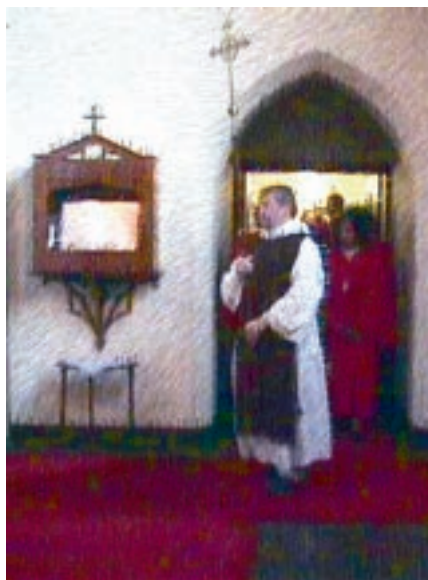


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THE SERVANT



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Can we live a holy life today? Can *we*? Can *anyone*?

I have a friend whom I consult often; his name is Noah Webster. My grandmother introduced me to him when I was a child; she even bought me a current edition of one of his books: *The Dictionary*. She inscribed it for me and I still have that old volume on a bookshelf at home. It is some of my most prized possessions. Grandma also gave me my first Bible, a KJV with a black leather binding and a zipper, with a gold-plated cross hanging from a chain to open and close it. Note that it was a *cross*, not a *crucifix*! She inscribed the Bible for me, too. The Bible and the *Dictionary*—what *power* those two books would have throughout my life, both given to me by a very special, holy person.

Can we live a holy life today? I consulted my friend Noah as I prepared for this meditation, and he provided the following definitions for the word *holy*:

- 1) Dedicated to religious use; 2) Consecrated, or sacred; 3) Spiritually perfect or pure;
- 4) Untainted by evil or sin; sinless, saintly; 5) Regarded with or deserving deep respect, awe, reverence or adoration.

Do any of those sound like *your* life? Mine, neither!

Then Noah added one more: *Belonging to or coming from God*. Ah! I can work with that!

Life begins, continues and ends in God. It is a circle. But for you and me, the hard part is the middle, the *continues* part. It is hard because that is where we *live*, every minute of every day. We had no part in our being born, and we cannot determine for sure what part we will play at the end! But in between, how do we handle each one of the millions of minutes which make up a lifetime?

We think of a lifetime in terms of a journey, a trip we are making toward a known end, though we don't know when that end might come. It is a mystery, but most of us will have years to get used to it. The problem is, we don't live our lives in terms of *years*, we live them in *minutes* and *seconds*. I recall reading somewhere that the average person cannot concentrate on a given subject for more than *seven minutes* without his mind starting to wander. I see it on *your faces* when my seven minutes are up!

Our meditations today occur in the context of our Rule: *in every living moment may be an exemplification of the motto of the Brotherhood: Soli Deo Gloria*—to God alone the Glory. If we understand that holiness means having a sense of one's life as a continuum—*living from God toward God*—then why do we need a *Rule*? If we rebound to end up where we want to be anyway, then what is the difference?

I think we confront the *difference* within those *minutes and seconds* we are caught up in living. Since we can't really grasp the concept of a lifetime in any meaningful way, the goal is seldom a clear, straight line. Right now, our whole lifetime is taking place here in *this room*, you and me together. We are present here, now, and we can think about this journey we are all on, together; who knows where each of us will be in an hour or two? And *who cares*, really?

Right now we™realled to think about God as our destination and about this continuum we™ron, to take stock of how the trip is going. fiCa we live a ,holy™ lifeŠ *even for a few minutes?*f

I believe people who have a sense of their relationship with God are holy people. These are people who know their destination, and so they value each step along their journey as precious beyond price. A step only takes a moment, even less than that, but it is the sum total of those steps which comprise our journey. Whether we have been blessed with a *great number* of steps or if we have been blessed by only a few, our destination is secure.

But what is the *quality* of the *journey*, of each step? Did we stumble a lot, or did we go off course and waste our steps; were we afraid of *falling* and therefore took *timid* steps; or did we choose to slow down and take it easy, certain of our welcome home? For each one of us, the question must be, fiHo can I make the *very best use* of each step?f That is the decision of a lifetime. Some people, knowing where the destination is, try to make sure that each of their steps is placed *firmly* on the trail; that they keep the goal *always* clearly before them so they don™get side-tracked, wasting their precious steps. That is what our *Rule* is all about: It is about *getting there*. It is about each and every one of those steps.

A wise old bishop once said: fi shall be *very* surprised if it turns out that I need my miter or my crozier in heaven!f Likewise, I shall be very surprised if I need my habit or my BCP in paradise, or that anyone there would need to call me *brother!* I will be among *all* my brothers and sisters in heaven, the faithful of every age and time. Make no mistake about it, friends, the *church* is for the *living*, and so is the religious life. Most Christians will probably never spend one minute thinking about the religious life . . . and God will be pleased by that! God is pleased by *whatever* we do, as long as it brings us *closer*, farther along the road to our destination. It™she doing that™so important!

