



THE SERVANT



**BEHOLD A
VIRGIN
SHALL
CONCEIVE**

...

*Detail from
"Walsingham
Windows" by Tobias
Stanislas*

186

Michaelmas 2002

BROKEN BREAD

"Bake us the bread, Mary, Mary; bake us the bread, we need to be fed."—From a religious song of the 60s

Bread—that wonderful mix of common, everyday ingredients—a creation that can be one of the most wonderful taste sensations—or—the most dull and tasteless of things called food. I would like to make some comparisons here—between bread and *bread!*

Take what we call Wonder Bread... please! Wonder is a good name for it. What makes it a wonder? I wonder if it's bread at all—a spongy, weak mass of white fluff; hardly the staff of life. Then there are breads that assert themselves: Italian ciabatta, Portugese bread, challah, herb and multi-grain. French baguettes! Breads with substance. Breads with body. Body. Our bread—the Body of Christ. Substance.



I think that we, the church, are sometimes very much like Wonder Bread. The early church was filled with life and vigor—and its strength can be compared to the regional breads I mentioned. As the church moved along in the ensuing years, the things which gave it life and vitality were replaced with weaker things. Like anticipated holy days and Saturday Mass. Poor music or no music at all. Look at this Wonder Bread. See what happens when I try to crush it; to destroy its shape. It turns back into dough; weak and mushy. Familiar? Like a Christianity which, when Christ says, "My yoke is easy and my burden is light" we respond: *Your* yoke is easy and your burden is light. *My* yoke is heavy and the burden is too much for me. And like this bread which folds into itself, we are weak. We do not heed the call.

Now—look at *this* bread! Firm, filled with good things—strong and giving sustenance and life. And look, when I pull it apart it doesn't break up easily; it does not fold into itself. It crumbles—it spreads around—it shares of itself. You can almost hear this bread say "I am"—the statement unique to this gospel. "I am the bread of life"—Those who come to me will never be hungry." Baptism and Eucharist—Bread and Water—these sustain life. Without them you cannot go on.

The examples are clear. The Wonder Bread is the church when her members do not follow the Spirit; when they are caught up with being "right and proper." Those with causes which, in fact, are not causes at all, but their own little battles—forced on the rest of us: politics without justice. Weak bread.

But the firm bread—filled with good things—is the church guided by the tracings of the Holy Spirit. She’s a good baker!

Jesus makes the pivotal vow to be the Bread of Life and contrasts the bread he is with the manna eaten by their forefathers in the desert. They ate that “Wonder Bread” and died. It was insufficient on its own.

For all of us and—especially for those who will make vows this day—this Table is a reminder. “As often as you do this, do it in remembrance of me.” In the years to come, you, my brothers, will have wilderness experiences. You have probably had some already—and if not, I would be surprised. The bread of life, the fulsome and rich bread of life: God can spread such a table in that wilderness.

I pray for you—for all of us, that every time we eat bread (hopefully the wonderful and rich breads I described) we will be reminded of the Lord’s presence, even in the wildernesses of life. The bread and the cup, here today and in the days to come, will give you strength to continue on your journey.

Richard Thomas

Here and there with the brothers

COMMUNITY NOTES

Annual Convocation 2002

This year’s annual retreat of the Brotherhood looked at the community’s past in terms of history, and at the community’s future in terms of spiritual life and liturgy. Tobias Stanislas compiled an extensive community biography in video and sound that focused upon events in the life of the Brotherhood in the 1980s and included cherished footage of all five Gregorian friars who now live with God in the Church Triumphant. For many of the 40 brothers who assembled at Mount Alvernia Retreat Center in Wappingers Falls, New York in mid-July, this was the first time they had



seen the animated faces and heard the voices of those who have gone before. This retreat session was entitled “Reminiscences with Father” and it elicited many sweet and nearly forgotten tales of a rich past from the elder friars, especially Founder Richard Thomas and James. James also received a surprise celebration of his Silver Jubilee in profession of religious vows—25 years a Gregorian friar — later in the week.

At another segment of the retreat, the three Ministers Provincial—Ciarán Anthony, James Dunstan and Ronald Augustine—introduced the community to a revision of the guidelines for the quarterly Embertide Report that each member makes as part of his observance of the Rule. The three provincial leaders had been working together on this project for the past year in an effort to add more direction to this spiritual exercise of reflection, and a lively Q&A session followed their presentation. Tobias Stanislas led the friars through the new third edition of *Music for the Daily Office and Holy Eucharist*, to be published later in the year. This booklet provides expanded options for singing Noonday and Compline, and enriches Morning and Evening Prayer and celebrations of the Holy Eucharist with new choices and variations—all very welcome to a group who, especially during the annual week-long convocations, pray the four-fold Office and celebrate the mass together each day, much of it in song.



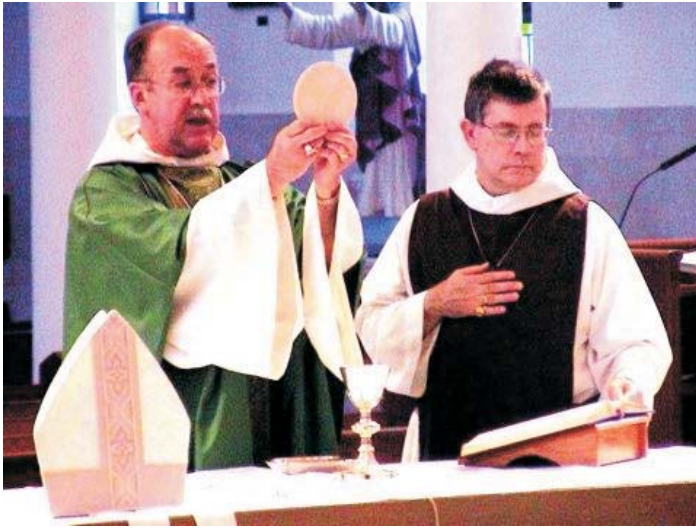
The Minister General shares memories of departed brothers with the gathered community.



