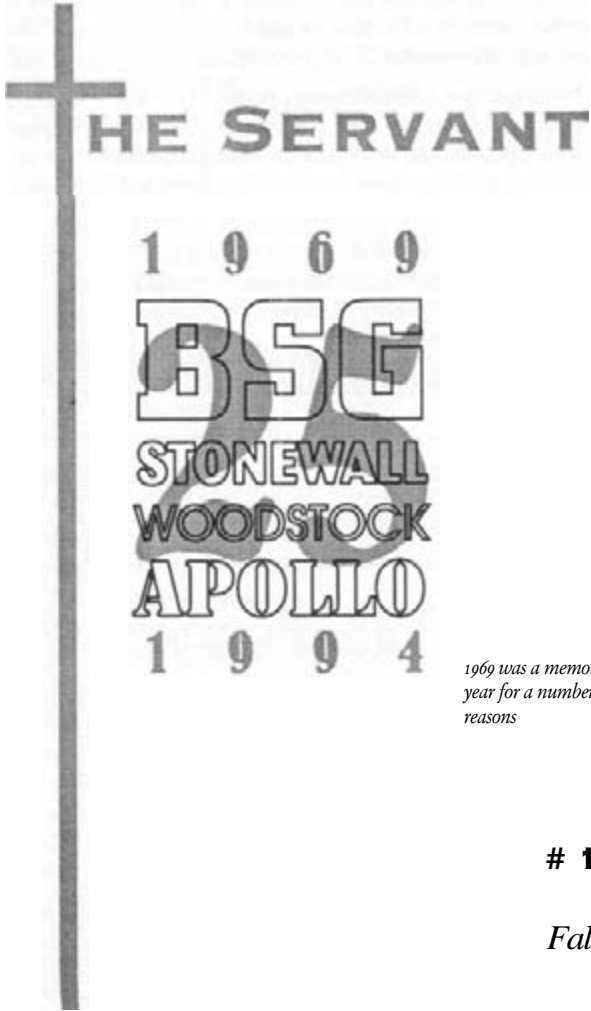


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*1969 was a memorable
year for a number of
reasons*

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Fall 1994

A Convocation sermon

MARY, MARTHA, & ONE THING MORE

'Martha, Martha, you are worried and distracted by many things; there is need of only one thing.'—Luke 10:41—42

It was a warm summer's evening; after a good meal at a nice restaurant we decided that a walk was definitely in order. The sounds of the city were there in the background but neither of us noticed very much. Several streets, traffic lights, cars, trucks, some sidewalk, a square. We were deeply engaged in conversation about everything important to us and nothing special, all at the same time. Skateboarders cascaded across the concrete at one end of the square—we gave them but passing notice—content to be with each other and happy to share an evening together.

As we crossed the square, we were drawn to the peacefulness of a fountain at the opposite side. Seeing a quiet space by the water we sat down and continued our talk. The conversation followed the water of the fountain, flowing smoothly over the side of the flat marble surface. We covered a lot of ground, shared experiences, talked about faith, the gospel, eucharist, family, vocation, and love. As we talked and shared "who we be" with each other, moments of comfortable silence came and went. After one such moment of silence he smiled at me and said "You seem very much at peace." I sighed and said "I am." I glanced at him smiling at me, and it dawned on me just whom I had spent the evening with. I smiled back, and knew in his eyes that he had come to the same conclusion. "That's good" he said. We got up and continued our walk.

THE BROTHERHOOD OF SAINT GREGORY

This portrait of a warm summer's night came to mind as I contemplated the changes that have come about in my life since the day I made my first vows. If you asked me six years ago to describe my relationship with God and my perspective on life, I probably would not have told you that I was at peace. Oh certainly I was happy, and there was joy in my life, but I was not yet in that place where I could experience the ultimate joy of recognizing Christ in a friend's eyes. Six years ago I think I had a lot more in common with Martha; but now like Mary I find myself more often kneeling at the feet of Christ.

The taking of vows is the beginning of a very personal journey. Like a small seed that gets planted in the spring, a vocation must be loved and cared for, nurtured in times of drought and fed in times of blessing. Only after it has time to grow and mature will it begin to bear fruit. The greatest fruit of my vocation has been a growing sense of being at peace in Christ. To find myself in that place where I am able to recognize Christ in others and myself, and to take comfort in the understanding that with Christ nothing more is needed.

