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THE SERVANT



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Founder's Forum

SURRENDER TO JESUS

All to Jesus I surrender, all to him I freely give. I will ever love and trust him, In his presence daily live. All to Jesus, I surrender, Lord, I give myself to thee, fill me with thy love and power, let thy blessings fall on me...

It's 5:45 AM and there is a knock on the door of your cell. The first office of the day is on the threshold. The morning, this moment, and the entire day is laid out and structured for you. Bells ring and you move to the next office or appointed task—or to the chapel for prayer or meditation. How easy! I am joined by others here today— Luke, Ciarán, Thomas Mark, and others—who have experienced that regimen, *but we are all here!* Without that guiding regimen, but in some ways following a course far more demanding and trying: a regimen and a Rule we have chosen to follow with the help of the Spirit.

Today we celebrate choices, those choices which lead to surrender. “All to Jesus I surrender,” as the old hymn says. For those professing first vows, this is an awesome moment. Believe me, each time I hold those hands and hear those vows, my own are renewed, as theirs are just beginning: a connection of surrender! For these brothers making first vows, the monastery has just been placed on their shoulders. Up until now they have simply carried the tool shed. Today those making first vows embrace what many of us have been doing for a long time—carrying the church and the community everywhere we go and to everyone whom we meet.



A group of novices prepares to make first profession of vows.



Richard Thomas plays the organ in the Cathedral of Saint Paul, Burlington VT

Let me talk a bit about profession. These days the thought of commitment rings hollow. It sends chills up people's spines. Francis Andrew, if you don't feel chills at the thought

of taking those vows *forever*, you have already been assumed bodily into God's presence! It is a very awesome decision and responsibility to take on the Rule, the Constitution and Customary—and last, but not least, all of this community—for the balance of your natural life. But those here today from outside the community who know FA, as we call him, are aware that he knows what he is doing. His whole life has led to this moment.

“Not so with you. Instead, whoever wants to become great among you must be your servant... and whoever wants to be first must be your slave.” From today's Gospel: words to take vows by! All of us here today, both in the community and those visiting and seeking and discerning, do more than watch these ceremonies. We are joined in a more intense way to those making first vows and inseparably to the one professing for life. We make promises too, in this liturgy: to support the newly professed with our prayers and counsel and witness.

A familiar hymn says, “Come labor on, who dares stand idle on the harvest plain; while all around him waves the golden grain.” When one or more of God's faithful servants makes his commitment final and for the balance of his life on earth, the occasion is very serious. It is met with a great deal of prayer and thought; consideration and discernment. It is never made without the action of the Holy Spirit.

Ministry is painful, often filled with depression and doubt, often unthankful and unfeeling. “Come labor on... away with gloomy doubts and faithless fear.” Ministry—and that word applies to all of you about to make



Francis Andrew makes his life profession of vows to the Superior General.



A newly professed brother is invested with the scapular of service.

applies to all of you about to make vows—ministry is often linked with pilgrimage. The human choice is usually to settle down and find meaning and sincerity in the forms which are safe and time-tested. I know FA has never done that. In Los Angeles he was involved in the beginnings and opening of the new Cathedral Center. He directed the music there. He certainly did not settle into the comfortable when he continued the diaconate process while in New York and a few thousand miles from California! And now, he has returned to the West Coast in a challenging ministry many would have avoided if at all possible.



All making vows lie prostrate while the litany is sung by Christopher Stephen.

Many of you know that one of my hobbies is collecting hymnals. In the Hymnal 1940, there is a particularly interesting verse for hymn 575. I will use the original form:

Thou art our captain,
 teach us to be like thee.
 And where thou ledest,
 we will follow on,
 We do not know
 what orders may await us,
 Save the great order,
 "Let thy will be done."

Francis Andrew, please stand. I have watched and prayed with you. I have worked with you. I have shared your hopes and expectations and I have watched you grow and become what you are at this moment. I look with faith to see where God will lead you and us in the years to come.

Despite everything around us—as you now commit yourself to the will of God for the rest of your life, you must believe that "God enlightens everyone that comes into the world," that there are enough saints to go around, and that there is

All of you, I know, have asked the questions, "What am I doing? Is this the right thing for me?" In today's Gospel Jesus says, "You don't know what you are asking! Can you drink the cup I am going to drink?" "We can," they answered.

That cup comes today in the form of a contract between you and God. In these days of short-term employment and temporary jobs, wouldn't signing an employment contract for life be almost unthinkable? FA does that today. He signs that Rule and Constitution and Customary into his blood stream for life!

Theologian Paul Tillich said, "There is no faith without participation." All of the community and all of you present here today illustrate that quote! Tillich also said, "The risk of faith is the concrete content of one's ultimate concern." These making vows and especially Francis Andrew show that concrete concern, and all of you show yours by being here.



enough holiness in the church to lift the whole world. In the meantime, your work has just begun!

Remember that there are those who will die never having known God or the great love God offers. Remember that others will come to him and serve him because they see you. They see you as you have come to God to serve in the world. You must believe that the plan God has chosen to save the world is better than anything we can imagine and the redemption of the world is still taking place, and *you* are part of that redemption plan!

It took Christ a whole night to say, "Thy will be done." It takes most people a lifetime. There will be times when these words will be hard to say. Keep in mind that the Lord himself found them so hard, that he found the thought of the cross intolerable, and asked to be released from it.

Be alert to God's call—it comes when you least expect it. We, your brothers and sisters, will be there for you, all the way. Most central to what you do here today is the fact that God will not leave your side.

I will end with a poem by Grace Bush:

Dear Lord, I pray whate'er may come,
Let me look up to Thee!
Let not my heart be blind and dumb!
Make me to gladly see.
That wheresoe'er my feet may go,
Thou guidest me aright and so,
Naught shall I fear, the while I know,
That Thou art close to me.
God bless you!

Richard Thomas



The annual gathering **ANNUAL CONVOCATION 1998**

The Brotherhood and the Companion Sisterhood of Saint Gregory met in Annual Convocation at the Graymoor Friary of the Society of the Atonement in Garrison, New York, for a week in July. This year's national gathering featured a retreat conducted by Karekin Madteos, who led the community in study and conversation



about the religious vows. The first day of the retreat was dedicated to the Gregorian understanding of the vow of poverty, addressing the concept of stewardship as taught and received by the

church and the community, together with the larger question of evangelical poverty throughout all facets of members' complex lives. The second day of the retreat dealt with the vows of chastity and obedience—how the community lives them within the larger society, and finds supportive interrelations between the two vows. These days of reflection were animated, and the air was electric with the excitement of renewal!

