



# HE SERVANT



*Ælfred Bernard Dean  
leads the Palm  
Sunday Procession*

**#208**  
*Midsummer 2008*



## THE COURAGE TO SPEAK OF WELCOME

The first reading from Proper 4 (Deuteronomy 11:18–21,26–28) gives us some interesting mandates. It gives us some direction for things that we should be doing, but fail to do in many places. “You shall put these words of mine in your heart; fix them as an emblem on your forehead. Teach them to your children; talk about them when you are home.” I wonder how well any of us accomplish these tasks?

I often think back to the family dinner table, what that was when I was a child and later as a teenager. Whether we were talking or misbehaving, we were gathered together. Paula Deen, the wonderful southern chef on the Food Channel once said, “Do whatever it takes to get your feet under your mama’s table.” There is so much in that more contemporary commandment. Your mama’s table need not be the one with dinner on it but it can be the “table” at which the teachings and words of the faith were placed in your heart; where they were fixed as an emblem on your forehead.

**D**o whatever it takes to get your feet  
under your mama’s table  
— Paula Deen

How timid we are when it comes to spreading the word about our own faith experience! We Episcopalians are a strong lot but we are a timid lot as well. It only takes one word to get the conversation going; one opening to get someone to see that your faith and mine takes us to places of wonder and majesty—right up to the edge of God’s greatness.

Speak up—show up—talk it up. This great church of ours is blooming with new life and we need to talk about it. Share it. Multiply in the land of the Lord—words from this same reading. Speak up!

RTB

*Here and there with the brothers*

## COMMUNITY NOTES

*Cambridge*

Ciarán Anthony DellaFera and William David Everett and others bade farewell to Susanna Bede and Laurie Joseph SSG in a spring gathering. Susanna had been in Boston for the semester as a visiting professor at BU and Laurie Joseph will be moving to Minnesota when Bishop Stephen Charleston and she both leave EDS at the end of the month. Donovan Aidan Bowley snapped a photo to commemorate (next page).



### *New York*

Stephen Storen was elected first vice chair of the Federation of Protestant Welfare Agencies at their May meeting, having served on the board for the previous three and one-half years. He succeeds Craig MacCay, who is the new chair.

Tobias Stanislas Haller preached at the annual Diocese of New York Wardens' Conference at the Cathedral Church of Saint John the Divine. He also joined James Teets, James Mahoney and Thomas Mark Liotta at the annual National Association of Episcopal Christian Communities meeting, at which Mahoney was elected Treasurer.

### *Ontario*

Richard Matthias and his wife Nancy conducted an icon retreat for Saint John the Evangelist, Glengarry. Nancy did the icon instruction and Richard provided logistical support and lead singing of Noonday Prayer. They also participated in the leadership conference of the Northern District of the Diocese of Central New York.

### *Chattanooga*



*Bo Alexander, Ron Fender and Mark Andrew Jones*

Chattanooga opened its arms of hospitality in welcoming the brothers and Associates for their annual spring retreat. Angie and Pat Conroy offered their home on top of Lookout Mountain as a place of refreshment and renewal and their generosity set the mood for the retreat weekend. The retreat theme was two-fold. First, following the theme of environmental stewardship, each brother and Associate renewed a commitment not only to be servants to the servants of God, but servants to our planet in her restora-



*Members and Associates of the Community gathered in Chattanooga*

tion and renewal. The second and more powerful part of the retreat was listening to Gatho, a refugee from Zimbabwe whose music was censored by that government and whose body received the wounds of torture. He sang a song of two mountains in his native language. The song laments that the mountains cannot come together to work out their differences, but the people who live on those mountains can come together for reconciliation; the song tells how God, through Christ, has given us the ministry of reconciliation. In addition to praying the Offices together, they gathered Friday evening and had a healing service. The healing continued in sharing friendship, soaking in the hot tub, eating good food and in restorative rest.