It is only within the last few years that I have begun in earnest to walk with Christ the path to peace. As many of you know I have become an avid mountain hiker over the last four years or so. Preparing for the journey to peace is a lot like preparing for a mountain hike. You



Elizabeth Mary makes her first profession of vows, assisted by Tobias Stanislas and Ciarán Anthony

must be properly equipped; making sure that you have the tools necessary to accomplish the journey. You must be in the proper mental and physical condition, lest you fall weary and make foolish mistakes. If you are new to hiking it helps to have an experienced guide along to help steer you away from danger, and to provide encouragement and advice. Last but not least, you must find the trail-head and know in which direction to head in order to reach your goal.

I had spent quite some time preparing for my journey to peace, and then when I felt that I was ready to begin, I had the most difficult time finding the trail-head! Beginning the journey seemed hard for me. It wasn't until I had spent some time with my spiritual guide that I realized why. Beginning my journey was hard because my path needed to start with discovering my own brokenness. I needed to realize that there were certain things in my life that were broken in ways that I could do nothing about.

You might think that this was devastating—I suppose in many ways it could have been—but through prayer and guidance I began to realize what was there all along; that I was never apart from the love of Christ and that in that love I would find healing. In the midst of my brokenness I was still Christ's beloved. There was nothing I could do to change that and nothing that I needed to do to make it be so. Henri Nouwen, in his book *The Life of the Beloved*, writes this of his own realization of the love of Christ:

I kept running around in large or small circles, always looking for someone or something able to convince me of my belovedness. It was as if I kept refusing to hear the voice that speaks from the very depth of my being and says: "You are my Beloved, on you my favor rests." That voice has always been there, but it seems that I was much more eager to listen to other, louder voices saying: "Prove that you are worth something; do something relevant, spectacular or powerful, and then you will earn the love you so desire." Meanwhile, the soft, gentle voice that speaks in the silence and solitude of my heart remained unheard or, at least, unconvincing.

I discovered that like Henri and Martha, I too had been spending a great deal of time and energy running around in circles. I was addicted to fulfilling my needs, answering my desires, and spending my time "doing." In our world filled with distractions and the cares of life we are constantly attached by the desire to care for our needs and the needs of others, to manage our responsibilities, and to maintain order in our lives and the world around us. Realizing that you are the beloved is to realize the unnecessary of action. It is a realization that what

you do is unimportant when compared to who you *be*.

As Christians we are called to let the world *be* a better place by recognizing the presence of Christ in ourselves and each other, rather than try to *make* the world around us a better place through our actions. To attempt to *achieve* fulfillment is pointless. To do so is only to attempt to further fill a life already fully filled by Christ.

We as religious choose to answer this call by giving our lives over into God's hands, completely opening ourselves up to the love and grace of Jesus Christ. Not because we are better than any other but because we have come to the ultimate recognition of our own brokenness. A recognition of the futility of our actions apart from the presence of Christ.

We as religious choose each other in community as companions on our journey towards peace. As tools for our journey we choose vows of Poverty, Chastity, and Obedience. We learn to rely on these vows: we learn to give of our ourselves, and to detach from our worldly attachments and addictions through Poverty; we learn to love freely and unconditionally in grace through Chastity; we learn to discipline and prepare our minds and bodies through Obedience.

We in this community—in our own uniquely Gregorian way—choose to live in the world but not of the world, acknowledging the duality of both *doing* and *being*. Knowing that no matter what we do, first and foremost we are Christ's beloved, and that sister or brother is who we be.

Elizabeth Mary, on this day you, like Mary, will kneel at the feet of Christ in



Elizabeth Mary signs the instrument of profession.

the presence of our brother Richard Thomas and choose for yourself the better part. In doing so you choose to acknowledge that nothing is possible apart from the love of Christ. You choose for your journey the vows of a religious: Poverty, Chastity and Obedience. You choose the Rule of this community as your way of life, and you choose us, your sisters and brothers in Christ, as your companions.

May those present here today who have not knelt in that place rejoice with you today as guests at Christ's banquet, knowing in their hearts the rightness of your choice and their own choice to follow Christ.

