

THE SERVANT



**MY SERVANT
SHALL BE
LIFTED UP**

*The Lenten rood array
at Saint James',
Fordham*

180
Lent / Easter 2001

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*All checks must be drawn on a US bank in US dollars payable to:
The Brotherhood of Saint Gregory—Publications
Mail all payments to: The Brotherhood of Saint Gregory
Saint Augustine's House
2462 Webb Avenue
Bronx NY 10468-4802 USA*

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Here and there with the brothers
COMMUNITY NOTES

Winter Convocation 2001



John Walsted shares his vision of the Christian life with the community.

This year's annual Winter Convocation expressed Anglican diversity at its finest. Three very different workshops were the focus of the week-long gathering at Graymoor, the motherhouse of the Society of the Atonement (Roman Catholic Franciscans), in Garrison, New York. The Brotherhood's Episcopal Visitor, Bishop Rodney R Michel, Bishop Suffragan of Long Island, was on hand to enjoy the first of the presentations. Each workshop was delivered over two daily sessions and world renowned iconographer the Rev John Walsted led the first, speaking on the subject of "Icons and Prayer."

Walsted brought a number of his own icons, and told of his lifelong spiritual journey as background to teaching the ancient skills of icon writing. Two sisters of the Community of the Holy Spirit also made presentations: Sr Catherine Grace ably developed her theme of "Lectio Divina: The Blessing of Mind, Imagination, Heart and Soul," and Sr Helena Marie, who is renowned for her boundless musical talents, had the Gregorian friars playing instruments and dancing a conga line down Graymoor's hallways as she led them in her presentation, "The Prayer of Music: Celebrating God's Gift of Creativity."

Training featured in the Winter Convocation schedule, including a session for postulants on praying and leading the Daily Office, led by Francis Andrew. Each day's Holy Eucharist leads to an anticipation of good preaching—and the anticipation was



Catharine Grace shares her wit and wisdom.



John Walsed with a few of his icons



Helena Marie and Catharine Grace share the gift of music with the community.

met without exception. The preachers were Tobias Stanislas, Edward, Christopher Stephen, Thomas and Bishop Rodney. Bishop Rodney also celebrated the mass twice for the community, sharing that role with Tobias Stanislas and Associate Carl Lunden. No convocation is complete without meetings, and several took place during the week including those of the Council, the Education Committee and the BSG Benevolent Trust.

But more than anything else, it is the times the community is gathered together—for prayer, for study or for fellowship and laughter—which continues to be the hallmark of these

treasured days apart. Though in some cases health concerns and work responsibilities prevent a number of Gregorian friars from attending from across the country, those who do come share one response between them— “I wouldn’t miss it for the world!”

On the Sunday morning following convocation, all who have time usually go to local parishes for worship. A large contingent accompanied James and Tobias Stanislas to Saint James’ Fordham in the Bronx, where Gordon John was deacon that morning. Groups also traveled with Thomas Mark to Saint James’s, Goshen and with James Dunstan to Holy Innocents, Highland Falls.



Tobias Stanislas presents Carl Lunden with an icon of Saint Francis.

Associate News

Bishop Mark Sisk instituted the Rev M Carl Lunden as the 22nd Rector of Saint James's Episcopal Church, Goshen NY on Saturday, December 9, 2000, and the Brotherhood was well represented! Tobias Stanislas was preacher for the service and James served as MC; Thomas Mark already had both feet and both hands in, as organist and choir master at Saint James's, and James Dunstan came to sing in the choir (he previously served this parish for a number of years). Another Associate present was Bill Russell, who is also a parishioner at Saint James's. At the reception following the "standing room only" service, Tobias Stanislas presented Carl with an icon of the life of Saint Francis of Assisi written by Michael David as a gift from the community. Needless to say, Carl was quite taken with the presentation!

Welcome to new Associates Rolando Q Bacoy of the Phillipines, John Calella of Massachusetts, and the Rev Robert Thomas of Alaska.

New Hampshire

Charles Edward reports that he has received a positive evaluation following successful completion of Unit III of CPE. His supervisor has recommended that he move up to Level II, which is entitled: Geriatrics and Spirituality—the Art of Sageing. Needless to say, he is both humbled and excited by this new opportunity, which will require fewer hours of his already-overburdened weekly working time, and will focus on a field with which he has had experience both as a counselor and as a nurse.

