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THE SERVANT



**SAINT FRANCIS
LOOKS OUT
OVER THE
HUDSON RIVER,
AT GRAYMOOR**

166

Francistide-Christmas 1997

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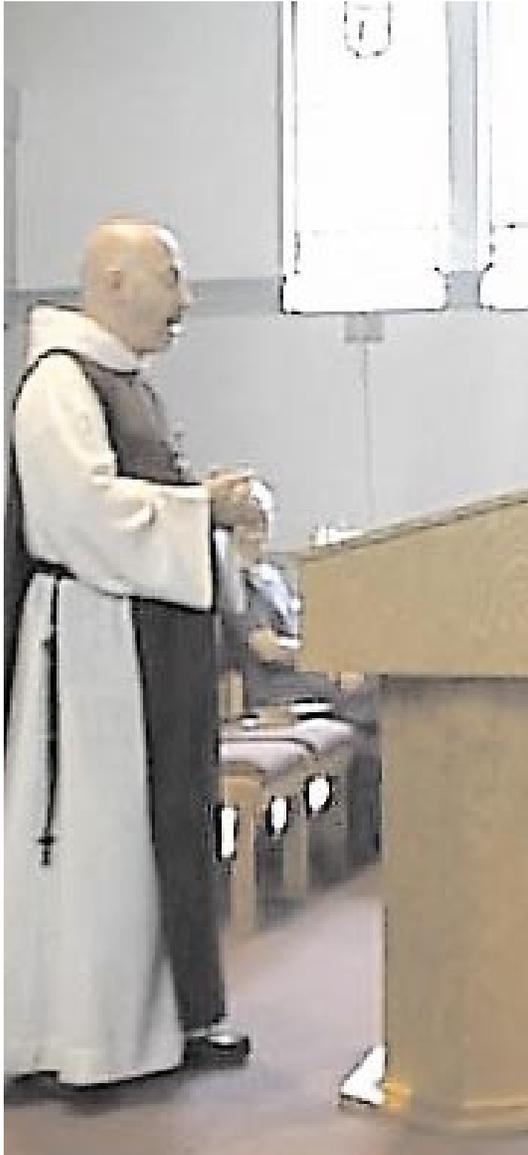
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Founder's Forum—A Sermon at a First Profession MY LORD, WHAT A TIME!



Richard Thomas preached at Alban Patrick's profession eucharist.

To borrow a technique from Barbara Harris, I begin with a line of a hymn—in fact one she herself used recently, “*My Lord, what a time—what a time—what a time.*”

General Convention is, in many ways, a memory now. We’ve been there, done that, and in some cases, gotten the T-Shirt. This homily was prepared before the Conven-

tion—in fact, I wrote it prior to going to the Virgin Islands for the consecration of their new bishop. As I wrote, I wondered if the words of today’s scriptures would be the tales of tomorrow, the tales of what happened at the General Convention—and perhaps—what would happen as we meet here for Annual Convocation. When I watched the General Convention in action and participated in the prayers with the “whole Church gathered” I knew I was on target.

“But the end of all things is at hand”—To this I would add, “the end of some things is *finally* at hand.” I think the church we have all known is gone. What we know as the Episcopal Church is not what it was. Gone are the glory days! Gone is the pure, lily-white attitude that caused the bishop who confirmed Barbara Harris to wear white gloves—so as not to touch a black person! Yes—after some of the actions at this last Convention, I am sure the church has changed.

Ordination of women is now mandatory; we are closer than ever to the proper recognition of the ministries of gays and lesbians in the church. We were one vote from approving the preparation of rites for blessing the committed relationships of same-sex couples. The Spirit was at work.

Be sober and watch unto prayer. I hope that we as a religious family will persevere in that sobriety. The church desperately needs our prayers—as we do ourselves—to have the strength to carry the burden of the religious life. I believe the religious life in our time is a burden—but one which we take on voluntarily. God wants us as we really are, not as we wish we might be.

Of all the scriptures for today, 1 Peter kept luring me— “Have charity among yourselves,” that is, fervent charity which covers a multitude of sins.

The church—in charity? What a concept! How can we speak of charity knowing what this church does to its own. I was the recipient of a phone call at the office a few weeks ago from a man protesting the Executive Council’s resolution concerning health benefits for domestic partners. He said he could not condone the Church Pension Fund giving assistance to people who spread disease and death! Can you imagine how I felt—unable to respond honestly because of my position in the General Convention Office? I am convinced that as we, the religious in the church, illustrate charity, the rest are seeing it. While I think there was certainly some uncharitable time in Philadelphia, there *was* a civility and charity which pervaded the place. There *was* a difference. And that difference was, I believe, the result of prayer and pleading before the Most High—prior to and after Convention.

But the end of all things is at hand.

Many members of this church are totally unaware of the reality of that phrase. The end is not at hand—it has already come and there is *no* turning back. There was actually a resolution to allow the use of the 1549 Prayer Book! There are those who in an effort to continue a dream, take comfort in the old words—as if the old words are holier or more spiritual than the language of our time. I thank God every day that you and this community of faith have remained the “flexible friars” and moved through the many changes and chances in the church—with grace and style!

Isaiah 49:8 speaks of an acceptable time. *Now* is the acceptable time. Now is the time for the church to move out into the world in which it finds itself. We cannot afford to sit.



Alban Patrick signs the instrument of profession, as James looks on.

We, as the largest and fastest growing community in the church *must* continue to carry and hold up the torch. As those who would come to us to search and apply need to have in mind that they must have strong arms—the torch and the burden is heavy—but well worth the carrying!

It’s like the saying, “If you can’t play with the big dogs, sit on the porch.” We cannot afford to sit, either as the church or as members of religious communities.

What then is our responsibility here? What is it that *we* should do? For one, we need to revive once again that phrase we used: *Religious are dangerous!* It means we need to let the church know that we religious are more than folks dressed up in funny clothes. You know, it is really interesting that the new wine *we* presented more than twenty-five years ago has been poured into the glasses of the older communities—and they are drinking it too! The message the brothers brought has been received, as we say in our Gathering Service. But we

must continue to serve that wine! We cannot allow the glasses to be empty!