The religious lifeŠa journey taken with a particular mapŠis only of value to *sinner*s like *me*Špeople who just can™seem to get it *right!* There is so much good I can doŠif I will only *do it!* I often remember how Saint Paul described to the Romans his sense of being lost; he said: fiFo I *do not* do the *good* I want, but the *evil* I *do not* want is what I do.f The guidance he lacked was provided in the Law; I find it in the Rule. When left to myself, I fell prey to countless distractionsŠsome call these distractions fisin. Now, when I am distracted from the journey, I have this set of spiritual fitrainin wheelsf which are meant to alert me to my waywardness and begin to guide me back to where I really want to be. When I am distracted I lose my sense of time and of these individual steps; I wander into despair and things far afield take on a false importance, when just *one* thing is *really* important. For me, life is kept within bounds by the Rule, that set of fitrainin wheelsf which keep me balanced and on course.

Remember that I mentioned my grandmother was a holy person? She knew where she was bound for, and she didn™want to waste one single step along the way. She used each moment to the fullest and had little patience with those who wasted time. She was a musician and a teacher and a good cook; she cleaned and sewed and took care of me. By her actions she taught me that *time is important*, that good things could be accomplished minute by minute, that love is experienced in the touch of hands worn soft in caring for others. This is holiness.

My grandmother was well into her 90s when she died. She loved to go to her Presbyterian church when she was younger, but her legs finally wouldn't carry her there any more. Her steps were shorter now, but as important as ever. My grandfather was younger than she by about seven years, and he was able to go to church long after she was house-bound. Off he would go on Sunday mornings and leave her in her kitchen; he knew his lunch would be ready when he came back home. That last Sunday morning she was working at the kitchen table; she was rolling out that wonderful rich yellow dough which would soon become the most delicious egg noodles you could imagine!

Her focus in life at that moment was to accomplish my grandpa's lunch. The flour was everywhere, and she was almost ready to begin cutting the noodles— When I see my grandma in glory, I bet the first thing she says to me is how she wished she could have finished making those noodles!

Can we live a holy life today? I would have to say that I don't have the answer. I am trying to remain caught up in the moments and the individual steps of the finow that I can influence and touch. That's where life really exists. Today or tomorrow are far too big and abstract for me to imagine; I can only try to live a holy life right here and right now.

James

HOLINESS IN PERSPECTIVE: GUIDEPOSTS FROM HISTORY

As I think most of you already know, I am a public librarian, which means that I'm in the business of providing information to people from the best possible sources. So in preparing this meditation I decided to look up words associated with holiness on the Internet, and one of the words I chose was *awesome*. To my surprise, one of the helpful sources which the Internet provided told me how the word *awesome* was used in all the citations that followed.

Now I want to tell you that if you think *awesome* still refers in some way to God, you're really mistaken; I think you're out of touch. Because the Internet report told me that 87 percent of the citations used the word *awesome* to mean "cool" or "great"! Associations with God were far down the list!

It's cool like 12-year-old Angel from the Total Awesome Homepage or like the guys in the slam dunk basketball contest, who said, "It's awesome baby!" Any living language evolves and changes, sometimes in unexpected ways.

Our Bible translations still use the words *awesome* and *holy* to speak about God. *Awesome* is God in his sanctuary. It means that Yahweh is different, awesome in character, holy and divine. As the prophet Hosea put it, Yahweh had proclaimed: "I am God and no mortal, the Holy One in your midst." For Isaiah he was the Holy One of Israel. The seraphim sang "Holy, holy, holy is the Lord of hosts, the whole earth is full of his glory."

In the course of time a further connection was made. Since God was holy, God's chosen people were exhorted to be a holy people, precisely because they belonged to

Yahweh. And because they belonged to Yahweh, they too shared in his awesomeness, his holiness. As extraordinary as it seemed, ordinary people shared a part of Yahweh's glory. Leviticus put it this way: "Consecrate yourselves therefore, and be holy, for I am the Lord your God."

Now travel ahead, if you will, many centuries to the scriptures of the New Testament where scholars tell us that the term *holy* is most often used to refer to the body of the people, the church, and its members. As Peter puts it, "You are a chosen race, a royal priesthood, a holy nation, God's own people, in order that you may proclaim the mighty acts of him who called you out of darkness into his marvelous light."

So it was that in the early church it was common practice to refer to the faithful, ordinary members of the Church as the holy people of God. Paul's letter to the Ephesians tells us: "I have heard of your faith in the Lord Jesus and your love towards all the saints." This builds upon and expands the Old Testament idea of Yahweh's holy people.

But the evolution of language continued, and over the course of time things changed again, and somehow the term *saints*, or the holy people of God, came to mean only a few very special people. Saints became the giants of the church who were singled out for special recognition, especially those who had led extraordinary lives. These were the people who were filled with what was called *saintliness*, something only a few might achieve. We have edifying examples of many larger-than-life saints throughout the history of the Church.

**May we accept
God's gift of his
holiness in us...**

Nice enough to think about, perhaps, but they're not those special people not very much like me and you. So what does *holiness* mean today to us waiting on the brink of the 21st century? Rather than recalling to mind the examples of more extraordinary men and women— holy martyrs, holy widows, holy virgins or

holy mystics, I would like to focus on just a few contemporary saints of God.

First, I am thinking about that contemporary saint, Thomas Merton. Merton tells us the following in his book *Life and Holiness*:

The Christian striving for holiness— must then be placed today within the context of the Church's action on the threshold of a new age. It is not permissible to delude ourselves into a vanished past. Holiness is not and never has been a mere escape from responsibility and from participation in the fundamental task of man to live justly and productively in community with his fellow man— Christian holiness in our age means more than ever the awareness of our common responsibility to cooperate with the mysterious designs of God for the human race.