Ministers Provincial (l to r) Ciarán Anthony, James Dunstan, and Ronald Augustine present the new format for Embertide Reports.



After watching the video snapshots from the 1980s, the assembly shared recollections of those formative years in the Brotherhood.



Bishop Michel assisted by James

The Brotherhood's Episcopal Visitor, the Rt Rev Rodney R Michael, Bishop Suffragan of Long Island, again spent most of the week with the brothers in convocation as he celebrated the Holy Eucharist, held interviews with about half of the members of the community, and deepened his relationship with the brothers in prayer and in social interaction through countless conversations at meals and during each day's free time. His

quiet presence continues to be nothing less than inspirational.

A mainstay of each year's Annual Convocation is the celebration of the rites of the Brotherhood, in which God's ever-growing presence in the lives of its members is expressed liturgically. At this gathering Alban Patrick made his Life Profession of Vows and John Henry, Francis Sebastian and Aelred Bernard each made their First Profession at the festival service at week's end. Associates and family members from across the country came to witness these vows and to celebrate with our friars. At Evening Prayer the previous day, Richard Matthias entered the novitiate and William H Benefield, jr (Diocese of West Texas), Deward R Rahm (Chicago) and Thomas M Greer (Tennessee) were admitted to the Brotherhood's postulancy. Ongoing and deepening interest in the religious life throughout the Episcopal Church is attested to by the variety of locations from which Gregorian friars continue to come, searching for God's will in their lives and finding that direction through the Rule of the Brotherhood of Saint Gregory.

As has become a tradition—meaning we've done it more than twice!—a group of Gregorians went to church on Sunday morning at the local parish, Zion Episcopal Church, Wappingers Falls, and renewed acquaintances with the parishioners there. They were welcomed during his remarks to the congregation by the Rector, the Rev Jerry L Miller, and our good friend, Sr Jean Campbell, OSH, who is an assisting priest at that parish, also greeted the Gregorian visitors. And Tobias Stanislas



(l to r) Gordon John, Tobias Stanislas, and Andrew

celebrated an early eucharist at the retreat center for those who remained at Mount Alvernia until Sunday morning but whose departure schedules did not permit them the opportunity to go to Zion that morning.

To paraphrase the author of the Last Gospel, much more happened at Annual Convocation 2002 that made it one of the great gatherings of the Brotherhood's 33 years than has been recorded here. Please visit our web site and speak with any Gregorian friar—he'll tell you all about it!

Congratulations!

We are delighted to announce to our readers that the Sisters of Saint Gregory has been enrolled as a Christian Community of the Episcopal Church. The letter to the Rev Sr Clare Connell, Superior SSG, states: "It gives me great joy to advise you that the Standing Committee on Religious Communities of the House of Bishops has accorded recognition to The Sisters of Saint Gregory under the provisions of Title III, Canon 30, Section 2. Your community will be registered in our records... Faithfully in our Lord, The Rt Rev Rodney R Michel" As the "parent community" to the SSG, we are nothing shy of delighted to see our sister community join the collegial ranks as a partner with us in the religious life and in our various ministries. May God continue to bless and keep us always!

Massachusetts

Andrew formalized his life commitment with Barry Turley in an exchange of vows at their home in Fall River. Ciarán Anthony and Deborah Molloy stood for them as sponsors. Francis Andrew joined Ciarán Anthony in representing the love and support of the Brotherhood at the joyous occasion. Andrew and Barry both attend Trinity Stoughton where Mr Turley is the organist and choir master.

New York

Gregorian friars were active and everywhere at this year's convention of the Diocese of New York, held at the Marriott Hotel in White Plains. The delegates alone numbered over 360, plus alternates, staff, exhibitors and a host of volunteers and visitors. Thomas Mark nobly and thoroughly executed his position as Assistant Secretary of the Convention, while James Dunstan staffed the Credentials and Certification of Delegates Desk, and James reprised his role as Deputy Inspector of Elections. Tobias Stanislas was a Clergy Delegate, and he spoke passionately in favor of a Resolution to the General Convention to add King Charles I of England to the Episcopal Church's calendar as presented in *Lesser Feasts and Fasts*. (See a version of his Convention speech later in this issue.) Needless to say, the Resolution passed! We are also happy to report that Tobias Stanislas was elected as a Clergy Alternate to General Convention; he is looking forward to attending the Convention next year, and hopes to make a contribution to the work of the deputation.

The Rt Rev Mark Sisk, Bishop of New York, has sent copies of *Let the Reader Understand* to all bishops of the Anglican Communion. This document consists of a set of principles and accompanying essays on scriptural interpretation. Tobias Stanislas served on the committee of scholars and pastors who collaborated in its development. Numerous requests have come in for additional copies, as parishes and institutions

are making use of it to examine and study the Scriptures. The document is available on the website of the Diocese of New York at www.diocesenyny.org/announce/lettru.html.

Russia

The Minister Provincial of Province I, Ciarán Anthony, accompanied by Francis Andrew have returned from a wonderful tour of sacred and historic sites in Russia, including visits to the ancient monastery on Valaam Island and the tomb of the last tsar, Saint Nicholas II. They tell us they found time for some social activities, like an evening's entertainment (*Nutcracker* presented by the Kirov Ballet at the Marinsky Theater) but their intention was certainly on a spiritual level. Francis Andrew assured us that the community "has been prayed for in some wonderful places... Many icons have been kissed." We are grateful for the prayers, delighted that they had the opportunity to do such a pilgrimage, and even happier to have them both back home, safe and sound!

Corrections

Ciarán Anthony's staff position with IBM was misreported in issue 185. He is Senior Technical Staff Member in IBM Software Group—Application, Integration, and Middleware (AIM) Architecture & Strategy. The same issue incorrectly reported Archbishop Desmond Tutu as still being a member of the Third Order of the Society of Saint Francis. Father John-Julian (Order of Julian of Norwich) reports that the Archbishop is now an Oblate of OJN.