Washington DC

Richard Thomas represented religious life in the Episcopal Church at the historic inauguration of Called to Common Mission, the Lutheran/Episcopal service in recognition of full communion at the National Cathedral on the Feast of the Epiphany—a fine way to celebrate the showing forth of God's glory throughout the world. This was in keeping with the Brotherhood's presence at the first such historic service with the Lutherans, which took place at the same cathedral in the early 1980s, when several Gregorian friars also represented religious life in the Episcopal Church. Also present were our Visitor, Bishop Rodney Michel, and Associate, Bishop Leo Frade of South-east Florida.

New York

Following on the Called to Common Mission theme, the Episcopal Dioceses of Long Island, New York and Newark together with the ELCA Metropolitan Synod of New York celebrated this “new creation” in early February at the Cathedral Church of Saint John the Divine. Bishop Rodney was again on hand, as were James, Tobias Stanislas, Christopher Stephen, Thomas Mark, James Dunstan and John Henry, and members of several other religious communities, including two from a Lutheran religious community. ELCA Bishop Stephen Bouman delivered a splendid homily.



Members of the Brotherhood join religious and clergy from the area to celebrate Common Mission between the Episcopal and Lutheran churches.



James assists in distributing toys at the Saint James' Fordham observance of Three Kings' Day.

The Bronx

In early December Fordham Evangelical Lutheran Church celebrated its 85th anniversary, and Pastor Katrina D Foster invited Tobias Stanislas to come around the corner from Saint James' Fordham (soon to enjoy its own 150th anniversary) to be guest preacher at the service. Bishop Stephen Bouman was the celebrant. Lutheran clergy from other Bronx parishes attended in force, and James was on hand to lend his support. The congregation gave all a warm welcome.

Tobias Stanislas' sermon for Advent IV-C appears in the anthology, *Preaching through the Year of Luke*, published by Morehouse. The ninth in the series known as "Sermons that Work," this book is "devoted to presenting examples of preaching excellence. These sermons, collected from the 1999 Preaching Excellency Program and from clergy nationwide, explore biblical passages for the liturgical year C, which focuses on the Gospel of Luke." Kudos for our brother!

Western Louisiana

Advent Lessons and Carols has become a hallmark of Trinity Church, Natchitoches, with no small contribution from Michael David. His boundless talents with music, color, light and fabric again made Trinity "the" place to be in Advent! He also designed his school's float for the local Christmas Parade, which his students helped him create. Closer to the present season, he is, as always, busy with the preparations for Mardi Gras!

Fond du Lac

After months of planning, the work group from the Diocese of Fond du Lac has accomplished its mission in spending eight days in San Pedro Sula, Honduras, building houses in the program organized by Episcopal Relief and Development (formerly the Presiding Bishop's Fund for World Relief). Peter and his wife Betty were a part of that work group and he spoke at length during Winter Convocation about their adventures in Latin America, from the back-breaking work under the tropical sun to their awe-inspiring visit to the Mayan ruin at Copan—it was truly an experience of a lifetime. Peter's several ministries at his parish, Saint Augustine of Hippo, Rhinelander, Wisconsin are flourishing and he has just reported that he has passed the General Ordination Examination! What more could we possibly add to his joy?!



(l to r) Tobias Stanislas, Bishop Michel, Richard Thomas, and James at the Desert Botanical Garden in Phoenix



Participants in this year's NÆCC Conference represent four different communities: Life in the Lamb, the Brotherhood of Saint Gregory, the Order of the Company of the Paraclete, and the Third Order of the Society of Saint Francis.

Phoenix

Richard Thomas, James, and Tobias Stanislas represented the Brotherhood at the fourth gathering of members of Episcopal Christian Communities, this year held at the Cook School, an interdenominational center devoted to theological training for Native American laity and clergy. Bishop Rodney Michel, chair of the House of Bishops Standing Committee on Religious Communities, attended and offered his sage advice and counsel. This gathering, under the convenorship of Tobias Stanislas, adopted bylaws for the National Association of Episcopal Christian Communities, which sees itself as a place for dialogue and resource-sharing among all forms of religious life. As the last three meetings have been held in Phoenix, the gathering decided to plan the next meeting in the East; Richard Thomas was chosen as the convenor for the 2002 conference.