As this was the major community gathering of the year, numerous meetings took place throughout the week, including Council, the four Provinces, and various working groups and committees. Discussion of the annual reading from the sermons of Saint Gregory the Great occupied a rewarding afternoon session. The opportunity for training is not missed, either, and this year Francis Andrew—as Director of Education and on behalf of the Education Committee—presented the results of two years of careful and considered labor: *Gregorian Foundations* and *The Skillfulness of Shepherds*. These two beautiful bound volumes constitute the newly revised postulancy and first year novitiate training program. Francis Andrew authored *Gregorian Foundations* and Karekin Madteos *The Skillfulness of Shepherds*, both with the input and review of Education Committee members. The community received these new training tools with a great round of applause and thanksgiving to the authors and to their committee's work, and all community members were presented with copies (the postulants and novices were particularly interested in this presentation!).

Of course, the major meeting of the week was that of the General Chapter. The Superior General's annual "State of the Brotherhood" opened this meeting, during which the community heard of plans for Bishop Dennis' retirement and Bishop Grein's wholehearted endorsement of the Rt Rev Rodney R Michel as the Brotherhood's fourth Episcopal Visitor, effective as of September 1, 1998. He also announced his appointments to expiring three-year terms of office: Ronald



Helen Bernice assists in the clothing of novice sister Jeanne Marie.



Friends and visitors gather for the service of profession.



The assembly prays for the church, the world, and for those about to make profession of vows.

Augustine (Director of Vocations), Francis Andrew (Director of Education), and James (Appointee to Council). Community officials then reported—highlights of which included Ronald Augustine’s remarks as Director of Vocations, informing the community of a brisk year past of continued vocational interest from across the Episcopal Church and around the Anglican Communion; and from Gordon John as



James assists as Edward Ramón presides at the eucharist.



Novices Robert James and James Paul flank the Superior General.

Director of Associates, noting that the number of Associates of the Brotherhood of Saint Gregory has doubled in the last six years. Stephen’s term as Chapter’s Councilor was completed at this meeting, and after two tied ballots, Richard Thomas cast the deciding vote and Karekin Madteos was elected.

The sisters made a retreat-within-a-retreat in order to work on the organizational structure of their new community-information (see next story). Rich-

ard Thomas and James attended a portion of the sisters' meeting and joined their discussion, providing background information of various sorts. During that time Clare and Elizabeth Mary renewed their annual vows. The Superior General directed Edward, Provincial of Province III, to travel to Florida and receive Lillian-Marie's renewal; she was ill and unable to attend the convocation. Our sisters spent one day as guests of the Sisters of the Atonement and produced a report on their progress which the friars received with great interest.



Postulants Gordon, Peter and Stephen receive copies of the Book of Common Prayer and the Homilies of Saint Gregory the Great.

Fellowship is a central focus of these annual events and this year's was no exception. Numerous meetings of various groups took place, but it is the liturgy which is the day's demarcation—worship being the adhesive which holds all else together. The fourfold Daily Office was a centerpiece of this convocation, as always, and the Holy Eucharist was joyously celebrated by the friars and sisters. Music continues to be a mainstay of most worship services, and the rites of the community attract large congregations of Associates, family members, friends and supporters. At the solemn mass of Saint Mary Magdalene on Wednesday, July 22, Susanna Bede made her first profession of vows; and at Evening Prayer on Friday, July 24, Barbara B Dunne became a novice and received the name Jeanne Marie, and Margie L Cowan was admitted to the postulancy. Saturday, July 25, saw the Brotherhood rites of admission, reception, and life and first profession, as well as the commissioning of new officials for the community. At Morning Prayer, Robert J McLaughlin and James E Cyphers became novices and received the names Robert James and James Paul respectively; and Stephen G Baker, Peter Chambers Budde and Gordon James Berghuis were admitted to the postulancy. In the afternoon at the Festival Holy Eucharist, Francis Andrew made his life profession of vows and Stephen Julian, Gabriel Liam, Thomas, Thomas Mark and James Dunstan made their first vows of profession. (Earlier in the week Richard Thomas received the renewals of the annual vows of profession of Charles Edward, Andrew, Gordon John, Karekin Madteos, Robert Michael and Alban Patrick.)

Somehow, for about three hours that day, the heat wave which gripped the entire east coast seemed to disappear in a puff of incense, a note of sacred song, a vow solemnly made to God, and the smiles and laughter of friars, sisters, Associates and their friends!

A year of transition

SISTERS OF SAINT GREGORY TAKE STEPS TOWARD INDEPENDENCE



During Annual Convocation members of the Companion Sisterhood of Saint Gregory held a day-long working retreat, at the end of which they announced the intention of requesting independence from BSG during Annual Convocation in 1999. At that time, if independence is ratified by the BSG Chapter, sisters approved by the SSG Chapter will make life and first profession of vows to their Superior, who will also admit new postulants and novices.

CSSG has been a women's religious community in formation under the auspices of BSG since 1987. Its members

have been functioning under the BSG Rule, Constitution, and Customary. It is anticipated that the SSG Rule will be very closely modeled on the BSG Rule. It was always the intention that CSSG would become an independent community in the Episcopal Church, and the sisters feel that they will be ready to take this step next summer.

Currently there are five sisters in annual vows, three novices, and one postulant. During the CSSG Chapter meeting the following acting officers were appointed: Clare (Superior), Carin Bridgit (Vocations), Susanna Bede (Education / Postulants and Novices), Helen Bernice (Treasurer), Ellen (Secretary), and Elizabeth Mary (Administrator).

The sisters have assigned specific tasks to committees charged with developing the Rule, Constitution, and Customary, the search for a bishop Visitor, and developing publications such as a brochure and a web page. During the next year, the sisters will secure recognition as a not-for-profit corporation.

Further information on this new community may be obtained through the regular mailing address for the Brotherhood of Saint Gregory.



The Superior General admits Margie Cowan to the postulancy.

Here and there with the brothers and sisters
COMMUNITY NOTES

Boston MA

We rejoice with Ciarán Anthony at the announcement of his promotion to Senior Systems Architect with the Lotus Consulting Corporation. His computer skills are well-known, as are his focus and dedication; he is deserving of this new responsibility and we applaud this recognition by his colleagues!

Yonkers NY

The Agapé Fund, directed by Richard John, held its Third Annual Dinner Dance and Silent Auction fund-raiser in late May. It was a fun time, and the proceeds of just under \$2,000 will go to help the Fund and the work at Brother Bernard Fessenden House in Yonkers.

Bishop Catherine Scimeca Roskam (Suffragan for Region II of the Diocese of New York, which includes Westchester County) attended, and Richard John presented her with a large and framed photograph of the interior of the cathedral in their “home town.” Last fall he and the bishop discovered that his grandmother and her parents are from the same little town in Sicily. On his last trip there he met the saintly and ancient Padre Scimeca, who has been the only priest in a town of 12,000, with 11 churches (including a cathedral), for the past 62 years! He is Bishop Roskam’s cousin. The bishop was very moved by the gift, and now can’t wait to go visit Ciminna and trace her ancestry and meet her relatives.