As one example of this cooperation with the mysterious designs of God, think for a moment about a true-life story that Garret Keizer recalls in his book *A Dresser of Sycamore Trees* in the chapter entitled, "Friend Pete." Garret is an Episcopal Lay Vicar of a small parish in northern Vermont, and "Pete" was Peter Hughes, an ancient, physically failing parishioner confined in his last years to a nursing home. Pete was so far gone physically when Garret first met him that Pete appeared more like a corpse than a living being. But in the few years they shared together Garret became more

than a pastor, Peter more than a parishioner, and each was a very special person in the other's life.

Often Pete would ask Garret, "Why does a person keep living? Why do you just go on and on? What is the point?" Pastor Keizer says,

Nothing I could say was of much consequence— I realized that if I had an answer to Pete's question, the answer was I myself—not anything I knew or represented, but the part I played in our relationship. Why does a person go on living? Because he has a friend.

Garret said that perhaps this is part of what Jesus meant when he said, "I am the way, the truth, and the life." That the message is a person. And perhaps each of us, to a much lesser degree, is a way and a truth as well as a life.

Over the years, as Garret faithfully visited Pete in the nursing home, took him out for short rides and special meals, gave him footbaths and conspired with him to cope with his failing body, Garret concretely found out what it was like to act for the sake of Pete's sake. Then one day, when the expected telephone call came from the hospital saying that Pete was dying, Garret was privileged to be there at the end of that noble life.

When he fell into unconsciousness, knowing that the ear can often hear until the very end, I whispered the Our Father and my love, into his ear. By this time there were two of us in attendance, myself and a matronly nurse whose eyes were as moist as if she had never seen a death or as if she had known this one patient all her life. We each held one of his hands. I could not get over her tenderness for this perfect stranger who was only one small part of her messy job—

I had never seen anyone die before. See how the body fights to go on living, the nurse told me. [Then] with one terrible, final inhalation that raised Pete's neck and the hollow of his back from the bed, he opened his eyes as wide as I had ever seen them and turned his head slightly on the pillow, as if scanning the heavens for some sign—and it was then, with the force of a thunderclap, that I knew as surely as I know anything in my life, as surely as I know that I shall die as he did, I knew who it was I had visited, and had given Communion, and told with incredible irony and eternal comedy that Jesus also has suffered. And as soon as I knew, he gave up the ghost.

Brothers and sisters, perhaps we each one of us may need to develop within ourselves a deeper awareness of the need for holiness in our lives—to allow ourselves the possibility of becoming saints of God in the 21st century. Are we not called to be instruments of the presence of God?

Martin Smith took up this very idea in an article reflecting on Paul's First Letter to the Thessalonians, where Paul exhorts us to "pray without ceasing." Martin recognizes that we seem to have a natural tendency to let all sense of God's presence vanish from our workaday routines, to accept most of our daily life as spiritually empty. Centuries ago, in the early monastic movement, young men and women were taught ways to sustain their awareness of God throughout the day. Continuous prayer was not just something for specialists.

Martin tells us about one typical story that was taught to help the monks and nuns understand about continuous prayer, and it went something like this:

A busy physician in the city never ceased from the vision of the angels as he went about his work— The doctor struggled through the crowded streets and docks, visited his patients, performed operations, and prepared prescriptions. Continuous prayer for that man could not possibly have been a non-stop conversation with God. He did not make up prayers as he went along. That would ruin his attentiveness to his patients. He had developed over the years a practice of opening himself to the presence of the Holy One in his patients, in himself, in his family, in strangers, by letting the simple refrain *Holy holy, holy* recur again and again in his heart.

If such a busy man could do this, why not we?

I would like to suggest that there are many different ways of looking at holiness besides what I™ just offered, but however we look at holiness today, however we open ourselves to the awesomeness of becoming a saint of God, may we act upon it soon.

May we practice it, learn it, and pray it. May we accept God™ gift of holiness in us. Allow us to accept your grace, O Lord, to become sacraments of your presence. Be with us, Lord, and let us remember that we are always in the holy presence of God.

James Dunstan

IN THE LABYRINTH

As many of you know, I was in Paris this past August. While visiting the area of Montmartre, where the famous Sacre-Coeur basilica is located, I chanced upon a 12th century church hidden away behind a cloister wall. In the reconstruction of the church that took place in 1875, a copy of the famous Chartres labyrinth was laid into the floor of the apse. Some of you may know about the labyrinth, although very few people actually know about its value as a spiritual discipline. What I immediately noticed about this maze was that at the center, instead of emptiness—the center is usually kept empty—there was a cross.

Traditionally, the labyrinth represents life™ journey, from birth to death. The center, the ultimate goal, represents Jerusalem, suggesting that the journey results in reaching life™ reward. It was a devotional tool of the Middle Ages, and during that time, certain cathedrals were designated as places to go on official pilgrimage, where one could walk the labyrinth to the center, and receive the same indulgence as traveling all the way to the Holy Land.

Except for the fact that I knew the center is usually empty, the cross in this particular labyrinth didn™ really make any significant impact on me. The original intention of the labyrinth was a spiritual purgation, and on reaching the center, one would rejoice in a new-found redemption, a sense of union, a taste, as it were, of what is to come. In reaching the center, you were mystically taken out of the world into the new Jerusalem. And that™ precisely why the center was kept empty, so there were no distractions, nothing to get in the way.

