

The Servant



#174

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Publications from the Brotherhood of Saint Gregory

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The Last with the Sisters



The Minister General gives his charge to the assembled sisters.

At this point in time, I am reminded of the words “God the Sculptor of the mountains” from the wonderful hymn in *Wonder, Love, and Praise*. God is the sculptor who fashions and forms us, the artisan of the world and the creator of this community of faith, and the one to be formally launched tomorrow. I can only think of an opening from a recent homily for this gathering: “My Lord, what a time, what a time, what a time!”

It’s hard to believe 12 years have passed, and many more times that number of candidates to both communities. But in 12 years I believe we have all learned a great deal. The brothers have discovered some of the feminine in themselves — both in action and in emotion. The sisters have learned about the masculine: what makes us tick and what in the world made us decide to become mothers!

The readings today get right to the point. Samuel said “Speak, for your servant is listening.” We listened. We resisted, but we listened. We learned. We grew. We learned some more. “Speak Lord, for your servant is listening.”

Ephesians does it again: “Live a life worthy of the calling you have received.” Wow! Do the Scriptures speak today or what? We hear about apostles and prophets and evangelists and pastors and teachers. Sister Clare? Have you read these job descriptions? This is a hefty calling!



Carin Bridgit fights back tears as she makes her first profession of vows.

I suppose the real focus of this homily is on the word *commitment*. So many times, this is a word not easily used today; and certainly not one readily accepted. In the Brotherhood, we look toward two life professions. In the Sisters, we look to several life professions. The brothers who make their solemn vows do so with not a little trepidation. One of them knows too well the meaning of commitment and being made



Bishop Roskam preaches at the Sisters' autonomy service.

to wait for that commitment. Religious life is learning to wait on God, and on the will of the community.

It is a humbling experience for me to stand here and realize that the Brotherhood has not only become a standard for the religious life in the Episcopal Church, but has now begun, nurtured and given birth to the first women's community in many years. Talk about commitment!

Sisters, this homily centers around you. I hope the brothers are not feeling ignored — since all of this does, in

fact, speak to them as well. "Therefore I tell you, do not worry about your life, what you will eat or drink; or about your body, what you will wear. Is not life more important than food, and the body more important than clothes?" I am sure the writer of this passage never knew us Episcopalians! It's hard to attend a mass at Saint Mary the Virgin and remember that "Solomon in all his splendor was not dressed as one of these...!" Indeed... but I digress.

It is significant that this independence and birth takes place here, where two religious communities were born and still live. Sisters, you sit in the shadow and aura of Mother Lurana just as we of the Brotherhood sit in the shadow of Father Paul. Draw from that! Pray for the same fervor and strength they received.

Some of you may not know this, but every time I come to Graymoor, I take a time aside to sit in Father Paul's stall in Saint Francis Chapel. I have received strength from that experience. I am not talking ghosts and spirits; I am talking the Holy Spirit and the presence of God! Clare, I suggest you get down the hill to the chapel where Mother Lurana sat, and see what happens.

And so we face a change in a matter of hours. Change in so many ways but in this case for so many! Our brothers will realize that they are making their vows irrevocably — for the balance of their natural lives. I warn you, these vows are not a graduation — they are a sign that you are prepared to take on more. They make you ready to mentor and be there for the younger in the community. Warning: younger is not necessarily measured in years!

You also make those solemn vows in the new configuration — an all-male community. Some of you do not remember



Clare makes her life profession of vows to the Visitor..

when the community was not co-ed!

At this convocation, on Monday, we had the Gathering Service: I gathered us in the configuration we have known for many years and will, at week's end, send us forth as a men's community once more, and while we go forth, the sisters will also be missioned within a new family! What an incredible opportunity we have all had! Can we really comprehend what this will mean for the church, for God's work, for the world?

Let's wander for a moment: In years gone by the founding of a women's religious community was usually the work of one man. Probably that's why sisters were often wrapped in fabric — lack of fashion sense by the founders! Many of you know that the Order of the Visitation, a primary influence on our foundation, was begun to work in the world; to help those with whom they came in contact everyday. The local bishop (a man) told Francis de Sales "they must be cloistered — they cannot be out in the world." And, of course, Sister Margaret Mary Alacoque gave in. Not a lot of choice in 1610!

