



THE SERVANT



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Spring 2005



NEW DAY : EASTER : NEW DAY

As I write this forum, Lent has just begun, and I have to admit that the days ahead for me are both new and frightening. When my position at the Episcopal Church Center was eliminated, I was faced with many decisions. Look for work; become a consultant; do something adventurous! I was not ready (nor am I now) for the term *retired*. However, that is the reality I am facing; and yet I don't believe that as someone who serves the church really takes that term in the same way as the rest of the world.

Grace Bush, in her collection of poems *High Heritage*, titles one, "New Day." It begins,

God turns each morning a new page for me,
And says "See here, my child, new-born day!
Glorious and shining! Take it and us it well!

This has been what I've tried and continue to try to do. Consulting has not worked; how many people want me to tell them how to elect and consecrate a bishop? I have turned to focus on what the future holds. And so, it came to me: new means new, not just the old in a new package. It is time for a complete change.

Grace Bush continues:

Put far behind thee yesterday's dark thoughts,
Its failures, its vain stumblings and its griefs!

Those being the words she gives me, I realize this is indeed, what Easter is all about. It's about the truth that we can't have Easter without Good Friday. It's about tough decisions and actions; it's about new life not coming without the death of the old; it's about believing that each day is really a *new* day and we have to use it well.

The old saying goes,
"No cross, no crown..."

By the time you read this, sometime in Eastertide, I will have made a major change in my life. I am moving to New Jersey and contrary to the usual "retirement model" from an apartment into a house! I will leave Grace Church, Norwalk, and seek another parish to live out my musical ministry. And I trust and have faith that it's going to be an Easter moment! Lent is for now—and it will be glorious (it's my favorite season)—and when Good Friday comes and goes, then Easter Day will come and my choir will sing one of the *Five Mystical Songs* of Ralph Vaughan Williams, "Easter."

The words are from George Herbert: "Rise heart, thy Lord has risen!" "New Day," again from Grace Bush:

One day! One glorious day! Arise my child!
Fear nothing, for I am with thee today!

—RTB

COMMUNITY NOTES

Winter Convocation 2005

Winter Convocation is normally a time for retreat and quiet reflection for the members of the Brotherhood. And while this year's gathering had the misfortune to serve as the means for the spread of a wicked cold and/or flu, it was also a time for spiritual exploration. The guest retreat leader this year was Therese Saulnier, from Thomas Keating's organization, Contemplative Outreach, and she led the gathered community in exploring Centering Prayer. (Further information on this practice of prayer is available on the Web at www.centeringprayer.com.)

Convocation presented the opportunity for a number of smaller gatherings and meetings as well. A team is working on the revision of the community's educational materials. As the second-year novice program, *Equipping the Saints*, nears completion, the team is about to begin work on a revamped edition of the postulant program, *Gregorian Foundations*.

The Brotherhood Council also met, and in addition to its regular business, acted to accept Michael David Elvestrøm's request for withdrawal from the community. Michael David, who lives and teaches in Natchitoches LA, decided, after much prayer and counsel, to sever his connection with the Episcopal Church and become a Roman Catholic. We wish him well in this new stage of his pilgrimage.

Council also made the annual Brotherhood Outreach Grants to a range of ministries: a special grant to Episcopal Relief and Development for the South Asia Relief Fund; assistance to Fessenden Supportive Housing Ministries in Yonkers NY, a ministry to and with men in recovery; support for The Agape Fund, Inc, headquartered in



Therese Saulnier led an effective and lively presentation on the method of Centering Prayer advanced by Thomas Keating's Contemplative Outreach.

South Salem NY, which offers emergency financial aid to persons with HIV/AIDS; support for rebuilding Saint Gregory's Episcopal Church, Cogeo Rizal in the Philippines, which was almost totally destroyed in a typhoon last fall; and partial funding for a new outreach and worship program at Saint Peter's Church in Chicago.

These grants represent a tithe of the community's total income from the previous year; due to the extraordinary needs presented by the tsunami disaster, Council voted an additional \$1,500 from the community's resources for the relief efforts.