I prepared myself to begin the walk. I took the first few steps. I quieted myself and continued emptying my mind with each step. Almost a quarter of the way into it, it dawned on me that the journey was going to end at a cross. I began to wonder if this was the intention of the person who placed it there. My mind began racing with thoughts and questions. Who dared to tamper with this ancient and revered spiritual



exercise? I resented the distraction. I began questioning whether I really needed to do this. I had already walked the labyrinth at Grace, did I really need to walk it again. What was it going to be like to get to the center and find a cross? Why wasn't I across the square having a cup of coffee, acting like a local instead of a tourist? And before I knew it, I was there. Feet and feet of winding path were behind me, I was in the center, and just as I had feared, I was staring at the cross. I stood there, at once saying, "This wasn't so bad" and, "Oh yeah, then why can't I move." And then I realized how terribly real the walk had been, how

incredibly it mirrored the journey of daily life; how unbelievably difficult it was to be standing in this sacred space, in the symbolic center of ultimate reality, and see not Jerusalem, but Calvary.

I couldn't stay long. As a matter of fact, I couldn't stay at all. It was not the experience I remembered. Instead of being taken away to a future place, I was squarely locked in the reality of the moment. There would be no spiritual union this time. This was not a nice place to be. I walked, slinked really, out of the labyrinth, out of the church and into the open square.

A basic tenet of pastoral care is that each of us can only go into another person's pain as deeply as we can enter into our own pain. It makes a lot of sense, and in a way, it explains the Incarnation. In order to understand our life, God fully entered into it. In order to understand our pain, God experienced it. That is what I would like to look at as part of our call to holiness.

I believe that each of us is called to a life of holiness, but holiness, not in the sense of *good*, but in the sense of *whole*. Like the three part experience of the labyrinth, spiritual wholeness encompasses the three basic areas of our being: our physical self, our emotional self, and our social self. To be holy is to be spiritually grounded and integrated in each of these areas.

Here's a holiness check: the next time you're driving and someone cuts you off, look at your immediate reaction. My usual response is not something others would consider holy. I mean, it might have a few religious words in it, and some of the gestures might resemble parts of ancient religious fertility rites, but all in all, I have to say that this points to a lack of spiritual integration in my own life.

There are many other examples for me. Sometimes my lack of holiness has to do with members of this very community, those whom I call brother and sister. There are probably similar examples in each of your own lives. And yet, Thomas Merton says that we, by taking religious vows, have bound ourselves to take the Christian vocation to holiness especially seriously. He also makes it clear that achieving it is beyond our own natural power, even though we are called to it again and again. How deeply can we enter into holiness? Without the grace of God, not at all.

Holiness, wholeness of body, mind and spirit, cannot be contained within one. It is the very nature of holiness to overflow and move outward. True holiness cannot help but exude from every facet of one's being. Others notice it, they are moved by it, or they may be threatened by it. In any event, the holy person is a rarity, because holiness requires, among other things, discipline and endurance. It is a lifelong commitment and an unending search, an often unattainable goal.

Wholeness enabled Christ to endure the cross. Holiness makes the pathway of life's labyrinth negotiable. It is what makes union with God possible. Jesus was completely integrated as a human being, and at the same time, one with the Father. The Father came to know us by becoming one with us. Christ has shown us what is possible for us to achieve with God's help.

So how does all of this apply to what we are about here, today? Jesus' words in the gospel tell us that the cross is what draws us into the center: finally, when I am lifted up from the earth, will draw all people to myself. The cross is the portal to the new Jerusalem; it cannot be avoided; it is part of the journey.

I understand now that it must have been a deeply holy person who thought of placing a cross at the center of the labyrinth. It had to be someone who had tasted the pain and bitterness of life, someone who understood that there was no way to Jerusalem except through Calvary, and someone who wanted more than anything to share that truth with others. I may never get the chance to walk the labyrinth of that church again, but having done so once, however feebly, has profoundly changed the way I will look at my journey into holiness. From that experience—something that happened less than a month ago—I have learned the place of the cross in my own spiritual pilgrimage. Its place at the center is imprinted in my mind, and it has empowered me to realize that the cross, in all its ugliness, in all its pain, in all its stark reality and uncomfortableness, is at the center of life's journey. It is the cross that gives life meaning. It is the cross that makes life possible. It is the cross that draws all of creation into itself to God. It is the cross that is the doorway to holiness. It is the cross that was imprinted on our foreheads at Baptism marking us as Christ's own forever. May God, through the glory of the cross, give each of us the grace we need to continue our walk in wholeness and holiness. And may all that we are and all that we do, be to the glory of God alone.



Richard John

Here and there with the sisters and brothers

COMMUNITY NOTES

Foundation Day

Foundation Day 1998 was widely observed among the brothers, sisters and Associates, commemorating the 29th anniversary of the founding of the Brotherhood of Saint Gregory. The community was founded on Holy Cross Day, September 14, 1969, and the Saturday closest has been found to be the most convenient day to gather.

Province I gathered at Helen Bernice Farm to celebrate Foundation Day together.

Province II gathered at Saint BartholomewTM White Plains[§] the traditional home and headquarters of the order[§] for a day of meditation, recollection and celebration (included in this issue). James Dunstan coordinated the dayTM activities. The Superior General began the day by officiating at Morning Prayer; meditations were presented by James and James Dunstan, exploring the theme from different aspects, and Patrick Ignatius led the gathering in a group discussion of excerpts from Thomas MertonTM *Life and Holiness*. Clare officiated at the Noonday office and Tobias Stanislas was the celebrant for the Holy Eucharist, with James assisting, Provincial Richard John preaching, and Christopher Stephen and Elizabeth Mary as lectors. The mass appropriately closed the first part of the day, with the second continuing as a lunch/dinner at the Superior GeneralTM residence.