A convocation sermon on Matthew 10:1–7

POWER TO HEAL

Our patron, Saint Gregory the Great, gave a homily addressing portions of today's gospel in the sixth century. He stated, "It is clear to all ... that our Redeemer came into the world for the salvation of the Gentiles." Our patron discerned and reasoned from the on-going work of the Holy Spirit in the church. And I dare say that the Holy Spirit continues to work in the church, in and through us and all God's people.

Yes, Jesus came to redeem. He came to save and reconcile sinful humanity with a loving and just God. Jesus came as a physician among the sick. As Br Edward is fond of saying, Christ's church is a hospital for sinners, not a club for saints. About this Christians generally agree. And today—in the great celebration of the Eucharist—we can experience that wholeness, and that holiness in Christ. Later in the week we also can turn for comfort and healing through anointing and laying on of hands.

Are we then to understand the instruction in today's gospel to go forth and heal as only a spiritual phenomenon? I've been told the great reformer Martin Luther said that, while the Bible contains all things necessary for salvation, it contains much straw as well. Does today's gospel passage, the talk of casting out demons and healing the sick, constitute so much straw in the manger where the Christ Child was initially laid? Does it obscure the real significance of the Incarnation of God?

In his book *Healing & Christianity*, Morton Kelsey notes, “Out of the 3,779 verses in the four gospels, 727 relate specifically to the healing of physical and mental illness and the resurrection of the dead... It is startling to compare this emphasis on physical and mental healing with the scant attention given to moral healing. Very few examples of moral or ethical transformation are mentioned in the gospels.” Kelsey adds, “The gospel narratives contain ten times [the] number of physical and psychological healings than moral or religious ones. There was no hint of sitting back to wait for suffering to teach human beings their lesson.”



Mark Andrew preaches on the power of healing.

Should we ignore nearly one-fifth of the gospel narratives as so much straw? There is considerable disagreement over the subject of physical healing even among Christians and eminent theologians. Karl Barth reportedly maintained that miracles of healing do not happen any more. I understand that Rudolf Bultmann didn't believe they happened in Jesus' time either. Kelsey noted that “Dietrich Bonhoeffer wrote ... that since human beings have come of age and can understand and manage the physical world so effectively, they no longer need a God who works directly in the physical world to help them in their helplessness.”

I am not so sure. Just as I believe the bodily resurrection of Jesus was the startling historic event that transformed the apostles from cowards who deserted him into the bold evangelists and martyrs we now venerate, I believe Christ Jesus healed and that he continues to heal. Jesus healed out of compassion rather than simply to garner attention for his message. God truly cares for and about us now—in this earthly and material world—in addition to caring about our ultimate spiritual salvation. This is part of the message and wonder of the Incarnation—divine love, care and concern for who and where we are now. The very name Jesus means God heals or God saves.

Perhaps we should do more for the restoration of a healing ministry in the church. Saint Paul tells us that among the gifts of the Holy Spirit is that of healing—a gift to some but not all in the church (1 Cor 12:9). Interestingly, in that same letter Saint Paul appears to draw a distinction between the gift of healing and the working of miracles.

If they occur, miraculous healings seem quite rare. Few of the many healings at the Shrine of Lourdes, for example, have satisfied the rigid criteria for being deemed miraculous. But we should not get “hung up” over what is and is not miraculous. One could argue that in this sinful and fallen world, it is a miracle *anytime* God's will is done. Certainly God works through us, uses our talents and the natural processes.

I raise this entire subject with trepidation. An exploration of the healing ministry can place one on spiritually dangerous ground. I know something of the devastation that can be caused by the “name-it-and-claim-it” approach to healing.

Being healed and being cured are not necessarily the same. Perhaps we have recognized at one time or another sickness as a lesser evil. Perhaps we have known people who have grown and reoriented themselves toward God because of their sickness. There can be redemptive suffering. But Jesus’ reaction to the sick of his time suggests we should initially strive to heal rather than label as redemptive the experience of illness and pain.

It is also quite possible that healing prayer *can* be effective. Perhaps our Br Richard John can speak to these facts better than I; but I have read that some doctors believe 80 percent of sickness is stress-related and that prayer and meditation can lead to a lowering of high blood pressure, can prevent anger from escalating to a chronic hostility that leads to heart disease and other ailments; that prayer and meditation can instill a sense of peace and harmony, displacing a chronic sense of sadness and despondency that can lead to a narrowing of arteries and eventually a heart attack.

If these findings are valid, then even the most skeptical might accept that spirituality is good for one’s health. To be sure, I’m not aware of a miraculous regeneration of a severed limb. And it is certainly true that sickness and death are part of the human condition.

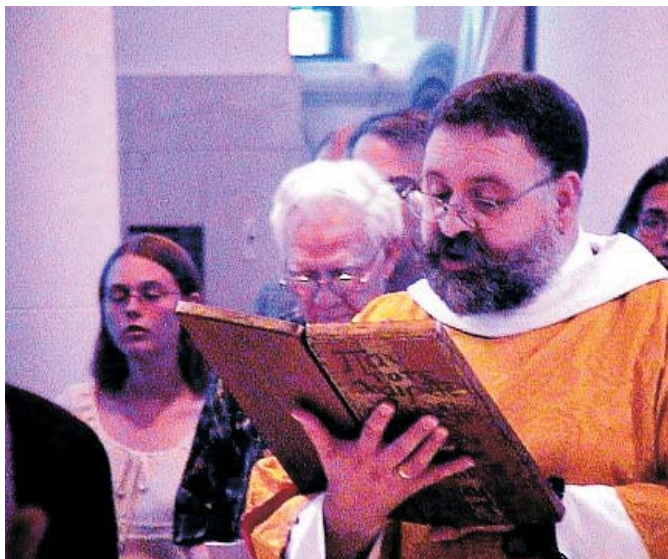
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In prayer we recognize
that God is God,
and we are not.
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In his book, *The Power to Heal*, former Dominican Francis MacNutt acknowledges that “the ultimate freeing from sickness does not take place until after death. Just as there will be ‘wars and the rumor of wars’ until the end, even though we strive for peace between nations, so there will be sickness, although we try to bring about as much healing as we can.” I agree with MacNutt that “even now God’s healing power is being made manifest and the kingdom of God is already here, but it is not fully accomplished.” In Revelation we learn that “it is only when there is a new heaven and a new earth that God ‘will wipe away all tears ...; there will be no more death and no more mourning or sadness.’”