The Brotherhood has been courageous! We have had hard times and wonderful times in these formative years of the sisters. These have been years when lesser individuals would have fallen and given up. We persevered! We struggled. We learned. We will never be the same. And we all witness the first major foundation of a women's religious community in a good many years. Additionally, most communities have begun with a handful of members — you begin with eight and others are waiting in the wings! Let's not forget those who have been and gone, for whatever reasons. They have, by their presence, had a part in the founding documents; the shaping of the canon of the community and the birth process.



Helen Bernice makes her life profession of vows.



The newly life- and first-professed sisters with their Visitor

We do, in fact, remain, in this separation and change, the Body of Christ — "from him the whole body, joined and held together by every supporting ligament, grows and builds itself up in love, as each part does its work." We came together many years ago; the ligaments stretched and, in fact, there were even some broken bones. The whole body survived, bound together in love, building up the community and the church. This will always be a treasure and a gift.

In that growing and bending, we the members of the Brotherhood of Saint Gregory have had the singular honor of being an all-male community, then a co-ed community, and back to an all-male community. That is a rare happening. But as you sisters move out of the house and get your “own place,” we will remain your older brothers. In that process there will remain the memories of the good and bad, the happy and sad, those who came and those who left. But we all, in the Spirit of God who is both Mother and Father, remain one.

Sisters: please stand up. Tomorrow you are no longer teenagers. Tomorrow you are grown up in Jesus and Saint Gregory. Tomorrow you will go out on the highways with all of us in the shadows, praying and maybe weeping some, too. Tomorrow I will proclaim you free! But not free from us and from the community which gave you life. Free in that perfect freedom — the freedom that lets you serve and care and love in the Spirit. Tomorrow the caged bird with brilliant plumage soars — the plumage of the Spirit of the Lord — plumage the color of fire! Be evangelists; be teachers, be prophets. “Then we will no longer be infants, tossed back and forth by the waves, and blown here and there by every wind of teaching and cunning and craftiness of men and their deceitful scheming.” You are no longer infants; but you will be tossed here and there. Expect it. Count on it.

In the *Six Week Eucharistic Lectionary*, the title for one day (using a reading from Ephesians) is “Dress Code for the Disciple.” Note that we are told to put on the Breastplate of Righteousness. Also note that we are never told that armor is provided or expected for the backside! And why is that? God equips us for the work we are given to do, and never expects us to run away! We are expected to *face* the work! I trust you will!

Pray for us. We will always pray for you. You will always be part of us. Just one rib missing! But we’ll know and remember that, together, we have done the will of God. God bless you as you leave home. We all love you; we will continue to love and we will be there, right beside you, along the way.

Remember the words of Rene Bozarth, founder of the Society of Saint Paul. “God never raises up a founder without giving the strength necessary.” You are all founders. Be strong. Be steadfast. Be blessed! Amen.

RTB



Donovan Aidan shares the peace with a newly instituted Superior of a new community.

Here and there with the Brothers and Sisters
Community Notes

Annual Convocation 1999

The Bishop Will you who witness this new beginning support and uphold
Sister Clare in her ministry?

Assembly We will!

With these words the Episcopal Church and the Anglican Communion gained a new religious community for women: The Sisters of Saint Gregory. On a sweltering Saturday afternoon, July 24, 1999, in a



packed chapel at Graymoor, the motherhouse of the Friars of the Atonement, Bishop Catherine S Roskam, Suffragan of New York and first Episcopal Visitor to the Sisters of Saint Gregory, instituted Clare Connell as the new community's first superior. This eucharist came as the culmination of a week-long convocation, which was also celebrating the 30th anniversary of the Brotherhood.

The friars enjoyed the first formal visitation by their new Episcopal Visitor, Bishop Rodney R Michel, Suffragan of Long Island, who spent the week with the brothers, praying, relaxing, holding conferences with each one, and impressing all with his gift of pastoral care.

