



HE SERVANT



**AND THE
SCROLL
WAS
SEALED...**

*Bishop Robinson and
Richard Thomas
with an historic
document
(Photo:
Bruce Parker / GTS)*

#191
Epiphany 2004

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The Servant

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A REFLECTION ON +GENE

Many of you know that one of my functions at the Episcopal Church Center is serving as Deputy Registrar of the General Convention, work which is focused on tasks related to the election and ordination/consecration of bishops. I served in this capacity at the ordination of Barbara Harris, first woman bishop, and subsequently at many of the other women bishops to follow. I am able to attend a goodly number of these liturgies; each is totally individual and different in its own way. The flavor and life of the diocese comes through loud and clear each time.

The ordination and consecration in Durham, New Hampshire on November 2 was no exception. Well, it was in one way: the bishop-elect was the first “openly gay” bishop in this church. The operative word is *openly*. Would that +Gene was not traveling the road alone.

There are questions asked of the assembly during the rite: “Is it your will that we ordain Gene a Bishop? Will you uphold Gene as Bishop?” The response was a groundswell. It was one of those moments that makes you shiver and to be so very proud of this church, this incredible Episcopal Church. When the ordination had been accomplished the Presiding Bishop presented Gene to the people. Those present could feel the rising emotions and the stirring of the Holy Spirit in that place! I am convinced this is the will of God through the church. I am convinced that the Diocese of New Hampshire made the right choice. I am convinced that God was pleased, whatever some may think.

As the days move on and the furor fades, keep +Gene and the Diocese of New Hampshire in your prayers. Pray for those who are upset and angry or in pain over this step the church has taken; pray that the Holy Spirit will enter in and bring peace.

Richard Thomas



Bishop Robinson in the midst of the Gregorians (photo: Bruce Parker / GTS)

COMMUNITY NOTES

Durham, New Hampshire

Certainly one of the most publicized and anticipated public worship services in the Episcopal Church in modern times took place at the Whittemore Center at the University of New Hampshire, Durham, on All Saints' Sunday afternoon, November 2, 2003. This was, of course, the ordination and consecration of the Rev Canon V Gene Robinson as Bishop Coadjutor of the Episcopal Diocese of New Hampshire, and the notoriety was caused by reaction to his being an "out" gay man living in a 14-year relationship. Though duly elected by the diocese as bishop coadjutor to succeed the current diocesan Bishop Douglas E Theuner when he retires, and confirmed in this election by the House of Deputies and the gathered bishops with jurisdiction at the 74th General Convention of the Episcopal Church, Robinson's ordination as bishop has been hotly protested by groups within the Episcopal Church and a number of the Primates of the Anglican Communion. At this writing the Archbishop of Canterbury has established a committee, chaired by the Archbishop of All Ireland, in an effort to try and find a way for the Anglican Communion to live within the disagreements this consecration has brought to light.

All Saints' Sunday dawned cool and cloudy and, as the day progressed, light rain began to fall in New England. But such typical autumn weather could not dissuade the approximately 4,000 people from traveling to the small university town of Durham that day. These included 53 bishops from the Episcopal Church and her partner

churches, and literally hundreds of clergy who came with members of parishes throughout New Hampshire to bear their banners in the long procession and to witness this historic event. The religious life was well represented, as well, by a contingent of monks of the Society of Saint John the Evangelist, by thirteen Gregorian friars and by two Gregorian sisters. Other members of religious communities were to be seen throughout the arena.

Hate was also present that day, in the form of a protest group from Kansas (familiar to attendees of General Convention and the parents and families of people who have died as a result of HIV, whom they greet with cheerful signs proclaiming that their children and partners burn in hell) and a few similar local hell-wishers who greeted worshipers that day with antagonistic signs and abuse shouted from behind a police barricade, which one of our brothers nicknamed



Tobias Stanislas and Thomas Bushnell pass the protestors from Westboro Kansas on their way to the consecration. (Photo: B Snyder / Reuters)

the “Not–O.K. Corral.” On the other side, local college students and young Christian people and community members came out in large numbers to support Bishop-elect Robinson. In places they formed diversionary lines between the hatemongers and the attendees and effectively defused the derogatory shouts with applause and words of gospel welcome. Their numbers, outnumbering the hatemongers by at least 10-to-1, remained strong as the negative voices dwindled through the course of the afternoon and evening.