Alban Patrick, Maurice John, and Robert Michael join Associate Gerry Beritela outside the chapel at Saint Gregory's Retreat Center and Farm.

In Chicago, Ronald Augustine used material from *Gregorian Foundations* and *The Skillfulness of Shepherds* (the two new study guides written for the postulancy and novitiate) for three reflections at Saint PeterTM Church, Chicago. Members joined the Saint PeterTM parish community for their 10:00 AM Holy Eucharist and enjoyed a brief but inspiring homily from the rector, the Rev James Dunkerley, on Anglo-Catholicism. Provincial Thomas Joseph traveled up from Cincinnati and the new postulants from Province V, Peter Budde and Gordon James Berghuis, arrived from Milwaukee and Saugatuck, Michigan, respectively. The group was joined by aspirant Mary Ann Croisant and Associate Joseph Gauss of Chicago. On Sunday, September 13th, the crowd descended on the Church of the Atonement, Chicago, to continue the celebration. Edward Ramón was the guest preacher, and Thomas Joseph was deacon; Damian-Curtis read the lessons and Ronald Augustine led the Prayers of the People. The rector, the Very Rev Dean P Rice, made special mention in thanksgiving for the BrotherhoodTM foundation.

Yonkers

A few days earlier, on September 9th, friars from Province II observed the Feast of the Martyrs of Memphis, the patronal feast of Brother Bernard Fessenden House. Bishop Catherine Roskam, Suffragan for Region II of the Diocese of New York, celebrated and preached, aided by Patrick Ignatius (chaplain of Fessenden House) as sub-deacon, Christopher Stephen (warden of the facility) as cantor, and other friends and residents of the House also taking part in the liturgy. Richard John was the host of the event and the friars, sisters, Associates and friends attending were treated to a fine dinner in the refectory.

New York

There is a tradition brewing among Gregorians who attend the General Theological Seminary, begun by Tobias Stanislas a few years ago, when he accomplished the highest grade-point average for a junior. Ellen has now claimed the same Montgomery Prize for her junior year at GTS. Understanding that a true Episcopal tradition requires a minimum of three occurrences, we are wondering who will be next. Congratulations to Ellen for her dedication, her focus and her scholastic ability!



Bishop Roskam and Christopher Stephen

Elizabeth Mary and Associate Jack Merryman represented the Brotherhood and the Companion Sisterhood at the Centennial Celebration of the Foundation of the Friars and Sisters of the Atonement on Sunday, September 20th. Though the service took place at Saint PatrickTM Roman Catholic Cathedral in Manhattan, it actually commemorated an Episcopal event—The Society of the Atonement having been founded by an Episcopal priest and an Episcopal lay woman—as the first Franciscan foundation in the Anglican Communion, predating the Society of Saint Francis by 21 years. But the Atonement Friars and Sisters made their transition to the Roman Obedience in the early years of this century; since which time the community took a lead in the ecumenical movement. The friars at the Graymoor monastery of the Society are covenanted to the Brotherhood in prayer and we annually enjoy their warm hospitality for our convocations and other meetings over the years. The SocietyTM humble beginnings were celebrated by the serviceTM preacher, Cardinal Edward Cassidy, as he carried forward the major theme of GraymoorTM foundation: The need for the reuniting all churches, with the Chair of Saint Peter at the center. Cardinal Archbishop John OTM Connors was the celebrant, and many of our SA friends took part.

Tobias Stanislas has been very busy in the Diocese of New York of late: In addition to his ministry as Pastor of Saint PaulTM Yonkers, and as Assistant Secretary of the Convention of the Diocese, he was the guest preacher at Holy Cross Church, Yonkers, on their Feast of Title. On September 19th he was celebrant and preacher at the first annual memorial service for Tracy Allen Lee, a New York City Emergency Medical Technician who died after contracting AIDS from an injured person while responding to an emergency call. The service, which was covered on local TV news that evening, was organized by Associate Kevin Heckman, an EMS co-worker, who arranged for it to be held at his parish, the Church of the Good Shepherd, Manhattan. Police/fire department pipers and other musicians added their talents to the service, and representatives of the mayorTM office together with police and fire department officials delivered touching testimonials. The next day found Tobias Stanislas and James visiting Associate the Rev M Carl Lunden, as Tobias preached at Solemn Evensong at CarlTM parish, Ascension, West Park. It was a lovely service, with flute and



Associate Kevin Heckman, William Francis, Tobias Stanislas, Richard John, Father Breidenthal, Ellen, and Patrick Ignatius, after the service to "Honor the Merciful Workers," at Saint Paul's, Yonkers.

harp music as prelude and joining the organ on hymns. On the feast of Saint Luke, Saint Paul™s, Yonkers, hosted a county-wide service for those in the healing professions, a Solemn Evensong with Tobias Stanislas as officiant, the Rev Dr Thomas Breidenthal of GTS as guest preacher, and William Francis, Richard John, Patrick Ignatius, Ellen assisting, and Associate Kevin Heckman joining other

members of the parish for a memorable service honoring fith merciful workers.f

Singapore

Stephen, our corresponding friar, is taking advantage of his two-year posting to Singapore via his position with Citicorp (now known as Citigroup). He recently traveled to Malacca in Malaysia, fi wonderfully historical city with European connections going back 400 years.f He visited the tomb of Saint Francis Xavier, the 16th century Jesuit missionary; he read Noonday Prayer at Christ Church, the local Anglican parish, located on the same street as a Moslem mosque and a Taoist temple, taking full advantage of the total freedom of religion found in Malaysia.

