



THE SERVANT



*The cross in the chapel at
the Manhattan house of
the Community of the
Holy Spirit*

185

Summer 2002

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WHAT IS LEFT AFTER EASTER?

The first new possession we ought to have from Easter morning is new assurance of life everlasting. From the beginning of the Hebrew faith belief in life after death was present. "He is the God of Abraham, Isaac and Jacob" is a frequent expression in the Old Testament. These individuals were thought of as still being alive. Following the Resurrection, the early Christians had a new and glorious conviction that they were living in communion and communication with the risen Christ. Jesus lived in their own experience, to their tremendous surprise. This was the most precious possession the first Christians had.

After Easter, the church today should possess a sense of fullness through the living presence of Christ in it.

After Easter, all followers of Christ should have this conviction and inspiration in their personal life: that Christ is present always to lead and redeem.

After Easter, the church and its people should come to fruition in witness for Christ. This began to happen to the disciples when they were visited by Jesus on the evening of the day of the Resurrection. They were then huddled together in fear because of what the world might do to them because they were followers of Jesus. Coming to awareness that Christ was with them, they began to move in confidence and bravery and witness to Christ, out through those closed doors.

The church of today huddles too often and too long in fear of what the world will think and do if the church completely follows Christ. After Easter, we should be vigorously engaged in seeking to bring to be on earth those things which God in Christ wills for us.

RTB

Note: This essay first appeared twenty years ago, in the May 1982 issue of The Servant.



"The Easter Morn" — from the Lewis Gouverneur Morris Memorial Window by Louis Comfort Tiffany (1900), at Saint James Church Fordham, Bronx NY

EVERYWHERE VIOLENCE

You know nothing at all; you do not understand that it is expedient for you that one man should die for the people, and that the whole nation should not perish. — John 11.50

Thus is revealed, with startling clarity, one of the most devastating and dark secrets of human culture and the spiral of human violence. That a sacrificial victim will somehow stem the mounting tide of violence so that a whole nation may survive is not such a new idea. In fact, it is one of the oldest ideas in our human existence. But it is one of those unspoken things “hidden from the foundation of the world,” a secret that until this passage in the Gospel was never so forcefully spoken or clearly seen for what it is, the mechanism of sacrificial violence.

From the sacrifice of tribal kings in Dogon culture ten thousand years ago, to the prolific cults of sacrifice in the Aztec civilization; from the elaborate sacrifices at the temple in Jerusalem, to the Dionysian rites of the Mediterranean world; from blood cults to capital punishment, living creatures—sometimes even human beings—are sacrificed to expiate our communal guilt, to stem the tide of violence, to expel the “other” from the midst of us so that we might find peace and unity in our society. We mark these sacrificial victims as guilty, stir the people to frenzied agreement, and with as much public fanfare as possible, send them to their necessary deaths, give thanks to the God who receives their souls and then walk comfortably home for tea. And all is well.

Except that we know in the case of Jesus, all is not well. Peace was not restored, and the nation of Israel would be crushed by Roman hands in the years after the death of Jesus on the cross.

I remember once, not too long ago, sitting at coffee with a bunch of acquaintances. Several of them, in the course of conversation, discovered someone they all knew in common. It was amazing to watch how the not unpleasant and yet somehow awkward conversation of minor acquaintances started to decline into a dishing session about the flaws of their common and absent friend, and to see how quickly these awkward souls became the image of long lost friends, all at the expense of that absent colleague whose remains lay smouldering on the fire they used to unite themselves into a shaky solidarity.

This kind of thing, we all know, happens at coffee shops, and water coolers, and lunch tables, and coffee hours all around the country. There is no quicker way to find common ground with someone than to single out someone else that you can share contempt for.

I imagine the way they talked about Jesus...

“He is a trouble maker; and just look at the people he hangs out with...”

“He has no respect for this country, or what we stand for.”

“He doesn’t want us to pay taxes. He’ll get us *all* in trouble with that kind of talk.”

“I hear he keeps company with prostitutes.”