May those of us who have done this before you always remember with humility the choice we have made; knowing that when in our humanity we all too often find ourselves in the kitchen with Martha, we can take solace in the understanding that *like* Martha, we are never truly separated from the love of Christ. Amen.

Ciarán Anthony

HONDURAS JOURNEY



James preached while Bishop Frade translated, at the Good Shepherd Cathedral, San Pedro Sula.

As part of my work with the Anglican and Global Relations Cluster at the Episcopal Church Center, I spent a week in mid-May in the Diocese of Honduras. Bishop of Honduras Leopold Frade wanted me to visit the many mission churches and bilingual diocesan schools, the two diocesan orphanages, the vocational training institutes, and to spend time with the missionaries there. I was a guest at his home, and Bishop Frade and Archdeacon John H. Park—an appointed missionary himself—shared the duties of tour guide for the week. This tour provided an excellent opportunity for the bishop to drop in on several of

his diocesan missions. One of these visits was timely and poignant.

The visit entailed a long-distance drive up a rocky and rutted dirt road into the jungle. The bishop acted as chauffeur, driving an old four-wheel-drive diesel jeep. I bounced around in my seat, often hitting my head on the roof. The mountain road went right up to the edge of a precipice—the view was spectacular—looking down into the jungle valley, with an occasional sod house dotting the horizon. I prayed the jeep wouldn't break down, as it would take hours or days for anyone to find us there. I only remember us passing one man with a mule the entire trip. Finally we approached our destination: the village of San Joaquin, nestled into the side of the mountain. In the distance we noticed a group of people standing among the trees beyond the settlement; they were digging a grave.

In the village square a number of people had gathered in front of the church. The local lay pastor, an Episcopal seminarian, came up to us and informed the bishop that a man from another village had taken poison and died during the night. The body had been brought to San Joaquin as his own village had no church of any kind. His mother and wife sat on a bench in front of the church, in tearful mourning; several villagers stood close by, watching and keeping them company. It looked as though the whole community had turned out for this event, either to sit with those who mourned, or to help with digging the grave, or to keep vigil by the corpse. We went over to the family and the bishop



Bishop Frade and James visit "Our Little Roses" home for girls in San Pedro Sula. Named for Rosa Cisneros, who was martyred in 1981 (her picture is to the right, behind James), the home is one of several diocesan institutions in Honduras.

bent down and spoke softly to the mother; she seemed to recognize him and her grief abated for a moment. Then we approached the church, moving slowly through the people assembled in the doorway. The body lay just inside the entrance, in a rough, unlined box which itself rested on a manger-like cross-beam stand with kneelers on both sides. The dead man lay wrapped entirely in a white sheet with only his face visible; cotton had been stuffed into his nose and mouth, and the body was surrounded by flowers placed in the coffin. (I was later informed that the local people of the land are not embalmed; their tradition is to bury within 24 hours of death.)

Bishop Frade quickly located a stack of Prayer Books and had them passed around to the mourners close to the body. The mother and wife accompan-

ied us into the church and took up their places at the head of the coffin. The bishop proceeded to lead the burial office, and some of the people made the responses. Saying a few more words to the family, we left them and made our way through the building toward the sanctuary. This had been a Roman Catholic mission which the Episcopal diocese had purchased for the village and enlarged to include a sacristy. I stopped a

moment to look at the sanctuary and the bishop noted that no changes had been made; on the wall behind the altar were niches which still contained the original statues of Saint Joaquin. We left through the sacristy door and proceeded to the



James is installed as an Honorary Canon of the Cathedral.

seminarian's house across the square. He introduced his wife and young children, and welcomed us into his home—a pre-fabricated two-room building on a concrete slab, without electricity or plumbing. There was an earthen stove built behind the house. There was almost no furniture, but there was an old TV set on a table, hooked up to a gasoline-powered generator. The family was hospitable, though surprised to see their bishop turn up so unexpectedly. A few minutes later we bade farewell and began our pre-carious trip back down the mountain. I couldn't help thinking that the people of San Joaquin must have received their bishop's visit as a gift from God to ease their sorrow at a tragic loss.