North Carolina

Upon completing her move from Albany to the Diocese of North Carolina, Carin Bridgit reports having a good meeting with her new diocesan bishop, the Rt Rev Robert C Johnson, jr. They got along famously, and she feels quite at ease in beginning a new phase in her diaconal ministry there. Bishop Johnson is no stranger to the religious life, but Carin Bridgit™presence promises to greatly increase his experience. She shared the following results of their conversation: fi will be assigned after the first of the year to a parochial position; meanwhile I™going to work with the Campus Chaplain who is responsible for three huge campuses. I think that will be very interesting. I have already given a talk to the students at Salem College on Episcopal Religious which was very well received.f Go get ,em, sister!

San Francisco

The murder of Matthew Shepard brought a wide reaction from across the country. Karekin Madteos was asked to deliver a speech at a large rally in San Francisco in late October, an event that drew together the Mayor of San Francisco, various religious organizations, the NAACP, the Anti-Defamation League, Women Against Rape, and the City and County Hate Crimes Unit.

Wisconsin and South Carolina

James completed his annual fall Circuit of travels for the Office of Anglican and Global Relations at the Episcopal Church Center in New York. The first weekend in October found him at Nashotah House seminary, outside Milwaukee, for the annual meeting of the Seminary Consultation on Mission. This body, a committee of the Council of Deans of the eleven Episcopal seminaries, meets each year at a different institution to discuss matters of missiology relevant to theological education. Two weeks later James was back in Wisconsin, this time for a four-day visit as the Presiding Bishop™ Linkage Representative to the Diocese of Eau Claire. This was his seventh convention of that diocese and he was asked to assist as a teller at the election of a new bishop. He also addressed the convention and was hosted by Dean Scott Kirby at Christ Church Cathedral, where he gave a talk on the religious life at their Saturday evening Eucharist, and was guest preacher at both services on the Sunday morning. The following weekend he was back in Wisconsin once again, this time as Linkage Representative to the Diocese of Fond du Lac. This year™ convention, hosted by the Church of Saint John the Baptist, Wausau, was less intense than the Eau Claire visit. James addressed the convention and found time for relaxed conversations with Bishop and Mrs Russell Jacobus and many other diocesan officials and friends. He even received a tour of the parish™ several Sunday School classes where, with Bishop Jacobus and the rector, the Rev David L Klutterman, a lively exchange with the kids in each classroom brought wide-ranging questions and much fun! On the second weekend in November James traveled to Charleston, South Carolina for the annual meeting of the Companion Diocese Network, a body which he coordinates for the Episcopal Church. As with the Seminary Consultation on Mission meetings, the CD Network is a moveable feast and holds its annual meetings in a different internal province of the church. This year™ host was Bishop Bill Skilton, Suffragan of South Carolina and CD Network Consultant for Province IV. While the group had originally expressed interest in seeing some of their beautiful surroundings in historic Charleston, the agenda was such that no sightseeing was possible. A brief visit to the cathedral and some of the local downtown parishes on the Sunday morning brought the whirlwind visit to an abrupt close.

Metamoras II

Many prayers were answered in the affirmative as William Edward underwent knee replacement surgery on October 30th. The operation was quite successful; he was up and walking the very next day! William Edward is most grateful for all the prayers and expressions of support he received during this painful ordeal, and he sends his sincere thanks to one and all for their caring response!

New England

Stephen Julian has been named Vice President of Finance at Central Vermont Medical Center effective November 1. + + + Helen Bernice was honored recently as recipient of the Community Citizen Award, presented by Cornish Grange number 25, in recognition of her outstanding service to the community. + + + Nine members of Province I came together on retreat at Emery Farm, a center run by SSJE in West Newbury, Mass. The principal session consisted of a discussion of the recently pub-

lished SSJE Rule as it might reflect on the Gregorian Rule of life. The community prayed offices and shared Eucharist with SSJE during this retreat weekend. + + + Novice James Paul has been elected chair of his office union. He can use all the prayers for strength, justice, and discernment we can muster! Congratulations!

Council and the Sisters' Chapter

Two simultaneous community meetings took place over the first weekend in November: the Fall Council Meeting and the first vocational interview session for the Sisters of Saint Gregory, the chosen name for the Companion Sisterhood when it becomes autonomous from the Brotherhood this coming July. The Council met at Saint HelenaTM Convent, Vails Gate, New York, the motherhouse of the Order of Saint Helena, while the sisters met at Graymoor. Both bodies interviewed and accepted postulants-prospective: Council accepted two men, Henry Ernestine (Long Island) and Frank G Medina (California). The sisters interviewed and accepted four women, including Associate Sarah Wells (New Jersey), Mary Ann Croisant (Chicago), Connie Jo McCarroll (Southern Ohio), and Cheryl Hendrick (East Carolina). The opportunity for much sharing and fellowship is always a hallmark of such meetings, and the sisters traveled to the convent on the Saturday afternoon to introduce their new postulants-prospective and to meet the two men Council had approved. The weekend also included a meeting of the Education Committee, which began planning in earnest for the festivities next July, when the SistersTM autonomy liturgy and celebration will be the centerpiece of Annual Convocation ,99.

