orders. This year marked the 89th anniversary of the Week of Prayer, which was established by Father Paul Wattson, SA, founder of the Society of the Atonement. In 1898 the Society was the first Franciscan community in the Episco-

pal Church; the community was received into the Roman Catholic Church in the early years of this century. Ecumenism continues to be a driving force in the Society and the Week of Prayer for Christian Unity is a focus for celebrating that ministry. As in past years, the Brotherhood and Companion Sisterhood were again honored by being asked to design and execute one of the public services of worship sponsored by the Society in the octave between the Confession of Saint Peter and the Conversion of Saint Paul. This year Francis Andrew designed the liturgy — a Solemn Evensong — at which Clare was celebrant and Francis Andrew and James assistants. The service was well-received by the Atonement Friars and Sisters, who responded by hosting a reception thereafter.

The retreat and educational aspect of this convocation focused on the subject of ecumenical relations, specifically the proposed Concordat with the Evangelical Lutheran Church of America. Three morning sessions developed this theme. The first was presented by Tobias Stanislas, who delivered a paper entitled “Shadows of Unity,” a comparison of the contemporary lives of Dr William Reed Huntington, one of whose major works was the Chicago-Lambeth Quadrilateral of 1886 and 1888; and of Father Paul Wattson, founder of the Society of the Atonement. A number of Atonement Friars attended this session; it was the first scholarly overview done on the life of their Founder in the last few years.

The second session brought a guest lecturer, the Rev Dr Johny Itty, Associate for Human Rights at the office of the Anglican Observer to the United Nations, who told the story of the creation of the Church of South





*Gordon John assists as the Rev Frederick Nestrock blesses the palms, and Associate Glenn Charlton stands ready with incense.*

India, of which he is a priest, and of the whole United Church movement in India, Pakistan and Bangladesh in the 1960s — a movement which combined the Anglican, Methodist and Presbyterian Churches in those countries, while not obliterating each denomination's heritage and traditions.

In the final session Francis Andrew presented an overview of the process which produced the Concordat which both the Episcopal Church and the Evangelical Lutheran Church in America will consider adopting at each body's legislative synod this summer — which eventually will result in a state of full communion between the two denominations.

While Clare valiantly carried the responsibility for celebrating most of the daily masses this winter, a guest priest supplied for the community one day: our longtime friend, Canon Anthony J Bondi, jr, Rector of Saint Mark's, Yonkers. One of our Associates was able to spend the week with us: Carol Gwynn Hays, from the Diocese of Central New York. It was a joy to have her attend. And the Rev Robert V Taylor, Rector of Saint Peter's, Peekskill, also came by for a visit one day.

## **Boston**

Ciarán Anthony has been elected Junior Warden of the Church of St. John the Evangelist. He has also been tapped to serve on the Board of Directors of the Boston Alliance of Gay and Lesbian Youth (BAGLY). BAGLY is a very dynamic organization that work for gay, lesbian, and transgendered youth throughout Massachusetts. He will not be working directly with the youth but will participate in managing BAGLY's \$100,000 annual outreach and program budget.

## **New York**

Edward came to New York City for a meeting with others who minister to seafarers, which took place over the weekend of January 10 to 12, and he paid a visit to the friars on staff at the Episcopal Church Center on the morning of the 10th. When Francis Andrew heard that Edward had never been to the Episcopal Church's headquarters before, he acted as Edward's tour guide and provided a comprehensive overview of the numerous ministries conducted on behalf of the church from that place. Francis Andrew also arranged for Edward to serve as deacon at the Holy Eucharist in the Chapel of Christ the Lord, and James also participated as lector. Richard Thomas was away at that time, though he usually acts as one of the mainstay tour guides for visitors to the Church Center. It is always a treat to receive visits from friars, sisters and Associates there, and the ministry of hospitality is taken quite seriously.

Tobias Stanislas delivered his "senior sermon" at the General Theological Seminary on Valentine's Day, the first Friday in Lent. He is finishing his final courses at this time, and looks forward to graduation and ordination to the transitional diaconate in May and June, respectively.



*"Brother Nick" with Bishop Dennis and the Superior General at the 25th Anniversary Service at Graymoor*

### **Yonkers**

It is with great sadness that we report the death of Brother Nicholas DeGruccio, SA, a longtime friend of the community, and a major player in the life of Our Lady of the Rosary parish, on the grounds of which the Fessenden House ministry operates. His great good humor and tireless work for the people of God will be greatly missed. A number of Gregorians were able to attend the funeral service at the parish, and the burial at Graymoor.