On Sunday, Bishop Frade, Dean Leonel Blanco and the Cathedral Chapter installed me as the fifth Honorary Canon of the Cathedral of the Good Shepherd, San Pedro Sula. This honor came my way in thanksgiving and appreciation for some years of service to the bishop and the Church of Honduras through my work at the Episcopal Church's New York headquarters. I also preached at the eucharist, and the bishop acted as translator.

During the week, the Rev Rolando Segura, Canon for Theological Education, asked me to teach a class at the diocesan seminary on the subject of the religious life, which was a rare and welcome opportunity—well received by the students—and again Bishop Frade translated. Archdeacon Park, an amateur archaeologist, took me through the Honduran jungle to see the Mayan ruins at Copan—a fabulous and powerful place. Park is a personal friend of one of the site directors, and this won us admission to one of the current digs, where a temple was found buried intact beneath a later standing one. This find is most im-



*Diana Frade, one of our newest Associates,
with James*

portant, as the original paint on the outer surfaces of the building survives, and has contributed much new data regarding the design of the tops of the pyramids. The restored area dates from about 800 A.D., the height of Mayan culture; from that point the city slowly disintegrated due to the size of the population and the distance which food had to be carried to feed the inhabitants. The city covered the floor of a small valley, so farmers had to cultivate the mountain-sides where the soil is poor and thin; the resultant erosion from this slash-and-burn farming system eventually brought about the downfall of the city. (Slash-and-burn has the same effect upon the people of the countryside to this day.)

Mrs Diana Frade welcomed me to the Little Roses home for girls, which she founded and directs. The home is a spa-

cious and modern building, built around a central courtyard with a fountain, and is completely walled-in; there is sufficient property for much expansion in the future, as funds permit. The 35 resident girls live five to a room; each room has a sink and two rooms share a bathroom. Two adult women live on the property and act as staff. While the girls eat and sleep at the home, schooling is not provided; they must go out to local schools, either the public school across the street or one of the private schools. Some attend the Good Shepherd School at the Episcopal cathedral. The public schools are considered to be unequal to the private ones, among which the Episcopal schools are prized because they of-

fer bilingual education. The children were real charmers. One five-year-old, Bernarda, took my hand when I first arrived and didn't let go until I was ready to leave!

At the close of my visit, Bishop and Mrs Frade presented me with completed applications to become Associates of the Brotherhood, further cementing a close relationship between the community and the Diocese of Honduras: many will recall that our Superior General Richard Thomas was installed as the second Honorary Canon of Good Shepherd Cathedral three years ago.

James

Here and there with the Community

COMMUNITY NOTES

Convocation Jubilee

The Annual Convocation of the Brotherhood and the Companion Sisterhood of Saint Gregory took place at Graymoor, motherhouse of the Society of the Atonement in Garrison, New York. This year's national retreat celebrated the Silver Jubilee of the Brotherhood's founding (Holy Cross Day 1969) and the 25th anniversary of the profession of vows of her Founder and Superior General, Richard Thomas Biernacki.



"Receive this ring, to seal and approve, in the exercise of discernment and discretion." Tobias Stanislas presents Richard Thomas with his seal ring, and Bishop Dennis looks on, in the formal investiture of the Superior General.



Patrick Thompson receives the Book of Common Prayer and Gregory's Gospel Homilies, as he is admitted to the postulancy.



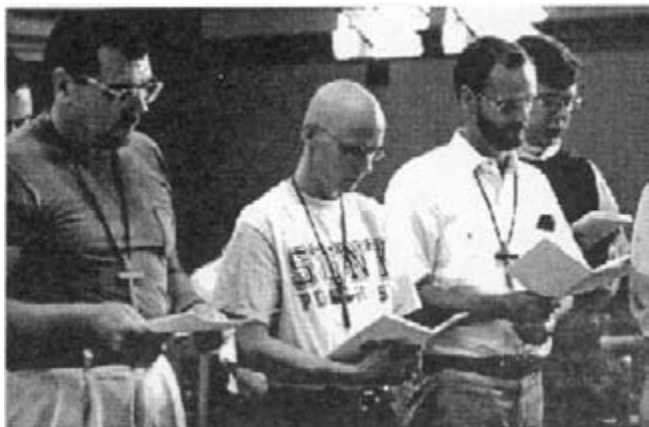
Richard Thomas renews his vows.