To whatever extent a healing ministry is effective, is it so merely because of the power of suggestion and the “placebo effect”? I don’t really know; but I suspect, I have faith, that it goes much deeper.

The example of our Lord suggests the ministry of healing is the ministering of love to suffering people. And, since God is love, through healing prayer we share the Spirit of Love, the Holy Spirit. We should be open to being used for healing, or for not being used. As in all things we must approach a healing ministry with humility. By praying for healing, I don’t believe we seek to control, to persuade or to change God’s mind, but rather to bend and submit ourselves to the will of God.

In prayer we recognize that God is God, and we are not. We know through faith that God will act; but we rarely know what that action will be. We must trust in the face of the unknown. God does not just see us as we are, but in and through the light of the resurrection; and he is helping build us into that reality. In this sense God's will and love for us is always more than we can understand.



Francis Andrew sings the Litany of Intercessions at the Profession Eucharist.

This all seems to be part and parcel of what we are called to do as vowed religious—wit-

nessing to the love of Christ Jesus. This means not only loving others, but also loving *ourselves* as Christ Jesus loves us. As Kelsey and others have noted, “To hate ourselves is to deny the love of the crucified and risen Jesus. . . . To hate ourselves is a refusal to accept God’s love and usually a first step toward hating others.”

We can carry on Christ’s work of healing and reconciliation in the world only if we love ourselves as well as others. It is by loving ourselves as Christ Jesus loves us that the love of God can show through our face, be discerned in the tone of our voice, and known by the gentleness of our touch. Then, as MacNutt describes, “the sick person sees the compassion and tender love of Jesus incarnate in a fellow human being.”

We encounter the Holy Spirit in and through one another. If we can but discern, we will see that the Holy Spirit is working wonders among us even today. And thus we can proclaim the good news, “The kingdom of heaven has come near.” Praise God from whom all blessings flow. Amen.

Mark Andrew

A convocation sermon on Matthew 9:32–38

WORKING WAGE

The last sentence of today’s gospel sounds a bit like a want ad; maybe it could be reworded like this:

Help wanted: field hands to pick grapes in rocky fields, starting salary DOE, 7 am to 7 pm Monday through Saturday, see the Master of the Vineyard for more information. Strong back required.

Well, maybe that is not quite the right interpretation. Maybe this one would be a bit more accurate:

Help wanted, men and women of strength, character and faith to work with the Holy Spirit, teaching, preaching and healing the masses. Salary: eternal life with God, in

the kingdom of heaven, with the company of the angels and saints. Respond immediately to Jesus Christ.

This is probably a bit more accurate, but I am not sure that this is what Christ had in mind. It is my understanding that he was actually giving a hint to the apostles that their work was going to go beyond the local temple, and that they would be sent to what was at that time, the ends of the earth.

Now here we are, the apostles of the new millennium. And two thousand years later, as we sit in this small space dedicated to the glory of God, I can't help but consider how similar we are to the original group of men and women who followed a poor carpenter from Galilee. We work, we have families, and we have been called by the Savior to be his followers. We are the new evangelists, but what we have to ask ourselves is, "Do I have the zeal for my vocation to be faithful to the roll of evangelist that is required of me?"

You are to go
into all the world
and preach the good news
to everyone, everywhere.

It is becoming increasingly clear that the method of evangelization in the church needs to be re-evaluated so that it becomes the personal responsibility of each one of us. Mormons are often criticized for their mandate that all young men go on mission for two years, and we often see them in our neighborhoods. We make jokes and snide comments and hope that they don't come to our door; but isn't that just what Christ



Charles Edward proclaims the gospel at the Profession Eucharist.

told the disciples to do when he said: You are to go into all the world and preach the good news to everyone, everywhere.

I don't know that we need to drop everything and leave our families to go door to door, but we do need to look around us and see if we are encouraging those people with whom we interact to experience the full promise of the gospel for themselves. It is very easy for us to take our role as members of a religious community for granted. We assume that people know Christ and that they know that they are welcome in our parish, and so we just go on in our own little world without stopping to find out.

Evangelization comes in many forms, and we need to allow ourselves to become proactive and guard against becoming stagnated. When was the last time that you said to someone "Do you want to go to church with me Sunday?" Or, "We have Evening Prayer Wednesday; why don't you come over and then we will have dinner afterward?"

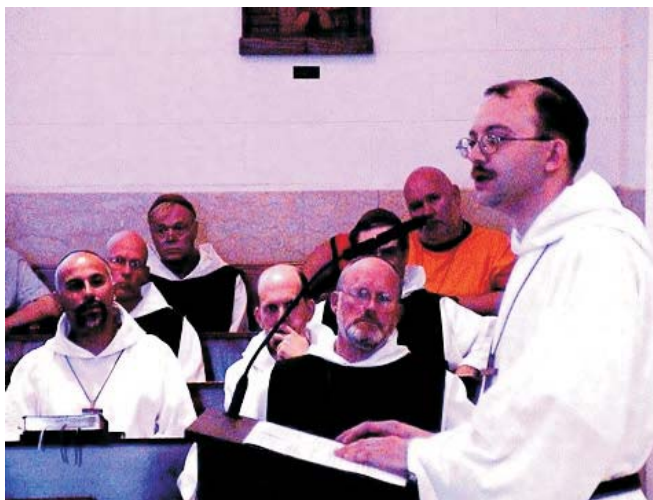
This was brought home to me very recently at work when one of my co-workers said to one of our summer college students, "If I come to Utah to visit, are you going to make dinner for me?" Her response was, "Sure, if you come to church with me."

How many of you say Grace before meals at home, but skip it when you go out to eat? One day I was sitting in a restaurant and I saw a man sitting alone, and when his food was delivered, he bowed his head and said Grace. After he was done eating, a woman came up to him and said what a pleasure it was to see someone stop and be thankful.