Massachusetts

Ciarán Anthony DellaFera and Laurie Joseph Niblick SSG hosted a welcome brunch for Carin Bridgit Delfs SSG on a visit to Boston. Ciarán Anthony also attended a presentation by author Jim Wallace at Trinity, Copley Square; Wallace wrote the popular *God's Politics: Why the Right Gets It Wrong and the Left Doesn't Get It*. Ciarán Anthony joined Virgilio Fortuna as they served as crucifer and thurifer respectively at the ordination of The Rev Steve Maki to the diaconate at Episcopal Divinity School. Steve is a friend of the community and did his field education at Trinity, Stoughton MA, where Virgilio was a parishioner. Also in attendance was Laurie Joseph SSG.

New York

Thanksgiving Day has become an outreach tradition at the historic Saint James' Fordham parish where Tobias Stanislas Haller is vicar, and this year was no exception. Parishioners work hard to prepare meals for the homeless and the hungry of the neighborhood that day, and people come by the church all afternoon after the mid-day liturgy, to enjoy the warmth, food and fellowship which abound.

Bishop Christopher Epting, last year's Convocation speaker, performed the episcopal visitation to Saint John's South Salem. Richard John Lorino, Director of Music at the parish, reports that Bishop Epting was warmly welcomed.

Stephen Storen has just taken up two new responsibilities. First, he has been elected to the Board of Directors of the Federation of Protestant Welfare Agencies in New York, a consortium of more than 200 organizations that provide capacity-building, education, lobbying, program certification, and direct financial aid, focused on senior citizen centers, early childhood education, AIDS support, and many other areas of care. Stephen will serve on the Audit Committee and either the Member Services Committee or the Public Policy Committee. As a historical note, this organization of organizations is headquartered at 281 Park Avenue South, Manhattan, which was formerly known as Church Missions House—the forerunner of the Episcopal Church Center. Stephen has also been elected to the Board of Managers



(l to r) Richard John Lorino, Bishop Epting, and the Rev Lynn Harrington at Saint John's South Salem NY

of the Bible and Common Prayer Book Society of the Episcopal Church, and has accepted the position of Treasurer. Bishop Rodney Michel is the President of the Society, and the Rev Dr David G Henritz OSB is the Business Manager. Any parish or mission in need of Prayer Books, Bibles, Hymnals or other liturgical texts in any published language may contact the Society to discuss the process for receiving granted books: biblesandprayerbooks@episcopalchurch.org. Congratulations to our brother Stephen for his efforts to support two important areas of the church's social and liturgical involvement!

The Rev Canon Patrick Mauney retired in December, after 22 years of service to the wider church. He had been the Director of Anglican and Global Relations at the Episcopal Church Center in New York City for eleven years, and prior to that he held a number of other offices in the area of World Mission; he had also served as Presiding Bishop Edmond Browning's Deputy for Anglican Relations, and both he and his wife, Mardi, had earlier served as Episcopal missionaries in Brazil. James Teets had worked for Canon Mauney for most of his time at the Church Center, and James reports that everyone who knew him as a colleague and a friend will miss him greatly. In his retirement to Cape Cod, Canon Mauney assures us that he will continue to provide prayerful support for the Brotherhood, just as he has always done.

Canon Mauney's successor as Director of Anglican and Global Relations is also a long-time friend of the Brotherhood: Margaret S Larom. She has served the Episcopal Church in the area of World Mission education, communication and networks coordination for many years and has been a valued colleague to James and the several other Gregorians who have worked at the Episcopal Church Center over the past two decades. She and her husband, the Rev Canon Peter Larom, were Episcopal missionaries in Uganda, so she takes up this new responsibility with both great experience and many talents to offer to the church.

Tennessee

Thomas Lawrence Greer hosted the Province 5 Quiet Day 2004 in Nashville, and the event was attended by Gregorian Friars from as far away as Chicago, San Antonio and southern Florida. Thomas Lawrence's rector, the Rev Lisa Hunt of Saint Anne's, Nashville, also attended, and the topic of the day's discussion and meditation was "Peace and Unity in the Church"—certainly a timely subject nowadays.