The Convocation retreat featured workshops on the community's life and history over its first quarter-century. Donovan Aidan developed the identity of "Gregorian Spirituality" in all its variety; Tobias Stanislas pursued "Engagement with Scripture," discussing the rabbinical/Anglican method of dialogue with Scripture over against the thor-

oughly untraditional fundamentalist approach; and Richard Thomas led the community in a recreation of the original "Bible Vigil" of 25 years ago, followed by his reminiscences and a time for questions and answers.



Richard Thomas, center (wearing the original black habit), leads the community in the original Bible Vigil from the foundation service. Michael David's gift of icons of the four Evangelists are visible in the background.



Robert Michael, Karekin Madteos, and John Michael are received into the novitiate.

Paul Moore, jr); the Bishops of New York and of a number of other dioceses; the President and the Secretary of the House of Deputies, and a number of officers at the Episcopal Church Center (where Richard Thomas and

ames hold staff positions); the Guardian of the Society of the Atonement; and from religious com-

At the opening of the annual Chapter meeting, the community presented the Founder with an anniversary gift (a crystal vase) and a presentation folder containing the many testimonial letters received prior to the Convocation. These included congratulations from the Archbishop of Canterbury; the current and previous Presiding Bishops; the community's Episcopal Visitor and Visitor Emeritus (Bishops Walter D Dennis and

munities of the Episcopal Church. One other message held special significance: the short note from Sr Helen Marie



Gordon John is censured at the conclusion of his first profession of vows.



Susan Caroselli becomes a postulant.

Joyce, VHM, who, at the time of the Brotherhood's foundation, was the Superior of the Visitation Monastery in Riverdale, New York City, and provided much background and spiritual direction during Richard Thomas' time of introspection and discernment.

On Saturday—the Jubilee Observance day—Bishop Dennis arrived just after lunch and had the opportunity to spend some time with the community assembled. The bishop is most interested in the ongoing life of the community's membership and took obvious delight in hearing about the new postulants and novices, as well as the activities of the Convocation. He brought copies of the recent *Sewanee Theological Review*, with his essay on the upcoming General Convention, and he spoke to the community about what he sees as the major issues in the church today, including the House of Bishops Pastoral Teaching, sexuality, clergy sexual misconduct and discipline, and the influence of special interest groups on the processes of church government. He also talked about the subtle movement of the House of Bishops from a leadership model toward a consensus model, and what that might mean to the future of the House and of the church.

Bishop Dennis was celebrant, and the Rev Thomas F Pike was preacher at the Jubilee Eucharist. Fr Pike was Chaplain to the community at its foundation in 1969 and received the vows of the first brothers at that first "Bible Vigil." During the sermon, he referred to the Brotherhood as a "new wind" in the history of religious life, and he also reminded the community of some of the problems it had encountered over its first quarter century, particularly regarding acceptance from some of the older religious communities. He praised Richard Thomas and the Brotherhood's leader-

A SONG IN
FAREWELL

During Convocation, Fr Joe Egan, SA, asked if the schola would be willing to come up to the infirmary floor to sing a few pieces for Fr Agnellus Pickelle, SA. Fr Agnellus had served many years in the Canadian wilderness, but his condition now confined him to the infirmary. Liturgy and music were among his great loves, but he was unable to get to the main chapel for services.

There was no problem getting the schola together, and in two shifts we made our way to the eighth floor. Fr Agnellus was wheeled into the solarium and greeted us warmly. The schola sang a traditional plainchant and fauxbourdon setting of the *Magnificat*, the Slavonic *Te Deum*, and ended with the *Regina coeli*. We could see that this last in particular warmed the old priest's heart, and he joined in softly on the phrase beginning, "O clemens. . ."

As we left the solarium, several of us stopped to take his hand and receive his thanks. As he held my hand in his still-firm grip, and looked at me with now-moistened eyes, I could not help but think of my own journey in priesthood, not yet begun, and his, not quite at its end, and inwardly asked his blessing.

A few days later, after Convocation ended and we had all returned home, I received the word that Fr Agnellus had died, having said mass one last time in the infirmary chapel, with his dear friend Fr Joe. We had been graced to be part of his going. Behold now, bless the Lord,
you priests and servants of the Lord,
praise him and highly exalt him;
sing to him with gladness,
for his mercy endures for ever.