I was fortunate growing up to have wonderful role models in my parents. I can remember vividly one conversation my father had with an older member of our parish. Dad said "Henry, where were you last Sunday?" Henry replied, "I had company, so I stayed home." My father said, "Well Henry, when I have visitors, what I do is tell them they are welcome to come with us, but if not, make yourselves at home, and we will be back in an hour or so." This is always something that stuck in my mind, and I suppose one reason why is that Henry was at least 30 years older than my father, but did not seem as wise. Now I realize that Henry missed an opportunity for evangelization.

These examples may seem simple, childish and maybe even a bit foolish, but each one of them created the opportunity for dialogue, which I believe in all reality is the key needed to begin the work of evangelization. My brothers, we have been called, we are the laborers, but there will be nothing to harvest if we don't plant the seed.

Emmanuel



Emmanuel preaches the message of evangelization.

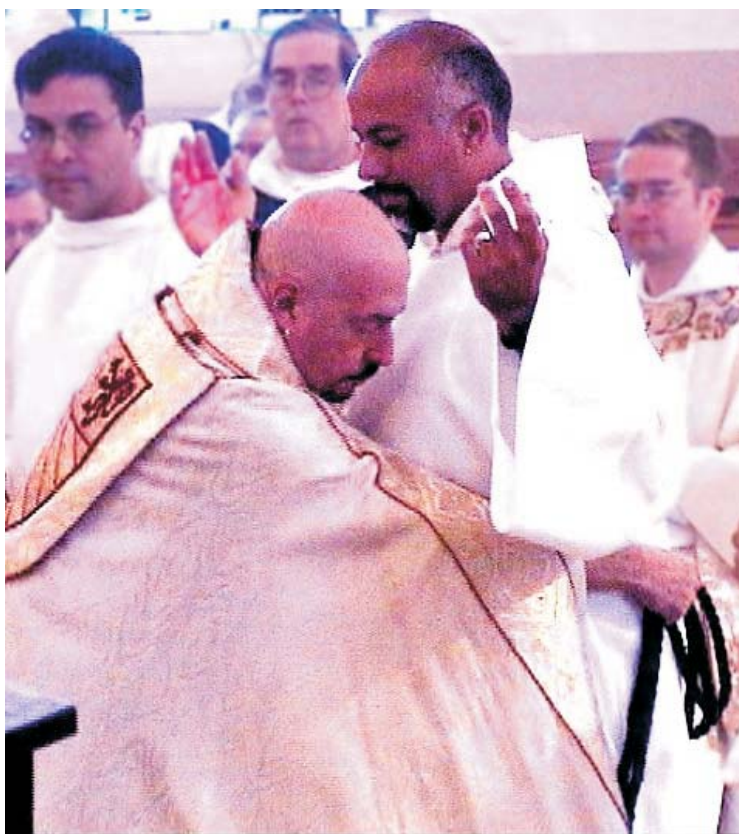
SHEEP AMONG WOLVES

My dear ones, when Karekin Madteos first informed me that I was on the rota to preach here at Mount Alvernia, I was terrified. I couldn't imagine preaching before the community that I have come to love and respect so very much. It is like preaching to your family, which I find infinitely harder to do than in front of strangers. What could I possibly have to say to you? I must admit that I am still very frightened, but I am here.

I could not help but laugh when I first read through today's gospel. How very ironic to read the words, "I send you out as sheep in the midst of wolves; therefore be shrewd as serpents, and innocent as doves." I do not mean to imply that you, my brothers, are wolves. I will not pretend to be shrewd and I am most certainly not innocent, but as a good sheep of the flock, I listen to my Lord and obey. According to the passage in Matthew, I am not to become "anxious about how or what I will speak; for it shall be given to me." In these words, I take great comfort. So, here goes.

What struck me while I was meditating on today's scriptural passages was understanding that we are meant to be sent off into the world to spread the good news, to love one another deeply and to live our lives in accordance with the gospel. There are times when I do feel like a sheep among the wolves. People do not always understand who I am and why I choose to live my life as a religious. In time, I can usually gain their trust and understanding, but it takes a lot of effort and patience.

In *Heaven at Hand*, Barbara Brown Taylor writes, "Preaching the kingdom without doing anything about it is just politics, and good works without good news is no more than a temporary reprieve; but to proclaim the kingdom while acting it out—that is powerful, and that is what Jesus sent his friends out to do." This is what our Lord is sending us out to do. We must walk with integrity, faithfulness and truth, in order to "become a messenger



Richard Thomas binds the cincture around Francis Sebastian, symbolically binding him to observance of the Rule.

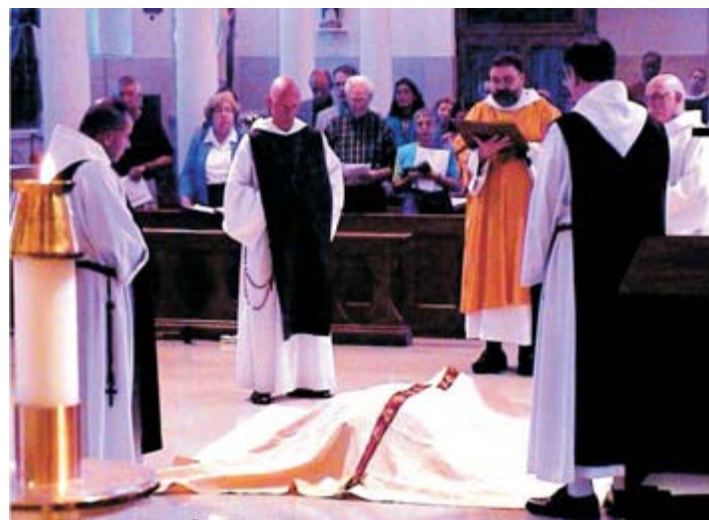


Richard Thomas stands in readiness as Tobias Stanislas, Ciarán Anthony, and Francis Andrew present Aelred Bernard, Francis Sebastian, and John Henry to make their first profession.

for the One who is the light” as stated in our Rule. To take the hard road, letting God use us as his tools in the world; this is the desire of our Lord.