Thomas Lawrence also reports that he has recently changed employment. A registered nurse by training, his leadership skills are always in much demand, and he is now working in an area known as Program Integrity within a Medicare and commercial managed healthcare company. (Thomas Lawrence is also the Brotherhood's Convocation Infirmarian—certainly an important responsibility benefitting all attendees!)

Ron Fender reported that Chattanooga's "Grateful Gobbler" made his annual appearance on Thanksgiving Day, feathers and all! (The identity of the mystery bird is a closely guarded secret.) Much of Ron's time and attention focus on the ministry to the homeless at the downtown Saint Matthew's Shelter, and the Thanksgiving holiday is one of the occasions to celebrate that caring ministry. Not only were more than 300 meals served that day, but new socks and other personal necessities were given out to all in need.

While Bishop Gene Robinson continues to be at the center of much turmoil, he continues his ministries with faith and conviction, quietly going about doing the work he is confident God has committed to him. In late January he visited Holy Innocents parish and took part in an informal tea and celebrated the Holy Eucharist, which included a public liturgy of healing. Members of another parish, Saint John the Evangelist, also participated. Francis Sebastian Medina served as a Healing Minister at the altar with the bishop. After the worship there was time for a Q&A session until early in the evening. The bishop shared his concerns and welcomed the prayers of those gathered. We are honored to count this man of God among our friends.

England

James Teets traveled to the UK at the end of November as part of a team representing the Episcopal Church at the World Mission Conference held at the Hayes Conference Center in Swanwick in Derbyshire. Sponsored by the Church of England's Office of Partnership for World Mission, this annual event gathers representatives from the Anglican Provinces in England, Scotland, Wales and Ireland, and this year the Anglican Church of Canada and the Episcopal Church were also invited to attend. Essentially a meeting of UK mission agencies, such as the United Society for the Propagation of the Gospel, the Church Mission Society, the South American Missionary Society and numerous others, this year saw an expanded event.

Over 180 people attended, and Archbishop of Canterbury Rowan Williams gave the keynote address. While the archbishop could not stay for the entire three-day event, he did spend most of a day at Swanwick and seemed to enjoy the energy generated by so many missionary enthusiasts. Following this intense meeting, James stayed on and traveled with his Canadian colleague, the Rev Canon Philip Wadham, and together they visited the Convent of the All Saints Sisters of the Poor in Oxford, then an overnight at Saint Andrew's House in London for a tour of the Anglican Consultative Council offices there, and Partnership House, where several of the English mission agencies reside. This preceded a weekend at Canterbury as guests of the Rev Canon Stephen Lyon, Executive Director of the Partnership for World Mission (who organized this tour), which included a visit to the new Anglican Studies Center located on the Close of Canterbury Cathedral, then on to the Diocese of Lichfield for two days of informative meetings with the representatives of the active world mission community there. James and Canon Wadham are the coordinators for Companion Diocese Relationships in their respective Provinces. A beautiful liturgy at Lichfield Cathedral for Advent I was an appropriate ending for a whirlwind visit!

Also across the Briny, William Francis Jones and Stephen Storen attended a meeting of the Advisory Council of the Anglican Observer to the United Nations. William Francis serves on the staff of the Observer and Stephen is a member of the Council. The Council reviewed the past year's report and events, and met with the Archbishop of Canterbury, who shared with the Committee the matters that he feels the Observer should focus on in the coming year with the UN.

THE BROTHER IS A HEALER

Sanctify, O Lord, those whom you have called to the study and practice of the arts of healing. Strengthen them by your life-giving Spirit, that by their ministries the community may delight in your will and walk in your ways, to the glory of your name. Amen.

Thanks to that wonderful and powerful command on my word processor known as “Control-F” or “Edit-Find” I was able to determine that we have nearly missed a ministry that I have come to consider to be practically essential to the work of the Brotherhood.

I have searched the Brotherhood’s official documents and the three formation books, for the words “healer” and “healing” but the few references to either word do not totally convey the meaning I have in mind. Yes, we speak about the ministry of reconciliation, about charity, and about many aspects of expressing the love of Christ to others, but hardly at all do we actually speak about healing.