*Nick chats with members of the community after a profession service at Graymoor in 1995.*

### **Natchitoches, LA**

Recuperating from a broken leg has cramped Michael David's usually very active ministry, though he hopes to begin his landscape and gardening projects soon. A recent attempt led to some tangled crutches in the undergrowth.

### **Chicago**

Gordon John has begun his studies for the diaconate in the Diocese of Chicago. There are twenty-one students in three grade levels in the Deacons' School, and Gordon's first session was an eight-hour look at Church History and Scripture, with offices and the Holy Eucharist.

Ronald Augustine attended a celebration of thanksgiving for the ministry of Suffragan Bishop William Wiedrich at Saint James Cathedral. The celebration honored the bishop on his upcoming retirement. Ronald Augustine has also been named to the Dean's List at Roosevelt University, where he is a senior majoring in political science.

***From the Week of Prayer for Christian Unity***  
**SHE HAD A BAD NAME...**

As I was reading tonight's lessons, in the Jerusalem Bible, I was struck by the place, earlier in the story from which our Gospel was taken, where it said that the woman in the story, "had a bad name in the town." What a telling phrase! I was reminded of the way we Christians sometimes speak of members of other Christian Churches—you know: "those people," who "believe that," or, even worse, "who don't do it like we do." Even those of us who believe our divisions are contrary to God's will can find ourselves having "attitude."

The Pharisee, Simon, obviously saw in Jesus something that attracted him, but he could not believe that "something" was also meant to attract a woman of "that sort." So, Jesus rebuked Simon for failing to see the extent of God's workings in a woman who was, as a Russian Orthodox friend of mine might say, not "*nas pravoslavaie*—our kind of Orthodox." God, however, does work in those we deem to be "beyond the pale." God stoops to wrestle with cheating scoundrels like Jacob, and accepts the grateful tear-offering of a woman with a bad reputation. God hears the prayers of those beyond our boundaries and works wonders of grace in them, no less than in us. And God expects us to recognize the Divine Love wherever, and in whomever, it is manifest.

Saint Paul reminds us, in the lesson which provides the theme for this year's Week of Prayer, not to regard anyone from a human point of view but, rather, from the perspective of Christ, who dwells within us. In Christ, we are able to see beyond the exterior and perceive the workings of the Spirit within

other people, other churches. It is that perception which will allow us to embrace the call to reconciliation with each other, not holding our faults—real or imagined—against each other as, indeed, God has not held them against us.

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There is only one way to live into the Christian unity for which Jesus prayed, for which we pray this week: by living into the accepting, reconciling way of Christ, the way of the Cross, as people who can love much, because we know how much we have been loved; who can forgive much, because we know how much we have been forgiven.

*Francis Andrew is  
Director of Education.*



## THE LIVING GOD

*And if you swear, "As the Lord lives" ... then nations shall bless themselves in him, and in him shall they glory. — Jeremiah 4.1*

There was a twinge,  
a slight electric thrill  
a flush of the face as it began —  
almost imperceptible —  
like lightning...powerful.

The cells split and multiplied  
and the waters within  
parted to make room.

Atoms crashed and exploded  
and the heat grew  
like a furnace,  
ultimately burnishing his skin  
like copper,  
knitting together bone and sinew,  
muscle and flesh,  
and the blood rushed to nourish  
and tend.

The time came  
when the pain seared like a knife  
and the body accommodated —  
for the sake of love —  
the emergence of him  
whom the soul loved.

As breath filled the lungs  
and the cry arose into the crisp air,  
through blood and water  
bruises and pain,  
through the tearing of flesh  
sweat, tears and exhaustion  
there my brothers and sisters  
emerged the living God.

This is the story of the living God, the God who calls us each by name and says "Come, follow me." What is the promise of such a journey? Where do we follow? Whom are we

following? We are asked, not to follow a stained-glass sparkling vision, not a pretty painting, an icon hanging on the church wall, not something as static as a figure captured in stone. We are called to have a vital experience, a relationship with the living God. We are called to relationship with him who came into the world — not like a sweet haloed cherub as depicted in our most pious myths — but with the tearing of flesh, the pains of labor — the vital living God who became flesh and sinew and who knew pain as we know pain. And to us he says "Come, follow me."

My own encounter with the living God came about in Brazil in 1987. It was there that I found myself on the edge of the abyss, staring into the void of my deepest fears, my flaws, my anger. It was also there that I first encountered the living flesh of the Christ, in the *favelas*, the Brazilian ghettos.