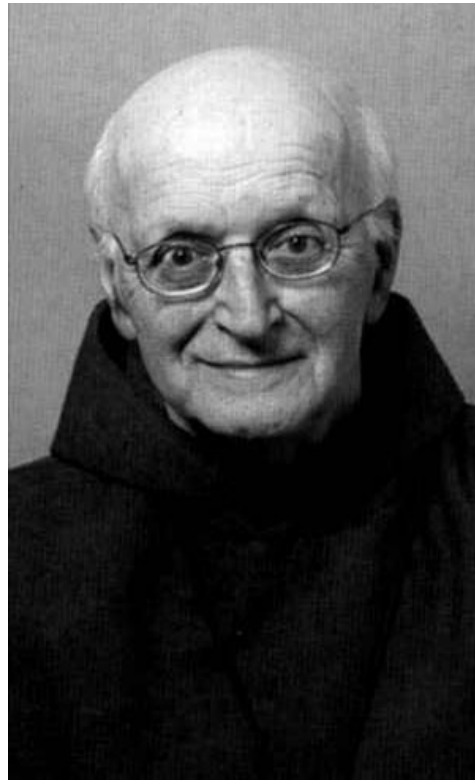
The meeting was not *all* work, and two unexpected pleasures were an early evening glimpse of the International Space Station passing over Phoenix at 17,000 miles per hour, and an afternoon visit to the Desert Botanical Garden.

Southern California

Thomas shared experiences of a recent retreat for students held at Saint Mary's House in Santa Barbara, a facility of the Sisters of the Holy Nativity. He also visited Mount Calvary Retreat House, a nearby monastery of the Order of the Holy Cross. Thomas reports that his doctoral studies at the University of California at Irvine are going well and that he is thriving on his studies. Is this the making of a perpetual student? Stay tuned; only time will tell!



Benet Hill (l) with Francis Andrew, shortly after admission to the postulancy in 1991



Denis Sennett, SA

Passings

We note with sadness the death of Benet Hill, formerly a novice in the Brotherhood of Saint Gregory, who became a member of the Ecumenical Order of Charity after his departure from BSG; and of Denis Sennett, the archivist of the Society of the Atonement, and a long-time friend of the community.

Correction

Trinity Church, shown on the cover of the last issue (#179), is in the town of *Highland*, not Highland Falls.

A convocation sermon: Timothy and Titus

REKINDLE THE GIFT

As I was preparing for today’s homily, several things struck me. One was Jesus’ promise in today’s Gospel, “I came that they might have life, and have it abundantly.” For some perverse reason these very familiar words brought to mind that old Chinese curse disguised as a blessing: “May you live in interesting times.” Having abundant life can mean many things, and not all of them are necessarily pleasant.

The words of Paul to Timothy in today’s Epistle also struck me: “Rekindle the gift of God that is within you through the laying on of my hands.” It is not clear from the text exactly what this gift was. But I know from my own experience, as I’m sure most

of you know from yours, that gifts from God can often feel like tremendous burdens, at least until we learn how to be obedient to God's call to use them.

And then I looked at Timothy and Titus, and the thing that struck me most forcefully about them is that they were both outsiders. They were part of two different cultures but they weren't at home in either. But as outsiders, they were called to act as bridges between Jews and Gentiles. The image that came into my head was one of those old Roman aqueducts, striding across chasms and gorges to bring water to dry places. Timothy was a Jew, the son of a Jewish mother, who was also a devout Christian. But his father was Greek, and the Acts of the Apostles strongly implies that Timothy was not raised as an observant Jew. Any observant Jewish man would have been circumcised, yet Paul had to circumcise Timothy before having him accompany him on his journeys because he didn't want to scandalize the Jews they would encounter in their travels. Titus, on the other hand, was Greek, and he accompanied Paul to the Council of Jerusalem, which was about as Jewish an environment as one could imagine. It could not have been comfortable for Titus when he arrived in Jerusalem, and many of Paul's friends and acquaintances probably looked at him with suspicion and disdain. I suspect Paul asked Titus to come with him for this very reason, because he wanted to show James and the other apostles in Jerusalem what God was doing among the Gentiles not just by word but by example.

The Acts of the Apostles and Paul's letters give us very little information about these guys. But this quality of being an outsider—this quality of somehow being in

two worlds at once but not fully a part of either one of them—resonates with me. I suspect that it probably resonates with most of the people in this room. Most people I have met who are called to the religious life—in fact most people I've met who are called to any serious religious vocation in this day and age—tend to be people who don't fit in, who don't conform to the status quo. In other words, my brothers and sisters, we are not normal.