Annual Convocation began with a retreat in the form of a panel discussion entitled "Community Life: Gregorian Perspectives." Four friars — James, Edward, Gabriel Liam and Patrick Ignatius — and two sisters — Clare and Mary Macrina — delivered presentations on facets of the community's interpretation of the historic religious life, followed by animated small group discussion. At the General Chapter the Brotherhood received the formal request of the Sisters' Chapter for autonomy. After



The community gathers for a panel discussion on the nature of Gregorian "community in dispersion."



Patrick Ignatius tickles Clare's funny bone with a wry comment on his experience of religious life.

twelve years of focused development with the Brotherhood, the sisters were ready to begin their own life as a self-governing religious community, standing side by side with the Brotherhood as fellow pilgrims on the Gregorian Way. The brothers received their request with mixed emotions — many friars had never known a time when sisters were not a part of their life in community — and, with tears of joy and sadness together, the Chapter voted unanimously to grant autonomy to the Sisters of Saint Gregory. Other Chapter business included major restructuring of the Rule, Constitution and Customary of the Brotherhood and the enthusiastic

approval of further participation with seven other officially recognized religious communities in the formation of the National Association of Episcopal Christian Communities (NÆCC). In granting the sisters' autonomy, Chapter recognized its own need for provincial restructuring and disestablished Province III, which now had too few members to constitute a province. James Dunstan was elected Minister Provincial of Province II; Thomas Joseph, Ciarán Anthony, Donovan Aidan and Karekin Madteos were re-elected Minister Provincial of Province V, Director of Postulants and Novices, Chapter's Representative to the Education Committee for matters concerning Nidecker Continuing Education Scholarships, and Chair of the Pastoral Care Team, respectively; Edward was elected as Chapter's Representative to Council; and Gabriel Liam was appointed to the formation team as Assistant Director of Postulants, working closely with Ciarán Anthony.

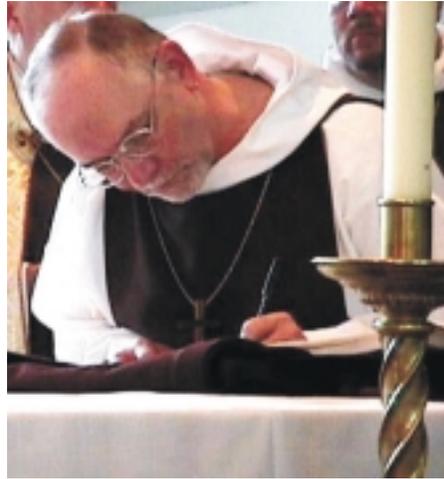
Meetings of the Council, the three provinces, of committees concerned with vocations, education, finance, and spiritual life featured prominently in the week, but it is the coming together for worship which delineated each day. In addition to a revolving schedule of officiants at the four daily offices, the week's daily eucharists were celebrated by Tobias Stanislas, Clare and Bishops Rodney and Catherine; the preaching



Gabriel Liam (l) joins the Minister General (c) and his four new charges.

rota included Richard Thomas, Susanna Bede, Carin Bridgit, Mary Macrina and both bishops; and the community's deacons — Thomas Joseph, Edward, Francis Andrew, Charles Edward and Carin Bridgit — each had the opportunity to exercise their ministry. Bishop Rodney was inspirational as he presided over the annual Healing Service, and the music provided by Francis Andrew and his Schola Cantorum, together with Richard Thomas, Richard John, Thomas and Thomas Mark at the keyboards added the opportunity to make a joyful noise unto the Lord!

The growth of the community was the focal point of the 30th Anniversary celebration, which began early on Friday, July 23rd. At Morning Prayer Peter Budde (Fond du Lac) was received into the novitiate and Douglas Cain (Texas), Henry Ernestine (Long Island), Frank Medina (California) and David Dean (Springfield) were admitted to the postulancy; the newly elected officials for the community were also commissioned at this service. That afternoon at

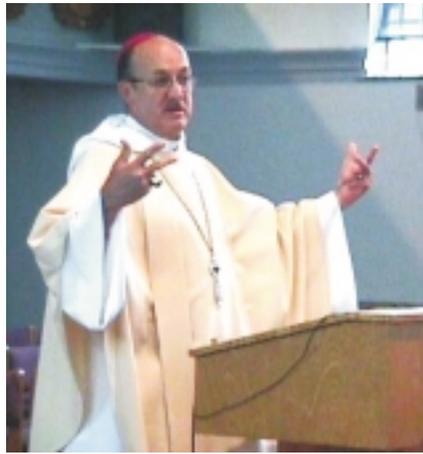


Charles Edward signs the Instrument of Life Profession.