In 1987 I took a bus ride to the northeast of the country, to a city called Salvador. The ride was forty-seven hours long, and in the process of that journey, my companion and I had become rather chatty with our fellow travelers. One in particular, Annalisa, had become a quick and easy friend.

Upon our arrival at the city, our new friend invited my companion and me to a meal at her home. As we knew nobody in the area, we were quick to accept the hospitality and a chance at a hot meal. It was to be the single most humbling meal of my entire life.

As we arrived at the woman's home we were surprised to see that she lived in the *favelas*, a grouping of homes cutting across

the hillside of the city, made of cinder block and cardboard, piled on top of each other in a fashion reminiscent of a heap of refuse, forgotten and abandoned. The woman's home had only three walls, no electricity, no running water. She was, like her neighbors, dependent upon a common well. The most striking image I recall is that in this little place she called home, she had a curtain in the only window, in one of the existing walls — a reminder of human dignity, the last vestige of civility in her environment.

Our meal was a bowl of broth and some rice, precious to her and her children who joined us for dinner, excited at the prospect of dinner guests, especially someone as “exciting” as an American. We knew, inwardly, that this woman would go without for a few days by virtue of her charity, but new friends were far more important to her than thinking about the next meal. It was in this home of hospitality and sacrifice that I first heard Christ's call “Come, follow me.” But this call is not simply about the touching story of Christian example that caused me to encounter the living God. It is the fact that the Christ was present in the midst of an ugly, dirty, frightening place that most of us instinctively shun because this kind of suffering is painful to our souls and our selves. This place was real life, like the birth — wrought with pain and blood and the soul-wrenching cries of a woman bringing forth life for the sake of love. So had this woman, Annalisa, in the midst of her pain and misery brought forth refreshment and life-giving friendship for the sake of the love of the living God. “Come, follow me.”

Jesus knew pain and suffering. He knew the misery of oppression, the pain of rejection, and would ultimately know the sufferings of his own Passion. All pious reflection aside — the scourging, the crown of thorns, the nails driven through flesh, the humilia-

tion — these were horrible, ugly things, inflicted upon the God who lived and died for us, willingly endured for the sake of love. “Come, follow me.” Where? Towards suffering, pain and death? Yes! Into pain and suffering, into real life. We often live our lives avoiding pain and misery — running, doing, achieving — all in order to avoid looking at our pain, our sadness, our loneliness. To us, he says “Pick up your cross and follow me!” Look hard realities in the eye and stand fast. Endure the trials of this life, be real, be alive — as he was alive and lives today! Well acquainted with our sorrows, the living Christ calls us to himself, and we love him precisely because he knows our pain.

**This woman would go without for a few days by virtue of her charity. . .**

Many of you know of my street ministry in San Francisco. I am effective in this only because these kids recognize that I understand their pain, their rejection, their loneliness. My brothers and sisters, our God lives! He is alive in the faces and places of suffering as the potential to bring forth love. It is so easy to recognize him in kindness, in love, in generosity. When things go according to our plans it is easy to say “God is good.” But the encounter with the living God is also in the struggling and suffering of pained people searching for meaning, searching for empathy, searching for real companionship and solidarity. The living God is still at work bringing forth love from these most sad and destitute, the Creation ongoing, the Redemption unfolding.

We are effective as religious only inasmuch as we are vessels of that potential to bring forth love from hurt, completion from loneliness and companionship from isolation. "Come follow me." It is a call to become acquainted with our own suffering, our own sorrows, to find the love of God.

I have an icon on my wall, given me by my pastor at a retreat this past year. It is entitled "The Living Christ." When he gave it to me it was part of an exercise, and I was asked to contemplate it, the sorrow in it's eyes, the light of hope shining in it's face, and then to write about my experiences.

I have an icon on my wall. . . It is entitled "The Living Christ."

I've showed it to many of my friends. It is so beautiful that some have been reduced to tears while contemplating it. When I gaze upon it for too long, I grow uncomfortable — because in it I begin to experience a sense of intimacy with Christ that feels too personal — his suffering too great — the sense of hope too promising.

At other times I walk by it and catch a glimpse of him smiling down upon me and I blush, realizing that I am still growing in my relationship with him, still shy in my approach to him, humbled by his capacity for love. In gazing upon his face, I know his suffering and occasionally feel a flood of compassion for the life he lived for me.