I can only speak from my own experience, but I know many of you can identify with me. I inhabit two

worlds without being completely at home in either one. I was raised in an intellectual tradition that placed a high premium on the finest education possible, on cultivating the mind and heart in the culture and values of the western European liberal tradition, with a heavy dose of traditional Anglo-Catholic Christianity thrown into the mix. I am grateful for this. My upbringing inculcated me with knowledge and values that I hold dear to this day. But I always felt like an outsider. I felt I never really fit in. Before I even knew how to express this, I found myself uneasy with the paternalism, the snobbishness, and the gentle assumption that somehow "we" were better than anybody else, even when we humbly protested that we were not. I tried so hard to fit



in by being exactly the type of person I was expected to be, by doing exactly what I was expected to do, by being “good,” but that never really worked. A part of me—a big part of me—wanted to be “bad.” I was strongly attracted by the rough and tumble of urban street life—by its excitement and danger—and when I was old enough to work up the courage, I dove into that life, and I *was* bad—really bad. It was exciting. It was intense. It was dangerous. And it was a secret, which made it all the more exciting. I was being a “bad boy” and nobody knew. However, even though I wanted so much to connect with all that excitement and intensity and the people who were part of that secret world, I never really could. It seemed that no matter where I went and who I was with, I was an outsider—a visitor—a tourist. I wasn’t at home. A wall separated me from the people I was most drawn to, and I couldn’t tear it down. At the time this felt like a curse rather than a blessing. What I didn’t realize then was that this was the gift God had given me. This sense of being between two worlds but a part of neither was the abundant life to which I had been called. Being an outsider was not a curse but the greatest blessing imaginable.

This past summer I got in touch with an old highschool classmate of mine, Sam, who is now a priest in the Diocese of Massachusetts. Last week I wrote Sam a long-overdue letter bringing him up-to-date on my life over the past twenty-five years, and the letter turned out to be something of a spiritual autobiography. I told him about my college and graduate school experiences, my attraction to the religious life, and my decision to enter the Brotherhood and what that was all about. But I didn’t confine this autobiography to the “polite” aspects of my life. I also told him about my sex and drug addiction and all the craziness that engendered, and how I led a kind of Jekyll and Hyde existence for so many years.

In one passage I wrote, “One of the reasons my sex and drug addiction had such a powerful hold on me for so long was that I was suppressing important parts of my personality in a misguided attempt to be ‘good.’ That was doomed to failure, of course, because the parts of my personality I was suppressing—my loneliness, my desire to connect with God and with other people on a deep level, my desire to let go of my inhibitions, my love of excitement, my desire to be included, and even my anger and rage—all expressed themselves in disordered ways through my sexual acting out and drug use. In trying to be good all the time I was actually smothering all those parts of my personality that had the most potential for drawing me closer to God and to other people.”

I finished the letter by telling him about Fessenden House and the impact it and the men who live there has had on me, and how it relates to my vows as a religious. Fessenden House is a group home for men in recovery from drug and alcohol addiction. I concluded with these words:

“As for the vow of obedience, besides the obedience to the community required by our Rule, I find, for the first time in my life, that I have a sense that I am being obedient to God’s call to me to draw closer to him . . . and this is being accomplished through this house and through the men who live here with me. I have a sense that I am doing exactly what I’m supposed to be doing and, more importantly, being exactly who I am supposed to be. Now in all honesty I wouldn’t be where I am—I couldn’t be where I am—unless I had gone through everything else in my life that brought me to this point, including the sex and drug addiction, so in a weird sense I was being

obedient all along I suppose. But now all of that craziness in bearing fruit in a wonderful way. My own brokenness has become a vehicle for healing both for me and the men I live with.”

I often find that when I’m preparing a sermon or homily, the person who most needs to hear what I have to say is me, and that was certainly the case in this letter I wrote to Sam. “I was being obedient all along.” That was a real revelation to me.

This community is filled with immensely skilled and talented people. We have gifted artists and musicians; superb administrators; men with brilliant minds that have been cultivated and refined by the finest education; liturgists; preachers; pastors; teachers; medical professionals; social workers; and men with a host of other skills and talents. These all have been given to each of us and to this community by the



grace of God, and we are called to use these gifts to the greater glory of God and for the benefit of the church and the world.

But, my brothers, I would submit to you that the greatest gift that we have been given is our own brokenness, our own weakness, our own need of healing. For it is in our woundedness, it is in the places where we ourselves are in need healing, that God’s healing power can pour forth through the walls that we erect around ourselves. It is through our brokenness that God’s healing love can flow freely like the blood and water pouring forth from the spear wound in the crucified body of our Lord. This is the abundant life that Jesus is calling us to. It is not a life filled with unending pleasure and joy. But that old Chinese saying is not a curse disguised as a blessing, but a blessing disguised as a curse. We are interesting people, and we live in interesting times, and we have been given an interesting gift—the gift of our own brokenness.

So like Timothy and Titus, let us rekindle the gift that has been given us, and let us use this gift of brokenness for the glory of God and the welfare of his people and the world. Let us stand in the breach, like aqueducts carrying living water from heaven to earth—as bridges between God and this broken world. And let us be mediators of that healing love, a healing love that he offers to all people, a healing love that flows through our own brokenness. Let us channel that healing love through those wonderful skills and talents that have been given to us, as pastors, teachers, artists, musicians, healers and the whole host of skills and talents that God has given us by his grace. But let us never forget that it is not those skills and talents that are God’s greatest gift. The greatest gift is Jesus Christ himself and his healing love flowing in us and through us, and it is by allowing God’s healing power to flow through us unimpeded that we ourselves are healed.