Concord NH

Charles Edward hosted a province Holy Cross Day of Reflection at his parish, Saint Paul’s. Present were Donovan Aidan, Ciarán Anthony, Charles Edward, and Laurie Joseph Niblick, SSG. At Charles Edward’s invitation several members of Saint Paul’s joined in, as well as one of the diocesan deacons. The day started with two meditations interspersed with generous periods of silence.



Bishop Thomas Shaw, SSJE, seals the consecration document, assisted by Richard Thomas. (Photo: Bruce Parker / GTS)



Charles Edward assists then Bishop-elect Robinson at the altar.

Then Bishop-elect Gene Robinson joined the group for Noonday Prayer followed by the Eucharist at which he presided and Charles Edward served as deacon. After lunch was time for fellowship and sharing reflections on the morning’s meditations. Towards the end of the afternoon the Gregorians joined Charles Edward and partner Scott at their home for some family time. On the way home from Concord, Donovan Aidan, Ciarán Anthony, and Laurie Joseph stopped at the Walsingham Gallery to meet up with William David and to grab a bite to eat in Newburyport MA.

Manhattan

William Francis represented the Anglican Observer to the United Nations as a group of ecumenical representatives met with the Secretary General of the UN. “We were representing our several communions, to let him know we were praying for him and that we supported him in his efforts to get the needs of the Iraqi civilians met,” he reported.



Tobias Stanislas and James Teets flank one Serving Brother Stephen, shortly after his induction.

Each of the brothers adds his prayers in this tragic situation.

At the Cathedral Church of Saint John the Divine on Saturday, November 8th, amid the pomp and ceremony for which that great church is famous, the Forty-Third Service of Rededication and Investiture of Knights and Dames and Other Grades in the Most Venerable Order of the Hospital of Saint John of Jerusalem, saw our own Stephen Storen received and invested as a Serving Brother in that ancient philanthropic organization, closely connected with pilgrimage to the Holy Land. James Teets and Tobias Stanislas came out in Stephen’s support, as did hundreds of others—all of whom enjoyed an afternoon of traditional English knightly festivity!

Also at the Cathedral Church, Tobias Stanislas and James were at work at the annual Convention of the Diocese, Tobias as chair of the Resolutions Committee and James as the Assistant Inspector of Elections. Tobias was elected to a second and final term as a Trustee of the Diocese of New York.

The Minister General attended the annual Bishop’s Luncheon for the visitors and leadership of the religious communities in the diocese. Our own Bishop Rodney Michel was present, as were Bishops Mark Sisk, E Don Taylor and Richard Grein, as well as representatives of several of the many communities present in the Diocese of New York. Such opportunities for fellowship and conversation with other friars, sisters and monks is always most welcome!

Baltimore

During James’ and Tobias Stanislas visit with family in the Baltimore area this past autumn, Tobias Stanislas was the guest preacher at the Feast of Dedication of Grace and Saint Peter’s Church, Park Avenue. They also enjoyed a chance to visit Edward Munro and his wife Barbara at the ministry to seafarers in the Port of Baltimore.

Nashville

Thomas Lawrence recently shared the following note: “This year I have also had the opportunity to take part in small group spiritual formation, called Companions in Christ. It has been a wonderful experience that has touched on a number of topics,

such as: The Christian Life as a Journey, Studying Scripture, Meditation, Group Meditation, Intercessory Prayer, Contemplative Prayer, and Discerning Spiritual Gifts. This has really created loving and lasting relationships in the parish. I also have had the opportunity to be a part of the creative and planning aspects of a Lenten Retreat that took place in early April. It included a monastic weekend with the Offices, Holy Silence, the Holy Eucharist, the Anglican Rosary, and Lenten study topics. Included were discussions of the religious life in the Anglican Communion, of which the Brotherhood and the Society of Saint Francis were represented.”



Edward and Barbara Munro at the Baltimore Seafarers' Center

Louisiana



No, it's not King Olaf! Michael David sits for his formal portrait as part of the Mardi Gras.

Michael David played harp for three hours for a reception for the Natchitoches Historical Cemetery tour. The reception was in a lovely garden, fully in bloom, and he was amply supplied with lemonade in true southern fashion. He has completed the LSMSA theatrical sets, working with his stagecraft students. He also took part in Mardi Gras festivities and was crowned as King Dionysios VI.