The road we are asked to take is not an easy one, nor is it a safe one, but walk this road we must if we are to live our lives in accordance with the Rule and the promises made in our Baptismal Covenant. This could be too frightening to even consider, if we had to go it alone. I thank God that I am not alone, for I have all of you as traveling companions. I could not be in better company.

When Richard Thomas first placed this cross around my neck in July



Alban Patrick lies in symbolic death as the prayer of the church flows over and around him, as he prepares to make his life profession of vows.



Fellowship is an important aspect of the Annual Convocation. Here Karekin Madteos, Francis Andrew, Edward and Maurice John gather outside the dormitory for a casual conversation.

1999, I had no idea how much my life would change. I knew that much study, prayer and writing lay ahead of me, but somewhere along the way, the Brotherhood of Saint Gregory ceased being just a community of devout men. This religious order became family to me. I have tried to explain and describe this to my friends and biological family, but I fail each time. Only those within this community could understand. I did not know how much love I was capable of giving and receiving. One by one, I have fallen in love with each and every one of you, my brothers, and this comes from a man who is knee-deep in family and friends. God's profound love has been sweetly demonstrated to me in you, my brethren, and I now want everyone that I encounter to feel this profound love.

Tomorrow, God willing, Aelred Bernard, John Henry and I will make our first profession of vows. When I began walking this path three years ago, I saw this day as the culmination of a beautiful, challenging journey. What I have come to realize is that this is just the beginning of the true journey that stands before me. We are being asked to join our fellow brothers on this path toward God. Walking side by side, no one in front and no one behind, just a group of crazy, Spirit-filled men traveling along the path leading to our Lord Jesus Christ in humility and love.

I refer to us as Spirit-filled because that is exactly what we are. Not one of us would have the strength, courage, and wisdom needed to live in the world as religious, if it were not for the gift of the Holy Spirit. It is the Spirit living and moving through us



John Henry, Richard Thomas, Aelred Bernard, and Francis Sebastian

that ignites that fire in our hearts. It is that wonderful intoxicating joy that comes only from God that makes our toil and labor lighter to bear.

Very much like Jesus did two thousand years ago, Richard Thomas will send us out into the world tomorrow evening at our Mission Service. He will send us out as sheep among the wolves and not by twos, but one at a time. We each try to find and understand the ministries that we are called to and we strive to serve God in every moment. For the most part, we each do the work of God individually and generally do not get to spend as much time with our brothers as we would like to spend. In one sense, we are by ourselves out there serving God. Yet as I have stated, we are never really alone. We have God and one another as companions on our way. If and when I feel alone, all I need to do is close my eyes and picture your faces and I feel the love and support of my community. I am empowered and I move forward on my path.

Where will this path take us and for how long? I do not know the answer to this question and I doubt that anyone here can answer it with absolute certainty. What I do know is that God has promised never to abandon us; therefore, we shall walk among the wolves with no fear, trusting in God's grace now and forever.

I promise, my dear brothers, to walk this hard road with you and I ask you to walk along with me. Together, we will grow in the Spirit, helping one another along the way. We will endure the persecutions that we are bound to encounter. I promise to be there for you each and every step of the way. I already know that you are there for me. Shalom.

Francis Sebastian

A newly professed brother reflects

WHAT I LEARNED IN FORMATION...

In my three years of formation as a postulant and novice I have learned more than I could have asked or imagined, but I wouldn't trade in what I learned these past three years, as they have been a blessing to me during my pilgrimage with the Brotherhood, the church, and with our Lord.

In my last assignment in formation the following question was asked about ministry: "What could you offer by way of education and experience to others that you have learned in the development of your sample ministry project?" My mentor, Tobias Stanislas, responded to my answers, "Wow; these rules should be engraved on the walls of every rector's office!"

So let me share with you what I learned these past years with the help of my mentor and my ministry development team, whose help and experience aided me in my understanding of ministry.

1 *Don't rush into areas where angels fear to tread.*

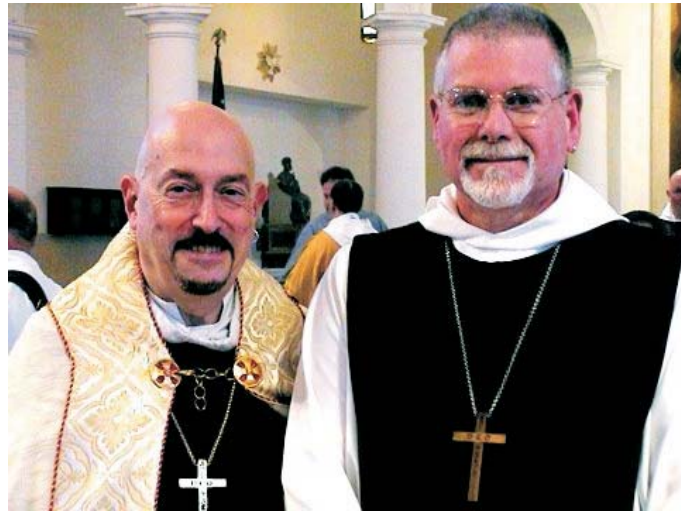
What I mean by that is to do my homework; to ask those in leadership and in the parish community about starting a new ministry and to see if this new ministry is needed in the church, and will it have the support of the parish at large. Also, when doing my homework I may find a similar program already in place which I can support. If I start a "new" ministry with a similar one already established I run the risk of stepping on the toes of those already involved in ministry and can cause some hurt feelings. When doing my homework in finding out what a parish needs I will find out how my desires and abilities can help. Ministry should never hinder growth but should foster growth.



Three new postulants enter a time of testing and exploration: Thomas Greer, William Benefield, and Deward Rahm.

2 *Make sure you announce and publicize the new ministry if you want the support of the parish community.*

I have to become something like a good advertising agent and get the word out. In the movie *Field of Dreams* Kevin Costner hears, “If you build it they will come.” If I announce the ministry and keep it in the minds of the parish community, they will come and support it.