Among other guests at the event were four Capuchin Franciscans, five Cabrini sisters, a Third Order Franciscan, and two Presentation sisters, joining Richard John and the brothers who staff Fessenden House, Christopher Stephen and Patrick Ignatius.



Tobias Stanislas and James on the steps of the Pergamum Altar, now housed in Berlin

Patrick Ignatius is now Lay Eucharistic Minister at Saint Paul's in Yonkers, at which Tobias Stanislas is pastor. Christopher Stephen continues as cantor and vestry member, as well as lending his architectural expertise in matters of building repair. Ellen is coming on board as seminarian, and James and William Francis continue to offer stalwart support in the liturgy. Saint Paul's now qualifies as one of the few Episcopal parishes so extensively missioned by a religious community!

At the conclusion of convocation, a contingent of friars and sisters almost doubled the small congregation at Saint Paul's, and the newly professed Susanna Bede preached a dynamite sermon (see page 22) and Thomas Joseph was deacon at the service. Meanwhile, Edward Ramón was drafted into service as supply priest at the BSG headquarters parish, Saint Bartholomew's in White Plains.

Tarrytown NY

The Diocese of New York's annual convention is an ongoing source of work for Tobias Stanislas—he is the Assistant Secretary of the convention and its ongoing staff representative at the Diocesan Office on Amsterdam Avenue in Manhattan (right next door to the enormous Cathedral Church of Saint John the Divine). This year's convention took place in the suburb of Tarrytown and James came up to work as one of two Assistant Tellers, managing a team of youth volunteers staffing the polls. Bishop Grein asked James to introduce a visiting dignitary at the convention banquet: Bishop Eliphaz Maari, Suffragan of the Diocese of Kampala and Chancellor of the new Uganda Christian University.

El Salvador

For six years the Diocese of Central New York and the Diocese of El Salvador have had an active and fruitful Companion Diocese relationship, including exchange visits by bishops and clergy, and many other activities. But all things come to an end, and this summer Bishop David Joslin of Central New York asked Maurice John to represent his diocese at the convention of the Diocese of El Salvador, and to bring Bishop Martín Barahona the best wishes of his companion diocese for a bright future. Maurice John was delighted to accept this exciting assignment (he speaks fluent Spanish and has traveled in Latin America many times in the past) and he relates that his week there was filled with warmth and gracious hospitality. During his presentation to the El Salvador diocesan convention, Maurice John read a greeting prepared by Richard Thomas on behalf of our order. We are happy to number Bishop Barahona among the Associates of the Brotherhood.



The Church of San Juan Evangelista, El Salvador

Ventnor, NJ

During the diaspora following Annual Convocation, Maurice John and Alban Patrick drove newly noviced Robert James to his home in Ventnor, where they enjoyed wonderful hospitality. Sunday morning found them at Robert James' parish, the Church of the Epiphany, and Maurice John and Alban Patrick were invited to participate in the service as lectors and Communion administrators. At the coffee hour Maurice John gave a presentation on the Brotherhood and also spoke about the Diocese of New Jersey's new Companion Diocese relationship with the Diocese of El Salvador. A sumptuous dinner at the rectory as guests of the Rev Douglas MacIntyre Baker provided the perfect completion to a rich and rewarding experience.

Chicago

Hypnosis Unlimited, Inc, is the name of the new therapy venture begun by Edward Ramón and Damian-Curtis last year in Chicago. Both report that business is increasing and clients are being helped with all sorts of problems, emotional as well as physical. Edward Ramón, who is president of the firm, is a Certified Master Hypnotherapist and a Certified Pastoral Addictions Counselor, and Damian-Curtis, also a Certified Hypnotherapist, is the firm's business manager. Negotiations with a major Chicago hospital toward forming an association have begun, and prayers for sufficient success are always appreciated! Everyone is welcome to visit their web site, which was designed by Karekin Madteos: <http://idt.net/~eriley19/index.html>

Natchitoches LA

Michael David has completed work on two stage sets for productions *110 in the Shade* and *The Little Shop of Horrors*. He even appeared on stage in the role of "Toby" in the former.

Associates

A warm welcome to our new Associates Kevin Heckman (Bronx NY), Margaret Faulk (Portsmouth NH), and Ruth and Paul Power (Stratham NH).

A Reflection on Lambeth

THE EPISCOPAL CHURCH WELCOMES . . . WHO?

Yesterday I realized a new dimension to my vows as a Gregorian friar. Yesterday, for the first time I can ever remember, I would have given anything to stay in bed. Because yesterday, Sunday, August 9, I was ashamed to be an Anglican. I thought about newsreels of people being brought to court and how they try to shield their faces from cameras and prying eyes. They are ashamed to be in that situation; so am I.

And yet my vows would not permit me the luxury of sleep while the bishops of the Anglican Communion display their self-righteousness before the eyes of the world. They have embarrassed me and made me ashamed of my church. But where else can I go for solace in the face of evil? Who will receive me with open arms when the princes of my church would cast me out? What words of comfort are there for the condemned?

My vows are there to strengthen me and to give me direction amid fear and chaos. I did belong in church yesterday, and I went. Out front I noticed that ever-familiar and inviting sign which

identifies our houses of worship: *The Episcopal Church Welcomes You*. But yesterday that phrase took on a smug, self-righteous smirk. Exactly who is welcome and who is not? I thought about the current issue of *The Living Church* on whose cover the face of the Blessed Jonathan Myrick Daniels beams a delightful smile. I wondered whether the local Episcopal parish or the Diocese of Alabama made him feel welcome in 1965, or was he seen to be a freedom-riding Yankee troublemaker, deserving of whatever he got? The stinging words of the Lambeth bishops were left outside the altar rail; I was at home inside God's sanctuary.

As we know, the decisions of the Lambeth Conferences are not binding and hold no authority within any of the 38 provinces of the Anglican Communion. At best, they are a barometer of opinion at a given time—and nothing more than that. Previous Lambeths have condemned divorce and contraception, and have stated that the only ordination to which women are admissible is within the Order of Deaconesses. All these decisions have passed away, more out of embarrassment than retraction. So I find strange comfort today that Lambeth Conferences have no authority, and I wonder how long we will continue to pay for such gatherings? Millions of dollars spent, and for what?—for shameful pronouncements which injure and alienate loyal sons and daughters of God's church.

Today I am thankful for the presence of my vows, for their ability to strengthen my weak knees and brace my faltering step. But I am also ashamed of my church and I wonder, along with the psalmist, "How long, O Lord, how long?"

James

***Funeral sermon for a "homeless" man
FACED WITH SORROW***

*If you are faced with sorrow, you can either be closed to it and
hide or open and live life.*

When I would walk through Library Park I would see Artie there with all the others around him, talking, laughing and cursing. But what I remember the most about Artie were the times when I walked through the park and only he and I were there. We would silently greet each other and I would look deep into his eyes and always see a longing. As though he was asking me if he could leave and go home. One night while walking Babe, my dog, I saw some young children calling Artie names and making fun of him. As I walked over with Babe, the children ran away. I thought if they only knew Artie, and that one day they might be living in Library Park like Artie, like me, like so many here present in the church today.