Michael David at rehearsal before the garden concert

San Antonio

William Henry received word from the National Institute of Mental Health that some of his clinical research, “Rapid Conversion to Oral Ziprasidone in Persons with Developmental Disabilities,” has been accepted as part of the clinical program at the annual meeting of the New Clinical Drug Evaluation Unit.

Aelred Bernard led the Lenten retreat at Saint Paul's, Grayson Street. The program was entitled *Windows into Heaven* and it included his presentations on Lectio Divina and Ignatian Prayer, Reading and Praying with Icons, and the Angelus, the day being itself surrounded by prayer in the form of the Daily Office. Aelred Bernard was also the guest preacher at the Sunday morning liturgy.

Oak Park IL

Peter reports that Province 5 members met at Grace Church for a Lenten Day of Gathering to hear a series of three meditations on Psalms 9, 10 and 82. The day was sponsored by the "Bishops Associates of Chicago." The foundation of the meditations was how the psalms function as expressions of people in regression when they are most vulnerable in their hurt or in their ecstasy. Using the familiar paradigm of Orientation (Creation), Disorientation (Lament), and Re-orientation (Thanksgiving) the Rev Michael Johnston, Rector of Grace Church, developed his meditations toward the conclusion that Jesus is "the acceptable year of the Lord" which is also known as Jubilee.



Brothers and friends gather for a time of spiritual renewal.

The Jubilee Year announces a redistribution of wealth which is a reparation for economic flaws; it is a time of Sabbath for the land, for debt, and for bondage. As Isaiah used Leviticus 25, the year of the Lord's favor, a release from bondage to each other, so Jesus proclaims himself the Jubilee, the acceptable year of the Lord, and a release from bondage.

The role of the church, the Body of Christ, is never to let the voice of God go silent in this world. It is the ministry of the church to proclaim the acceptable year of the

Lord knowing it will bring itself in the direct path of a world which is certain of its economic formulas and confident in its social layers of servitude. And Lent is a time to live on this side of Easter knowing justice and equity was and is the "program" of Jesus. If we are not about his business we have not taken up our cross and followed him into this world and the world to come. Anyone who seeks the acceptable year of the Lord knows that the cancellation of debt, the return of mortgaged land and the manumission of indebtedness will create a rage in a world which knows nothing of Jubilee. Lent is a time to slowly absorb the words, "Today this scripture has been fulfilled in your hearing."

Chicago

Gordon John took part in Saint Peter's annual blessing of the animals. He is shown here with another of the participants.

The Brotherhood said farewell to Associate Jeff Benson in a funeral liturgy at the Church of the Atonement. Gordon John was deacon, Joseph Basil crucifer, and Ronald Augustine served as MC.



Berkeley CA

This past spring our own Francis Sebastian was feted at an Episcopal Charities Appreciation Tea held at Saint Clement's Church, where he was recognized for his ministry as a chaplain at San Francisco General Hospital. This annual event featured "the 2003 Outstanding Outreach Leadership Honorees" and each of the members of the Diocese of California received a special certificate from their grateful bishop, William E Swing.

San Francisco

Members of Province 8 spent a wonderful few days together in celebrating Francis Sebastian and Mark Palcanis' twenty-fifth anniversary. Thomas Bushnell, Emmanuel and Karekin Madteos, along with Associate Robert Thomas spent several days in



Mark and Francis Sebastian

town, and enjoyed lunch together on Friday and a bit of shopping time! After the festivities at Francis and Mark's house on Saturday, the brothers attended Eucharist at Holy Innocents' Church on Sunday where Karekin Madteos introduced the brothers and took an opportunity to explain a bit to the congregation about the Gregorian Way.

Los Angeles

Ciarán Anthony represented IBM at UCLA's 2003 Lesbian, Gay, Bisexual and Transgender Leadership Institute in June. About 30-40 top employees from a dozen or more corporations send their top GLBT talent to this annual institute. Since 2001, IBM has been a consortium partner of this institute and has sent 5 or 6 attendees each year. He was also honored as a speaker/panelist at the IBM 2003 Global GLBT Leadership Conference in August.