Another watchword I would commend to *all* in the church—words used at the first profession of this community in 1969, from Psalm 133: “O how good and pleasant it is when brethren dwell together in unity.” Just think how many centuries have passed since those words were put down by the Psalmist. And—we still haven’t *got* it in the church.

I suppose the one clear fact is that it is easier to be uncharitable than charitable—it is easier to sit back and let others do it! It is so much easier to chat about the negative than to *talk* about the positive.

What a time—what a time!

This community has its own canon: *Soli Deo Gloria*. This is a canon the whole church could and should use to great benefit. And, in that oneness with God we can say, “We have each received the gift and even so, give the same to one another as good stewards of the manifold gifts of God.”

Verse 11 of 1 Peter gives us two valuable phrases, “Speak as the oracles of God” and, “do as to the ability God gives.” We have the opportunity as we approach the year 2000, to be involved in the church in new ways in a new age. *Dangerous religious speak and do as to the ability God gives*. This means we must gain strength from speaking and doing for and with each other. It means remembering that a province is much wider than the street on which the provincial lives! It means continually speaking out to and in the church of today. Since we are a microcosm of the church—it also means being in and of the church of today.

Alban Patrick—today is just the first step in your vowed journey. Trust me, this trip *is* a *trip*. And, any who imply that today is a culmination are very much mistaken. Today only begins the process of lining up the nails

that will seal your casket at life profession—if that is God’s will for you and this community. I often wonder if, when we explain to people that we are vowed Christians, if they really have any grasp whatsoever about what we mean? The vows:

- ☒ put us in line to be sober and to watch unto prayer
- ☒ they put us in the long line of those who have gone before, and in whose line God has already placed the religious of the future.

Remember that today brings you closer in union with God and with us as you take and make these vows. Remember, your community extends across the country and state and its membership is not limited to Saint Gregory’s Retreat and Farm—and the ever-famous Vinegar Room! Remember that as much as you will have our prayers; we also need yours, some of us more than others.

Will all the life professed stand now. Look around at these sealed caskets: caskets with air holes to allow the Spirit to enter.

Will all the junior professed stand. Look at these, on the journey and whom you now join with awe and wonder!

And now will all the novices and postulants stand. Look at these knocking at the door, these who have been given the key for the door—we await the day they open the lock which signals their readiness to be dangerous to the church!

And you, our guests and extended family stand. We depend on you for your prayers and support of us as we try to be faithful to the call—to hold the church accountable! All of us in rising illustrate to you how extended and deep this family goes.

My Lord, what a time! What a time! What a time! And let the Church say Amen!

Richard Thomas

A sermon for Jonathan Myrick Daniels **A BOWL OF POTATO CHIPS**

Today we celebrate the life and remember the death of Jonathan Daniels of New Hampshire. Jonathan was a student at the Episcopal Theological School, now the Episcopal Divinity School, in Cambridge, Massachusetts, in the mid-1960s, when he heard the call to go to the South to become involved in the Civil Rights Movement, being headed by the Rev Dr Martin Luther King, Jr.

Since I was born and raised in Memphis, Tennessee, let me briefly describe to you what it was like living and growing up in the South before desegregation and during the Civil Rights Movement.

My first awareness of racial segregation came at the age of 8 or so. Where my aunts and uncle lived, behind their house and the adjoining houses there was a row of garages. Above the garages were apartments where several black families lived. Many of the women of these families worked as domestics in the houses in front of them. I liked to visit my aunts and uncle because there was a black girl my age with whom I loved to play. We had a wonderful time playing all the normal games children our age played: hopscotch, hide 'n seek, paper dolls, dress-up. (What's the matter? Didn't you guys ever play hide 'n seek?) I can tell you that in respect to race I could see no difference between her and me; she was my friend, and I looked forward to each visit.

One day I was told that I could no longer play with her; we were too old to be playing together; it was no longer appropriate for a white boy to be playing with a "colored" girl. Perhaps they feared I would grow up and decide to marry a black girl. Little did they know at the time that their fear would prove unfounded! At the time, I remember

asking, "Why?" I did not understand any of the explanations, and as I grew up and saw that black people had separate restrooms, water fountains, restaurants, churches, and even their own day to visit the zoo and the amusement park, I continued to ask, "Why?" It never made sense to me, and the explanations of why things were the way they were never gave me a satisfactory or reasonable answer. As I grew older, my acts of adolescent rebellion included becoming social with black people. In high school one night (1959 or 1960) I went to a very secret meeting in the basement of a Unitarian Church. There were black people there sitting at the table with us whites, and the discussion was centered on racial harmony. When a bowl of potato chips was passed around the table, and my hand reached in to take some from the same bowl from which black hands had taken some, I knew that a social taboo had been broken and that my life in a segregated society could no longer be lived or tolerated. I knew that change was coming, that life as it had been was coming to an end, and that my life as a white southern boy would never be the same.

Jonathan Daniels had some experience working with black people as a part of his first-year seminary training. When the call came from Dr King in 1965 for clergy of all faiths to join him on the march from Selma to Montgomery, he at first thought the idea of going to Alabama impractical, but something amazing and powerful happened to him at Evening Prayer one day. In his own description of what happened, he said,

as usual I was singing the *Magnificat* with the special loud reverence I have always felt for Mary's glad song. "He hath showed

strength with his arm.” As the lovely hymn of the God-bearer continued, I found myself peculiarly alert, suddenly straining toward the decisive, luminous spirit-filled “moment.” . . . Then it came. “He hath put down the mighty from their seat, and hath exalted the humble and meek. He hath filled the hungry with good things.” I knew that I must go to Selma.

He went to Selma, participated in the march, and helped to integrate the local Episcopal parish. After feeling his work completed in Selma, he decided to move on to Lowndes County where the majority of blacks were not registered to vote, and a major campaign to remedy this situation was underway. Selma, by comparison, seemed a paradise. It was said that if a black male reached the age of 21 in Lowndes County, he was considered to be “a good nigger.”

I knew that a
social taboo had
been broken. . .

In Mark’s Gospel James and John request a special relationship with our Lord, who knows that they do not realize what they are asking. Jesus knows that following him will mean suffering and sacrifice. He also tells the disciples that being a leader in his community means service to others. When he tells them that “whoever wishes to become great among you must be your servant.” However, Jesus continues and says that “whoever wishes to be first among you must be *slave* of all.” Here is a more humble servant, “a slave.” Jesus makes it clear that we will be asked to serve, and it may not be easy. However, God is always willing to do more for us than we are asked to do.