The Minister General with Alban Patrick, safely emerged from under the pall and newly life professed in the Brotherhood

3 *Get others involved, as it will help spread the excitement.*

Enthusiasm is catchy and if the excitement of a ministry burns in my heart why not share that fire with others? The more people who get “jazzed” about a new or continuing ministry in the church the more they will bring vitality and life to that ministry. Share with others how ministry is helping and making a difference in the life of others. Good news spreads quickly.

4 *Don't identify with your ministry or your ministry with yourself.*

In other words, I don't try to self-identify with my ministry. When it isn't going well, I don't have to wallow in guilt; and when it is thriving I can rely on the BSG motto, To God Alone the Glory!



James enjoys a surprise celebration of his silver jubilee: 25 years in profession, and still counting!

5 *Take time out for yourself so you don't experience burnout.*

I have to remember to take time away from ministry so when I return to it I can return refreshed and renewed. I personally believe that rest from ministry only renews ministry. If I experience burnout I become ineffective not only to those the ministry was created to help but also to myself. It is

so easy for caretakers to forget about taking care of themselves. If I don't take time off for rest and renewal, I can end up grumbling and despising my ministry or work.

6 *"No" is an acceptable answer.*

This may not be the answer people want to hear, but it is an answer none-the-less. Knowing my limitations is good, as it will help prevent burnout and ill feelings or lack of commitment to ministry. I have learned from past experiences that being over-committed really means being under-performing, as I cannot devote time necessary to various ministries or even a single one.

7 *Finally, prayer is vital in developing a new ministry or supporting an existing ministry.*

Prayer opens me to the possibility of what is needed. As an example, I recently moved from Bloomington, Illinois to Brooklyn, NY. In Illinois I already had an idea of what I wanted to do as a ministry with my parish there, but life and circumstances changed and I found myself in a totally foreign environment not knowing what to do. The only thing I knew how to do was to pray and ask God to open me to trust people I didn't know, and make me aware of the possibilities for ministry in a new setting. I also learned the truth of the old saying, "Be careful for what you pray for."

Aelred Bernard

A reflection on loss and gain

A TRIBUTE TO PJ

Richard Matthias' wife Patricia Jean died just prior to the annual BSG convocation.

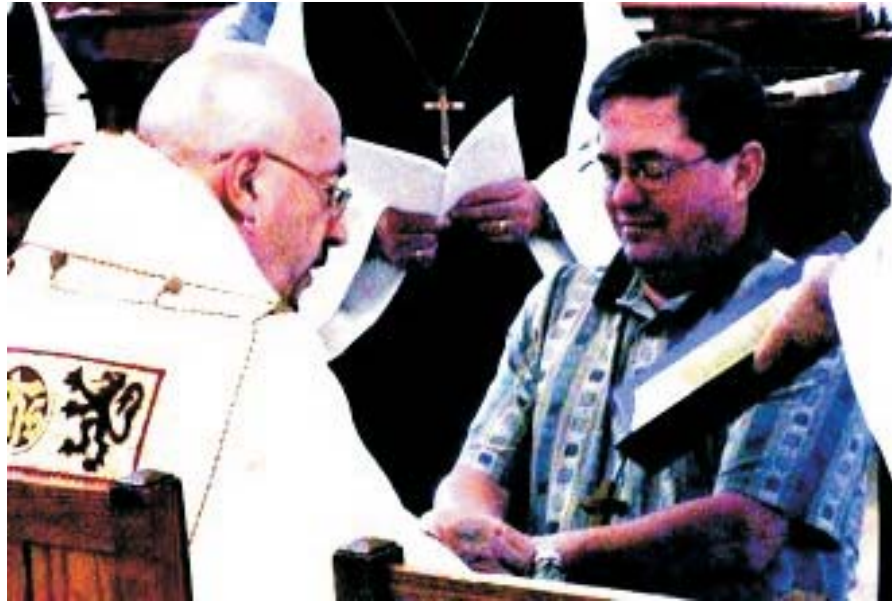
This is the reflection he composed in her memory.

God's blessings come in various ways. Mine came in the person of Patricia Jean. Pat's cancer was discovered four days before our scheduled wedding in May 2000. Pat took the diagnosis in stride, never wavering. Her faith was unshakable and her determination to make the most of her life could not be deterred. She never missed a beat, no complaints, no anger, no depression, just graceful acceptance and a desire to live each day to the fullest.

As she lost weight, strength and mobility during chemotherapy, I teasingly called her "stick woman" to which came the retort "you should talk, marshmallow man." So we named our lives together the "Adventures of Stickwoman and Marshmallow Man." Pat enjoyed praying the Daily Office with me, as her manual dexterity failed and she could no longer turn the pages of her office book, she would quietly listen as I read the prayers and psalms aloud. We traveled to London, drove cross-country in a sports car, toured Washington DC, visited Philadelphia, Baltimore, Gettysburg, and returned to California by train. All these things were new adventures in Pat's life. During this time she returned to active status in P.E.O, functioned as manager of the Cathedral Bookshop, rekindled her love of music, joined the cathedral choir, per-

formed in the 2001 Bear Valley Music Festival Opera, and risked complete social embarrassment by taking me to the SF Opera.

Near the end, as her physical abilities failed, her faith remained steadfast.



Richard Matthias enters the novitiate of the Brotherhood.

She kept track of our prayer schedule. The last few weeks and days of her life were a painfully beautiful thing to behold. Days before her death she graduated from EFM and celebrated communion with her classmates in the dining room of our home. As she went through recollections of past events, prayed, and made a final peace she never wavered in her faith. There were no fears of the unknown, no questions of fate; she remained confident in her faith and held on to life as long as she could. When she knew the time was near, she asked for last rites and, her labors being finished, she quietly went to sleep in Jesus.

Patricia Jean was a lesson in grace, strength and unfailing faith. She had no fear of the journey's end.