Andrew commits himself for life, to follow the Rule of the community.

the Solemn Convocation Eucharist Bishop Rodney celebrated and Richard Thomas, Founder and Minister General, preached the sermon; this service also featured the life professions of vows of Charles Edward and Andrew, and the First Profession of Patrick Ignatius. Several of the community's Associates and friends came to be a part of this weekend of celebration, as did the newest Associate, the Rev Robert Bagwell, rector of Andrew's parish.



Bishop Rodney preaches at the Healing Service.

Bishop Catherine was in residence for two days with the sisters and held a personal conference with each. The Saturday afternoon service — a Festival Celebration of Autonomy, Profession of Vows, and Institution of the Superior of the Sisters of Saint Gregory — featured Bishop Catherine's reception of the life professions of Clare, Elizabeth Mary, Lillian-Marie and Helen Bernice, followed by the institution of Clare as Superior of the new community and the first profession of Carin Bridgit. Bishop Catherine celebrated and preached a rousing sermon at this historic service, and a reception followed for 120



Richard Thomas binds Patrick Ignatius with the cincture: symbol of vows made to bind the soul to Christ.

Associates, friends and supporters. A number of other Episcopal religious communities were represented at this service, including the Community of Saint John Baptist (Mother Barbara Jean and Sr Mary Lynne), the Society of Saint Francis (Minister Provincial Justus Richard and Br Derek) and the Community of the Holy Spirit; Sr Elias, an Episcopal Benedictine solitary and director of the Vestment Exchange was present, as were members of the Friars and the Sisters of the Atonement,



Peter's sponsors present him for reception into the novitiate.



The assembly welcomes Clare as Superior...

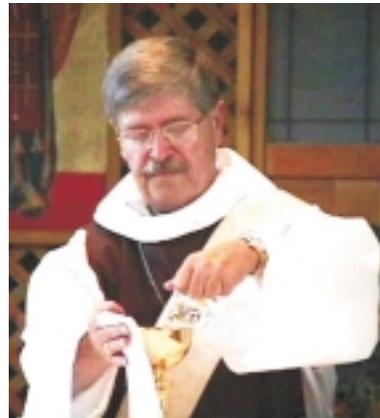


... and she embraces her sisters.

the Carmelites and the OFM Capuchins. To cap off a two-day extravaganza of celebration, Saturday's Evening Prayer saw Mary Macrina received into the Sisters' novitiate and Associate Sarah Wells (New Jersey), Cheryl Hendrick (East Carolina), Deacon Connie Jo McCarroll (Southern Ohio) and Mary Ann Croisant (Chicago) admitted to the postulancy.

The present sisters, six of whom are professed and six in formation, are a diverse group: their ages spanning forty-five years, their homes ranging from Colorado in the west, North Carolina in the south, and New Hampshire in the north, and their occupations including a priest, two vocational deacons, a doctor, administrators, social workers, teachers, artists, musicians, not to mention avocations ranging from a playwright to a lieutenant colonel in the Civil Air Patrol; half of the sisters have raised families, and all are active in their parishes and/or dioceses.

The sisters elected or appointed the following officers: Clare, superior and co-director of formation; Elizabeth Mary, assistant superior, director of retreats, and co-director of formation; Helen Bernice, treasurer; Susanna Bede, secretary; Carin Bridgit, director of vocations; Jeanne Marie, assistant treasurer; Sarah E Wells, ad-



Thomas Joseph prepares the altar.



ministrator; and Mary Macrina, Cheryl J Hendrick, Connie Jo McCarroll, and Mary Ann Croisant, worship committee.