“I hear he drinks.”

“I hear....”

So, what happened? The book of Ezekiel (37.22 ff) says:

I will make them one nation in the land, upon the mountains of Israel; and one king shall be king over them all; and they shall be no longer two nations, and no longer divided into two kingdoms. My servant David shall be king over them; and they shall all have one shepherd. They shall dwell in the land where your fathers dwelt that I gave to my servant Jacob; they and their children and their children's children shall dwell there for ever. I will make a covenant of peace with them; it shall be an everlasting covenant with them; and I will bless them and multiply them, and will set my sanctuary in the midst of them for evermore. My dwelling place shall be with them; and I will be their God, and they shall be my people. Then the nations will know that I the Lord sanctify Israel, when my sanctuary is in the midst of them for evermore.

Welcome to the season of unfulfilled prophecies.

Israel is razed and not re-established for another 1900 years. And as we all know from recent headlines, it is anything but a land united in peace. In fact, these days, it is a poster child for the violence that divides us and threatens to overcome us. In order to understand why Ezekiel's prophecy has not come true, we must first look at why Caiaphas' prophecy did not come true.

In order for our sacrifices to work properly, and restore us to unity and harmony, we must with all of our hearts and minds believe that the sacrifice is necessary, either to appease an angry deity (as in the case of the blood cults) or believe that the victim is guilty of the crimes of which he is accused. And not just that the victim is guilty, but that victim embodies the very ills of society, must be perceived as a surrogate for our very own institutional and even personal evils.

But we all know that Jesus was quite the contrary. The crowds left the crucifixion muttering, confused. The Roman centurion proclaimed that Jesus was indeed a Son of God. Pilate found no guilt in him, and frankly, while he was hanging upon the cross, neither did the crowd. The mechanism that was meant to unite the crowd and bring back order to the unruly mob disintegrated because the great theater of death could not convince the crowd that Jesus was guilty of anything but being a holy and wholly innocent man.

For me, this is the great Christian message. God does not require sacrifice. Please leave your weapons at the door. God does not exclude, expel, victimize, or need scapegoats to cure us of our ills. Sinners rock! The victims of our sacrifice are (if not personally innocent) then at least institutionally innocent of the societal ills we burden them with to justify their sacrifice. If we put aside all of the other myriad complexities of Christian Trinities and Incarnations to focus on this alone, it makes the Christian tradition more than relevant.

Now, on to the failure of Ezekiel's prophecy. God's great sanctuary on earth has not arrived, not in Israel, not anywhere. The great covenant of Peace seems more distant today than ever, most especially for Israel, the very people with whom God made the covenant to begin with. Why?

Because we cannot seem to get it through our thick skulls that God does not require sacrifice. We cannot seem to break the venerable human institution of blame. We cannot stop using the fear of the “other” to justify our human violence. And the unfortunate reality is that, although I believe the revelation of God's repudiation of sac-

rifice is a uniquely Christian contribution to the world's religious traditions, it is we Christians who are most inclined to drop the ball and not listen to what is ours to proclaim. We are called to proclaim a world in which there are no "others," no "outcasts" and no one is excluded. We are called to help the world usher in the era of peace by proclaiming the innocence of our sacrificial victims, by exercising radical forgiveness, unconditional fellowship and unity, and by excluding no one from access to the abundant resources of this great creation.



Karekin Madteos delivered this homily at the Province V Quiet Day (see story below). Here he is seen with (l to r) Thomas, Francis Sebastian, and the Rev Barbara Stewart.