In Lamentations we heard:

For the Lord will not reject anyone for ever. If he brings grief, he will have pity out of the fullness of his faithful love, for it is not his own pleasure that he torments and grieves the human race.

How many times when our lives are turned up side down, we say: where is God; why is God doing this to us; when is God going to help; there is no God because of all I am suffering. But is it God or is it us? That is a question we must ask ourselves all the time. In the end we always come back to:

“God is all I have and so I shall put my hope in him.” God is spirit and we are spirit in God’s likeness. And our spirit is always looking up for where our help comes. For deep in our souls we know, without reason or knowledge, that God keeps us safe. That God watches over our going out and our coming in. In many ways, Artie was trusting God and was always searching for God. Now Artie has found God and has completed his journey. He is home.

In Corinthians, Paul refers to our body as a tent that houses our soul. As he says: “For we are well aware that when the tent that houses us on earth is folded up, there is a house for us from God, not made by human hands but everlasting, in the heavens.” Being a tent maker Paul could see the body as a tent; yet each one of us, if we took the time, could come up with an image of the body that would give us a picture of ourselves. A tent is mobile, never long in the same place. For we as human beings are mobile, never staying in the same place. We grow from infant, to child, to teenager, to young adult, to senior citizen. Our learning of self, the world around us and God are always growing and moving. This tent, our body, is also undergoing wear and tear of age. And so we groan, longing to put on our heavenly home over the present one.

Saint Paul talks to us today about houses, home or exile. Where are we? Where was Artie? If our bodies are our house, what type of house is it? And do we take care of it until we receive the heavenly house to live in? This is a time to look at our house, what we call our body, and see if we are caring for it as we care for the building we live in; the clothes we wear; the food we eat. And what is home or exile? To Artie, Library Park was home, where he was not an exile, but a member of the community. Here was a place to share his life with others, to give his opinion to others, to feel safe and enjoy life as best as possible. But we know the human tent, the human house or home, our body is not for ever. We move, we travel, we are called not to stay the same, but continue to change in our relationship with ourselves and God. As long as we refuse to develop a relationship between ourselves and God, we are exiled from the Lord. Artie’s eyes always showed the longing for a new home, yet also showed faith that in time, not yet by sight, he would see the Lord.

Artie died in Library Park by the trees. Close your eyes and picture Artie; hear again Psalm 23:
He makes me lie down in green pastures and leads me beside still waters. He revives my soul and guides me along right pathways for his Name’s sake.

In the Gospel of John, Jesus says to us: “Do not let your heart be troubled. You trust in God, trust also in me.” Today we are troubled because we must look at ourselves and see where we



Patrick Ignatius

are with ourselves, God and death. Hopefully when we leave we can say deep in our souls: "God is all I have and so I shall put my hope in God."

Jesus also says that in his Father's house there are many places to live. I wonder what place would we want to live? Did Artie pick a park, instead of a building; sky, instead of a roof; trees, instead of walls? Each of us must leave here with a decision to follow God and learn to listen and talk with God in a real and meaningful relationship. For God is a jealous lover, longing for each of us, and knows each of us by our own name.

I would like to end with a poem my father carried with him all of his life and by which he lived his life.

I shall pass through this world but once. Any good therefore that I can do or any kindness that I can show to any human being, let me do it now. Let me not defer or neglect it. For I shall not pass this way again.

In many ways Artie also lived this poem. For every week someone would ask us at the Brown Bag for a lunch for Artie. At Hope Community again someone always made sure Artie got a hot meal. Here God, through Artie, was teaching kindness, compassion, hope, faith and a relationship with and for another human being.

So let us see and hear our fellow human, for we shall not pass this way again.

Patrick Ignatius

Transition

THE CHANGING OF THE GUARD



Richard Thomas with Bishop Dennis on one of his visits to Annual Convocation

On September first, our Episcopal Visitor, Bishop Walter D Dennis, began his retirement. Bishop Dennis has served the Brotherhood faithfully and with the abiding concern of a loving parent. Always personally interested in the life of the community, he never adopted a directive style; rather, he maintained a stance of detachment combined with availability, and was most willing and ready to consult with and advise the Superior General and Council whenever need arose. And his input was always gentle, supportive and loving.

Walter Dennis, the Senior Bishop Suffragan of New York, is the third Episcopal Visitor to the Brotherhood and he served in that capacity for nine years (1989 to 1998). The community's first visitor was the Rt Rev Horace WB Donegan, XI Bishop of New York, who granted canonical recognition to the Brotherhood of Saint Gregory in 1970, shortly following its foundation. His was a

brief but crucial term as Visitor, as laid the sound foundation for everything that has developed since. He served until his retirement in 1972. The Brotherhood's second and thus far longest Episcopal Visitorship was that of the Rt Rev Paul Moore, jr, XII Bishop of New York, who held that position for seventeen years (1972 to 1989). This was a period of great growth and development for the community, and Bishop Moore provided a steady and guiding hand throughout. During those years he introduced the Brotherhood to two other bishops, his suffragans, who both showed loving care for the community as the opportunity presented itself: These were Bishops J Stuart Wetmore and Walter D Dennis, to both of whom we shall always be indebted.

According to the canons, each religious community "shall have a Bishop Visitor or Protector, who need not be the Bishop of the Diocese in which the community is established." The canons go on to state that "If, however, the Bishop Visitor or Protector is not the Bishop of the Diocese in which the Mother House [headquarters] of the Community is situated, the Bishop Visitor or Protector shall not accept election without the consent of the Bishop of that Diocese." Shortly after Bishop Moore began his retirement and the Rt Rev Richard F Grein became Bishop of New York, a delegation consisting of Superior General Richard Thomas, James, William Francis and Tobias Stanislas met with the new diocesan to discuss the position of Visitor and to obtain the bishop's counsel. Bishop Grein was already committed to two other orders as their Episcopal Visitor and felt that he could not provide the appropriate amount of time and care for a third community. Having spoken privately with Bishop Dennis prior to the meeting, Bishop Grein suggested his bishop suffragan for our consideration. He was elected directly and attended the first of several Annual Convocations the following year, where he was warmly welcomed by one and all. His appearances at convocations over the years have been tremendously important, both to the Brotherhood and to him, and his talks with the community assembled regarding the issues of upcoming General Conventions will always be treasured for their display of his wit, wisdom and loving concern for the life of the Episcopal Church beyond the borders of the Diocese of New York.