Additional information about the Sisters of Saint Gregory is available from Susanna Bede Caroselli, SSG, Secretary, 505 Allenvue Drive, Mechanicsburg PA 17055-6187 <scarosel@messiah.edu> or Carin Bridgit Delfs, SSG, Director of Vocations, 4041 Dresden Drive, Winston-Salem NC 27104-1531 <cdelfs@mciworld.com>

Boston

On June 5th Thomas graduated from the University of Massachusetts/Boston with a Bachelor of Arts Degree in Philosophy and the Classics, Summa Cum Laude. Three days earlier, at the Awards Ceremony, he was honored by the Philosophy Department, receiving their "Book Award." All Gregorians and our Associates stand and applaud Thomas' returning to school to finish his degree after the lapse of a number of years — though none of us is at all surprised at his receiving such recognition and awards!

Richard Thomas continues his travel schedule. In June he represented the Office of Liturgy and Music at the Episcopal Church Center at the annual conference of the Association of Anglican Musicians, a venerable organization of which he is now a member. This conference took place in Boston and afforded the Minister General an opportunity to visit with our friars in Province I.

New York



Tobias Stanislas chats with Joan Cupo during a break in convention business.

The 223rd Convention of the Diocese of New York took place on June 5th and Gregorian Friars were in the thick of things, as usual! This year Tobias Stanislas was chosen by Bishop Richard Grein to be Convention Chaplain, offering the Invocation and Benediction, leading Noonday Prayer, and assisting the bishops and convention officials with pastoral concerns. Thomas Mark, succeeding Tobias Stanislas as the Assistant Secretary of Convention, worked from morning till night to make sure all legislation was in order; James Dunstan worked with Thomas Mark to provide the numerous arrangements a convention of this magnitude requires; James was again one of two Deputies to the Inspector of Elections and worked with a staff of volunteer youth to insure the accuracy of each ballot; and Christopher Stephen was seated on the floor as Alternate from Saint Paul's parish, Yonkers. Associate Carl Lunden, a clerical member of the convention, took some time during lunch to chat with the friars.

As Pastor of Saint Paul's, Yonkers, Tobias Stanislas is often asked to participate in civic events. As such, he wrote and delivered the Invocation at this year's Yonkers Memorial Day Parade and Service, and he delivered one of the meditations at the First Inter-Church Asian-Indian Youth Conference, which took place at the Westchester Sprain Ridge Park. Many members at Saint Paul's are former members of the

Church of South India now residing in the New York City area, and Tobias Stanislas has developed a focus of leadership among them. James was present, as well, and was asked to give the Table Grace at the picnic lunch following the meditations — a privilege for which he is uniquely suited! Indian cuisine is a big favorite of both friars.

New Jersey

The following day James, Tobias Stanislas, Thomas Mark and James Dunstan drove to Trinity, Woodbridge, in the Diocese of New Jersey, to participate in the eucharist and Solemn Profession of Sr Elias Freeman as a Solitary in observance to the Rule of Saint Benedict. (Many will recall that Sr Elias took up the important ministry of the Vestment Exchange when the Brotherhood ceased that operation in January 1996.) Sr Elias had asked Tobias Stanislas to serve as Master of Ceremonies for her profession service and he was delighted to comply; she also asked James to be Chaplain to Bishop Joe Morris

Doss, who received her vows, celebrated the mass and preached on the religious life. Clare joined Thomas Mark and James Dunstan in a standing-room-only nave, amid a number of other clergy, religious and friends of Sr Elias. The parish rector, the Rev Robert L Counselman, welcomed the participants from far and wide, who came to join the Trinity Church serving staff and to say the Amen to Sr Elias' solemn religious promises.



Sister Elias poses with the brothers at the postprofession reception.