Our symbol of this great vision is the Holy Table. This is the place we gather, one body, one people, forgiven, restored, renewed; this is the place we gather to proclaim the innocence of the victim and every victim, and this is the place we gather to recall our hope and our vision:

I will make a covenant of peace with them; it shall be an everlasting covenant; and I will bless them and multiply them, and will set my sanctuary in the midst of them for evermore. (Ezekel 37.26)

Karekin Madteos

Here and there with the brothers

COMMUNITY NOTES

Boston

Gregorian Friars and Sisters in Province I had a rare opportunity in April to meet and to chat with Archbishop Desmond Tutu of Cape Town, who is spending an academic year on the faculty of the Episcopal Divinity School in nearby Cambridge. Archbishop Desmond, who is himself a Franciscan of the TSSF, was the guest preacher at the parish of Saint John the Evangelist, Bowdoin Street, Boston (where Ciarán Anthony, Francis Andrew and Laurie Joseph, n/SSG call home) and those three were joined by Gabriel Liam and Helen Bernice, SSG, for quite a memorable occasion!

Speaking of Ciarán Anthony, our congratulations also go out to him as he begins a new working situation, as Senior Technical Staff Member for IBM Software Services for Lotus (ISSL) Americas. In this position he works to advance the technical capabilities of the division, and helps major clients with critical and oversight management, among other high-level accountabilities.

Mount Vernon, New York

This year the three parishes in this New York City suburb decided to combine forces and organize a Lenten speaker series for all three, and Tobias Stanislas participated at the event held in the Parish of Saints John, Paul and Clement. The series focused on “The Scripture.” The church’s parish hall was packed that evening and everyone seemed to enjoy our brother’s comments on “The Misuse of Scripture” and the importance of close study of texts in order to unpack their meaning. James accompanied Tobias Stanislas.



(Left to right) Helen Bernice, Gabriel Liam, Archbishop Tutu, Francis Andrew, Laurie Joseph, and Ciarán Anthony at Saint John the Evangelist, Boston

Manhattan

Province II held its Lenten Quiet Day at Saint Hilda’s House, the Motherhouse of the Community of the Holy Spirit, and this time apart was well-attended. The retreat was led by the Rev Ronald Pollock, Rector of Saint John’s, Somerville, New Jersey, who celebrated the mass and delivered two reflections that centered on the theme of personally realizing Christ’s abundant, overflowing blessings—a very good topic for a Lenten retreat.



Reflecting on the fruitfulness of the Spirit under the direction of the Rev Ronald Pollack.

Tobias Stanislas once again led a workshop as part of the Diocese of New York’s annual Acolyte Festival at the Cathedral Church of Saint John the Divine. The workshop was on the role of the acolyte at the altar, and was attended by over 100 interested acolytes, parents and friends.

South Salem, New York

Province II’s Spring Quiet Day was hosted by the Spirituality Group at Richard John’s parish, Saint John’s, South Salem, and the province gathered on the Saturday before Pentecost Sunday for a day of prayer and fellowship. The weather didn’t cooperate—it was cold and rainy—but the warmth of the retreat leader’s reflections made all the difference. Faith Margaret of the Community of the Holy Spirit presented three talks on the subject of the Holy Spirit—very appropriate for the day before the “coming of the Holy Spirit on Pentecost.” The Rev Lynn Harrington, Rector of Saint John’s, was present, as well as Elizabeth Mary, SSG,



Associate Robin McKay and a number of local parishioners, and it was a blessing that Alban Patrick had the opportunity to travel down from the Diocese of Central New York for the weekend. Tobias Stanislas celebrated the eucharist for the Vigil of Pentecost and gave a brief homily, and the Daily Office was said in the quaint pre-Revolutionary church. The day was made complete by Richard John’s invitation to a barbecue dinner at Saint Michael’s House, complete with a roaring fireplace! Needless to say, no one wanted to go home!