—Tobias Stanislas

THE BROTHERHOOD OF SAINT GREGORY



Guests and participants in the Jubilee celebration, from the left, clockwise: the Rev Thomas F Pike, Br Derek SSF, Bishop Dennis, the Superior General, Br Nicholas SA, and Sr Penelope Mary CHS

est member, Postulant Patrick Cornell Thompson; a staff by Bishop Dennis; his Profession Cross and gold chain—newly blessed by the bishop at this service—by James, the community's next most senior member; a cope by the four Provincials; the ring and seal of the community by community secretary Tobias Stanislas; and

ship for their ability to persevere toward the Founder's vision in the face of adversity and change, and he encouraged continued zeal in a movement so abundantly blessed by God.

Richard Thomas ceremonially restated his vows of profession, kneeling before Bishop Dennis; the bishop raised him up and presented him to the congregation, amid a round of applause. Symbolic gifts were then presented: a copy of the community's Rule by the Brotherhood's new-

finally a copy of *Forty Gospel Homilies by Gregory the Great*, presented by the sisters of the Companion Sisterhood. His joy and his thankfulness were obvious to all. Richard Thomas then changed roles with Bishop Dennis and proceeded to receive the first vows of Gordon John.

Another special part of the service was the offertory anthem: a new composition by Richard Thomas, a setting of a text by our new novice Karekin Madteos, "Awake to Glory."



Richard Thomas led the schola in a performance of his and Karekin Madteos' anthem, "Awake to Glory."



Richard Thomas cut the Anniversary Cake, at the reception following the Jubilee Holy Eucharist.

Guests at the service included Derek, SSF and Penelope Mary, CHS representing the Minister Provincial of the Society of Saint Francis and the Mother Superior of the Community of the Holy Spirit. As always, Friars of the Atonement were on hand to celebrate the Rites and the Prayer Covenant they share with the Brotherhood; the ongoing fellowship between the communities is an important feature of every Convocation. Unfortunately, the Society had scheduled their own novitiate services for the same time as the Brotherhood's Festival Eucharist, so most of the friars and sisters could not attend on Saturday. To make amends, they hosted the Brotherhood and the Companion Sisterhood to a gala surf 'n' turf dinner on Friday evening—a good time was *certainly* had by all!

Surprise gifts to the community included a new altar frontal created by Andrew, featuring the Brotherhood seal, and a set of large icons of the four Evangelists by Michael David, complementing his previous efforts. We were given permission to hang them permanently in the Little Flower Chapel.

Associate Alec D J McLure was pre-sent for the entire week; John A Bell, Amy M Barron and Mary Clement

Haney arrived for the weekend events. Three vocationers also visited the community for a three-day weekend.

During the week the Superior General made the following appointments: Donovan Aidan as Provincial of Province I; Edward Ramón as Director of Education; William Francis as Administrative Assistant; Christian as Director of the Brotherhood Vestment Exchange; Gordon John as Director of Associates; Tobias Stanislas as Secretary; and James as Director of Public Relations and Treasurer. Chapter actions included an overhauling and updating of several sections of the community's Constitution and Customary. Most significant among these was a decision to extend the postulancy to a full year.

Personal events in the community's life were, as always, a focus of this Con-vocation: During the week, Elizabeth Mary made her first profession of vows in the Companion Sisterhood of Saint Gregory, becoming the second sister to do so. Her profession was a joy to every-one, including several members of her family who came for lunch and spent the afternoon with her. John T Haney, Richard W Yarian, and Robert A Burnham were received into the Brotherhood's no-vitiate and given the names John Michael, Karekin Madteos (that's *Richard Matthew* in Armenian) and Robert Michael. Patrick Cornell Thompson, who has been living at Saint Gregory's Re-treat Center in Mexico as an aspirant, was admitted to the postulancy; and Susan L Caroselli (Diocese of Connecticut) was admitted to the postulancy of the Companion Sisterhood. The Chapter was also informed that Laurence Andrew Keller had requested release from his vows of Life Profession. This release was subsequently granted by Council, with the approval of Bishop Dennis.