“Rekindle the gift of God that is within you.”

Christopher Stephen

RESURRECTION

א A deep gloom casts its shadow over us
Lord, have mercy.

ב Behold, I send a light to illuminate you,
and a beacon to guide you home.

ג Give your servants peace, Lord
for we are broken and weary from searching.

ד Do not fear, my children,
for you are my beloved
in whom I am pleased.

ה Hear us, O Lord, for our arms are too short
to reach for you, our eyes too dim to see.

ו Why do you struggle so to gain what stands beside you,
that which is my gift to you?

ז Zion was your resting place, and Israel your people,
but now, O Lord, where do you dwell
and who are your chosen?

ח Chosen—why you are all my chosen—
and Zion is within you, wherein your heart
may find its rest.

ט Tell us, Lord, what is this rest? Tell us, Lord.
Tell us of the Sabbath you've prepared.

י You, my children, are the Sabbath I've prepared.
You are called to be the rest and comfort
of your fellows.

יא Keep us in your word, O Lord, for it is kind
and your voice is soothing to us.

יב Listen, my children, to what I have prepared for you,
a peace beyond all measure.

יג Many ages ago, I created you for love,
and called you by a name that I had chosen.

נ Newly formed in the womb of my thoughts,
you broke forth into this creation,
made for nothing but bliss.

ס Save us, Lord, for we have lost this truth
and we long for your salvation.

ע Always, I am with you, until the ages end—
this I promise
for my Word dwells among you.

פ Prepare yourselves, my children. Put on
your finest garments, wash your faces,
anoint yourself with the finest oils.

צ Sing out in joy, dance upon the hill tops,
for this day I proclaim my love for you.
Our God hears your sorrow
and has come to comfort you.

ק Quell your fears, for I bring you good news
that your salvation has risen from the grave
and your lives are new again.


ר Rejoice my children, for never will death touch you,
your place at my table has been prepared.

ש Shall I show you how I wrought such things?
Shall I show you the depth of my love?

ש See, my child, these hands and feet,
place your hand into my side!
Stand beside me, beloved.
Death shall no more reign in Zion!

ת Tell me, children,
is there greater love than this?

Karekin Madteos



MANY MEMBERS

For as in one body we have many members, and not all the members have the same function, so we, who are many, are one body in Christ, and individually we are members one of another, having gifts that differ according to the grace given to each of us.

—Romans 12

The service for which we are gathered this afternoon is a great event in the life of this parish. The formal recognition and welcome of Father Carl as your priest is an important life-moment, an important chapter in the ongoing story of this parish, and of each of you, its members. I'm happy to be asked to preach at this service, as Carl and I were classmates and breakfast-at-the-Moonstruck-Diner-mates at the General Theological Seminary. We were ordained together to the transitional diaconate and six months later to the priesthood. Carl is an associate of the community of which I am a life professed member, the Brotherhood of Saint Gregory. And perhaps most importantly, we are friends who share our joys and problems, the challenges of pastoral ministry at two different Saint James Churches, and the higher mysteries of just what the authors of the prayer book rubrics might have been thinking of. So it is a special treat to share one of the joys today, as Bishop Sisk and this parish come together for the Celebration of a New Ministry.

That's what they call this service we are gathered for: the Celebration of a New Ministry. But what I would like to suggest to you this afternoon is that a better title would be the Celebration of a Whole *Lot* of New Ministries. *All of us* have gifts that differ according to the grace given to *each of us*. And even though we *are* one body sharing one bread, any new addition to the mix is going to change the whole recipe, sometimes in ways we cannot foresee. Each new member of a parish brings some unique gift; each new arrival brings new possibilities and opportunities, and all of these gifts and possibilities change the parish as a whole, leavening or flavoring the loaf, until it is transformed from simple whole wheat into, who knows, maybe foccaccio!

To carry the bakery analogy in another direction, people are not cookie-cutter copies of each other. Or if we *are* cookies we are more like the wonderful and various jumble in the circus wagon-load of Animal Crackers than those stolid conformists, the stuffy and identical Fig Newtons packed shoulder to shoulder in their two neat, solid and boring rows.