*Natchitoches,
Louisiana*

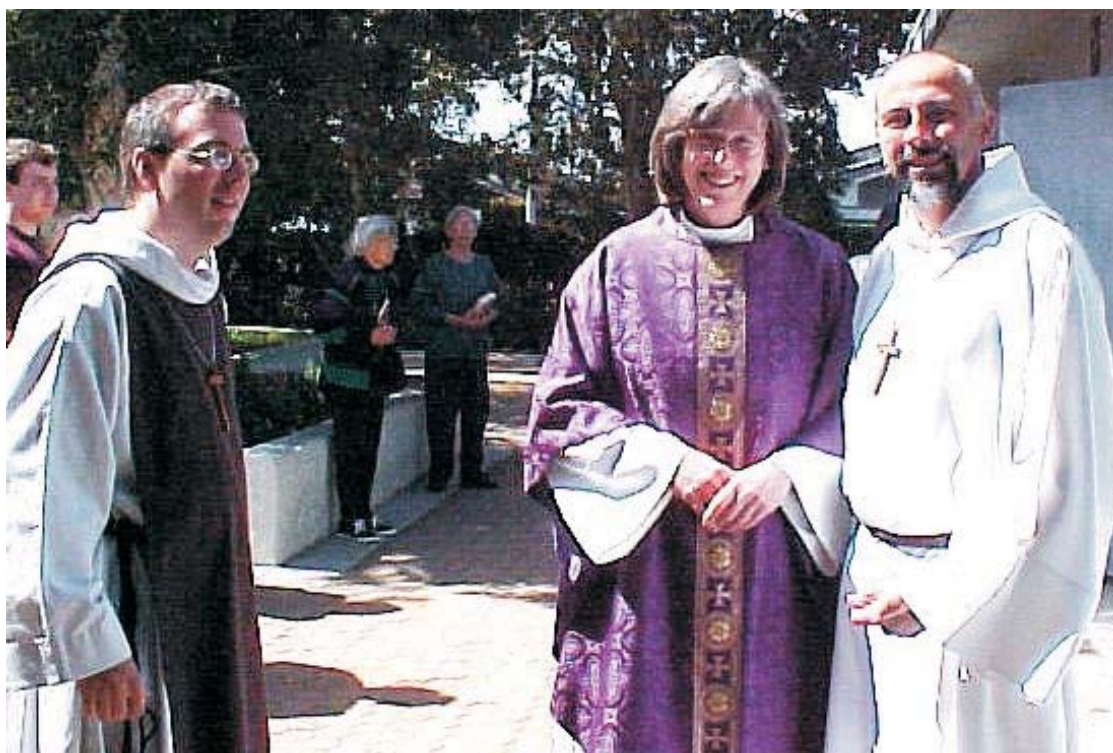
Michael David has been busy behind the scenes—or perhaps we should say within them—as set designer, scene painter and instructor for the “tech” crew building sets for productions at Northwestern State University and the Louisiana School, at both of which he is now teaching visual arts. He has also completed several sculptures for the gardens at his home. He will soon be appearing “on the boards” once again, after performing his hit version of “Mr. Cellophane” won him two parts in an upcoming production at the school.



Michael David with three students and a display of religious objects from varied cultures around the world

*Costa Mesa,
California*

Thomas, Karekin Madteos, and Francis Sebastian led a quiet day for the parish of Saint John the Divine, looking at the Lenten themes of forgiveness and reconciliation, inspired by the book of Jonah. Thomas led the retreat meditations, and Karekin Madteos preached at the eucharist, celebrated by the Rev Dr Barbara Stewart.



Thomas, Rector Barbara Stewart, and Francis Sebastian

Honduras and the Philippines

Peter and his wife, Betty, continue their teaching and pastoral ministry as missionaries in Honduras, and we will welcome them back home in June. And Maurice John seems to have struck fertile soil in the Philippines, with the results being a number of brand new Associates from those islands! We are delighted to welcome the Rev Leon Pablo Cadsap of Quezon City, the Rev Ned Tim Mapangdol of Saint Andrew's Theological Seminary in Manila, and Mr Lendehl Rey Sallidao of Caloocan City as the newest members of our international, inter-Anglican fellowship of Associates of the Brotherhood!

A reflection on the Incarnation

AS ONE OF US

Christ is the great chameleon,
who takes on whatever is human,
wherever he finds it,
and makes it his own.

This is what God did
in first becoming one with us,
a particular one,
a Jewish one in Palestine,
but able through his Spirit
to get under our skins,
whatever their color,
and speak through our tongues,
as varied and rich as they are.

He is no culture and all cultures;
he is above and yet within;
he is the center
and yet is found at the edges,
he journeys without moving.