England

William Henry found himself treading the soil in Berkshire this past autumn and paid a visit to the Anglican Benedictine community at Elmore Abbey, formerly known as Nashdom, the motherhouse from which sprang Saint Gregory's Abbey in Three Rivers, Michigan. William Henry stayed two days at Elmore, where he reports he was



William Henry with the monks at Elmore

“welcomed as a fellow religious, given lodging in the monastic enclosure rather than the guest house, was shown my place in the quire and at the refectory table with the fellow monks—I took this as a good sign! The second day I was there, Father Abbot asked me to give the community a presentation on our Gregorian Family during afternoon tea, and I did the best I could at explaining some aspects of Gregorian Spirituality and our Rule, as well as how my life has changed since I became a postulant and now a novice. They were amazed that we as a national church have a committee on religious life with bishop members. They also expressed how pleased they are

with regard to what we as a church have done in the realm of human sexuality. I got a “jolly good” pat on the back! I’ve never been more proud to be an American Episcopalian. While I was there (and when not praying one of the seven offices) I was given a crash course in making incense (they make four ‘flavours’).”

The Philippines

Maurice John now resides in the Philippines for most of the year and has completed the construction of his new home in Tagaytay City—Happy Housewarming from all of us! He wrote a fine essay entitled “On Cathedrals” in a recent issue of *The EDCP Newsletter* (The Episcopal Diocese of Central Philippines), discussing the importance of cathedrals in the life of the church. Drawing on his many years of service at Saint Paul's Cathedral, Syracuse, in the Diocese of Central New York, he spoke lovingly of the focus and the countless ministries cathedrals provide for their dioceses; their bishops, clergy, religious and laity; and most importantly for those who are the outcasts of society, those who have no one else to love and to care for them.

THE LOST ART OF READINESS

You don't have to drive on any of the local interstates for very long before a massive 18 wheeler whizzes by you. It has huge letters on its side panels, big bold letters that read: "G O D" and underneath that, in smaller letters, the words "Guaranteed Overnight Delivery." The first time I saw it, I thought it was clever and amusing, but as I got to thinking about it, I realized that "GOD: Guaranteed Overnight Delivery" packed more of a message for Christians than its corporate slogan-writers could have imagined. It is, in a nutshell, the message of Advent, because whether we are ready or not, God is coming, and God's arrival will be faster than we think and sooner than we expected.

Every day of Advent is a reminder for us to "get ready" for what *is* coming; not what *might* come, but what *is* coming. Every day, the scriptures fill us in a little more on the message. Whether Isaiah is telling us to "wake up" or, like Amos, is warning us of what it's going to be like when God comes in judgement, or whether the gospels are urging us not to get caught "sleeping or unprepared," the message is clear. Advent is a time of "cleaning house," it's a time of "getting dressed and ready," of paying attention and staying awake for the swift and sudden arrival of a King. But the most remarkable and at the same time terrifying thing about Advent is that while we are moving through it toward the commemoration of the birth of a poor, fragile baby some two thousand years ago, that child, now glorified and powerful, is moving through Advent toward us—and I guarantee God is moving faster than we are—and just like that truck that whizzes by us on the interstate, God guarantees overnight delivery.

Every day of Advent
is a reminder for us to "get ready"

I know it is going to be hard to believe what I am going to say next, but listen up, because it's true. The Christmas Season does not begin in early October when every store in America begins decorating for it, and it doesn't end after the last 80-percent-off sale on all the leftover Christmas items, which, most of the time, are left over for a reason. The Christmas Season starts on December 25, with *Christmas*. Somehow, the time designated as Advent has been swallowed up and forgotten, and with it, the daunting message of what it's going to be like for those of us who are not ready—and that's most likely why it's been forgotten—it's a message we don't want to hear.

With the message of Advent lost, our "to do" list has disappeared, too. So we've replaced sprucing up our souls to get ready to meet God with decorating our houses; we've managed to create some sort of new age electronic Passover ritual; so instead of smearing our lintels with blood, we hang every kind of light from our gutters and eaves and put every kind of moving contraption on our lawns. Unfortunately for most, when Christ comes it is not going to be to judge our houses. We manage to distract ourselves from Advent by indulging in empty activities: we buy ridiculous gifts

and ridiculous numbers of gifts and we spend money for the sake of spending money, money that we often do not even have, thanks to Visa and MasterCard. Brothers and sisters, like sheep we have once again gone terribly astray; and all the while, while we continue to distract ourselves from the warnings of the prophets and while we continue to resist entering into the real work of Advent, Omega moves steadily toward Alpha.