*Enjoying the beautiful outdoor weather*

## Austin



*David Luke with the Icon of Saint James  
and Bishop Harrison*

David Luke Henton rejoiced at the dedication and consecration of the new building for Saint James' Church. He reports, "The space is magnificent: clean, open, visually sparse in a handsome way, flooded with natural and ambient light. The result is crisp, clean and uncluttered with attention drawn first to the baptismal font, which is placed in such a way in a very open entrance area, so the entire community will be able to gather for Baptisms around it; then to the altar; then to the cross and our Saint James banner above the altar; and finally to hand-drawn Stations of the Cross and the magnificent new icon of Saint James. The dedication service was a wonderful celebration—unusually exuberant even by Saint James' standards! The nave, which seats 450, was completely full, and several hundred more folks gathered in the portico. (The portico features twin etched glass panels on either side of the entry-way to the nave with the parishioner-designed seal of

the church, a seashell holding the earth with "Saint James Episcopal Church—An Inclusive Multicultural Community" along the margins. Underneath in English and Spanish is etched the invitation Greg Rickel initiated when he became rector and which is still offered by every celebrant at every eucharistic celebration at Saint James: "Wherever you are on your journey of faith, you are welcome at this table!")

Bishop Dena Harrison, the Suffragan for Austin, was the celebrant; now-Bishop Rickel preached. The music, which featured the combined choirs of all services in English and Spanish, joined by African drummers and mariachi brass, was spectacular."

## Seattle

In September, David Luke joined over a hundred fellow parishioners (almost a quarter of the congregation!) to attend the consecration of beloved rector Greg Rickel as Bishop of Olympia. It was a whirlwind weekend—exhilarating, exhausting, and emotionally intense. The weekend began with a lovely reception for Saint James' folks and leaders of Olympia at Saint Thomas/Medina (whence the new Bishop of Chicago comes). The following morning was choir rehearsal, with Saint James supplying almost twenty members to join the massed 200-voice diocesan choir, the



*Karekin and the RAMP team*

Austinites quite distinctive in maroon robes with kinta cloth sashes! The people of Integrity/Puget Sound fed the Saint James Choir lunch and then it was off to the Convention Center for the glorious ordination.

### *San Francisco*

Karekin Madteos Yarian reports on the opening of a new collection site for RAMP in the Tenderloin area, where there is a large population in need. Shown are those responsible for the project, with Karekin at the far left. They plan four new collection sites in the Bay Area this coming year, and three in Los Angeles, and made it to the Channel 2 News on Saturday night!

### *Confronting the powers of this world*

## **IN THE FACE OF HOSTILITIES**

I have never met five-year-old Maria Delores Amaya Carlos. Up until November 18, 2007, I didn't even know that this young girl existed in El Salvador, where she laughed, played, cried, went to school and had a family that loved her. I can imagine her home filled with the scents of *plátanos fritos*, *pollo encebollado*, *pupusas*, *tamales de elote* and *flan de leche*. All these visions of Maria fill my imagination, but there is only one fact I know about her: that at the age of five she was murdered by soldiers who had been trained at the School of America located at Fort Benning GA. The School of America (SOA) has been renamed the "Western Hemisphere Institute for Security Cooperation," a combat training school for Latin American soldiers "in counterinsurgency techniques, sniper training, commando and psychological warfare, military intelligence and interrogation tactics. These graduates have consistently

used their skills to wage a war in their own homelands. Among those targeted by SOA graduates are educators, union organizers, religious workers, student leaders, and others who work for the rights of the poor. Hundreds of thousands of Latin Americans have been tortured, raped, assassinated, “disappeared,” massacred, and forced into refugee status by those trained at the “School of Assassins.”

In a protest against WHISC, last fall at Fort Benning, twenty-five thousand men, women and children marched in solidarity, not only for the five-year-old Maria Delores Amaya Carlos, but for the thousands of others who have been murdered by the graduates, for each assassinated person whose name was read. After the reading of each name the people gathered chanted the word *presente* so that those who were murdered by their states aren’t forgotten but are remembered and brought present as a great cloud of witness against WHISC.

I can image much about this young five-year-old girl, but I cannot imagine how a five-year-old girl could be such a threat to the security of a nation that she needs to be assassinated. I cannot imagine how those who work for the poor and marginalized are such a threat to the powerful and wealthy that they feel they need to silence those voices. I cannot make sense of such actions, of how my own country is training others to murder in the name of their state.