And whatever we do
to the least who believe
we do it to him.

Tobias Stanislas



INTERCESSIONS

The Brotherhood		Associates	
Episcopal Visitor	<i>Sun</i>	<i>Cecil Berges d 10.16.90</i>	Lynne J D McQuade
Rodney R Michel		<i>Marion Pierce d 12.26.91</i>	Zechariah Schariah
Episcopal Visitors Emeriti		Helen Marie Joyce, VHM	Lydia Karlo
<i>Horace WB Donegan d 11.11.91</i>		Grosvenor Calkins	Steven Bright-Jordan, OSJ
Paul Moore, jr		Jeff Emmett	Ruth Richmond Laning
Walter D Dennis		<i>Richard A Belanger d 11.21.94</i>	Denise A Tibedo
Life and Annual Professed		Joseph di Mauro, SA	Kathleen C Klee
Richard Thomas Biernacki		Catherine W Sturm	<i>Sarah Elizabeth Wells, SSG</i>
<i>John Nidecker d 6.20.88</i>		Mary Helen Clare	<i>d 5.8.2000</i>
James Teets		Maryann Wolff	Patrick Bell Schwing
Luke Anthony Nowicki		Joseph F O'Day	R William Franklin
<i>John Peter Clark d 2.25.94</i>	<i>Mon</i>	Stephen D Montgomery	Martin Barahona
William Francis Jones		Fidel Flores	M Carl Lunden
Stephen Storen		<i>Brendan W Nugent d 10.10.96</i>	Patricia A Ahearn
<i>Thomas Joseph Ross d 12.18.01</i>		Sheila Gould	David Alvarado
Tobias Stanislas Haller		Earl Christian	Jay Frank Crosthwaite
<i>William Bunting d 10.12.88</i>		Lawrence LeRoy David	Paul E Van Brunt
Edward Munro		<i>Kenneth Staples d 10.6.92</i>	M Sharon Ryan
Charles Kramer	<i>Tue</i>	David Smith	Virginia E Holloway
<i>Bernard Fessenden d 8.10.93</i>		William R Munroe	Charles C Nichols, jr
Donovan Aidan Bowley		Wendell Allen	Kevin Heckman
Michael David Elvestrøm		<i>Elizabeth J Holton d 8.27.93</i>	Margaret J Faulk
Edward Ramón Riley		Roland "Randy" RR Pryor	Paul G Power
Christopher Stephen Jenks		Grant Walsh	Ruth G Power
Ciarán Anthony DellaFera		Jeffery L Benson	Laurie Joseph Niblick, n/SSG
William Edward Orce	<i>Wed</i>	M Eugene Ellis	George L Vizvary
Damian-Curtis Kellum		Mark Harris	John R Coyle
Richard John Lorino		Enrique Antonio Illarze	Melissa Colby
Ronald Augustine Fox		Dennis W Pattey	Barbara Ann Jensen
Maurice John Grove		John A Bell	Robert R M Bagwell
Charles Edward LeClerc		Gerard F Beritela	William Russell
Francis Andrew Phillips		Perry L Conley	Bruce N Gardner
Andrew Fortuna	<i>Thu</i>	Wilhelmina Barton	Mark Palcanis
Gordon John Stanley		Raymond E Barton	Malcolm Roberts III
Karekin Madteos Yarian		Gabriel McGovern	Malcolm Roberts III
Alban Patrick Thompson		Ethel B "Ettie" Hurley	Cynthia Cheski
Gabriel Liam Everett		Amy M Barron	Jim Elledge
Thomas Bushnell	<i>Fri</i>	Leopold Frade	Jeffrey Linden
Thomas Mark Liotta		Diana D Frade	James E Cyphers
James Dunstan Mahoney		Robin Stephanie Steele	Michael D Bond
Patrick Ignatius Dickson		Ulric Van den Berghe	Mary Jean Bond
Robert James McLaughlin		Carol Gwynn Hays	Nancy R Fifield
Peter Budde		James David Walley	Frederick L Nestrock
Novices	<i>Sat</i>	David Benzshawel	Brad Hicks
John Henry Ernestine		Robin R M'Kay	Gina Stickelmaier
Francis Sebastian Medina		Theresa Allan	Howard B Bowlin
Aelred Bernard Dean		Glenn R Charlton	Carin Bridgit Delfs, SSG
Joseph Basil Gauss		Betsy Kardos	<i>Sue Bradley d 12.23.01</i>
Mark Andrew Jones		David Burton	Joseph Lynn Spears
Emmanuel Williamson		Timothy Lundy	Rolando Q Bacoy
Postulant		Wiley W "Jack" Merryman	John Calella
Richard Matthias		Graham Thomas Prosser	Robert Thomas
Postulants-Pro prospective		Philip L Hewitt	Robert J White
William Benefield		Michael S Parenti	Elizabeth Mary Burke, SSG
Deward Rahm		Mark L Raper	Stephen Moss
Thomas M Greer		Laurie A Wiegand	Leon Pablo Cadscap
		John-Albert Moseley	Ned Tim Mapangdol
		JoAnn Tomback	Lendehl Rey M Sallidao
		Carl Lindgren, OSN	& The Friends of the
		R Tony Cable	Brotherhood