The Canons of the Episcopal Church state that "The Bishop Visitor or Protector shall be the guardian of the Constitution of the Community, and shall serve as an arbiter in matters which the Community cannot resolve through its normal processes." As guardian of the Constitution, a Visitor stands in representation and defense of the order in terms of the House of Bishops and among his episcopal brothers and sisters. These are great responsibilities and all of our Visitors have faithfully and vigorously fulfilled their role as circumstances presented during their terms of office. Bishop Dennis, whose pastoral and canonical abilities are renowned, has left behind very large shoes to fill. However, we believe our new Episcopal Visitor is just the right match. Standing well over six feet tall (and therefore with sizable shoes!), the Rt Rev Rodney R Michel, Bishop Suffragan of Long Island, was chosen earlier this year by the Superior General and confirmed by Bishop Grein with glowing words of endorsement. Bishop Michel expressed his gratitude and his willingness to serve in this capacity in a wonderful letter to Richard Thomas. So, on September 1, 1998, Bishop Dennis joins the ranks of the Brotherhood's Episcopal Visitors Emeriti, along with Bishops Donegan and Moore, and we welcome Bishop Michel, for the beginning of what we hope and pray will be a relationship noted for its warmth, love, mutual prayer, excitement and constant support. Thank you, Bishop Rodney, for your gracious willingness to serve and to care for us!

James



A POEM

Walking through the dark hall looking for
A place to pray to think to watch to sit
I pass first one and then another door
And walk in one and see a candle lit
It calls me to myself and this is where
I am to sit to pass my hour now
I settle stir I shift I plan in there
And then I'm still and wonder, wonder how
The candle flits and taunts but is secure
It worships God by spending thus its burn
And with this fuel brought in with its allure
My soul to sit and wonder back and learn
I ask to be transformed into a dove
Like this candle simply sit and love

Thomas



Thomas makes his first vows of profession.

Another view of Lambeth

INCOMPATIBLE WITH SCRIPTURE

I once tried to have a discussion concerning Scripture with a Jehovah's Witness. I soon learned that this was not possible, beyond a certain minimal level, because she insisted that parts of Scripture I thought of as historical were symbolic, and the bits I thought of as allegorical and apocalyptic were literal truth. For her, the Gospel was a symbolic drama, while Revelation was as literal as an Amtrak timetable.

I find myself in a similar situation now. A substantial majority of the bishops of the Anglican Communion meeting at Lambeth have gone on record "rejecting homosexual practice as incompatible with Scripture." It is not my purpose here to address the accuracy of the bishops' opinion. Rather, I choose to hold the bishops to the same standard and assert that they already tolerate practices that are *no less* incompatible with Scripture. Indeed, while a prohibition on blessing same-sex couples and ordaining gay or lesbian clergy can only be inferred from Scripture, the practices tolerated by the bishops, and in some cases even practiced by them, are contrary to Scripture's express, literal word—and not hoary old injunctions from Leviticus, but clear, unambiguous texts from the Gospels and from the Epistles of Saint Paul.

Remarriage after divorce

Scripture declares that the remarriage of a divorced man or woman is the moral equivalent of adultery. This assertion rests on the very highest authority, Jesus Christ himself (Mt 5.32, 19.9—the "Matthean exception" being noted; Mk 10.11–12; Lk 16.18), bolstered by Saint Paul (1 Cor 7.10–11). This was the position of the church until well into this century, and earlier Lambeth Conferences made their rejection of remarriage after divorce abundantly clear. Yet the

passage of time has softened episcopal rigor, and the church now formally recognizes civil divorce and allows remarriage with the stroke of a bishop's pen (Canon I.19.3.a.), and offers annulment (itself a legal fiction unforeseen by Scripture) merely as an option for those whose consciences may be troubled (Canon I.19.2.a). Remarriage after divorce is contrary to Scripture, yet the church tolerates it and blesses it.

Mixed marriage

Scripture forbids a Christian woman entering into a marriage with a non-Christian man. (1 Cor 7:39. Note that the earlier passage, 1 Cor 7:13–16, refers to a couple *already married* at the time one of them was baptized. Paul allowed the Christian party to permit—but *not seek*—a “no fault” divorce in that exceptional case, though he recommended against it.) One early church father went so far as to describe mixed marriage as comparable to *sodomy* (Tertullian, *To His Wife* 2.2, applying Jude 7 to mixed marriage). As recently as 1948, a Lambeth Conference committee urged that such marriages be “forbidden.” However, the Episcopal Church now allows marriages in which only one of the couple is baptized (BCP 422; Canon I.18.2.d). Mixed marriage is contrary to Scripture, yet the church tolerates it and blesses it.

Ordination and digamy (“second marriage”)

Scripture says very little about ordination, but it does expressly state that a bishop, presbyter, or deacon must be “the husband of one wife” or “married only once” (1 Tim 3.2, Tit 1.6, 1 Tim 3.12). This prohibition is not directed against polygamist clergy (though it would cover them as well) but against the ordination of remarried widowers. Paul permitted such remarriage to youthful lay women (1 Tim 5.14), but explicitly forbade it to clergy, who are called to a higher standard. The early church took a dim view of second marriages even by lay widows or widowers, but clergy were forbidden even to *attend* such weddings (Council of Neocæsarea 7). Second marriages by clergy are contrary to Scripture, yet the church tolerates it and ordains them.



Luther and the pope engage in a tug of war over the interpretation of Scripture, bits in their mouths and bridle stretched taut, in a painting that now hangs in Luther's birthplace.

Conclusion

It is no more contrary to Scripture to bless a same-sex couple than to bless a couple one of whom is divorced or not baptized. It is no more contrary to Scripture for a gay or lesbian person to be ordained than it is one who has taken a spouse after widowhood—to say nothing of divorce. From the standpoint of the literal text Scripture, the former are, if anything, *less* contrary to Scripture. How many of the Lambeth bishops who voted with the majority on the resolution condemning homosexual practice as “incompatible with Scripture” fall themselves under one or more of these three Scriptural incompatibilities? How can they gloss over the hard bits that apply to themselves, while weaving ironclad prohibitions out of the bare handful of strawy texts alleged against the faithful gay couples and clergy who have loved the church they serve, and served the church they love, in the face of such opposition?

The bishops might argue that homosexuality is contrary to natural law. But we’re not talking natural law here. We’re talking Scripture: God’s *positive* law. On that score some of them are as guilty of *incompatibility* as any they assail. The bishops have taken up Scripture as a weapon against their fellow Christians, some of them, it appears, in a misguided effort to win over Muslim converts—as if this condemnation of homosexuals was all the Islamic fundamentalists will need to through down their Qu’rans and leap into the baptismal font. These bishops are using Scripture as a political tool. Let them learn and know that “the word of God is . . . sharper than any two-edged sword, piercing until it divides soul from spirit, joints from marrow; it is able to judge the thoughts and intentions of the heart. And before him no creature is hidden, but all are naked and laid bare to the eyes of the one to whom we must render an account.” (Heb 4.12–13)

Tobias Stanislas

A sermon from the Convocation healing service **REJOICE!**

Brothers and sisters, both our readings today present us with exhortations to Rejoice. In Paul’s Letter to the Philippians, the reasons for rejoicing are straightforward, “The Lord is near. Do not worry about anything.” In Luke, however, we are exhorted to rejoice in our poverty, hunger, sorrow, and persecution. This seems a very strange exhortation indeed.