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As a Christian I ask myself what should be my response to such actions, what can I do, and is there any hope against such atrocities. I read in Isaiah 1:17, “Go home and wash up. Clean up your act. Sweep your lives clean of your evildoings so I don’t have to look at them any longer. Say no to wrong. Learn to do good, work for justice. Help the down-and-out. Stand up for the homeless. Go to bat for the defenseless.” Or in Isaiah 58: 6-9, “This is the kind of fast day I’m after: to break the chains of injustice, get rid of exploitation in the workplace, free the oppressed, cancel debts. What I’m interested in seeing you do is: sharing your food with the hungry, inviting the homeless poor into your homes, putting clothes on the shivering ill-clad, being available to your own families. Do this and the lights will turn on, and your lives will turn around at once. Your righteousness will pave your way. The God of glory will secure your passage. Then when you pray, God will answer. You’ll call out for help and I’ll say, ‘Here I am.’” And finally, Matthew 25:34-45, “Then the King will say to those on his right, ‘Enter, you who are blessed by my Father! Take what’s coming to you in this kingdom. It’s been ready for you since the world’s foundation. And here’s why: I was hungry and you fed me, I was thirsty and you gave me a drink, I was homeless and you gave me a room, I was shivering and you gave me clothes, I was sick and you stopped to visit, I was in prison and you came to me.’ Then those ‘sheep’ are going to say,

‘Master, what are you talking about? When did we ever see you hungry and feed you, thirsty and give you a drink? And when did we ever see you sick or in prison and come to you?’ Then the King will say, ‘I’m telling the solemn truth: Whenever you did one of these things to someone overlooked or ignored, that was me—you did it to me.’”

Back in the 80s in the early years of the AIDS epidemic there was a slogan: “Silence = Death.” As a brother I know that I cannot remain silent while others are being tortured and murdered. Also I know that it is not my actions that will shed light on the evils done in our name, but I am only a humble messenger for the One who is the light, so that through his light transformation can take place. I need to stand in solidarity with God and the people as I participate in God’s continued work of reconciliation. I know that I cannot change the world, but I can be *presente* for others, I can be *presente* to remember the Maria Delores Amaya Carlos’s of this world so that her life, and the lives of countless others, aren’t forgotten and erased by powers and principalities. My being present is how I work out my salvation as I live out my life by what I confess with my mouth. Thank you, Maria Delores Amaya Carlos, for teaching me what I should be doing with my life by your death.

*Ælfred Bernard Dean*

*a personal note*

## **KRISTER STENDAHL RIP**

Just before the opening of the “Passion of Christ” movie, the Cathedral of Saint John in Providence had a very well-attended forum on Jewish-Christian relations. The dean asked me if I would travel to Cambridge to drive the bishop to Providence and back. When I said that I would be delighted, she said that I certainly would be. Her words were, “You have no idea what the gift of being alone in the car with Bishop Stendahl will be!”

I arrived at his home at the appointed hour and out of the door he came bounding. I don’t remember his age but I do know that he was already over eighty years old at that time. He to me, “If you don’t mind, I am not going to talk. I just flew in from Israel at 1:00 am (this was at 8:00 am) and I need to study my notes.” I replied that I certainly understood. Within several blocks he joked about how we were both wearing berets and shortly off we were into subjects that he was passionate about. He stayed for the all-day forum, spoke standing for 45 minutes and left everyone spellbound by his knowledge, insights, personal charm and humor. The ride back to Cambridge was just as fascinating and fun.

He got out of the car and I said to myself, Wow! This was a great gift indeed. God bless you, Krister Stendahl.

*Enoch John Valentine*

Looking towards Thanksgiving

## HOW GOOD IT IS (?)

*“Let the rivers clap their hands, and let the hills ring out with joy before the Lord.”*

In the Name of the Father and his Son Jesus Christ and the Holy Spirit. Amen. It is the season of Thanksgiving. And we all know what that means: for most of us, it means turkey and cornbread dressing and mashed potatoes and gravy and green bean casserole with those great little fried onions on top and cranberry sauce and sweet potatoes whipped up with brown sugar and marshmallows and dinner rolls and pumpkin pies and apple pies and that really good bottle of red wine you’ve been saving. And it means football, of course. And an after-the-game nap followed by just one more turkey sandwich and maybe a sliver of that incredible red-velvet cake. And of course we will more than likely say a blessing at dinner that will, for just a fleeting moment, connect us to God. We will be truly grateful, and then there will be that little shudder of guilt for taking it all for granted. For most of us, we will attempt to live out the Hallmark Card expectation of this deeply American holiday.

But in today’s reading from the Gospel, the physician/apostle Luke does not hand us a Hallmark greeting, but rather an account of Christ telling us the bare bones future we are facing. Christ, the very author of Love, hands us a stern warning: Nation will rise against nation. There will be great earthquakes and in various places famines and plagues and there will be dreadful portents and great signs from heaven.