My brothers I suggest that we fill that gap and add someplace that the “Brother Is a Healer.” I believe each of us is called to a personal ministry as a healer in this world. Now to be plain about it, it ought to be understood that by engaging in the type of healing ministry I am speaking about, I will be painting with a very broad brush. This healing is not about miracles, at least not the kind that have people alternately fainting or leaping in the aisles! Yet it is open to the whole canvas of life.

It is not limited to the ceremony of laying on of hands, or the exercise of pastoral care in an institution, nor is healing ministry necessarily dealing with bodily illness. There are so many different types of pain, conflicts and problems in the lives of many people that we cannot be narrow in our approach. I do not of course suggest that we be meddling busybodies, but do encourage us to be proactive healers.

Nothing would have happened if these servants hadn’t taken the initiative and gotten involved. . .

The healing ministry I am speaking about has several models in scripture. The first are the servants in the story of the healing of Naaman, the great commander of the Syrian army. Servants are the real heroes, the central figures of the story, and they illustrate how to go about doing the type of healing that we might want to emulate in our apostolic mission.

It is a servant, note, a woman servant as well, who has the important key connection to the prophet healer Elisha, who is himself a servant to the king. Elisha the servant of God and of the king pays no attention to the fact that the person to whom he is offering God’s healing is a Gentile, but nevertheless takes the initiative and tells the king, “Don’t be upset; send the sick man to me and he will be healed.”

And of course there are those wise and plucky servants of General Naaman who go and approach the great man, to reason with him, stroke his ego a little and negotiate a peace. Apparently nothing would have happened if these servants hadn't taken the initiative and gotten involved.

In our community we use the phrase that Gregory the Great added to the titles of the "supreme pontiff"—a title reflective of his own sense of who he was: "servant of the servants of God." So the brothers, who are servants, should be healers, agents in the healing.

The late Henri Nouwen wrote a famous work entitled *The Wounded Healer*, in which he insists that ministers cannot help heal others, unless first having experienced an interior movement that names their own wounds, identifies the complexities and dark corners of their own inner life, the anxiety and confusion of their living and being. When we are no longer victims of ourselves, then we can begin to create. Only when we understand the inner relationship we have with God may we actively offer empathy and compassion—and offer healing to a troubled individual.

In Nouwen's system, healing ministers must be wounded ministers who have dealt with the wounds of alienation, separation, isolation and loneliness. I suggest that with discretion and appropriate caution we take Nouwen's advice one step further, and that we, like the servants in scripture, do not always wait each time to be asked. We must be servants who are prepared to approach, to say the first word and take the first step in relationships of healing.

To be a servant of the servants of
God—what might that mean?

I am reminded of an experience Thomas Mark and I had nearly 15 years ago. My retiring rector suggested that in his absence I continue the Evening Prayer and Healing Service each week. I cannot tell you how powerful and significant the act of laying on of hands felt to me in the few months I conducted those services.

In the middle of this period one week, the priest from a neighboring parish came over to celebrate the Holy Eucharist and conduct the Healing Service. As was her custom, when she finished the laying on of hands, she knelt down on the floor of the sanctuary and asked us all to gather round and lay hands on her. The small group gathered around and with my hand on her shoulder, I offered an extemporaneous healing prayer. Afterwards she asked whose hand had touched her shoulder and offered the prayer. I admitted this, and she told me that I had a special gift in healing, in laying on of hands. I was stunned, confused, not knowing whether to believe her or not, and I must admit I have been ashamed that I have rarely acted further on this perceived gift. I wonder whether she was right or wrong. And so for years, primarily because I have always sought to operate within the structured norms of church order, I have not often performed the laying on of hands. Have I ignored my gift? Was that all a big mistake? Or have I been too limiting in my definition?

To be a servant of the servants of God—what might that mean? That a brother's touch is not just a manual action, but a help to heal lives?

Occasionally something new comes along that catches our attention in the world and is a delightful aid to our ministry. Some of you who are fans of J K Rowling might not be surprised then when I suggest that the fantasy world of Harry Potter might be just such an aid. Provided that you do not read these stories with the eyes and mind of a biblical fundamentalist, you will see why several books have already been written by other authors about the spirituality found in the Harry Potter books. There is even a book entitled *The Gospel According to Harry Potter*—and the series isn't even finished yet, with two more books anxiously being awaited from Rowling's pen.