Brooklyn

A similar service took place on August 1, the Sunday following Annual Convocation, at Saint Thomas', Bushwick, and Gregorians were again present. This was the life profession of vows of Br Anthony Michael in the Society of Saint Francis, and James, William Francis, Tobias Stanislas, Alban Patrick and Elizabeth Mary were on hand, along with Bishop Rodney Michel and his wife, Maria. Bishop of Northern California Jerry Lamb, who is Bishop Protector of the American Province of SSF, received Br Anthony Michael's vows, and Vicar Bishop for Manhattan E Don Taylor, a fellow-Jamaican and former teacher of Br Anthony Michael, celebrated the solemn mass. In addition to the Gregorians present, Br David Brian Hoopes, recently elected Superior of the Order of the Holy Cross, was in the procession, as were a number of OFM Capuchins (the Rev David Couturier, the local Capuchin provincial, preached on the Franciscan life). A grace-filled moment in the service came as Br Anthony Michael was about to make his profession; Br Derek, the Master of Ceremonies, gathered up every religious present and all participated in the Consecration and Blessing

of the Professed. Br Anthony Michael signed the Act of Profession and it remained on the altar thereafter; following the service all religious were asked to attest by individually signing the document. Franciscan hospitality is legend, and so is West Indian hospitality. Saint Thomas' being a predominantly Jamaican parish, the reception was overflowing with countless varieties of West Indian food consumed to the lilting sound of a steel band! Br Justus Richard, Minister Provincial of the American Province of SSF, and several of his friar-brothers personally welcomed the Gregorian Friars and Sister to the feast!

Central and Western New York

Elizabeth Mary has been involved with the annual Finger Lakes Conference for many years, as has Associate Robin McKay, and a couple of years ago was elected chair of the conference's planning board. Tobias Stanislas has also participated in recent conferences, providing workshops, and this year he was asked to be chaplain for the gathering. The Finger Lakes Conference was conceived over 50 years ago as a retreat for the dioceses which comprise Province II of the Episcopal Church. As in past years, the five-day event took place at Hobart College in Geneva NY and James acted as the chaplain's driver and spent the rest of the time visiting Maurice John and Alban Patrick at Saint Gregory's Retreat Center and Farm in Mexico NY where he always relishes driving the tractor and manicuring the acres of lawn there! And there was also time for refreshment — when the four friars toured the vineyards of the Finger Lakes Region.

Maryland

Edward sailed as chaplain on the SS John W Brown, a restored liberty ship, on the annual fund-raising cruise down Chesapeake Bay. This year there were 900 on board. During the cruise Edward officiated at a memorial service and wreath-laying ceremony for all Navy and Merchant Marine personnel who died at sea during WWII. At the Convention of the Diocese of Maryland, Edward received the 1999 Bishop's Award for Outstanding Ordained Ministry, in recognition for his founding and being director/chaplain of the Baltimore International Seafarers' Center.

Chicago

Richard Thomas took up his role as deputy registrar of the General Convention, and joined registrar Canon Carl Gerdau at the consecration of Bishop Persell of Chicago.



Richard Thomas, with Canon Gerdau, observes the now seemingly obligatory streamers at the consecration of Bishop Persell. (Photo D. Skidmore)

California and El Camino Real

Karekin Madteos has been asked to sit on a series of panel discussions about the vowed life. The discussions are geared particularly toward young people seeking to build a Rule of Life. All of this is part of a larger project in the diocese that is seeking alternative structured life/work/study arrangements that will hopefully lead to a new model for raising young people up for a vocation of service to the church, either through ordination or lay ministry. He has also been asked to give a talk in El Camino Real regarding Spiritual Direction/Companionship and the work of Spiritual Kinship. He also preached for the first time at Saint John's Palo Alto.

Associates

A warm welcome to the Rev Robert R M Bagwell, rector of Trinity Church, Stoughton MA.

A friend moves on

Bishop Alexander D Stewart, retired of Western Massachusetts, later chief administrator of the Episcopal Church Center, and then a vice president at the Church Pension Fund, died just a few weeks before this issue went to press. As I was putting the issue together, I came across this card with his picture. He had sent it to me with an ordination gift: a well-used oil stock, accompanied by a note (in his usual style, hastily scrawled on notepaper with additional comments on the back and down the sides) saying, "I've always kept two of these... now every parish has oil — in contrast to the 1950s — so I don't really need two and would love to have this in the hands of a younger priest." On the back of the card with his picture, in addition to the blessing he had so often imparted as priest and bishop, he'd also added the note, "O.K., so the pic is dated!" The church will sorely miss this man of boundless energy, deep humility, and generous wit. I know I will.