So here we are, up to our necks in war. We are in the midst of a drought that is biblical in its severity. And, lest we forget, there are plagues that are killing people every day: AIDS, cancer, and just on last night’s news we were told of a strain of the common cold that has turned deadly. And Christ told them that even the temple with its beautiful stones and gifts dedicated to God would crumble and be thrown down. How then are we to shout with joy to the Lord, with trumpets and the sound of the horn, to shout with joy before the King, our Lord?

Sixty years before Harry Potter captured our imagination there was another series of children’s books just as wildly popular and enduring. I was first introduced to these books by my second grade teacher, Mrs McCall. Mrs McCall had magical powers. She could be a very sweet and kindly woman when we skinned our knees or did well on our spelling tests. But she could turn into a dragon if we didn’t eat our vegetables at lunch or, heaven forbid, didn’t turn in our arithmetic assignments. But I digress.

The books we read were about the Boxcar Children. They were written by Gertrude Chandler Warner, originally published in 1942. The first book tells the story of four children who are suddenly orphaned when their parents are murdered. There is Henry, who is fourteen, Jessie who is twelve. The sister is Violet who is ten and the youngest, Benny is six. These are the Alden children and upon the murder of their parents these children are faced with either going to live with a stern and cold grandfather or being sent to an orphanage. They choose to run away and they discover an abandoned boxcar in the woods. They decide that it will suffice and set about creating a home for themselves in this boxcar. They find discarded dishes and other household

goods at the local dump. Henry slips into town to do odd jobs to make a little money. And the books tell us of how these children learn to live on their own. They learn to re-create their family after the tragic death of their parents, to live off the land and to face their fears. They learn how to be homeless and still be a family who works together and survives in a cold and bitter world. The thing that is wonderful here is the fact that this little family of children know something the rest of us need to remember. It is more important to be together than to have things. Love is more important than any other consideration in our lives. Love is essential. When these books were published in 1942, World War II was raging, America was deeply involved in this war and times were very tough. The Boxcar Children reminded Americans of what was truly important: family, living with what we have, being grateful when our needs are met and holding close to our love for one another.

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Every day, at the Community Kitchen and on the streets of Chattanooga, I encounter the Boxcar Children. They live in tents and abandoned buildings or under bridges. Those who are fortunate enough to have a picture ID might get into a shelter. These people, these children, orphaned by society and cast into the urban wilderness, teach me to be truly grateful for just having enough. They teach me that just being together is more important than being alone with my riches. Every day, the Boxcar Children I meet teach me these lessons. They teach me to say out loud: I have enough. My dishes are chipped and cracked, and my boxcar might leak, but it is my refuge and my portion. I have enough. Christ has told us that by our endurance we will gain our souls. This is enough. When we hear of wars and surrections, we must not be terrified. We must be mindful of the promise of Christ. I suppose every generation has felt apocalyptic. Like every generation before us, we can't help but wonder if we might be the living end. But we will endure. And in all of our greed and sin and brutality, we are still God's children, and even in these days of war and drought and famine, God still loves us and calls us home to his table.

So, dear friends, let us gather and give thanks. Let us go home to our boxcars and be together. And let us not only be mindful of the Boxcar Children on our streets; let us be thankful for them. For, in spite of their poverty, addictions, mental illness, suffering and loneliness, these orphans among us teach us to be truly thankful. And like Christ, they teach us the power of love. Tielhard de Chardin once wrote: "The day will come when, after harnessing space, the winds, the tides and gravitation, we shall harness for God the energies of love. And on that day, for the second time in the history of the world, we shall have discovered fire." Amen.

*Ron Fender, in a sermon preached at  
Church of the Good Shepherd, Chattanooga, November 2007*