From his experience in Selma Jon Daniels realized that his continuing participation in the work in Lowndes County harbored real danger to him and his fellow workers. They were, after all, “outside agitators,” Yankees who had come once again to upset the lives of “decent, God-fearing, white southerners.” Another invasion from the North was not to be endured or tolerated. Jonathan Daniels, however, had chosen to drink of the cup of which our Lord speaks in today’s gospel. Daniels wrote:

I lost fear in the black belt when I began to know in my bones and sinews that I had truly been baptized into the Lord’s Death and Resurrection, that in the only sense that really matters that I am already dead, and my life is hid with Christ in God.

Being very upset and angry at the voter registration effort, the white leaders of Lowndes County arrested Daniels and his companions. After many days in deplorable jail conditions, they were suddenly released because county officials feared repercussions from the federal government. With such an abrupt release there was no one there to pick up the workers and drive them to safety from the very dangerous environment in which they found themselves. So, they began to walk on that hot August Day. Jonathan was accompanied by Fr Richard Morrisoe, a Roman Catholic priest, Ruby Sales, a black college student, and Joyce Bailey, a black civil rights worker from California. Deciding to buy a Coca-Cola to cool off in the oppressive summer heat, they approached a small country store. As they opened the screen door, they were met by a white man with a shotgun and were ordered in obscenities off of the property. As Daniels asked the man if he was threatening them, the man pushed Ruby Sales to the floor. He abruptly fired his shotgun at point-blank range towards Daniels’ chest. The buckshot

tore a hole in the right side of his chest, and he fell backward on the concrete apron of the front porch, dead. As the others ran for safety, the man raised his gun again and shot Morrisoe in the lower back and side. He survived the attack, and the two young women went unharmed.

More than thirty years have passed since Jonathan Daniels died, and racism is still an unresolved issue. What has been discovered and unmasked is the myth that racism is solely a southern problem. In a study done a few years ago by the federal government, it was shown that the most racially divided cities in our country are not in the South. They are Boston, New York, Los Angeles, Chicago, Detroit, and others. Denial of the scope of racism has put us into jeopardy in our cities and in our relationships with our fellow human beings. Even the Episcopal Church has faltered in officially acknowledging the depth of the problem. It took nearly thirty years after Jonathan Daniels' death for the House of Bishops to issue a pastoral letter on the "sin of racism" in 1994. By comparison it has taken us half the amount of time to address definitively the issue of women's ordination, and it seems that the church is able to move more quickly on the issue of sexuality than it did on the issue of race.

The bishops' letter declares:

Racism in the Church subverts the promise of new life in Christ for everyone. Racism stains the Church and contradicts the reconciling power of Christ's death and resurrection. Racism is totally inconsistent with the Gospel, and, therefore, must be confronted and eradicated.

Is not the bishops' statement telling us that "there is no longer Jew or Greek, slave or free, there is no longer male and female, for all of you are one in Christ Jesus"?

It tells us also that "the rooting out of racism requires intentional and deliberate de-

isions, prompt and sustained by the grace of God." How do we as religious fit into this picture? How can we help? What can we do? One of the most striking facts about the book I read on Jonathan Daniels was that he indeed was not alone in Alabama. There were so many people in clerical dress or habits that the white people could not believe that they were all truly priests, ministers, or religious. They began to call them "impostors." So, our work is a continuation of that work begun by our brothers and sisters in the 1960s. They heard the challenge of our Lord and committed themselves to him by living into the Gospel. We too as religious today must respond and say to ourselves that we will not tolerate bigotry, discrimination, or oppression in our presence. It stops today here with me. It stops here today on my lips. It stops here today in my voice. It stops here today in my heart. Our example will help change the hearts of those whom we meet. It involves risk because we may be confronted by the racism and bigotry of family members, friends, and coworkers. Living into the gospel of Jesus demands that we take these risks, and we may lose friends or family members or the friendly relationships with our coworkers. My experience has fortunately been to the contrary, but if we do not speak out, if we do not reach into and eat from the same bowl and drink from the same cup as all of our brothers and sisters, of all colors, we are not living into the gospel we are professing to follow.

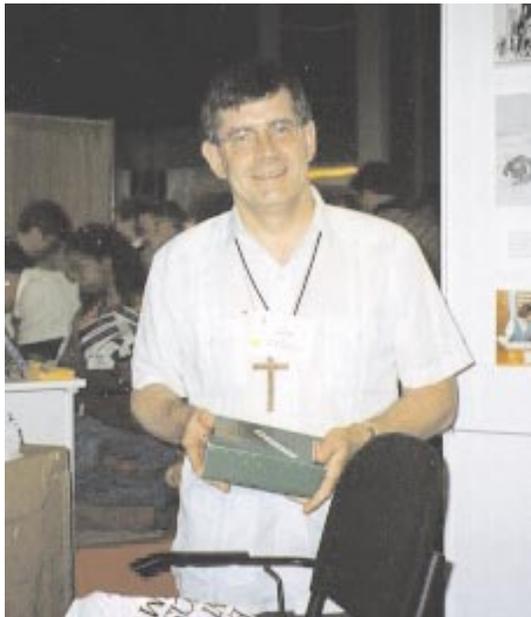
You and I, brothers and sisters, must stand in the front line of battle against the evil of racism and oppression. It involves risk, but risk which we all must take, for as the Collect for today says, "we pray that we . . . may make no peace with oppression."

Gabriel Liam

Here and there with the sisters and brothers
COMMUNITY NOTES

**General
Convention '97**

This convention featured **Richard Thomas** in a new role: After several conventions at which he was the office manager of the House of Deputies Secretariat, this year found him seated with President Pamela Chinnis and Secretary Donald Nickerson on the platform during every session, attending to each resolution and piece of business. As such, he had little time to visit the display



James at the Episcopal Church Center display at General Convention

floor, where **Maurice John** and **Alban Patrick** operated their Saint Gregory's Retreat Center and Farm booth, taking orders for flavored oils, herbal vinegar, bread mixes of all sorts, and numerous other condiments which are made fresh on their farm north of Syracuse, New York. The booth gave them a good opportunity to act as pub-

lic relations spokespersons for the Brotherhood and the Companion Sisterhood. They distributed hundreds of fliers and other information about our community to the bishops, deputies, alternates, Triennial members, and daily visitors. Just around the corner on the display floor **Edward** staffed the booth for the Seamen's Church Institute (he heads the port facility in Baltimore). And **Francis Andrew** came down from New York twice on behalf of the Council for the Development of Ministry; he also proudly serving as deacon at a convention eucharist.