You see, this icon is a simple mirror, like the kind any one of us has on the wall at home or in a pocketbook. It is the perfect writing of the face of Christ, full of the mystery of Creation and the hope of Redemption. I challenge each of you to gaze upon it when you settle back at home, grow acquainted with the suffering you may see there, gaze upon the glow of hope shining from its face. Then I promise you this — when you can learn to smile at the face of the living God, having learned to love that perfect countenance, then my brothers and sisters, you will be ready to be fishers of men and go... and follow Christ.

*Karekin Madteos made his first profession of vows last summer.*

## ***For the Conversion of Saint Paul*** **CONVERSION**

The sort of conversion that usually comes to mind for me is a sort of “bad man makes good” tale. The details are always different, but the essence is the same—through the grace of God, someone who is down and out (either physically or spiritually) experiences a radical reorientation. Focused now on a better goal, the person becomes more happy, fulfilled, socially respected, religiously connected, and becomes comforted and encouraged by loving family and friends. This is what “conversion” means in our culture. This sort of event is a good thing and a kind of social resurrection. Among our number are many who have had such encounters with the grace of God, and we should encourage the signs of it wherever we see it.

How striking, then, to hear Jesus' words in the gospel. The reward described there is *not* pretty. The sort of life-changing that Jesus points to is *not* the recovery of so-called happy and normal social, religious, and family life. Jesus says that after conversion you will *not* find social respectability—instead, you will be called to task by the leaders of social and political life. Jesus says that after conversion you will *not* find comfortable religious community—instead, you will be flogged in the synagogues. Jesus says that after conversion you will *not* find safe and nurturing family life—instead your parents and your children and your siblings will turn you in to be killed.

So, you can see, the sort of thing Jesus points to here is not the sort of conversion our culture idealizes and advocates. The recovery of happy social life is a good thing—even a very good thing—but it is not the thing Jesus is talking about, nor is it what

Paul experienced. This sort of conversion is not about any sort of improvement or recovery of happy social life. This sort of conversion is not about an end to social isolation, family alienation, and religious exclusion. This sort of conversion is about the *beginning* of social isolation, family alienation, and religious exclusion.

The sort of thing  
Jesus points to  
here is not the  
sort of conversion  
our culture  
idealizes and  
advocates.

After the sort of conversion we hear about today, only the love, compassion, and safety of God remain. But having Jesus, you need nothing else. Having even everything else, you still need Jesus. Jesus is there before us in this social, religious, and familial alienation. If he has been treated badly, says the text, then so will we be. But—and here is the message of hope—Jesus goes on to describe the inestimable worth we all have as children of God. When the world treats you poorly, it is because you are a visible sign of God's unconditional love for every person. That love is threatening to those who count love as something to be bartered, traded, and contracted. But still the church, including each of us, must go on expressing the unbounded love of God, especially to those that the world excludes and rejects. It is because of

this, Jesus says, that the world excluded and rejected him, and the better servants we are of God's love, the more the world will exclude and reject us.

Except perhaps for Matthew, none of the apostles is depicted in Scripture in a “bad man makes good” story. Quite the contrary, as Paul tells the Galatians. By rationalistic and social standards, he gave up everything in exchange for nothing. But Paul did not make a rationalistic trade. This was not a *quid pro quo*. Paul did not make a contractual arrangement to improve his life. What Paul had was entirely different—it was the very model that Jesus described. Paul had a “Road to Damascus Experience.” More to the point—he met God—he wanted God—and he got God. Having Jesus, he needed nothing else. Having even everything else, he still needed Jesus.

Paul's attachment to everything that is not God died on that road to Damascus.

But note carefully—God's initiative here is crucial. God came to Paul, to each apostle, and to each of us. Without that encounter with God, and the conscious awareness of it, we can only make rationalistic choices. Such bargaining may lead us to the font or to ordination. But until we have met God and until we acknowledge that encounter in our lives,

we are only able to make improvements in our lives. They may be very good improvements, filled with grace and resurrection and new life. But we will not be prepared to lose social, religious, and familial joys for God's sake.

It's often noted that conversion isn't always instantaneous. Sometimes it takes time. This is as it should be and is of no concern. What Jesus wants is for us to be unhesitating. Exactly as fast and as far as God calls us, that far should we go. God may not call us to martyrdom or any instantaneous change, but what God calls us to, that we should do without hesitation. “No one who puts his hand to the plow and looks back is fit for the kingdom of God.” Once you meet God, and if you want God, you must be prepared to get God. And if you get God, you've got to be prepared to get what God got. That's the gospel. Having Jesus, you need nothing else. Having even everything else, you still need Jesus. Conversion like this is what we celebrate today.