The Methodist *Service Book* contains this powerful prayer:

The Lord said to Abraham—Do Not be afraid

The Lord said to Isaac—Do Not be afraid

Moses said to the People—Do Not be afraid

Joshua said to the People—Do Not be afraid

Boaz said to Ruth—Do Not be afraid

Jonathan said to David—Do Not be afraid

The angel of the Lord said to Joseph—Do Not be afraid

The angel said to Mary—Do Not be afraid

The angel said to the shepherds—Do Not be afraid

The angel said to the women at the tomb—Do Not be afraid

The Lord said to Paul—Do Not be afraid

And Jesus said, Do Not be afraid; just have faith.

Let us not be afraid as we go into the world, fully alive in the love of God.

Richard Matthias

CHARLES, KING AND MARTYR

It feels odd for me, as a lifelong Democrat, to be urging support for including King Charles I on the church calendar. I have no interest in the divine right of kings. But it would be unfair for me to criticize Charles for supporting the monarchy. He was, after all, a monarch, one who took his office seriously, believing God had given him a divine *responsibility* to serve his subjects.

What *is* important to me, as a member of an Anglican Religious Community, is that Charles supported the first such community, and protected Nicholas Ferrar of Little Gidding against the Puritan attacks that later destroyed it. When Charles visited that community and saw their first English *Harmony of the Gospels* he was so moved by it that he commissioned a harmony of the books of Kings and Chronicles, so that he might better study the biblical record of the kings who ruled God's people.

As kings go, Charles was well-meaning, but unsuccessful. But it would be a mistake to think that those who brought him down were democrats with the people's needs at heart. On the contrary, Charles' defense of poor farmers alienated the squires who sought to enclose and strip the land. His insistence on raising the wages of textile workers offended the cloth merchants. Military failures turned the army against him so that they twice staged coups to purge Parliament of his supporters. And Archbishop Laud's untempered enforcement of the Prayer Book gained the ire of the religious extremists who wanted neither bishops, nor religious communities, nor Prayer Book, nor no not Christmas or Easter either! These weren't Enlightenment Protestants, but religious fanatics who wanted nothing but a theocratic police state in which no one would be free from the dictatorship of the pure and the elect. If you want to know what Charles was up against, you need look no further than the Salem Witch Trials.

Charles is relevant to us today, when power brokers call for "small government," not out of interest for the poor, but so they can profit through deregulation; when military strongmen join religious extremists to threaten the good of society, and the peace of the world.

Not that Charles was perfect. He was as flawed as any saint on the calendar. But in the day of decision, he stood for something—not only as a lay leader defending the episcopate, or as a pious Christian defending the Prayer Book, but as a witness (and let us remember that is what *martyr* means) to a whole religious way of life, a way we call Anglicanism.

I urge you to vote to encourage the Episcopal Church to join our sister churches in the Anglican Communion who already commemorate Charles, not for his monarchy but for his fidelity and courage unto death in defense of the Anglican vision of the Christian faith and life. Thank you.

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
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 d 12.18.01
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
Alban Patrick Thompson
Gabriel Liam Everett
Thomas Bushnell
Thomas Mark Liotta
James Dunstan Mahoney

Patrick Ignatius Dickson *Fri*
Robert James McLaughlin
Peter Budde
John Henry Ernestine
Francis Sebastian Medina
Aelred Bernard Dean

Novices *Sat*
Joseph Basil Gauss
Mark Andrew Jones
Emmanuel Williamson
Richard Matthias

Postulants
William Benefield
Deward Rahm
Thomas M Greer

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 "Ettie" 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
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
Zechariah Schariah
Lydia Karlo
Steven Bright-Jordan, OSJ
Ruth Richmond Laning
Denise A Tibedo
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 Joseph Niblick, n/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 d 12.23.01
Joseph Lynn Spears
Rolando Q Bacoy
John Calella
Robert Thomas
Robert J White
Elizabeth Mary Burke, SSG
Stephen Moss
Leon Pablo Cadscap
Ned Tim Mapangdol
Lendehl Rey M Sallidao
Josephine Molinari
Laurence Pelingen
& Friends of the 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 Clare, Lillian-Marie,
Elizabeth Mary and Susanna
Bede, SSG

For all who live with HIV/AIDS

Ian Frazier
Jane Bowley
Scott Wager
Mary Haller
Walter D Dennis
Betty Budde
Robert G. Tharp
David G Henritzy, OSL
Juan, Alice, Pedro, Maria, Alan,
Juan, Jaimie, Frank, Josh,
Teresa, Jessica
Florence Smith
Tim Gadsby
Rhena Burford
Marjorie Forsyth
June Marchewka
Sherry Johnson
Debra Ernestine
Thomas Gumprecht, SA

Salvatore Mazzotta
Lou Goodman
Eddie Humason
Debbie McDonnell
Anne Kozikowski
Jennifer Brown
John Klenert
Jon Grubbs
Lucy Easler
Fred LaCrone
Jay Knight
Aileen Sweeney
Charles Day
Dean P. Rice
Tom Goodman
Madelyn Elizabeth Christian
Steve Astor
John Rossi
Michael O Stewart
Robert Douglas Hunter

Departed

Charlotte B Morgan
Arsene and Louise Lemarier
J Norman Hall
George T Koerner
Henry N Fukui
J Steward Slocum
James R Gundrum
Audrey and Nancy
Frank Dickerson
Dijon Dimitri Samuel
Keith Carusos
Harold Buckman
Jamie Periello
Patricia Jean Matthias
Dwight Kinter
Richard Sisson
Marilyn Middendorf
Kay and Larry Barczak
Joseph Barr
Sophia Nickolaou
Jim DeGraci
Mary Rawlins
Janet Y Andrés
Edward Kane
Vivian Joseph

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
Jonathan, Miguel, Tina
Kathleen Gadsby
Ann Marie and Steve
Church of Our Lady of the
Rosary, Yonkers
Mickie Carusos
Ann Sisson
Peter McGechie
Church of the Annunciation,
Glendale NY
Saint Paul's, San Antonio
San Antonio AIDS Foundation
Anne and Mike
Elayne Nickolaou and family
Saint John's Church, Eagle Butte
SD
Marcie and Sammy Mezo
James Aftab and the church in
Pakistan
Donna Ryan

Thanksgiving

The new ministry of Derek Ford,
SSF, as Minister Provincial of
the American Province

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.