It's become very popular to ask the question, "Do you remember where you were or what you were doing?" when something important happened. "Where were you when JFK was killed?" "What were you doing when the blackout hit?" Here's one to think about: When God comes, where will you be or what will you be doing? How many of us will be on line in Macy's or Bloomingdale's or Target, or, God forbid, K-Mart, waiting to pay for our bargains and treasures; and how many of us will be in another place, truly ready for his coming. If nothing else, perhaps that alone is worth pondering throughout every day of Advent.

Here's a true story that will show you just how far we've come from the message of Advent and the meaning of Christmas. This is another example of how evil works to distract us from truth. I patronize a local family-run business. One day, while I was in the store, I overheard a telephone conversation where the owner's son called to ask his mother what she wanted for Christmas. She spouted off a list of about ten things and hung up. Knowing they are Jewish, I just had to ask, "You celebrate Christmas?" "Sure," she replied, "it's such a nice holiday; and the kids love getting presents." Now, those of you who know me know I can only let certain things get by me; so I couldn't stop here. "I'm surprised to hear that," I said, "considering who the central figure of Christmas is." In all sincerity and seriousness, she replied "Oh, well, we don't have Santa Claus. My husband just gives out the gifts."

When God comes,
where will you be
or what will you be doing?

I don't want to be too critical here. These are good people, but I have to ask myself where they got the idea that Christmas is a "holiday" (not a "holy day") and that Santa Claus is the central figure? The majority population in the town where I live, in fact the majority of the United States, is Christian, or nominally so. So, being surrounded by Christians one would think anyone would know a little more about Christmas; that is, if everyone around them were doing what they should be doing during Advent. Then they might have a better, more orthodox understanding of what we are waiting for: and it *ain't* for Santa to come down the chimney with lots of presents.

The sad truth is that many Christians do not know any better, either. For most, Advent is a time to shop and decorate and get ready for a secular holiday. It has absolutely nothing to do with preparing for the coming of Jesus Christ, in either a past or future way. We are blessed because, by God's grace, we *do* know better; and yet, how many of us still cave in to the pressures of what Christmas has become? Advent is a call to take inventory, not to buy. It is a time to sweep clean, not to decorate. It's a time of

joyful anticipation: but have you ever tried joyfully to anticipate something you're not ready for? Advent is a time to get ready and to *enjoy* getting ready, and to look forward to the big event that's coming, one way or another.

This is a time to clear our hearts
of anger and hate.

It only makes sense to “deck the halls” once we’ve focused on sprucing up the soul. We *can* do both, but the one makes absolutely no sense without the other. Jesus tells us that it’s not what goes into a person that makes one unclean, it’s what comes out, so let’s get busy cleaning out what’s inside: all the things that preoccupy and make us unready to receive anyone, much less the Christ. This is a time to clear our hearts of anger and hate and all the things that fester there. *That’s* what getting ready means; that’s what “making the crooked straight and the rough places plain” means. It’s all about getting spiritually dressed up and ready and emptying and opening ourselves to what is coming, and it’s going to be the biggest Open House in history.

To paraphrase the words of a game we all played as children, “Ready or not, here he comes!” It’s a guaranteed overnight delivery. Where will you be, and what will you be doing when he arrives?

Richard John

Kerygma Korner

MODEL BEHAVIOR

When the Pharisee who had invited him saw it, he said to himself, “If this man were a prophet, he would have known who and what kind of woman this is who is touching him—that she is a sinner.”

In the debates leading up to the General Convention and the consecration of Gene Robinson as Bishop Coadjutor of New Hampshire, and in the continued discussions since, the story of “The Woman Taken In Adultery” has come up more than once. This episode from our Lord’s ministry, appearing only in some versions of the Gospel of John, and occasionally in Luke, is cited by “liberals” for its notes of tolerance and suspension of judgment and by “conservatives” for its call for reformation of life. As with much of Scripture its message thus suits both sides.

There is another gospel episode, however, that upon reflection I find much more apt to our present case, called “The Anointing in Bethany.” John (12:1–8) places the scene in the hospitable home of Martha, Mary and Lazarus, while Matthew (26:6–13) and Mark (14:3–9) place it in the home of Simon the leper. All three evangelists highlight the extravagant offering of perfume, the diversion of resources that might have served the poor, and Jesus’ response that serving him in this instance takes precedence.