One not often seen around the convention floor was **James**, who was responsible for organizing hospitality and security for over forty overseas Anglican dignitaries invited to this convention — including the Archbishops of Canterbury and of All Ireland, the primates of Brazil, Japan, Myanmar/Burma, Mexico, Canada and Jerusalem and the Middle East, along with a number of other bishops, and the General Secretary of the Anglican Communion. He did find time to pull a few shifts at the Episcopal Church Center display and, like everyone else, to talk with many people only known by phone, mail, fax or e-mail the rest of the year.

Several other Gregorian friars, including **Luke Anthony**, **Tobias Stanislas**, **Thomas Mark** and **James Dunstan** took this opportunity to visit the triennial synod of the Episcopal Church.

**Annual
Convocation**

Once again Annual Convocation took place at Graymoor, the motherhouse of the Society of the Atonement in Garrison, New York, from August 11 to 16. This year's national



gathering featured a retreat conducted by Dr **William Franklin**, the Society for the Promotion of Religion and Learning Professor of History and World Mission and Professor of Modern Anglican Studies at the General Theological Seminary. On the first day of his two-day presentation, Dr Franklin led the community in thinking about the religious life as Saint Gregory the Great approached it, elaborating twenty Gregorian themes gathered from his writings, gleaning twelve Anglican principles which live today in relation to those themes, and distilling four Anglican Values which speak to all ages: God before all else; a biblical spiritual-

ity; a liturgical spirituality; and a community-centered spirituality. On the second day, Franklin focused on the career of Oxford divine Edward B Pusey, seeing him as a continuation of Saint Gregory's thought. The importance of the corporate nature of the church as body of Christ is central to Pusey's thought, and his inspirational presence at the dawn of the new age of Anglican religious life cannot be overestimated.

Professor Franklin was such a compelling retreat leader that he received a standing ovation at the close of his presentation! And when **Gordon John** (Director of Associates) asked if he would be interested in be-

coming an Associate, he smiled warmly and said "Yes, very much!"

As always, Annual Convocation celebrates the rites of the Brotherhood and the Companion Sisterhood. On Saturday, August 16, **Alban Patrick**



Professor Franklin fields a question from Ciarán Anthony.



Alban Patrick is presented by his sponsors.

(Diocese of Central New York) made his first profession of vows at the convocation's primary Holy Eucharist, in the presence of the community's Chapter, the sisters, Associ-

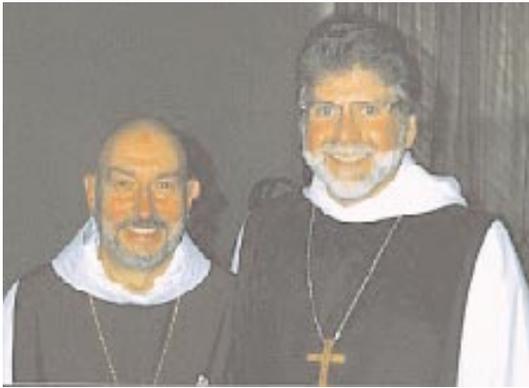


Preparing to make his first vows of profession, Alban Patrick stands before the Superior General.

ates and guests. At Morning Prayer that day, one man was clothed as a novice: **Donald P Dickson** (Diocese of New York) received the name **Patrick Ignatius**; and four men were admitted to the postulancy: **Robert J**



Ellen and Carin Bridgit are presented by their sponsors, prior to entering the novitiate.



Vested with the scapular of service and the cross of Christ, Alban Patrick relishes this special moment with the Superior General.



Patrick Alban is “girded about with strength, and upheld to do God’s will in the world.”

McLaughlin (Diocese of New Jersey), **Douglas Cain** (Diocese of Texas), **James E Cyphers** (Diocese of Massachusetts) and **Stephen G Baker** (Diocese of West Texas). Not to be outdone, at Morning Prayer on the previous day, the feast of Saint Mary the Virgin, two women were received as novices: **Ellen Poisson** (Diocese of New York) and Deacon **Karen R Kleinmann** (Diocese of Albany), who received the names **Ellen** and **Carin Bridgit** respectively; and **Donna Lise Dambrot** (Diocese of New York) entered the postulancy.



The Companion Sisterhood meets in Chapter.



Four new postulants are presented.

Another focus of each Annual Convocation is the meeting of the Chapter. The Superior General had the opportunity to review the previous year in his keynote “State of the Brotherhood” address, which opened the meeting. He warmly commended **Donovan Aidan** for his ten years of service as Provincial of Province I (New England) and he welcomed **Robert Michael** into that new responsibility; he congratulated

Tobias Stanislas upon his ordination to the diaconate; and spoke lovingly of the life of Associate **Richard A Belanger**, who died last year and whose bequest enabled the creation of a dalmatic and tunic to match the Saint Gregory chasuble. The set is now complete and was dedicated at the mass of Saint Mary the Virgin on the Friday of convocation. Always of special interest among the several reports presented to Chapter by community officials is that of **Ronald Augustine**, the Director of Vocations, who informed Chapter that this past year had been one of continued strong interest in the vocational life of the Brotherhood and the Companion Sisterhood.

As part of continuing exploration towards becoming an independent community, the sisters spent one whole day of the convoca-



Tobias Stanislas exercises his ministry as a transitional deacon at Alban Patrick's profession eucharist, wearing the dalmatic and stole donated through the bequest of Associate Richard Belanger.

tion apart. On Thursday the sisters went down from Saint Paul's Friary to the Convent of the Sisters of the Atonement at the foot of "the holy mountain" for a day of prayer and planning for their future. The reports were that this was a time of great importance for the sisters. Several other meetings took



Patrick Ignatius is received as a novice.