The Harry Potter books are contemporary fantasy, cleverly and rewardingly written, and each book follows Harry through a year of his schooling in a special English school where magic is taught and gifted children learn to be wizards. Certain wizards are also healers.

Health care workers with children report about the healing benefit the stories have had on many children who identify with and respond to Harry's struggles with evil forces and his determination to make it through life by doing the good thing. In addition, they may be responding to Harry Potter the teenage wizard who seems to fit Nouwen's definition of the wounded healer. Because of his unknown, mysterious past, Harry has to keep going deep into himself to discover and name the reality that is the inner source of his existence. Finding the inner story that forms himself, Harry Potter and his community can "create channels through which people can discover themselves, and clarify their own experiences."

If Harry Potter, a fantasy teenager, can do that and have such wide-reaching effect—what can we say about our own ministry of healing? And why are we holding back?

There is vulnerability in taking the first step and reaching outward, but the whole process takes serious preparation. Let me tell you a true story about Harry Potter's healing ministry and two Brothers of Saint Gregory.

About a year ago Thomas Mark accepted an assignment from a pastor on the far side of the county. Because of geographic separation from her parish church, Thomas Mark was asked to act as Eucharistic Minister and Pastoral Visitor to a sixty-something woman who was dying from cancer and constantly in and out of area hospitals and nursing homes. Marion was not particularly anxious to get on with the business of dying and when we first encountered her she was struggling with issues concerning the control of her treatment. Somehow, sometime along the way in her long hospital stays she found out about Harry Potter, and became an avid follower of the series. I believe this reading brought her healing and peace as well as diversion, and maybe just like the hospitalized children, she was inspired by the books.

But that's not the end of the story. I don't have a very long list of experiences as a Lay Eucharistic Minister, and while I am now no stranger to the patient side of a hos-

pital, I have done only a little work in hospital visitations. This would not be surprising to anyone who knows about my anxiety reactions to things medical, but I *have* come a long way. So I had gone along with Thomas Mark to meet Marion on a few occasions, at one hospital, then another, and had been charmed by her feisty character and impish tendency to create havoc. So one Sunday, when Thomas Mark was committed to other ministries I eagerly volunteered to visit Marion in the hospital with the communion kit.

She had just had a surgical procedure that week, and as my luck would have it the doctor was there at that very moment. Marion introduced me as her pastor, and she begged me to stay while the doctor worked on her, she was so afraid of being hurt. I don't know who was more scared, Marion or me, and not knowing what was to happen I sat there and held her hand and we talked the moments away while the doctor removed a heavy dressing on her shoulder. We laughed when it was so quickly over: she hadn't been hurt, and I was still there. I hadn't passed out, and we went on to share communion.

The ministry of healing is not really about miracles, it's about finding God's presence in matters of life, and death. Perhaps that is miracle enough.

My last act for Marion was to borrow copies of the third and fourth books in the Harry Potter series from my library. She never got to the fourth book, and it took me months to get the third book back from her family, who gathered up her possessions after she died. I'm sure she was still afraid of being hurt, afraid of dying, but I think she may have found a healing through the combination of our ministries.

Perhaps that healing was found in a fantasy world made real, perhaps she found comfort that Thomas Mark and I as "family" were coming to minister to her in her final weeks, but I know I found God's healing in my communion with Marion.

The ministry of healing is not really about miracles, it's about finding God's presence in matters of life, and death. Perhaps that is miracle enough. I hope I have planted a seed of action in your hearts that a brother should be an unlimited healer. It might just be one of the most important things you discover about yourself in your ministry.

May we delight in your will and walk in your ways, to the glory of your name, as servants of the servants of God.