Luke (7:36–50), however, with his characteristic urge to highlight issues of salvation and redemption, places the scene in the enemy camp, in the home of Simon the *Pharisee*, whose concern is not with perfume or the poor, but with the woman, or rather, with the sort of woman he knows her to be, not so much an individual person as a member of a despised class of people.

The Pharisee no doubt thinks that he has escaped the snares of sin by his careful observance of the rules. There is no hint that his purified conscience is troubled by the thought, “If this man were a prophet he would not accept my invitation to dinner, he would not share my table, for he would know what sort of man I am.” No, the Pharisee is prudent; he is temperate. Like his confrère who compared himself favorably to the tax collector, Simon believes the great gulf between his upright life and this fallen woman’s lifestyle is obvious.

And Jesus appears at first to ratify this assessment: he offers the analogy of debt forgiveness, forgiveness to one who owed much and to one who owed little. But Jesus doesn’t stop there, with what the Pharisee could well take as a flattering evaluation, with a pat on the head for his correct answer to the moral drama unfolding at his dinner table. Instead Jesus presses home the significance of the answer: the Pharisee has judged himself, correctly this time, and Jesus goes on to compare and contrast Simon’s parsimonious welcome with the woman’s lavish and costly service.

The Pharisee welcomes Jesus to the table, but keeps him at arms’ length and sits in judgment—and in error. For Jesus not only knows what sort of woman it is who is ministering to him, but knows it better than the Pharisee possibly can, better than the Pharisee knows himself. The Pharisee cannot fathom why Jesus would allow a sinner to be a minister to him, or at least *such* a sinner. Of his own trifling sins he cares but little, for he is sure of his own righteousness. But this *woman!* That is another matter altogether. And so he sits in double judgement, of the woman and her Lord.

She, on the other hand, isn’t worried about her sins, which indeed are many. Nor is there a mention of repentance concerning her tears—unusual for Luke! Rather these are responsive tears of love flowing from faith and hope, from the knowledge of forgiveness, the theological virtues encompassed and expressed in a woman thought incapable of goodness, yet who incarnates the sacrament of baptism with her confession of faith, the washing of her tears, and anointing her Lord with fragrant ointment, sealed with the kiss of peace.

So Luke presents us with two models for our own encounter with Christ, with Christian ministry, with service to the body of Christ which is the church. All who serve the Lord are sinners, all who serve the Lord are forgiven. Some will prefer to spend their time worrying about other people’s sins and how the church can tolerate them. Others will get on with the works of faith, of hope, and of love. Is there any question at all which Christ would have us do?

Tobias Stanislas



LETTER FROM CHATTANOOGA

I just wanted to send you a brief greeting this perfect October morning. Since the Convocation, I have thought of each of you and kept you close in prayer each day. This time of year is so poignant and nostalgic for me; I long to return to the mountains of my childhood and relive those fall-time days. Emily Dickinson said it best: “It is October, and you know what that is like. Amherst has gone to Eden.”

Our work continues to thrill and exhaust and compel us every day. With the change of seasons come new faces and different needs. I have been handing out blankets and coats and gloves.

More and more people are looking for shelter, and those who are determined to stay outside have been trying to winterize their camps. Many people are heading further south. Some will follow the crops and work in the orchards. Some will end up on the streets in warmer climes. Saint Matthew’s Shelter, where I live, is full and we have a waiting list. We work very hard to create a home environment and our biggest challenge at the moment is breaking men from “jail-house” behavior to communal life.

Tomorrow is my day off, and I plan to go up on the mountain. I will ride the rail car up to the top and hike to my favorite spot at the old Confederate camp. There, I will pray and meditate and read and nap and eat apples and then I will hike down the mountain, past Craven Farm. It is here that Union and Rebel boys were laid out together after the battle for Missionary Ridge. Then I will hike down to Saint Elmo and catch the bus back into town.

I hope the fall time is rich and sweet for you, and that you are showered with grace and his light.

You are with me in the smallest task, and in every step I take on these streets.

Joy always! Joy Everywhere!