Today’s Gospel begins with the words, “Jesus came down with the apostles and stood on a level place.” That is, he came down with the apostles whom he has just called to share in his ministry. This reading, therefore, can be understood as his initial instructions to the apostles as to what his ministry was all about. While the sermon of which this is a part is often referred to as the Sermon on the Plain, in contrast to Matthew’s presentation of the Sermon on the Mount, I believe the context makes it more appropriate to refer to it as “The Sermon on the Level.” For Jesus certainly leveled with his apostles, and if we find his teachings difficult, the newly called apostles must have found them absolutely overwhelming.

In a sense, we are fortunate today, for all we have to consider is the easy part of the sermon. We do not have to deal with the “woes.” We do not have to deal with loving our enemy, or turning the other cheek, or not judging others, all we have to deal with are the blessings. The blessings, however, are baffling enough for most of us.

We are told that we are blessed if we are poor, if we are hungry, if we weep and if people hate, exclude, revile and defame us *on account of the Son of Man* and that we are to rejoice because of these things. Some try to understand these as idealistic moral standards or as analogy, as related to end times or as a call for social revolution. To some extent, they can be understood in all these ways, but, in the end, we must look at the words themselves.

These blessings are *not* presented in the form of moral code or of future prophecy but rather as statements of simple, absolute truth. Jesus is telling us that this is reality. This is the way that creation works. The Beatitudes, and what follows in the sermon, are presented as if they are the spiritual equivalent of the laws of gravity or the laws of thermodynamics. We can see those physical laws at work in the world, while the world does not appear to work according to the Sermon on the Level, so how are we to understand the Beatitudes?

It is always good to go back to the early tradition to approach such questions. What we find in the first three centuries is that over and over again the early leaders of the church refer to living out the Beatitudes as the hallmark of the Christian faith, not as *goals* of faith, but as the *mark* of a true and lively faith. They are seen as the natural consequence of living out our baptismal vows. If they are a manifestation of faith, where does this faith come from that allows us to understand these blessings as realities to be embraced with joy?

Some search for it in mountain-top experiences that seem to give one assurance of the presence of God. Certainly mountain-top experiences can give us a hunger for God and inspire us to draw closer to him. However, spiritual highs, like all highs, run the risk of becoming addictive. We are in danger of constantly seeking new highs and of beginning to doubt the presence of God or our own worthiness if we do not experience them over and over. Our mountain-top experiences can be important, but for me, and for many others, they do not provide the kind of faith that makes sense of the Beatitudes. For the Beatitudes do not speak to us of spiritual highs.

Where then does this faith come from? I believe today's Psalm points us in the right direction. We begin with the words, "Bow down your ear to me, O Lord, and answer me, for I am poor and in misery," and we end with the words, "In the time of my trouble I will call upon you, for you will answer me."

I believe the psalmist is affirming that the faith that makes sense of the Beatitudes is not found on the mountain-tops. Rather, it is found in the dung pits of our lives. It is when we are reduced to the point that we see nothing of this world that offers us salvation, when we see no hope, when



Stephen Julian signs the instrument of profession.

we see no justice, when we see no clear path ahead, when we see no future, it is in those times that we encounter God in terms that begin to make sense of all of this. For when all else is gone, it is then that we discover that God is not only on the mountain top, but is there with us in the dung pit, reaching out to us and loving us in a way beyond all human understanding. When we encounter God there, we know that there is no where we can go, there is nothing we can do that can stop that flow of love if we but reach out and claim it for our own. It is then that we can shout out in joy, “Rejoice in the Lord!” For in that moment of realization, in the midst of our own sense of nothingness, we are surprised by a God of joy that is near at hand to heal us and to love us. In that moment, we also realize that we *are* poor, we *are* hungry, we *do have* cause to weep, and, to the extent we live out our baptismal vows, *we will be* persecuted and rejected by the powers of this world. It is, therefore very fitting that these readings correspond with our healing service, for they remind us that we all have reason to seek healing from a God who has not left us as orphans but rather has suffered everything we have suffered and so much more. In that knowledge, we cannot only embrace and accept our own healing, but we are freed to see the poverty, hunger, sorrow and persecution of others. We can become instruments of God’s healing and reconciliation in a torn and broken world, for we know that God’s answer to all the evil the world can muster is that Easter morning in which we participate at every celebration of the Holy Eucharist, which is the foretaste of that final healing from which we shall not fall away.

Therefore, my sisters and brothers, we find, in the end, that Luke and Paul are talking about the same thing. For when we stay near to God in prayer and thanksgiving, we can rejoice and leap for joy, we can claim the “peace which surpasses all understanding” for our Lord is near and our Lord is the most intimate and beautiful lover we shall ever know. That is, indeed, something to rejoice about.

Stephen Julian

Genesis 18.20–33, Colossians 2.6–15, Luke 11.1–13
GOD IN OUR LIVES

Occasionally, there are Sundays when every passage of Scripture appointed for the day points toward one theme. Usually, these themes are issues I struggle with. Invariably, these are the Sundays I’m invited to preach somewhere. This is God’s way of making me deal with something I’ve been trying to avoid; but I’ve learned that if God is making me go through this in public, it means that someone else in this place is struggling with the same thing.

Today’s theme is God’s involvement in our life, in the life of each one of us individually, one by one. In some of the Scriptures, God’s involvement is engaged by a request or a question; in other passages, we are told what God has done or is doing or will do for us—not collectively, not as a nation or a people, but personally.

Think for a moment of this awesome thing—think of having God’s undivided attention—Does that scare the stuffing out of you? It does me. I’d like to think that there are some times when God *isn’t* paying attention.

Think of having God’s undivided attention. Guess what? You do. God sees every sparrow at every moment of its life. God is so unimaginably immense and powerful and loving that every



Richard Thomas and Susanna Bede, after her profession on the feast of Saint Mary Magdalene

creature has God's undivided attention at every moment of its existence. As my students are fond of saying, "Like, that is so huge."

Well, if it's huge in our time, when we think we can explain almost everything, imagine how huge it was to Abraham and to whomever wrote his story down for us in the book of Genesis. How did Abraham cope with God's hugeness?