Associates

A warm welcome to new Associates Laurie Wescott Niblick (New Jersey), G Joseph Gauss (Chicago) and George L Vizvary (Palo Alto, California).

Correction

In issue #170, the rector of Epiphany, Ventnor, New Jersey, was listed incorrectly; the Rev G Douglas Eberly is rector. And a note of thanks to Robert A Smith for pointing out the typo in the last editionTM Kerygm Kornerf Š it was meant to be *throw* not *through*!

Community notes are collected by James

About our visitor(s)

TRANSITION AND TABLE

FELLOWSHIP

Throughout Christian history the one event which has been ever-present is the eucharist, the sharing of bread and wine in JesusTM Name. Table fellowship has thus been seen to be appropriate at occasions great and small, and it was very much present at the transition of Episcopal Visitors to the Brotherhood of Saint Gregory. Bishop Walter Dennis, our third Visitor, retired as Senior Suffragan of the Diocese of New York in September, and with that event also came his retirement as our Visitor. Prior



Bishop Michel

to Bishop Dennis's retirement Bishop Richard Grein of New York gave his permission for Bishop Rodney Michel, Suffragan of Long Island, to take up the Visitor's ministry on behalf of the Brotherhood. In mid-September a first meeting was arranged for Bishop Michel to get to know the community, and it took the form of a luncheon with Richard Thomas, James and Tobias Stanislas. The schedule included the noon Holy Eucharist at the Chapel of Christ the Lord at the Episcopal Church Center in Manhattan, but traffic delays prevented Bishop Michel from arriving until after the service—so much for plans! But, after that rocky beginning, the rest of the day couldn't have gone smoother. Bishop Michel, no stranger to religious life in the Episcopal Church, demonstrated that he has been an observer of our community for many years; he looks forward to praying, working and enjoying our company for many years to come—*as we do his!*

Bishop Walter Dennis has spent all of his 40 years of ordained ministry in and around the Diocese of New York; therefore, he was not to fit quietly into retirement! Over the summer a blue-ribbon committee of senior clergy and friends of the bishop organized a series of events to commemorate the career of a beloved leader in the Diocese. Richard John, as provincial of the local province of the



Bishop Dennis with the Gregorian cross

Brotherhood, represented BSG on that committee. The premier event was to be a Solemn Evensong entitled "The Diocesan Service and Reception honoring the Right Reverend Walter Decoster Dennis, D.D." and it took place at the Cathedral of Saint John the Divine on Tuesday evening, October 6. The Bishop of New York was the officiant, with Bishops Mark Sisk, coadjutor, Catherine Roskam, Suffragan for Region II, and E Don Taylor, Vicar Bishop for New York City, in procession. The Brotherhood and the Companion Sisterhood were well represented, as were a number of other religious orders, visiting bishops and clergy from across the country, hundreds of diocesan clergy, and

thousands of people completing a large and vocal congregation. Bishop Dennis picked some of his favorite hymns, and the event's focus fell upon his own reflections in the form of an address. He spoke about the major events of his long and exciting career, the stresses which embroiled the Episcopal Church during his time, and about some of the great leaders he had known and ministered with. Within that context he

mentioned his nine-year Visitorship to the Brotherhood of Saint Gregory and how proud he is to have had that ministry among so many others. Applause and laughter punctuated his remarks, delivered with the oratorical flare for which he is renowned, and that will be sorely missed from the New York pulpits he so often graced!

Following the evensong a huge reception was held in Synod Hall on the Cathedral Close, an occasion for many friends to meet and to greet one another. Bishop Grein presented Bishop Dennis with a crystal statue of an eagle on behalf of the diocese, and a number of other presentations were made by diocesan groups and representatives. It was a fitting occasion for the diocese to bid farewell to a beloved spiritual leader.

Two days later we had our turn for personal time with Bishop Dennis. Again beginning with mass at the Episcopal Church Center and the guest of honor arrived on time! That day the celebrant asked the bishop to pronounce the final blessing. Following the service we organized ourselves into umbrella parties of two—the bishop, Richard Thomas, James, William Francis, Tobias Stanislas, Richard John, Patrick Ignatius and Ms Barbara Brown, the bishop's long-time assistant—and off we went to a nearby restaurant for lunch. It was a grand occasion, spent with leisurely conversation and reminiscences, and one last presentation. When we had first heard of Bishop Dennis's upcoming retirement, Richard Thomas, James and Richard John put their heads together to come up with a suitable memento of his time as Visitor; the decision was to design and create a special Pectoral Cross. The cross was the same size as our profession crosses, cast in sterling silver with a brass backing plate and border, and featuring the crest of the Brotherhood at the confluence of the cross's arms. The back was engraved: With Right Reverend Walter D Dennis, Episcopal Visitor to the Brotherhood of Saint Gregory, With Heartfelt Friendship 1989-1998. When Richard Thomas presented it to Bishop Dennis, the bishop's eyes were both wide and moist and his smile lit up the room!

The word *eucharist* means thanksgiving in Greek, and it is appropriate that we give thanks to Almighty God for the gift of these dear and loving friends who have been our Episcopal Visitors in the past and who continue to walk and pray with us, for Walter and for Rodney as they share their leadership and their love with us and receive it back again, full measure!