Ron Fender

INTERCESSIONS

<u>The Brotherhood</u>		The Associates and Friends of the	Henry N Fukui
Episcopal Visitor	Sun	Brotherhood	J Steward Slocum
Rodney R Michel		Religious Communities	James R Gundrum
Episcopal Visitors Emeriti		The Sisters of Saint Gregory	James Vincent Ciandella
<i>Horace WB Donegan d 11.11.91</i>		Sacramentine & Visitandine Nuns	Jeffrey L Benson, a/BSG
<i>Paul Moore, jr d 5.1.03</i>		Society of the Atonement	Margaret Helena, CSJB
<i>Walter D Dennis d 3.30.03</i>		Order of Agapé & Reconciliation	The Martyrs of the Melanesian
Life and Annual Professed		Camaldolese Benedictines	Brotherhood: Robin, Francis,
Richard Thomas Biernacki		Society of Saint John the	Alfred, Ini, Patteson, Tony, and
<i>John Nidecker d 6.20.88</i>		Evangelist	Nathaniel
James Teets		Community of the Paraclete	Rosalee Leech
<u>Luke Anthony Nowicki</u>		Congregation of the Anglican	Fran Andrew
<i>John Peter Clark d 2.25.94</i>	Mon	Oblates of Saint Benedict	Pearl Houk Borsch
William Francis Jones		Community of the	Ernest D'Onofrio, OFM
Stephen Storen		Transfiguration	John J Coppinger
<i>Thomas Joseph Ross d 12.18.01</i>		The Order of Julian of Norwich	Ruth McBride
Tobias Stanislas Haller		For healing	Eric Duggan
<i>William Bunting d 10.12.88</i>		Our brothers Luke Anthony,	Sonia Francis
Edward Munro		Charles, Damian-Curtis, William	Michael Lynn Boyles
<u>Charles Kramer</u>	Tue	Edward, Edward Riley, Patrick	Deborah Lewis
<i>Bernard Fessenden d 8.10.93</i>		Ignatius, William David, James	Simon Lianzo
Donovan Aidan Bowley		Mahoney	Ann Barrows
Michael David Elvestrøm		For all who live with HIV/AIDS	Intentions
Edward Riley		Ian	Joseph Richey House
Christopher Stephen Jenks		Jane	Fessenden Recovery Ministries
<u>Ciarán Anthony DellaFera</u>		Mary	Dove House
William Edward Orce	Wed	David	Baltimore International
Damian-Curtis Kellum		Kay	Seafarers' Center
Richard John Lorino		Thomas	Saint James' Fordham; Trinity,
Ronald Augustine Fox		Joseph	Stoughton MA; Christ Church,
Maurice John Grove		Barry	San Antonio; Saint John's,
Charles Edward LeClerc		Karen	Brooklyn; Saint Peter's, Chicago;
<u>Virgilio Fortuna</u>		Anthony-Francis	Grace Church, Norwalk
Gordon John Stanley	Thu	Joyce	Our brothers Karekin Madteos,
Karekin Madteos Yarian		Pat and Tom	William David, Thomas
Patrick Thompson		Ricardo	Bushnell, Tobias Stanislas
William David Everett		Lois	Our Lady of the Rosary, Yonkers;
Thomas Bushnell		Bruce	Aldersgate UMC Dobbs Ferry
Thomas Liotta		Laurie	The Monks of Elmore Abbey
James Mahoney		Robert, Frank & Harry	Kathleen
<u>Patrick Ignatius Dickson</u>		Howard and Elizabeth	Jerzy
Robert James McLaughlin	Fri	Frances Grace	Melissa, Peter, Meg, Curran and
Peter Budde		Steve	Matthew
John Henry Ernestine		Josephine	Chuck and Owen
Francis Sebastian Medina		Jim	Roch, Michael and the Friars at
Aelred Bernard Dean		Drew	Mount Alvernia
Joseph Basil Gauss		Bet	Claire
Mark Andrew Jones		Michael	Danielle and Family
<u>Emmanuel Williamson</u>		Bob and Nancy	Thanksgiving
Novices	Sat	Ray	The First Profession of Teresa
Richard Matthias		Tami	Irene of the Heart of God, OCD
William Henry Benefield		Bobby	The consecration of Bishop
Nathanael Deward Rahm		Charlie	Johnny Itty
Thomas Lawrence Greer		Departed	Francis Sebastian and Mark's 25th
Postulants		Charlotte B Morgan	Anniversary
Kevin Harrop Valentine		Arsene and Louise Lemarier	Note: Respecting the privacy of those for
Ron E Fender		J Norman Hall	whom we pray, and recognizing God's
		George T Koerner	knowledge of "all we need before we
			ask," the surnames of those for whom we
			pray for healing or other special
			intentions will generally not be included.