What would Convocation be like without a visit (and lecture demonstration) from The English Lady, here joined by her trusty accompanist, "Richard."



Donovan Aidan chats with Anthony Francis, OI, at the reception following the profession service.



Tobias Stanislas, Edward Ramón, and William Francis vested in the newly refurbished vestments.

place over the course of the week, including individual gatherings of the four Provinces and of various committees and working groups.

According to the custom of the past three years, on the Sunday morning at the close of Annual Convocation, following Morning Prayer, everyone got into a caravan of vehicles and traveled to nearby Peekskill, to Saint Peter's Church, where the parish's rector, the Rev Robert V Taylor, is a close friend and supporter of the community.

Robert Michael was the guest preacher at both services on August 17 (see his sermon on page 20) and **Tobias Stanislas** was deacon of the Word. The opportunity to close the Annual Convocation in a parish setting alleviates some of the shock of departing for home after such an intense week apart, and the clergy and parishioners at Saint Peter's now look forward to our visits.



At the Kanuga Conference Center (l to r) Ronald Augustine, John Mathis, Kevin Hackett, David Vryhof, Thomas Shaw, and Richard John



Lieutenant Colonel (and Gregorian Sister) Helen Bernice is honored for her work with the Civil Air Patrol. (Photo Wayne Carter)

New Hampshire

Helen Bernice was honored recently as a Lieutenant Colonel in the Civil Air Patrol! (see accompanying photograph) The CAP marked its 55th anniversary in a special dedication ceremony at the Claremont Armory, at which **Helen Bernice** received a certificate from Claremont City Council member Donald Densmore.

Kent, NY

In May, **Richard John** was invited to Cheng Huang Monastery (Land of Adornment) as one of several interfaith observers during the visit of the Dalai Lama. During this time, a new temple housing the world's largest indoor statue of the Buddha was dedicated. Although not present while the Dalai Lama spoke to the monks on certain matters, he reports that "we were treated with the utmost respect, permitted to eat with the monks, and allowed stay for the teachings on the 36 precepts of Buddhism, which were delivered in Tibetan and English. It was an interesting visit and I was honored to be included as a 'visiting monk.'"

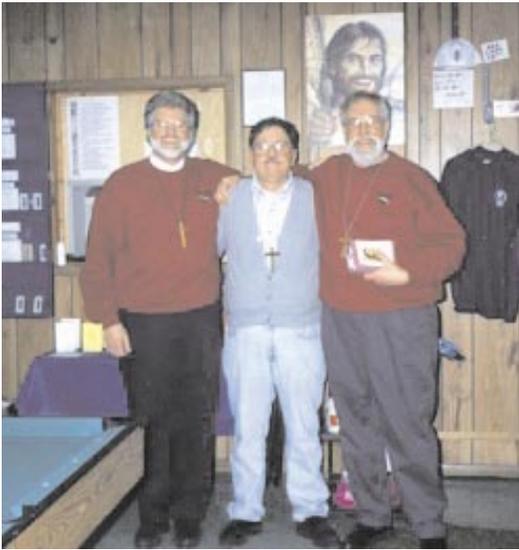
Hendersonville NC

Richard John and **Ronald Augustine** traveled to Kanuga Conference Center for a weekend retreat for people living with aids, aids caregivers, and those in AIDS ministry. The retreat was called "Seeing God in the Face of AIDS" and was given by Bishop of Massachusetts Thomas Shaw, SSJE. Assisting the bishop were his brothers, David and John, and postulant-prospective Kevin. The weekend conferences, healing services and fellowship were a welcome time of rededication and renewal for both Gregorians, who have been working in AIDS ministries for almost ten years. **Richard John** had been to Kanuga two years ago for the retreat, and was especially happy to renew acquaintances with some of the folks he had met then, and to see some of them feeling great and looking incredibly healthy. Praise God!

New York

Tobias Stanislas was ordained to the transitional diaconate at a grand service at the Cathedral Church of Saint John the Divine, along with six other ordinands. Members of the community from around the country attended, and went out to enjoy a delightful Italian luncheon after the service, before repairing to Saint Michael's House in South Salem for a pleasant afternoon. **Tobias Stanislas** "deaconed" his first service the following morning at the Church of Saint Luke in the Fields, Manhattan. He continues to serve as an assistant deacon at Saint James, Fordham, the Bronx, and as assistant secretary of the diocesan convention. He completed a unit of Clinical Pastoral Education this summer at Lenox Hill Hospital, and looks forward to deepening his parochial and pastoral ministry.

Richard John continues his journey toward certification by the College of Chap-



Alban Patrick, Edward, and Maurice John, at the Baltimore Seafarers' Center

lains and hopes to complete his course work and paperwork by the end of this year. In addition to his duties at Westchester County Medical Center, he will be spending one day each week at Norwalk Hospital, Norwalk CT. Following this, he hopes to be certified as a Clinical Pastoral Education supervisor.

Also doing CPE this summer was **Patrick Ignatius**, who completed a unit at Westchester County Medical Center; he has started another unit this fall, and will be ministering in the prison ward as well. His primary hospital ministry is at Sound Shore Medical Center, New Rochelle.

Maryland

Edward has hung up one of his many hats: he has retired from the Fairfax Firefighters this summer. He is still wearing his diaconal and port-chaplain hats, though, and he and his wife Barbara attended a Seafarers' Convention in Houston. **Alban Patrick** and **Maurice John** visited **Edward's** port for an enjoyable stay.

Florida

Lillian-Marie attended a special workshop and worship service devoted to exploring the proposed Lutheran-Episcopal Concordat. She gained many valuable insights through the experience. (*Editor's note: time will only tell if the Lutherans will reconsider their narrow rejection of the Concordat when they meet two years from now, and if the Episcopal Church's General Convention will still be willing to engage in this effort when it meets again in three years.*)

Louisiana

Michael David has designed two sets for productions: getting to go "hog wild" with a medieval fantasy for *Once Upon a Mattress*, and rather more staid and historical for *The Louisiana Purchase*. He has also been cast in an independent film, as a member of a religious order that sells alligator meat over the Home Shopping Network. Only in the Brotherhood of Saint Gregory!