*James and Richard
John*



Bishop Dennis delivers a stirring farewell from the great pulpit of the Cathedral Church.



A closing reflection

LISTENING TO THE SILENCE

One of the great tragedies of our modern existence is the temptation to speech—to fill the quiet around us with the thoughts running through our heads. Nothing is more feared in broadcasting than so-called *idea air*.^f This term suggests to me that the constant noise we seek is designed to fill a space that we think would otherwise be dead.

One of the hallmarks of religious life, however, is to stare at the silence around us and listen from it and learn from it. That silence is a golden tool in God'sTM hand to fashion our souls. But in order for that silence to have any effect on our lives, we must listen to it, and enter in to it, and allow it to mold our lives.

The Rule of the Brotherhood requires that each brother spend fifteen minutes in each day in meditation. The primary objective in this time is to be quiet and still before the presence of God. All Christians are well advised to make such silence a regular part of their life.

All too often our church services are filled with busyness; a hasty rushing from this to that, all to make sure we finish in time. Moments of silence are often filled with shuffling, nervousness, and a sense that someone has forgotten what to do next. Many presiders are made so uncomfortable by silence that they maintain a steady pattern throughout the service: adding to the simple and stark words of the liturgy, they might supply commentary, wit, casualness, and a *persona touch*^f that seems to make the liturgy more human, but instead succeeds only in making it less divine.

The quiet that fills the sky is a tremendous resource for each person. To sit and listen to the stars takes discipline and a real desire to learn from the quiet. At first, we tend to notice our own thoughts. They race past, and ask to be spoken. Many of us have a habit of maintaining a running internal commentary on events—a way to escape the silence in our own minds.

But the silence is there, quietly waiting for us. Anytime we turn to it, it is there. Silence appears to our fearful selves to be the absence of meaning, the absence of life, the absence of value. But when we practice silence, we find that Christ is there, in the silence.

Jesus comes to us in that silence. He has already penetrated the darkest places that exist, and the darkness of silence is made glorious by his presence. More than that—because in the silence only he is there, we learn to see in the silence nothing less than the very presence of God.

This has led some spiritual writers to praise silence as if noise is unredeemed. That would be an error—Christ is also present in the marketplace, the war-zone, and the operating room—but it is an understandable error, for to the well-tuned ear, Christ is most audible in silence.

In fact, it may well be that the only way to learn truly to see the face of Christ in everyone we meet is to learn to hear the love of Christ in silence.

Thomas

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
Mary Macrina Cowan
Stephen G Baker

Peter Chambers Budde
Gordon James Berghuis

Postulants-Prospective
Henry Ernestine, Frank G
Medina, Mary Ann Croisant,
Cheryl Hendrick, Connie Jo
McCarroll, Sarah G Wells
a/BSG

Associates *Sun*

Cecil Berges d 10.16.90
Marion Pierce d 12.26.91
Helen Marie Joyce, VHM
Grosvenor Calkins
Jeff Emmet
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 Pattery
John A Bell
Gerard F Beritela
Perry L Conley
Wilhelmina Barton
Raymond E Barton
Gabriel McGovern
Ethel B "Ettye" 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 M'Kay
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
Zech Schariah
Lydia Karlo
Steven Bright-Jordan, OSJ
Ruth Richmond Laning
Denise A Tibedo
Kathleen C Klee
Sarah G Wells
Patrick Bell Schwing
R William Franklin
Martín 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
Laurie Wescott Niblick
G Joseph Gauss
George L Vizvary
& 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

more

Intercessions, continued

For healing

For our brothers and sisters
Damian-Curtis, William
Edward, Edward Ramón,
Karekin Madteos, James
Dunstan, Clare, Lillian-Marie,
Susanna Bede, and Stephen
Baker
For all who live with HIV/AIDS
Ernestine Elizabeth Burke
Anne Sokol
Ian Frazier
Jane Bowley
Veronica Jones
Angela Cappiello
Mary Fitzgerald
Joyce Hogg
Luisa Murrell
Julianne Kraft, a/BSG
Charles Miller
Frederick B Wolf
Chris Anderson
Linda Coleman
Bruce Smith
David James Wright
Patricia Moss
Barbara Munro
Rhonda Washer

Rodney R Michel
Amanda Bundy
Departed
Charlotte B Morgan
Arsene and Louise Lemarier
J Norman Hall
George T Koerner
Henry N Fukui
James R Gundrum
Paul A Wessman
Matthew Shepard
Ted Zacek
Sharyn Venit
Christine Bennette
Ken Newquist and Tom
Moneymaker
John Kenneth Thompson, Sr
Louise McWilliams
Joyce Wells
Lea Tunkle (anniversary)
Ellen Ching

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
All suffering the effects of
hurricanes Georges and Mitch,
especially our Associates in
Honduras and El Salvador
For the victims of floods and
storms in Texas and the
Southwest
Leo and Diana Frade
William Francis
Cheryl Gerlach, Frank
McWilliams and Cindy Jackson
Chris Connell
J Michael Thompson, Bob, and
Jan Thompson
Jim Moss and Lynne
Ron and Deward
Joan and Carol

Thanksgiving

The 50th Wedding Anniversary
of Associates Ruth and Paul
Power
The Election of Sr Ann Margaret
as Superior of the Community
of the Transfiguration
The Life Profession of Sr Mary
Lois, OSH

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.