Saint Gregory wrote a brief work in which he described each of the members of his monastery with the characteristics of different animals, so I've got some precedent for applying Animal Crackers to life in a parish! When a new member is added to the body of the church, the body of a parish, whether that person is a giraffe of aspiration, a tiger of zeal, or a hippopotamus of patience, it will change the atmosphere of the whole menagerie. For life is largely if not entirely about relationships, and relationships change as the cast of characters changes, and new relationships offer new oppor-

tunities for ministry, new challenges, new possibilities for transformation—and that leads to even *more* change.

Now I realize many people think that the unwritten last line of the Episcopalian Creed is, “We believe that change is bad.” But from what I know of this wonderful congregation, and what I know of Carl, I don’t perceive much of the Fig Newton in your present or your future. I don’t think rigid conformity is an article of your faith. If I did, I think I should have taken the text of my sermon this afternoon from the Jeremiah reading, and counseled Carl, “Do not be afraid of them, for I am with you to deliver you, says the Lord”!

But I rather believe that this congregation and its new pastor are not afraid of change. I think these particular zebras and giraffes and lions and tigers and bears are more than ready to burst out of their circus wagon and get the show on the road. I rather believe that you are open to the Spirit of God the Spirit that moves where it wills, the Spirit that hovered over the waters at the beginning and brought them into order from chaos, forming them not through *conformation*, but *transformation*. I rather think that this body gathered here this afternoon, celebrating its augmentation, richly rising with the yeasty spirit that leavens it through and through, knows that in doing so it *will* change as it grows in grace as well as numbers, and knows as well that its aim is not to be conformed to this world, but to be transformed in the renewal of its very being, its substance, its *body*, newly seasoned, newly leavened, changed through and through in every part and particle. Today, and every day, God is making *all things new*.

And in this newness *each* of you has a part. God’s hand has touched *each* of you on the mouth; God has given *each* of you a word, a story, a song to share. *Each* of you has been known by God from before you were born, and *each* of you has been consecrated and commissioned, no matter how young or how old, given something precious that *only you* can bring to light, given a song that *only you* can sing. And to live in harmony, we each sing our God-given song, in a chorus of unending praise.

So it is that *each* of you here this afternoon is taking up a new ministry, for even your *old* ministries will change and be renewed from now on. The new additions, not only Carl but Patti and Bethany and John, have already generated change, change in them and change in you, and will continue to do so as all of you together become a new body, a new creation, transformed by your openness to God’s Spirit working in you, a spirit that has been working God’s purpose out from before time began and will do so for ever and ever—through you, through you chosen and precious, unique in your gifts and yet one in your Spirit.

Though this is the good news brought to you here and now, it is the same old but good news that the church has known since that day long ago when the Spirit blew through the windows and gave the apostles something new to sing about, and new tongues to sing it with. The church has rejoiced in its various gifts ever since. And the passage we heard from Paul’s Letter to the Romans shows us the *model* church, whose ministries, while contrasting, work *together* for the good of the whole. In this brief catalogue you will find just about everything a church can do—and it is a very thorough catalogue, because it talks about the sad times as well as the joyous. There *will* after all be times for patience in suffering, for weeping with those who weep, for bearing with persecutions.

The amazing thing is that these seeming weaknesses are gifts of God just as much as the more upbeat charisms that the Spirit lavishes on the church.

For what this vision of the church shows us is that there is no one, however weak, however afflicted, however sorrowful, who does not have their special ministry, perhaps the most important ministry of all: the ministry that is the reason and ground of all the other ministries—the ministry of *being ministered to*.

Jesus affirms the importance of this ministry in his sharp words to Peter in our Gospel: the servants *must* let themselves be served if they are to be one with Jesus, to have a share in him.

It is common to see this text primarily as a lesson in humility for clergy—it is very easy for clergy to see themselves as Jesus in this picture, and in that capacity this Gospel passage serves splendidly each Holy Week. But there is more to Jesus' message than merely “leaders should remember they are servants.” No, there is much more to it than that. For Jesus ends with the command that *all* are to wash *each* others' feet. *All serve and all are served*.

And the message I want to stress is that the task of *being* served is sometimes just as challenging as the task of *servicing*. And clergy can get so caught up with serving—identifying with Jesus in our Gospel—that they end up burning out before they've had the chance to spread much light!

One of my favorite religious paintings is Ford Maddox Brown's portrayal of the Maundy Thursday scene. Jesus is kneeling, his sleeves rolled up, intent on the work, looking down as he washes the big fisherman's callused, rough feet. And Peter sits tensely, *enduring* this ministry in a pose rather like how some people sit in a dentist's chair: eyes closed, shoulders tight, head bowed, *dreading* the touch of his Lord and Master, almost *ashamed to be served*. It is Peter, the *apostle*, Peter, later to become the first *bishop* of Rome, who sits in his chair uncomfortably as the Lord serves *him*. And perhaps the clergy need to be reminded from time to time that they are much, much more like Peter than they are like Jesus.