Paul and all the apostles, including those of the present day, are those whose unhesitating conversion makes them transparent glass through which we see Christ. Paul's attachment to everything that is not God died on that road to Damascus. And then, God began to reveal Jesus to the Gentiles in and through Paul. By Paul's teaching may we also come to give ourselves wholly over to God and so make Christ visible to the world.

*Thomas Bushnell is a novice, currently studying philosophy and working in the computer field.*



*From a Valentine's Day sermon in Lent*  
**HEART OF THE MATTER**

*... They cannot fast while the bridegroom is with them. . .*

. . . We gather here in this place to hear the word, to break the bread and share the cup. The Holy Spirit descends upon us and upon the gifts we offer in a sacrifice of thanksgiving in and for and through the mercy of Christ, in which we partake of that holiness, and are made holy and one, even as God is holy and one — and *then* we are equipped to go forth for service to the wounded world.

This is what we do when we gather at this table to share our daily rations, our fast-like feast, the pilgrim food we feed to one another until the bridegroom comes.

Do you know what will happen then? Let me tell you a mystery. Our present fast is over and the Bridegroom returns. We have nothing with which to welcome him, nothing but ourselves, our souls and bodies; even our oil lamps are almost burned out. He's been a long time coming. But the Bridegroom comes and brings a wedding gift in his own hands. And — wonder of wonders — the gift is for us. For by a turnabout compared with which all the happy endings of all the Cinderella stories ever told are but dim shadows, we bridesmaids and waiters and caterers and stewards — and wedding guests called here from the highways and byways and dark corners of terrible cities — we gathered here and throughout the world have been transformed into the Bride.

And the Bridegroom holds out his gift to us. It is not a heart-shaped box, all satin and lace. It is his heart, a human heart, pierced

by a human spear. And from that heart there flow two streams — of water and of blood. And the stream of water is deeper and broader than the Red Sea, and colder and purer than the River Jordan. And the stream of blood is more eloquent than the blood of all the sacrifices spilled from the day of Abel on; and it speaks more clearly and more powerfully than the blood of the prophets shed by those who would not let their hearts of stone be turned to hearts of flesh. For the water from the wounded heart of Christ is the water of mercy in which the Bride has washed herself, and the blood is the blood of the sacrifice with which he bought her, the one sacrifice of himself once offered for the sins of the whole world.

When the Bridegroom comes the wedding feast will begin. Our fast will then be ended. I cannot begin to describe the heavenly banquet that this our present fast on word and water, bread and wine, sharpens our hunger for. All I can say is this: Christ in perfect mercy is sacrificed for us; therefore let us keep the feast.

*Tobias Stanislas is in the process of completing his studies at General Theological Seminary, where this sermon was preached.*

# 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 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 "Ettye" 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 L Raper  
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  
Ruth Richmond Laning  
& The Friends of the Brotherhood

### Postulants-Pro prospective

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  
Richard John Lorino, BSG  
Robert Michael Burnham, BSG  
Clare Connell, CSSG  
Helen Berince Lovell, CSSG  
For all who live with HIV/AIDS  
Ernestine Elizabeth Burke  
Gerry Rosenberg  
Joseph Caroselli  
Mildred Koenig  
Frank Jeffrey Terry  
Jane Bowley  
Virginia Mahoney  
Anne Bushnell

more

**Departed**

Charlotte B Morgan  
Arsene and Louise Lemarier  
J Norman Hall  
George T Koerner  
Henry N Fukui  
Randy Roome  
Maria Soto  
Jerry  
Ariel Colón  
Christine Bienes  
John Fitzgerald  
Nicholas DeGruccio, SA  
Henry Vetter  
Patti Zimmer  
Herb Caen

**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 Ramón Riley, BSG  
Gabriel Liam Everett, n/BSG  
Thomas Mark Liotta, n/BSG  
Lillian-Marie DiMicco, CSSG  
Layton Zimmer  
Thomas and Lou

**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.*

Laura and Jeanette  
William Borgen, Lawrence David,  
Glenn Charlton, John-Albert  
Moseley, Douglas Christie, John  
Calabrese, Scott Shenkman,  
Stephen Baker, Timothy J Morris

**Thanksgiving**  
The Solemn Profession of Monica  
Clark, OJN  
The healing of Elnora Mantz  
The institution of Tracey M Williams,  
Rector of Saint Matthew's,  
Woodhaven NY



*Thomas Ross serves as deacon at a service at Saint Peter's, Chicago.*