James Mahoney

INTERCESSIONS

The Brotherhood
 Episcopal Visitor *Sun*
 Rodney R Michel

Episcopal Visitors Emeriti
Horace WB Donegan d 11.11.91
Paul Moore, jr d 5.1.03
Walter D Dennis d 3.30.03

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
 Edward 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
 Virgilio Fortuna

Gordon John Stanley *Thu*
 Karekin Madteos Yarian
 Patrick Thompson
 William David Everett
 Thomas Bushnell
 Thomas Mark Liotta
 James Mahoney
 Patrick Ignatius Dickson

Robert James McLaughlin *Fri*
 Peter Budde
 John Henry Ernestine
 Francis Sebastian Medina
 Aelred Bernard Dean
 Joseph Basil Gauss
 Mark Andrew Jones
 Emmanuel Williamson

Novices *Sat*
 Richard Matthias
 William Henry Benefield
 Nathanael Deward Rahm
 Thomas Lawrence Greer
 Enoch John Valentine
 Ron E Fender

Postulants Prospective
 David Battrick & Michael Elliott

The Associates and Friends of the Brotherhood
Religious Communities
 Sisters of St Gregory
 Sacramentine & Visitandine Nuns
 Society of the Atonement
 Order of Agapé & Reconciliation
 Camaldolese Benedictines
 Society of St John the Evangelist
 Community of the Paraclete
 Companions of St Luke~
 Benedictine
 Anglican Oblates of St Benedict
 Community of the Transfiguration
 Order of Julian of Norwich

For healing
 Luke Anthony, Charles, Edward
 Munro, Damian-Curtis,
 William Edward, Edward Riley,
 Patrick Ignatius, William David,
 James Mahoney, Aelred Bernard
 Ian, Mary, David, Dennis, Marie,
 William Henry, Johanna,
 Virginia, Nancy, Dean,
 Kathleen, Steven, Anthony
 Lillian-Marie DiMicco SSG,
 Sheila Gould a/BSG
 Frank, Deirdre, Neil, Melissa,
 Richard, Leigh, Barbara, Ralph,
 Phyllis, Rick, Peter, Michael,
 Rubye, Ted, Walter, Macrina,
 James, Art, Carolyn, Jay, Vivian,
 Christopher, Doug, Louie,
 Ward, George, Tyrone, Susan,
 Melissa, Michael, Susan, Basil,
 Diane, Carol

Departed
 Charlotte Morgan, Arsene &
 Louise Lemarier
 Norman Hall, George Koerner,
 Henry Fukui, J Steward Slocum
 and James Gundrum
 Emmanuel and Frances Paris
 Jimmy Hendricks
 Robert Royer
 Joseph Chu-Cong OCSO
 David Lochman
 Brad Martin
 Dorothy Huber
 Mildred Brinton
 Marilyn Cotton
 Harry Kirkley
 Lily Schmitt
 Joseph Francis
 Martin Kloeckner
 Eileen
 Rich Warren
 James Stack Shaffer

Richard Burke
 Christina Porter
 Macrina Mary SSM
 Linda Feigay
 Doris Fisher
 Joseph Serrano
 Vivienne
 Max Frey
 Mildred Dutter
 Marion Presler
 Richard Lynn Warren

Intentions
 Joseph Richey House
 Fessenden Recovery Ministries
 Dove House
 Baltimore Int'l Seafarers' Center
 St James Fordham; Trinity,
 Stoughton MA; St Paul's
 Grayson St, San Antonio;
 St John's, Brooklyn; St Peter's,
 Chicago; Grace, Norwalk
 Brothers Karekin Madteos,
 William David, Thomas
 Bushnell, Thomas Mark,
 Emmanuel
 Aldersgate UMC Dobbs Ferry,
 St Christopher's, Kileen TX
 Michael David Elvestrøm
 Lynn Ryan and Family
 Rodney and Dan
 Betsy
 Brian, Maryann, Joseph and
 Jennifer
 Neilasan Chung
 The Yonkers Gospel Mission
 Richard
 John and Linda White
 Michael-John CSL-B
 Tracy and Michael
 Penny
 Glen
 Victoria and Zak
 Brent and Mary Porter
 Tom, Brian, Michelle & David
 Gina Sticklemaier a/BSG
 Joe Dietz
 Martin and Sheila Stein
 Johanna and Bill
 Stephen Lyon

Thanksgiving
 For the witness of the House of
 Bishops of the Episcopal Church