For believe it or not, unlike Jesus who is fully divine *and* fully human, clergy, like Peter, are *only* human, and not even quite so good at walking on water! It is sometimes hard for clergy to admit they need the help of those whom they are called to serve. But perhaps the greatest gift a priest can give to a parish is the gift to say, “I need your help!” Those four words can do more to empower and liberate the unused gifts, the untapped potential of a congregation than almost any others besides “Thy will be done.” To say, “I need your help” is to give the gift that empowers giving, one might say, the gift that keeps on giving! What gift, after all, can you get for the Man or

Woman Who Has Everything? The priest who needs no help will soon have no parish—and the parish that cannot or will not help its priest, will soon have no priest.

For there can be no gifts without needs, and only open hands can receive or give a blessing. Truly, God's power *is* made perfect in weakness, and it is weakness—our need for each other and for God—that permits us to rejoice in the mutual exchange of gifts that we celebrate today.

But there remains one last question. Why their feet? We know that Jesus wasn't all that fussy about washing *hands* before dinner. And so I ask, Why their feet? In addition to the sign of humility—the command to serve and to *be* served—there is something else at work here in our Gospel. And the answer lies in one last verse from John's Gospel, which continues where we left off: "Very truly I tell you, servants are not greater than their master, *nor are messengers greater than the one who sent them.*" Those who received Jesus' object lesson—I am tempted to call the footwashing an *abject* lesson—those on the receiving end of this teaching are the *apostles*, the messengers and ministers of grace—and their feet are washed not just as a sign of humility, but of *mobility!*

To paraphrase Sherlock Holmes, "The gospel is afoot!" The gospel is *news*, *good* news to send you running down the street to tell the neighbors, news to be told and news to be spread, not just enjoyed in the comfort of the church like home delivery of the *New York Times*, but carried forth from this place, by all of us with feet freshly washed and ready to go, ready to kick up dust, or shake it off if need be. Young Jeremiah was prepared from before the foundation of the world, prepared and consecrated *to be sent*, to spread the word that God put in his mouth. Jesus washed the disciples' feet knowing that they would go forth to the ends of the earth to spread the message of his glory, and how glorious are the feet of the messengers who bring good tidings!

We are the church, the Body of Christ, in all of our wonderful and crazy variety, in all of our needs and all of our gifts. Like the Animal Crackers, we are not caged in a zoo, but ready to move our circus wagon, to go forth and pitch our tents in the places where the word has yet to be heard, or where it has been forgotten, or where it has been obscured by the shouts of the merchants who offer cheap substitutes for grace in this world's noisy marketplace.

There are challenges aplenty for each and every one of you new ministers here this afternoon, new opportunities for service and for being served, new ministries bursting at the seams. And so rejoice, beloved, rejoice, with scrubbed feet and a song of praise on your lips—as you celebrate your ministries renewed and transformed—go forth from this place at the *end* of *this* service to the *beginning* of *your* new service, rejoicing in the power of the Spirit of God, to whom alone be glory.