# INTERCESSIONS

<b>The Brotherhood</b>		Postulants	The Brothers and Sisters of
Episcopal Visitor	Sun	Bo Alexander Armstrong	Charity at Little Portion
Rodney R Michel		Jason F Bullock	Hermitage
<b>Episcopal Visitors Emeriti</b>		<b>Postulants-Prospicue</b>	<b>For the Departed</b>
<i>Horace WB Donegan d 11.11.91</i>		Blane van Pletzen	Benefactors, Friends & Associates:
<i>Paul Moore, jr d 5.1.03</i>		Brad Pethoud	Charlotte Morgan, Arsene &
<i>Walter D Dennis d 3.30.03</i>		Kenneth James Elder	Louise Lemarier, Norman Hall,
<b>Life and Annual Professed</b>		Robert P "Beau" Surratt III	George Koerner, Henry Fukui,
Richard Thomas Biernacki		Terry Wayne Hall	J Steward Slocum, James
<i>John Nidecker d 6.20.88</i>		<b>Religious Communities</b>	Gundrum, Cecil Berges, Marion
James Teets		Sacramentine & Visitandine Nuns	Pierce, Helen Marie Joyce
<b>Luke Anthony Nowicki</b>	Mon	Society of the Atonement	VHM, Kenneth Staples,
<i>John Peter Clark d 2.25.94</i>		Community of the Paraclete	Elizabeth Holton, Richard A
William Francis Jones		Companions of Saint Luke~	Belanger, Brendan W Nugent,
Stephen Storen		Benedicine	Sarah Elizabeth Wells SSG, Sue
<i>Thomas Joseph Ross d 12.18.01</i>		Community of Celebration	Bradley, Jack Merryman; Paul
Tobias Stanislas Haller		Congregation of the Companions	Power, William Russell
<i>William Bunting d 10.12.88</i>		of the Holy Saviour	Richard Thayer
Edward Munro		Life in the Lamb Community	Sissy Nowicki
<i>Charles Kramer d 10.23.06</i>	Tue	Little Sisters of Saint Clare	Clarence Hobgood
<i>Bernard Fessenden d 8.10.93</i>		Anamchara Fellowship	George
Donovan Aidan Bowley		Anglican Order of Preachers	Edward Brandenburg
<i>Edward Riley d 9.15.05</i>		Rivendell Community	Amy Sloan Vance
Christopher Stephen Jenks		Sisters of Saint Gregory	Douglas Milne
Ciarán Anthony DellaFera		Third Order SSF	Sam Barile
<i>Damian-Curtis Kellum d 10.9.07</i>		Worker Sisters & Brothers of the	Mary Dodson
Richard John Lorino	Wed	Holy Spirit	Ronald Haines
Ronald Augustine Fox		Camaldolese Benedictines	Joanie
Maurice John Grove		Society of Saint John the	Steve Greatorex
Charles Edward LeClerc		Evangelist	Rachel Johnson
Virgilio Fortuna		Anglican Oblates of Saint	Peter Atwell
Gordon John Stanley		Benedict	Dolores Murawski
Karekin Madteos Yarian		Community of the Transfiguration	Mike Spillane
William David Everett	Thu	Order of Julian of Norwich	Ed Adams
Thomas Bushnell		Associates and Friends of the	Dana Glaze
Thomas Mark Liotta		Brotherhood	Krister Stendahl
James Mahoney		<b>For the intentions of</b>	Robert Frazier
<i>Patrick Ignatius Dickson d 7.20.05</i>		Joseph Richey House	John Rossi
Robert James McLaughlin		Fessenden Recovery Ministries	Kevin Beene
Peter Budde		Baltimore Int'l Seafarers' Center;	Tyler Fabeck
John Henry Ernestine		Saint Paul's Grayson St, San	William Small
Francis Sebastian Medina		Antonio	Alan Ford
Aelred Bernard Dean	Fri	Brothers Edward, Ronald	Sibyl Worth Bogan Nunley
Joseph Basil Gauss		Augustine, Karekin Madteos,	Bill Bowes
Mark Andrew Jones		William David, Thomas,	Faith Andrews-Creer
Emmanuel Williamson		Thomas Mark, Emmanuel, Luke	Jan Hird Pokorny
Richard Matthias		Anthony, Charles Edward, James	Marty Bresnick
William Henry Benefield		Mahoney, Aelred Bernard, John	June Girard
Nathanael Deward Rahm		Henry, Ron, David John	John Skehan
Thomas Lawrence Greer		Aldersgate UMC Dobbs Ferry,	<b>Thanksgiving</b>
Enoch John Valentine	Sat	St Christopher's, Kileen TX	Ciarán Anthony's acceptance to
Ron Fender		White Plains Hospital	medical school
<b>Novices</b>		Episcopal Parishes of Yonkers	Birth of Lacy Reign
David John Batrrick		Ian, David, Dennis, Dean, Scott,	The consecration of John David
Michael Elliott		Tim, Johanna, Virginia, Nancy,	Edward Davies as Bishop of
David Luke Henton		Kathleen, Debra, Steven,	Swansea and Brecon
Will Harpest		Anthony, Austin, Tom,	Robert Cristobal, on his call to
		Maureen, Deborah, Richard	become Vicar of St. Bride's
			Oregon IL