REFLECTIONS ON A PRAYER
BY ST. FRANCIS OF ASSISI

I. Almighty, eternal, just, and merciful God,

Creator, Redeemer, Sanctifier +
the sure foundation
for our times as (Is 33:6)
The Lord, my Rock and my fortress (Ps 18:2)
may all the peoples praise you (Ps 67:3)
You are worthy of praise. +
May your foes flee before you. (Ps 68:1)
You, our sure foundation,
our precious cornerstone, (Is 28:16)
to the faithful,
you show yourself faithful (Ps 18:25)
to the blameless,
you show yourself blameless (Ps 18:26)
Let all the peoples praise you +
You, whose ways
are higher than our ways (Is 55:8)
Let all that has breath sing praises +
You, whose thoughts
are higher than our thoughts. (Is 55:9)

II. Grant us in our misery [the grace],

for in our misery
we will earnestly seek (Hos 5:15)
to continue in the grace of God (Act 13:43)
not under law, but under grace (Rom 6:14)
the grace of our Lord
[that] was poured out (1 Tim 1:14)

III. to do for You alone

Heavenly Father, Most Holy Redeemer,
my refuge and my fortress, my God,
in whom I put my trust (Ps 91:2)
You, the Lord,
whose statutes are trustworthy (Ps 19:7)
You, who bestows favor and honor on those
whose walk is blameless (Ps 84:11)

IV. what we know You want us to do,

to walk in Your way
[with] an undivided heart (Ps 86:11)
for he who trusts in the Lord
is blessed, (Pr 16:20)
to stumble, so that we may be refined,
purified, and made spotless
until the end of time (Dan 11:35) . . .
an acceptable sacrifice
pleasing to the Lord, our God. (Php 4:18)
For the sacrifice of God
is a broken spirit. (Ps 51:17)
To love our enemies (Matt 5:44)
as our Lord has taught us
and pray for those
that persecute us (Matt 5:44)
for the sake of Your Most Holy Name.
To love the Lord our God with all our heart,
and with all our soul,
and with all our mind (Matt 22:37)
for all the ways of the Lord
are loving (Ps 25:10)
and such is the kingdom of heaven,

V. and always

in remembrance of You (2 Pet 1:15)
and for Your sake,
to delight, rejoicing before You, (Pr 8:30)
who suffered so much for us, and

VI. to desire what pleases You,

as those who are pure of heart
are pleasing to You, (Ps 15:26)
as the prayers of the upright
are pleasing to You. (Pr 15:8)
Not with burnt offerings,
in which You take no pleasure (Ps 51:16)



do we come before the Lord,
but with a broken
and contrite heart (Ps 51: 17)
that You may work in us
that which is pleasing to You (Heb 13:21)
Let heaven and earth sing praises. Amen. +
Amen. +

VII. Thus, inwardly cleansed,

cleansed from all our sins (Lev 16:30)
having our hearts sprinkled (Heb 10:22)
by the Blood of Jesus,
the Most precious Lamb of God
who takes away our sins, (Jn 1:29)

VIII. interiorly enlightened,

for the bread of life has fed us (Jn 6:35),
and we are brought to newness of life,
life in Him, the Paschal Lamb.

By His wounds
we have been healed (1 Pet 2:24)

IX. and inflamed by the fire of the Holy Spirit, that

cannot be put out, (1 Th 5:19)
for our God is a consuming fire (Heb 12:29)
a light to enlighten the nations (Lk 2:32)
shining before men (Matt 5:16)
guiding us through the desert
the pillar of flame
that gives us light (Ex 13:21)

X. may we be able to follow

to the ends of all the earth,
Wonderful Counselor, Mighty God (Is 9:6)
our Good Shepherd (Jn 10:11)
to the four corners of the earth,
taking up our crosses to follow (Matt 16:24)
to the very depths of the earth,
like lambs to the slaughter
to follow (Jer 51:40)
until the end of time

XI. in the footprints of Your beloved Son,

in whom You are well pleased, (Lk 3:22)
Our Most Gracious Advocate
on high (Job 16:19)
make haste to help me (Ps 38:22), that
my steps hold to Your path,
and my feet not slip; (Ps 17:5)
Our Light, our Strength,
Our Redeemer (Jer 50:34)

XII. Our Lord Jesus Christ. +

O what sweetness and what Love
to utter the Name, at whose mention
every knee should bow, (Php 2:10).
the Name that is
the Word of God (Rev 19:13)
and is above all others. (Php 2:9)

XIII. And,

XIV. by Your grace alone

that most precious gift,
given in He (1 Co 1:4)
who in His fullness came from You (Jn 1:14)
that we may give You praise,
glory, and honor, and blessing (Rev 5:13)

XV. may we make our way to You,

searching as for hidden treasure (Pr 2:4)
the depths,
the riches of Your wisdom (Ro 11:3)
to find Your Love

XVI. Most High,

who sit enthroned forever (1 Sam 4:4)
between the cherubim
Creator of heaven and earth (Gen 14:19)
God Almighty,
Father, Son, and Holy Spirit +

XVII. Who live and rule

in our hearts, in the peace of Christ (Col 3:15)
the Spirit of the Lord
giving us life by Your Word (Jn 6:64)
One God and Father of all

XVIII. in perfect Trinity and simple Unity

the Way, and Truth, and Life (Jn 14:6)
our Citadel, our Fortress (Ps 59:16),
The Lord our Rock eternal, (Isa 26:4)
Most Holy Blessed Trinity, who reign in Love,
One God

XIX. and are glorified

in the Son of Man (Jn 13:31)
as we await Your coming again
to be glorified in and among
Your holy people. (2 Th 1:10)

Let the Lord be praised! +

Let Him be glorified! +

XX. God all-powerful

Holy is the Lord God Almighty (Rev 4:8)
Hosanna! Hosanna!

Let all Your creatures praise You! +
with Your most beloved Son,

Our Lord Jesus Christ,
and the Holy Spirit, the Paraclete

XXI. forever and ever.

world without end,

Amen, Amen

XXII. Amen.

+ Alleluia!