more

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
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,
William Francis, Charles,
Damian-Curtis, William
Edward, Edward Ramón,
Patrick Ignatius and James
Dunstan
For our sisters Clare,
Lillian-Marie, Elizabeth Mary
and Susanna Bede
For all who live with HIV/AIDS
Ian Frazier
Jane Bowley
Patricia J Matthias
Scott Wager
Mary Haller
Walter D Dennis
John Aguilar-Cruz, BSF
Luis
Marian Budde
Dodie Veseth
Otis
John Walsted
Reinhart
Sal Mazzotta
Jim DiGraci

Dawn
Michelle Buckmeier
Bruce Clark
Barbara
Patricia
Douglas E Theuner
Karen
Arthur and Mary Lucille
Schaibley
Rhena Burford
Mary Rawlins
Robert G Tharp
Patricia J Edlund
Departed
Charlotte B Morgan
Arsene and Louise Lemarier
J Norman Hall
George T Koerner
Henry N Fukui
J Steward Slocum
James R Gundrum
Dawn Crawford
William D Willoughby
Margaret Elizabeth Nichols
Jamie Budde
Walter
Anthony Pellicci
Francis Stuart
Frank Anton Ranuska
Peter LaMountain
Eleanor Cappadona
Russell Jones
Naomi Straker
Sevy Janutka
James Ross
Moran Weston
Kathleen Bullington
Sylvia Howard
Elizabeth Bowes-Lyon (the
"Queen Mum")
Edward Munro
Charles Mason Miller, III

Intentions

Joseph Richey House
Fessenden House Recovery
Ministries
Saint James' Church Fordham,
Bronx
Baltimore International
Seafarers' Center
Trinity, Stoughton MA
Saint John's, Boston
Our brothers William Francis,
Ciarán Anthony, Ronald
Augustine, Andrew, Karekin
Madteos, Francis Andrew,
Gabriel Liam, Thomas Mark,
Aelred Bernard, John Henry
and Emmanuel
The Lotus Team at IBM
Peter, BSG and wife Betty Budde
John, Heather and Brandy
Hal, Blythe and Ross
Diocese of New Jersey
Randy, Trevor and Brendan
Miguel
Mickie
Virginia and Anthony
Rodney
Thanksgiving
Patricia as she graduates
Anne Auchincloss as she is
ordained deacon
The call of the Rev Dr Barbara
Stewart as Rector of Saint John
the Divine, Costa Mesa CA
The election of Bishop Martin
Barahona, a/BSG, as Primate of
the Anglican Church of Central
America
The 30th Anniversary of the
foundation of the Worker
Sisters of the Holy Spirit

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 and its successors for ever \$_____ and / or _____ percent of my estate to be used in such a manner as determined by its Directors.