"The Arrival of Augustine at Thanet" —one of the new murals at the Retreat Center.

Province II

The brothers at Saint Gregory's Retreat Center, Mexico NY, marked the passing of our dear Brother John Peter with a

memorial service and eucharist celebrated by the Rev Gerard Beritela. "Father Gerry," an Associate of the community, was recently called as vicar of the local parish, Grace Church. (We take this opportunity to note an omission in issue #154: postulant Robert Burnham was also in attendance at the memorial eucha-



Patrick admires the progress George has made on the murals. The mural to the left depicts Gregory at the Roman slave market—the incident that sparked his resolve for an English mission.

rist for John Peter held at Graymoor on the Feast of Saint Gregory.

Andrew has been appointed Master of Ceremonies at Saint Paul's Cathedral, Syracuse, and as a member of the cathedral's committee on liturgy.

The first anniversary of the opening of Saint Gregory's Retreat Center in Mexico was celebrated on June 25. Associate the Rev Gerard F Beritela celebrated the Holy Eucharist and preached a homily in thanksgiving for the presence of the retreat center in the Diocese of Central New York; Andrew ably assisted him at the altar. Maurice John, Andrew, and George, together with Aspirant Patrick Thompson, welcomed James, Tobias Stanislas, Elizabeth Mary, and Associates David Smith and Wilhelmina and Raymond Barton to Saint Gregory's Retreat Center, where they enjoyed a beautiful day of fellowship . . . and a sumptuous cookout!

Tobias Stanislas and Elizabeth Mary were conveniently passing through Mexico on their way to attend the 53d annual Finger Lakes Conference at Ho-



Part of the perennial garden at the Retreat Center

and the great variety of plants is almost overwhelming. (One section of the gardens has over 15 varieties of lavender alone!) George has re-turned from his winter in Nevada and begun a massive painting project, covering the

bart/William Smith College in Geneva, New York. Sister has been a member of the conference board for several years, and brother has served as a member of the faculty twice before. This year his course was called, "Let Everything that has Breath Praise the Lord," and focused on the many ways in which music can be used in prayer and praise. During the week, he led the meditation at one of the evening eucharists, and his study group provided leadership and inspiration to the gathering in finding new ways to praise God with joy and song.

During the same week James visited

walls of the Center's meeting room with murals depicting scenes from the life of Saint Gregory the Great and Saint Augustine of Canterbury.

The center of Saint Gregory's is the prayer life, and the brothers recited or sang the four-fold Daily Office in the tranquil Chapel of Christ the King. They also visited Saint Paul's Cathedral, Syracuse, to renew friendships with Dean Bower and his staff, and took a side trip to the vineyard country and to the glassworks at Corning. When Tobias Stanislas returned to Saint Gregory's following his stint at Hobart, the entire

with the brothers at Saint Gregory's Retreat Center, where he enjoyed the farm life picking strawberries and cutting the extensive lawns with the mowing tractor; he also made him-self useful to the house-hold as he repainted the main sign for the Retreat Center and assisted with weeding and cleaning projects. Andrew's hard work in organizing and setting up the extensive gardens around the center has borne fruit—so to speak—as the colors, the smells



Andrew, James, Maurice John, and Patrick grace the lawn outside the Center entrance.

Province V



James gives a brush-up to the Saint Gregory's Retreat Center door.

group lent their support to Father Gerry on the first Sunday of his new ministry at Grace, Mexico.

The brothers at Saint Augustine's House in the Bronx enjoyed a visit from good friend Bishop Kenneth Mason of the Anglican Church of Australia. It is always a treat to have a visit from Bishop Ken, and James and Tobias Stanislas hope they made his stay a

memorable one—including an evening out for dinner in Manhattan with William Francis and Stephen.

Province III

Early June found James and Tobias Stanislas traveling to Washington DC for the annual board meeting of the Catholic Fellowship of the Episcopal Church. Highlights among the decisions of the board were the recognition of a new CFEC Chapter in the Diocese of San Diego, the election of James and Tobias Stanislas to 3-year terms on the board, and the re-election of James as treasurer. Tobias Stanislas declined the nomination for re-election as president, citing the future time commitments inevitable as he begins seminary this fall. Being in the nation's capital provided an opportunity for the brothers to visit the Holocaust Memorial—a powerful experience of the possibilities for human goodness and evil.