Karekin Madteos



A sermon for Proper 15 **INVITATION TO SUPPER**

In the town where I grew up, there was a man named Nathaniel who lived on the streets and was drunk most of the time. As far as I knew, he was a pretty harmless guy, more of a nuisance to himself than to anyone else. In today's world, we would recognize him as one of many homeless, mentally ill, alcoholic persons we encounter on city streets. But back when I was a kid, he was the only homeless person on *our* streets, and everybody knew him. He was the topic of a lot of conversation, and people called him the "town drunk." Before I was five years old, I had already been told, "If you don't learn how to dress yourself, you'll grow up to be just like Nathaniel." He was the butt of jokes, the subject of pranks, the focus of much cruelty, and the victim of repeated violence.

"No one treats me like this; I have nobody. . . why do you care. . . ?"

One evening, when I was seven or eight, and my family was just sitting down to dinner, my father looked out the living room window and caught a glimpse of Nathaniel passing by the front of our house. My father jumped up from his chair unexpectedly, and ran out the front door calling to Nathaniel to come inside and join us for dinner. The rest of us were stunned into silence.

Nathaniel came in with my father and joined us in the kitchen. He was in rough

shape. His clothes were filthy, his face was bruised, and a cut on his head was bleeding. My father asked my mother to get a facecloth as he beckoned Nathaniel to come to the kitchen sink. My father washed Nathaniel's face and hands, bandaged his cuts, and combed his hair. He sat Nathaniel at the head of the table and pulled up an extra chair to sit beside him. He asked my mother to fill a plate of food for Nathaniel, and when it was placed before him, we all began to eat—all except Nathaniel, that is. He began to sob uncontrollably.

We put our forks down. My father embraced Nathaniel, and guided Nathaniel's head to his shoulder, trying to comfort him. Nathaniel poured out his tears for a long time as my father held him. When the tears stopped, he said to my father, "No one treats me like this; I have nobody. I get kicked and beaten and spit on. Kids treat me worse than grown-ups; why do you care about me?"

My father didn't respond with words, but he held Nathaniel tightly, until they both relaxed their embrace. Nathaniel apologized to my mother for not eating the food before him; he explained that because he was drunk, his stomach would not retain food. He stared my father in the eyes and said, "Thank-you," and left quickly. We began to eat again, quietly, and I remember feeling sad for Nathaniel.

One of the interesting things about this event is that for the life of me, I can't remember what my mother was serving for dinner that night! I think it's because we were feeding on something more important than food. We were *being fed* by my father's offering of himself to Nathaniel, by his self-giving love. As I've grown older, and this

event has aged within me like fine wine, I think we were fed still more deeply by what we could see my father receive as he ministered to Nathaniel. My father was fed by his own self-offering; and he was fed by Nathaniel, who revealed the face of Christ to my father and to us as surely as my father manifested Christ to Nathaniel. They ate the bread of angels, the bread of life come down from heaven to offer God's life *to* us, and *for* us. And the whole family shared in the meal, and learned what a good meal is all about.

They ate the bread
of angels. . .

It's a remarkable thing about us Christians that one meal, the Lord's Supper, affects the way we understand and appreciate all meals. Or is this true anymore? I wonder if we no longer understand and appreciate the intimacy and union of sharing a meal together. I was talking with someone the other day, and she was describing her feeling of compassion as she watched a woman who lives alone, talking to herself out loud, having a cup of coffee in a coffee shop. She said to me, "For the first time I didn't think of her as crazy. She needed someone to talk to and she only had herself." A little later in the conversation, I asked her how her kids were doing. She described two teenagers and one almost-teenager who are never home, with whom she no longer has conversations or shares a meal. Her husband works twelve-hour days and is too tired to share a meal when he gets home. And this woman no longer cooks for herself, because cooking brings up feelings of emptiness and loss.

Jesus is sitting at this table right now, and he has just caught a glimpse of us passing by

the front of this house. He calls and invites to the table the deepest hunger and thirst in all of us, to be fully alive, living the life God shares with us over supper. Jesus says,

I am your Passover Feast;
I am the lamb
 who was slain so that you may live.
Feed on my self-giving love.
Drink the cup of my self-offering.
Let me nourish your spirit
 with my spirit of giving.
Take me in;
Digest me;
Incorporate me;
For I am the closeness, the nearness,
 the availability of God.
I need you to bear my love with me.
Help me bring it into the world;
 a world which
 desperately needs our love.
I promise you life that will never end;
The same life I share with God!

One of my brothers, Karekin Madteos, was saying over coffee that as Christians, we live at the margins of society. We have much in common with the homeless and hungry, who cannot afford to be fed by what passes for food these days. Like them, we long, instead, to participate in Christ's Word, in his life, his death, and his resurrection. This is our true food and drink. This is what brings us to life, and keeps us alive.

Keep an eye on the living room window, dear sisters and brothers: You never know who you'll catch a glimpse of, passing in front of your house one day, and invite in for Supper.

*Robert Michael
preached this sermon
at Saint Peter's,
Peekskill, at the end of
Annual Convocation*

WISDOM OF LOVE

Know that Love lives
and cares in His name,
for you and for all
that come to abide
for what ever a time
with the people of God.

Open your own sense of
child-like wonder,
to build up your own
worthiness.

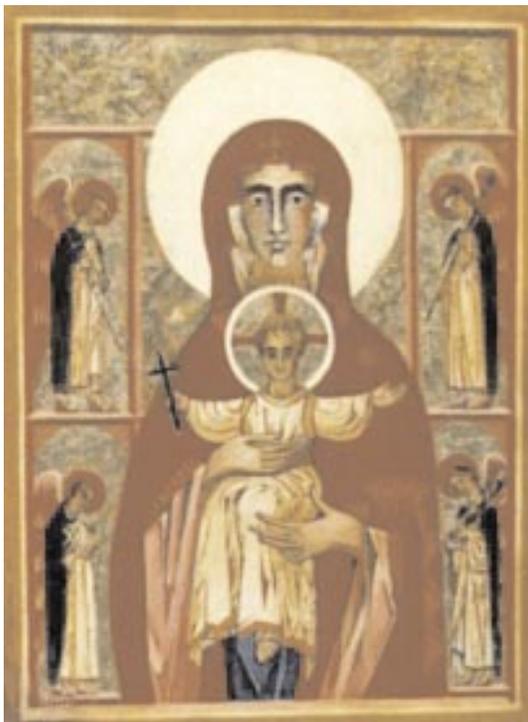
Oh, people, wake up now!
Let Christ thus abide,
in our actions, our minds
and our hearts.