Tobias Stanislas



INTERCESSIONS

The Brotherhood

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 Brothers

Richard Thomas Biernacki

John Nidecker d 6.20.88

James Teets

Luke Anthony Nowicki

John Peter Clark d 2.25.94 *Mon*

William Francis Jones

Stephen Storen

Thomas Joseph Ross

Tobias Stanislas Haller

William Bunting d 10.12.88

Edward Munro

Charles Kramer *Tue*

Bernard Fessenden d 8.10.93

Donovan Aidan Bowley

Michael David Elvestrøm

Edward Ramón Riley

Christopher Stephen Jenks

Ciarán Anthony DellaFera

William Edward Orce *Wed*

Damian-Curtis Kellum

Richard John Lorino

Ronald Augustine Fox

Maurice John Grove

Charles Edward LeClerc

Francis Andrew Phillips

Andrew Fortuna *Thu*

Gordon John Stanley

Karekin Madteos Yarian

Robert Michael Burnham

Alban Patrick Thompson

Stephen Julian Moss

Gabriel Liam Everett

Thomas Bushnell *Fri*

Thomas Mark Liotta

James Dunstan Mahoney

Patrick Ignatius Dickson

Robert James McLaughlin

Novices *Sat*

Peter Budde

John Henry Ernestine

Francis Sebastian Medina

Aelred Bernard Dean

Postulants

G Joseph Gauss

Mark A Jones

Scott Williamson

Associates

Cecil Berges d 10.16.90

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

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

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 "Ettye" Hurley

Amy M Barron

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

Timothy Lundy

Wiley W "Jack" Merryman

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

Lynne J D McQuade

Zech Schariah

Lydia Karlo

Steven Bright-Jordan, OSJ

Ruth Richmond Laning

Denise A Tivedo

Kathleen C Klee

Sarah Elizabeth Wells, SSG

d 5.8.2000

Patrick Bell Schwing

R William Franklin

Martín Barahona

M Carl Lunden

Patricia A Ahearn

David Alvarado

Jay Frank Crosthwaite

Paul E Van Brunt

M Sharon Ryan

Virginia E Holloway

Charles C Nichols, jr

Kevin Heckman

Margaret J Faulk

Paul G Power

Ruth G Power

Laurie Wescott Niblick, p/SSG

George L Vizvary

John R Coyle

Melissa Colby

Barbara Ann Jensen

Robert R M Bagwell

William Russell

Bruce N Gardner

Mark Palcanis

Malcolm Roberts III

Cynthia Cheski

Jim Elledge

Jeffrey Linden

James E Cyphers

Michael D Bond

Mary Jean Bond

Nancy R Fifield

Frederick L Nestrock

Brad Hicks

Gina Stickelmaier

Howard B Bowlin

Carin Bridgit Delfs, SSG

Sue Bradley

Joseph Lynn Spears

Rolando Q Bacoy

John Calella

Robert Thomas

& The Friends of the

Brotherhood

Religious Communities

The Sisters of Saint Gregory

Sacramentine & Visitandine

Nuns

Society of the Atonement

Order of Agapé &

Reconciliation

Camaldolese Benedictines

Society of Saint John the

Evangelist

Community of the Paraclete

more

Intercessions, continued

Congregation of the Anglican
Oblates of Saint Benedict
Community of the
Transfiguration
The Order of Julian of Norwich

For healing

For our brothers Luke Anthony,
Charles, Damian-Curtis,
William Edward, Edward
Ramón, Karekin Madteos,
Patrick Ignatius, James
Dunstan, and Stephen Julian

For our sisters Clare,
Lillian-Marie, Elizabeth Mary,
and Susanna Bede

For all who live with HIV/AIDS

Ian Frazier

Jane Bowley

Scott Wager

Pamela Ramsden

Dorothy M Teets

John Walsted

David Smith, a/BSG

William R Munroe, a/BSG

John Olsen

James H Dunkerley

Alex

Joan Fox

Angelina

Danielle

Kate

Rita Leone

Tom

Tammy LaFond

Dan

Dorothy Klenert

Michael Novenche

Katy

Cecil, OHC

Vincent

Dolores

Francis Calveccio

Frank

Mark Powell

Humberto

Louis

James

Departed

Charlotte B Morgan

Arsene and Louise Lemarier

J Norman Hall

George T Koerner

Henry N Fukui

J Steward Slocum

James R Gundrum

Allene Butler

Jame Stiedaman

Benet Hill, OC

Marie Freyberg

Alfred Cardone

Avis Harvey

Robert Prescott Bowley

Denis Sennett, SA

John Bjorkland

John V Lindsay

Art Spagna

Kerri Sullivan

John Slaboda

Ernestine E Burke

Joseph

Rowina Coleman

Robert Testa

Fuad Dabit

Jim Sanchez

Charles Gaines

Jeanne Hollingsworth

John Challas

Muriel DiGiacomo

Intentions

Joseph Richey House

Saint Gregory's Retreat Center

Fessenden House Recovery

Ministries

Saint James' Church Fordham,
Bronx

Baltimore International

Seafarers' Center

Our brothers William Francis,

Stephen, Ciarán Anthony,

Karekin Madteos, Gabriel

Liam, Francis Andrew, Thomas

Mark, James Dunstan, Aelred

Bernard and John Henry

Saint Nicholas' Fellowship,

Dennard AR

Trinity, Stoughton MA

Lisa and Alexis

Richard and Joan Grein

Patricia, Steve, and Meghan

David

John, Charlie, and Mark

Dennis and Nancy

Gordon Gauss

Robert Thomas, a/BSG

Kurt Behrel

Galine and Jason Challas

Valerie and Rachel DiGiacomo

Thanksgiving

The ordination of Mary

Elizabeth Haddad

Mary Ann Cusenza

The tenth anniversary of the life
profession of John Ryan, OCP

WHERE THERE'S A WILL

You can assist and further the ministries of the Brotherhood of Saint Gregory by remembering the community 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, and its successors for ever \$_____ and / or _____ percent of my estate to be used in such a manner as determined by its Directors.