What's the best way to deal with something that overwhelms us, that frightens us? We make a joke about it. We're so respectful of the Bible, we treat it so seriously that we often miss one of its most

engaging features: its wit and humor. Think how many generations passed this story down orally before it was written down. Think of this story in the mouth of a great storyteller. Think of the appreciation of the listeners as Abraham balances flattering God with taunting God: "Far be it from *you* to slay the righteous—shall not the judge of all the earth do what is just?" Think of their amusement as the narrator drifts into Israelite stand-up comedy: "Oh let not the Lord be angry if I speak just once more—ten?" The humor doesn't dilute the message: it still teaches us about the hugeness of God, the wrath of God, the power of God, the mercy of God. But more importantly, we hear God speaking to one person, we hear one person asking God for something very important, and we hear God saying "Yes."

"Ask, and it will be given you," says today's Gospel. "Search, and you will find; knock, and the door will be opened for you. For everyone who asks receives, and everyone who searches finds, and for everyone who knocks the door will be opened." The Gospel passage begins with the disciples asking Jesus for something, for a way to pray. Jesus says yes and gives them the most familiar prayer of our tradition, and then encourages them to ask for much more.

So, how is this asking business working for you? Have you gotten everything you've asked God for? Has God answered all the questions you've asked, even the hardest question of all: "Why?" Lately, I've asked God a lot of questions, and I've asked God for a lot of things, and I haven't always been polite. I don't seem to have gotten many answers. Sometimes I've asked for things to get better and they get worse. Sometimes, when I read a line like the one from Psalm 138—When I called, you answered me—I feel bitterness and anger, and I think in my heart, "Must be nice."

I've heard a fair number of sermons preached on this text—so have you—so I've heard a number of explanations to the question, "Why doesn't God answer me?" Here are some of them:

- ☒ God did answer and I didn't hear.
- ☒ God did answer and the answer was no.
- ☒ I didn't ask the right question.
- ☒ I didn't really ask at all.
- ☒ The question will be answered in God's time.

There are variants on these, and each is worthy of a sermon in itself, for any one of them might be true. The only one I don't accept is this one: "God will not answer because you are a sinner."

Let me tell you why I don't believe that one. Think of the letter to the Colossians, which tells us of the extraordinary way in which God's personal attention is given to each one of us in the person of Jesus Christ: you personally were buried with Christ in your baptism, you personally were raised with him. Despite your sins, you personally are made alive with Christ, who has taken your personal record of sin and nailed it to the cross.

Now, will a God who gives you that level of attention ignore you when you ask for something?

There are many stories I could tell you, or you could tell me about this. Here's only one: a woman was afflicted with painful, possibly life-threatening ailments that could not be diagnosed and therefore could not be treated. Did she ask God for something? You bet she did, doubled up and terrified and shaking, she prayed, "Help me, help me, make this go away." She seemed to hear no answer. In despair she picked up her Bible and found these words in Psalm 31: "Blessed be the Lord, who was shown me the wonders of his love in a besieged city." In that instant, she knew absolutely that God was with her in this, that God was answering her requests. What was a better answer: that she should be healed instantaneously and continue with her life as if nothing had happened, or that she gain an unshakable conviction of the constant presence of God in her life, a conviction she holds to this day and will hold always?

Think of some of the things you've asked for and think of why you asked for them. Probably you're asking for what you think is the solution for a particular problem or need or desire. But perhaps God knows that what you're asking will not solve the problem. Instead God may have already given you something or someone that will. Look around.

What about when things get worse instead of better despite our requests? There are a lot of answers to this one—some of them have become clichés, but that doesn't mean that they aren't true: "The way out is through"; "It was horrible to have to go through it, but I'm glad I did because . . . I became stronger; I learned something important about others, myself, God; I met this person or these people; I learned this truth."

In hindsight those answers are fine—but they aren't helpful at the time you call out for help. I can't tell you what God's answer to you will be in these circumstances, because each one of you is an individual and God knows and honors that. I can only tell you God's answer to me: Things get bad, I get down. Things get worse, I get worse. Eventually things get so ludicrously bad that suddenly I'm convinced that I've just wandered into a rerun of "I Love Lucy," probably the chocolate-factory episode. I begin to laugh. When I laugh, I see the relative unimportance of all these things; when I laugh, I'm open to the Holy Spirit and to joy. Has God taken away the problem? No, but God has answered me in a way that changes my attitude and I begin to see the solutions.

I go back to the Psalm for today: "When I called, you answered me." You didn't lift me out of the mess, "you increased my strength within me." "Though I walk in the midst of trouble," you don't make it disappear, "you keep me safe."

God knows your problems, God knows your needs, God knows your questions and requests before they percolate up into your conscious mind. How does God know those things? Because God is always there. There was a French artist name Georges Rouault who lived in the early part of this century. He had a terribly hard life, and he surmounted it by his faith in God. Most of his images are of Christ, and one is a lithograph that shows Jesus on the cross, his arms spread wide,

his head slumped on his chest. Underneath the print is written in French: “Christ will be agony until the end of the world.” One of my students said, “That’s the most depressing thing I’ve ever heard,” but another said, “No, it’s wonderful! It means that as long as one of us suffers Christ will be there to suffer with us.”

God is answering us all the time, by giving us strength and protecting us, not by taking us out of the world and the troubles of the world, but by assuring us in so many ways that we are never alone.

I see nothing wrong with asking God for something specific, because God will see the need behind the question and will answer that. But if I rarely get what I ask for specifically, I tend to get discouraged. So for my sister or brother out there who may be struggling with this, have I got a question for you. It’s the question we’re really asking underneath all the other questions. Just ask, “God, are you there?” and the answer will always be “Yes.”

Susanna Bede

Historical perspective

THE VOICE OF LAMBETH, 1908

The 1998 Lambeth Conference was the last of this century. The following is a look back to the first Lambeth Conference held in this century, ninety years ago.

A further evil with which we have had to deal is of such a kind that it cannot be spoken of without repugnance. No one who values the purity of home life can contemplate without grave misgiving the existence of an evil which jeopardises that purity; no one who treasures the Christian ideal of marriage can condone the existence of habits which subvert some of the essential elements of that ideal. In view of the figures and facts which have been set before us, we cannot doubt that there is a widespread prevalence amongst our peoples of the practice of resorting to artificial means for the avoidance or prevention of childbearing. We have spoken of these practices and endeavoured to characterise them as they deserve, not only in their results, but in themselves; and we would appeal to the members of our own Churches to exert the whole force of their Christian character in condemnation of them.

*Encyclical Letter of the Lambeth Conference
1908*

We have to report on the question of the Artificial Restriction of Population. In every Western country there has been a decline in the birthrate; but this decline has been most marked among the English-speaking people, once the most fertile of races. . . . Many causes have been alleged for this decline. . . . but it is admitted beyond all power of dispute that it is largely due to the loss of the sense of responsibility to God for the fruits of marriage resulting in deliberate avoidance or prevention of childbearing. “Preventive abortion has taken the place of direct abortion, and is daily growing more frequent in England and America.” Medical men are constantly consulted by those who desire to avoid the burden of a family; the old reserve of modesty has largely

disappeared; . . . not only was restriction practised, but that the habit of it was regarded without shame or abhorrence; the Malthusian Society openly advocates the practice; newspapers contain advertisements in which appliances for the purpose are offered for sale, and in which experts seek public patronage by announcing the number of their successes in this malpractice. . .