Let us act like we mean it,
aglow in the light,
of the Love that came
down at Christmas.

That Love is our Way,
our Center of being,
Warm and embracing they say,
But 'twas sent by God
and free.

Spirit of Joy
invade our seriousness
Spirit of Peace
shatter our anger
Spirit of the Lord
live with me today.

James Dunstan



ENVOI

May the feast of our Lord's Incarnation bring you
joy and strength for the coming year; and may
the Lord, when he comes, find in you a mansion
prepared for himself. Amen.

*The Brotherhood and
Companion Sisterhood
of Saint Gregory*

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
Luke Anthony Nowicki

John Peter Clark d 2.25.94 *Mon*
William Francis Jones
Stephen Storen
Thomas Joseph Ross
Tobias Stanislas Haller
William Bunting d 10.12.88
Edward Munro

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

William Edward Orce *Wed*
Clare Connell
Damian-Curtis Kellum
Richard John Lorino
Ronald Augustine Fox
Charles Edward LeClerc
Maurice John Grove

Francis Andrew Phillips *Thu*
Andrew Fortuna
Elizabeth Mary Burke
Gordon John Stanley
Lillian-Marie DiMicco
Helen Bernice Lovell
Karekin Madteos Yarian
Robert Michael Burnham
Alban Patrick Thompson

Novices *Fri*
Susanna Bede Caroselli
Alec McLure
Stephen Julian Moss
Gabriel Liam Everett
Thomas Bushnell
Thomas Mark Liotta
James Dunstan Mahoney
Ellen Poisson
Carin Bridgit Kleinmann
Patrick Ignatius Dickson

Postulants *Sat*
Barbara B Dunne
Donna Lise Dambrot
Robert J McLaughlin

Douglas Cain
James E Cyphers
Stephen G Baker

Associates

Cecil Berges d 10.16.90 *Sun*
Marion Pierce d 12.26.91
Helen Marie Joyce, VHM
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

Stephen D Montgomery *Mon*
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
Elizabeth J Holton d 8.27.93

Roland "Randy" RR Pryor *Tue*
Grant Walsh
Mary Virginia Clement Haney
Jeffery L Benson
M Eugene Ellis
Mark Harris
Enrique Antonio Illarze
Dennis W Pattey
John A Bell
Gerard F Beritela
Perry L Conley

Ethel B "Ettye" Hurley *Wed*
Wilhelmina Barton
Raymond E Barton
Gabriel McGovern
Amy M Barron
Leopold Frade
Diana D Frade
Robin Stephanie Steele
Ulric Van den Berghe
Carol Gwynn Hays
James David Walley

David Benzshawel *Thu*
Robin R M'Kay
Theresa Allan
Glenn R Charlton
Betsy Kardos
David Burton
Timothy Lundy
Wiley W "Jack" Merryman
David A Dean

Albert O Cantwell
Graham Thomas Prosser

Philip L Hewitt *Fri*
Michael S Parenti
Mark L Raper
Laurie A Wiegand
John-Albert Moseley
JoAnn Tomback
Carl Lindgren, OSN
R Tony Cable
Lynne J D McQuade
Ian William Louth
Zech Schariah

Lydia Karlo *Sat*
Steven Bright-Jordan, OSJ
Ruth Richmond Laning
Denise A Tivedo
Kathleen C Klee
Sarah G Wells
Patrick Bell Schwing
R William Franklin
& The Friends of the Brotherhood

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
Clare Connell, CSSG
For all who live with HIV/AIDS
Ernestine Elizabeth Burke
Anne Bushnell
Derron Warner
Phillip Hewett, a/BSG
David Allen
Velma Yoder
Diane Frade, a/BSG
Christopher Tivedo
James Montgomery
Robert D Hughes III
Denise A Tivedo, a/BSG
Deirdre Good
Bob Hess
Jim Scroggins
Elizabeth Sourenian
Seiichi Takai
Joe
Barbara Dunne, p/CSSG
Peter Taran, SA
Lavinia Gadsden
Jerry Arens
Enid and Virginia *more*

Departed

Charlotte B Morgan
Arsene and Louise Lemarier
J Norman Hall
George T Koerner
Henry N Fukui
John Hines
Mary Galliher
Norman Pittenger
Sidney Sanders
Bart Falvey
Benedict Joseph, MGC
Tran Thi Di
Winifred Ochola II
Boniface Adams, OHC
Fred Hill
Hugo Sanchez Munoz
Gladys Rosenthal
Anne Marie Horst
William L Galaty
Esteen Jefferson
Chan Yew Sem
Joe Reininger
Gara Filleuil
Herbert Oxley
Agnies I Ring
Donald Corringham
Enid Welsh
Russell Ingles

Intentions

The Decade of Evangelism
Joseph Richey House
Saint Gregory's Retreat Center
Brother Bernard Fessenden House
Baltimore International
Seafarers' Center
Jack Merryman, a/BSG
Denise, Roger, and Christopher
Tibedo
Michelle & Briannu
Doug Goar
Calvary Cariti
Stephen Baker, p/BSG
Dennis Pattey, a/BSG
Clytee & Howard Jones
Yosh Haggerty
Church of the Transfiguration, New
York
William Borgen, Lawrence David,
Glenn Charlton, John-Albert
Moseley, Douglas Christie, John
Calabrese, Scott Shenkman,
Timothy J Morris

Thanksgiving

The Ordination of Tobias Stanislas,
BSG, and Timothy Holder to the
transition diaconate
The Ordination of Gregory, OJN to
the presbyterate
The Election of Bishop Frank T
Grisowld III as Presiding Bishop
The First Profession of Vows of Alban
Patrick, BSG; the Reception of Ellen
and Carin Bridgit, n/CSSG, and
Patrick Ignatius, n/BSG; the
Admission of Robert, Douglas,
James and Stephen, p/BSG, and of
Donna Lise, p/CSSG
The Life Vows of Martha, Joan,
Suzanne Elizabeth, and Marvin,
OCP; the First Profession of George,
OCP; the Clothing of Richard,
n/OCP

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.