Richard Thomas and James traveled to Wisconsin in May to attend the ordination and consecration of the Rev Russell E Jacobus as VII Bishop of Fond du Lac—Richard Thomas in his capacity as Deputy Registrar of Consecrations, and James as the Diocesan Linkage Representative between the Diocese of Fond du Lac and the Presiding Bishop's staff at the Episcopal Church Center in New York City. The service was held at the Lawrence College Chapel, Appleton, as Saint Paul's Cathedral in Fond du Lac could not accommodate the number of people expected. The morning of the service Richard Thomas and James went to All Saints' Church, designated gathering site for the bishops, clergy and religious, banner bearers, and the numerous others to be in the procession. After attending to the necessary preparation of the consecration documents at All Saints', they walked over to the chapel, only to find the Rev D Joe Dunlap, Master of Ceremonies for the service, and the *bishop-elect* setting up chairs and attending to all of the preparations necessary for such a large service. Our brothers immediately volunteered to help, Richard Thomas working with the altar guild in the arrangement of two massive floral pieces, and James assisting with the setup of the stage area for the service. Our brothers were invited to lunch with Presiding Bishop Edmond L Browning, Canon Richard So Chang, his chaplain, Jacobus and his wife and children, and three of the diocesan clergy who also assisted with the preparations for the service. While Richard Thomas had an active part in the service itself, James came in with the members of religious orders, and had the opportunity before the service to chat with the Julianites, the Sisters of the Holy Nativity and the

Benedictines in attendance. The service was grand, with plentiful bishops and a choir of 120 from all around the diocese. Bishop Jacobus' home diocese, Milwaukee, contributed Bishop White, Bishop Retired Gaskell, and a number of vested clergy—including women priests and deacons. Bishop Jacobus' predecessor, Bishop Stevens, and his predecessor, Bishop Brady, were among the co-consecrators, as were Bishop Wantland of Eau Claire, and his predecessor, Bishop Atkins. Back at All Saints', the reception provided an opportunity for James to chat with a number of the clergy and people of the diocese whom he knew from previous Linkage visits both to Fond du Lac and Eau Claire, and for Richard Thomas to make the acquaintance of many new friends.

Comings and goings

Claudia M Girling has chosen to withdraw from the novitiate of the Community, and Laurence Andrew Keller, with the permission of the Bishop Visitor, has been granted release from his life vows of profession.

The newest postulants in BSG/CSSG are Patrick Thompson and Susan Caroselli. Patrick lives at Saint Gregory's Retreat Center and Farm in Mexico, and works at Chappell's department store in Syracuse. He sings with the choir at Saint Paul's Cathedral. Susan has recently joined the staff at Yale in the field of sacred music. She has just relocated from Los Angeles, where she was a member of All Saints' parish, Beverly Hills.

Associates

We welcome three new associates: Bishop of Honduras Leopold Frade and his wife Diana, and Robin Stephanie Steele of Centerville OH to the roster of Associates.

The Vesting Drawer

The Vestment Exchange receives donations of used but still useful vestments and church furnishings, and repairs and inventories them against requests from congregations in the U.S. and around the world. The community supports the cost of repairing and shipping.

We are grateful for donations received this year from Saint Barnabas, Warwick RI; Saint David's-by-the-Sea, Cocoa Beach FL; Jean Pyne of Milford DE; Trinity, Asbury Park NJ; the Virginia Seminary; the Diocese of West Missouri; Saint Stephen's, Mount Carmel PA; D Stout of Saint Alban's, Wilmington; the Rev. Anthony Jewiss, Bishop's Chaplain in Los Angeles; and the Northwood (NH) Episcopal Mission.

Items from the Exchange were distributed to several parishes in the New Hampshire area, and as far afield as Brazil (candlesticks, cassocks and surplices), the Diocese of Mpwapwa, Tanzania (45 clergy shirts and collars); and assorted supplies to Saint Michael's, Cancun Mexico.

Donations and requests may be sent to

The Brotherhood Vestment Exchange
Saint Gregory's House
25 Allen Street
Manchester NH 03102-5112 USA