The moral evil of this habit claims our first attention. We are glad to notice that the New South Wales Commission commented on “the grave immorality of deliberately preventing conception.” The habit, in the view of the Commission, tended to “undermine the morality of the people, to loosen the bonds of religion, and to obliterate the influence of those higher sentiments and sanctions for conduct with which the development of high national character has ever been associated.” Abstention from marriage is within a man’s moral right; self-restraint in marriage is within his right; but to marry with the deliberate intention of defeating one of the chief ends of marriage is to deprave the ideal of marriage.

The verdict of Nature appears to endorse the moral instinct which condemns these practices, for there is good reason to believe that the use of artificial methods of prevention is associated with serious local ailments. In the view of many eminent physiologists the ill-effects of the habit resemble those of self-abuse, and nervous enfeeblement follows. The mental and moral vigour may become impaired and the question has been asked whether the increase of insanity may not be closely connected with these habits of restriction. . .

The dangers of the practice are to us sadly and clearly evident. There is the danger of the loosening of home ties, for, to use the language of the Pastoral Letter of the Australian Bishops, this habit, which degrades the holy estate of matrimony, “is a fruitful source of discontent, unfaithfulness, and divorce.” There is the danger of physical ills, and there is the worse danger of character enfeeblement—and character is, far beyond riches, the best asset of nations. There is the danger of deterioration whenever the race is recruited from the inferior and not from the superior stocks. There is the world-danger that the great English-speaking peoples, diminished in number and weakened in moral force should commit the crowning infamy of race-suicide, and so fail to fulfil that high destiny to which in the Providence of God they have been manifestly called.

The Committee, moved by these considerations, desire to recommend that wherever possible legislation should be promoted to secure—(a) The prohibition of so-called Neo-Malthusian appliances, and of patent drugs, and corrupting advertisements. (b) The prosecution of all who publicly and professionally assist preventive methods. . .

*Report of the Committee on Marriage
Problems, Lambeth 1908*

INTERCESSIONS

The Gregorian Community

Episcopal Visitor Sun
Rodney R Michel

Episcopal Visitors Emeriti
Horace WB Donegan d 11.11.91
Paul Moore, jr
Walter D Dennis

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

Bernard Fessenden d 8.10.93 Tue
Donovan Aidan Bowley
Michael David Elvestrøm
Edward Ramón Riley
Christopher Stephen Jenks
Ciarán Anthony DellaFera
William Edward Orce
Clare Connell

Damian-Curtis Kellum Wed
Richard John Lorino
Ronald Augustine Fox
Maurice John Grove
Charles Edward LeClerc
Francis Andrew Phillips
Andrew Fortuna
Elizabeth Mary Burke

Gordon John Stanley Thu
Lillian-Marie DiMicco
Helen Bernice Lovell
Karekin Madteos Yarian
Robert Michael Burnham
Alban Patrick Thompson
Susanna Bede Caroselli
Stephen Julian Moss

Gabriel Liam Everett Fri
Thomas Bushnell
Thomas Mark Liotta
James Dunstan Mahoney

Novices
Ellen Poisson
Carin Bridgit Delfs
Patrick Ignatius Dickson

Jeanne Marie Dunne Sat
Robert James McLaughlin
James Paul Cyphers

Postulants
Margie L Cowan
Stephen G Baker
Peter Chambers Budde
Gordon James Berghuis

Associates
Cecil Berges d 10.16.90 Sun
Marion Pierce d 12.26.91
Helen Marie Joyce, VHM
Grosvenor Calkins
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

Fidel Flores Mon
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
Grant Walsh

Jeffery L Benson Tue
M Eugene Ellis
Mark Harris
Enrique Antonio Illarze
Dennis W Pattey
John A Bell
Gerard F Beritela

Perry L Conley
Wilhelmina Barton
Raymond E Barton
Gabriel McGovern
Ethel B "Ettie" Hurley

Amy M Barron Wed
Leopold Frade
Diana D Frade
Robin Stephanie Steele
Ulric Van den Berghe
Carol Gwynn Hays
James David Walley
David Benzshawel
Robin R McKay
Theresa Allan
Glenn R Charlton
Betsy Kardos

David Burton Thu
Timothy Lundy

Wiley W "Jack" Merryman
David A Dean
Albert O Cantwell
Graham Thomas Prosser
Philip L Hewitt
Michael S Parenti
Mark L Raper
Laurie A Wiegand
John-Albert Moseley
JoAnn Tomback
Carl Lindgren, OSN

R Tony Cable Fri
Lynne J D McQuade
Ian William Louth
Zech Schariah
Lydia Karlo
Steven Bright-Jordan, OSJ
Ruth Richmond Laning
Denise A Tivedo
Kathleen C Klee
Sarah G Wells
Patrick Bell Schwing
R William Franklin
Martin Barahona

M Carl Lunden Sat
Patricia A Ahearn
David Alvarado
Jay Frank Crosthwaite
Paul E Van Brunt
Julianne Kraft
M Sharon Ryan
Virginia E Holloway
Charles C Nichols, jr
Kevin Heckman
Margaret J Faulk
Paul G Power
Ruth G Power
& 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
Congregation of the Anglican
Oblates of Saint Benedict
Community of the Transfiguration

For healing
For our brothers and sisters
Damian-Curtis, William Edward,
Edward Ramón, Karekin Madteos,
James Dunstan, Clare, Lillian-
Marie, and Susanna Bede

more

Intercessions, continued

For all who live with HIV/AIDS
Ernestine Elizabeth Burke
Gayle Sourenian
Ian Frazier
Tina McCormick
Christine Bennett
Russell McKay
Jane Bowley
Christine Joseph, CSJ
James H Ottley
Russell Ripson
Donald Rice
Jeff Colley
Dennis Stange

Departed

Charlotte B Morgan
Arsene and Louise Lemarier
J Norman Hall
George T Koerner
Henry N Fukui
James R Gundrum
Josephine Perry
John J Phillips
Cornelius Van der Waal
Raymond McAfee
Josephine Melanson
Lucia, CHS

Intentions

The Decade of Evangelism
Joseph Richey House
Saint Gregory's Retreat Center
Brother Bernard Fessenden House
Saint Paul's, Yonkers
Baltimore International
Seafarers' Center
Aspirants William Borgen, Lawrence
David, Glenn Charlton, John-Albert
Moseley, Douglas Christie, John
Calabrese, Scott Shenkman,
Timothy J Morris
William Melanson and Robert
Bowley

Thanksgiving

The 40th Wedding Anniversary of
William and Joyce Hogg

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.