Tobias Stanislas



*Go forth in peace
remember the poor,
be kindly affectioned one to the other;
and may
the Watchful Care of the Father,
the Confidence of His Son,
the Abiding Presence of His Holy Spirit
be with you this day,
and always,
and in all ways. Amen.*

A sermon for the Feast of Mary Magdalen
A gospel I lived

It's no secret that Mary Magdalen is a great favorite of mine. Today is the feast day of Mary Magdalen and the first anniversary of my vows. I have a special devotion to the Galilean women named in the eighth chapter of Luke: Susanna, Johanna, and Mary Magdalen, who were healed by Jesus and supported his ministry from the earliest days to the foot of the cross and the mouth of the tomb. I've taught a course on Images of Mary Magdalen and Other Penitents.

And, as the sisters and some of the brothers know, I'm a staunch defender of the scriptural Mary of Magdala, who is nowhere identified in the gospels as a sinner, a prostitute, an adulteress, the sister of Martha and Lazarus, or the woman who anointed Jesus's feet or head. (One of the authorities for the conflation of Magdalen with the bad girls, by the way, was our Holy Father Gregory in his Gospel homilies 25 and 33.)

The scriptural Mary Magdalen is in fact far less exciting than later ages have made her out to be. This is beautifully ironic, because there is a theory that she was conflated with "notorious sinners" in order to lessen her importance as the apostle to the apostles and a primary proclaimer of the Gospel, and to lessen the importance of women in the church in general. Instead of having that effect, it has made her far more powerful as an advocate, intercessor, and symbol (I was expecting about 10 or 12 people in my seminar — I got 40).

**The scriptural Mary Magdalen is far less exciting than
later ages have made her out to be.**

When Gregory preached on today's Gospel passage, he dwelled with eloquence on the intensity of Magdalen's love, the perseverance of the lover who searches over and over until she finds the beloved. There is also the fascinating admonition "noli me tangere"—"do not touch me"—another aspect of this Gospel that has been richly mined for sermon material.

When I read this passage over and over in the last month, though, the aspect that struck me was the Magdalen's failure to recognize what she had sought with such fervor, a fervor reflected at its most poetic in the opening verses of Psalm 42, the psalm appointed for today:

As the deer longs for the water-brooks,
so longs my soul for you, O God.
My soul is athirst for God...
When shall I come to appear before the presence of God?

How is it possible to seek after something so intently and not see it when it's there? Well, how many times have you searched for your glasses while you're wearing them, or for your car keys when you're holding them in your hand. Evidently, it's very pos-

sible. Think how often it happens in both the Old and the New Testaments. How many people of faith who presumably pray for a message don't recognize the messenger? Abraham and Sarah, Lot, Jacob, Balaam, Samuel, Tobias and Sarah, the Samaritan Woman, the travelers to Emmaus, to name only a few.

There have been lots of sermons, poems, books, even movies on the theme, "if Christ came back," pointing out that most people would fail to recognize Jesus and would pass him by or even shun him, push him out of the way. That might be very true of the 20th century, when he might be taken for a hippy, an agitator, a homeless man.

But Mary Magdalen lived in his own time. She knew him personally, better than most people, she spent more time with him, shared his ministry, was part of the inner circle? How could Mary fail to recognize him? Gregory explains it partly as Mary's doubt in the resurrection and partly as Christ coming into his full divinity, implying an unexpected transformation in his appearance. She was searching for Jesus and did not recognize the Christ.

Mary's conflation with "notorious sinners" in order to lessen her importance as the apostle to the apostles... and to lessen the role of women in the church in general... has ironically made her far more powerful as an advocate, intercessor, and symbol...

What about us? By the nature of who we are, we're supposed to know him better than most people, spend more time with him, share his ministry, be part of the inner circle, or so we think. What's our excuse? Why don't we recognize the savior we long for when he is present among us?

We do see him in the eucharist and in the presence of very holy people, whom we perceive to be Christ-like in manner and spirit — it's easy to see Christ in Desmond Tutu; it's easy to see Christ in Mother Teresa — but we confine him too closely if we do not see him anywhere else.

What keeps us from recognizing Christ is very often the unexpectedness of his appearances. We believe he's with us — "I am with you always," he says, but we expect him as a feeling of assurance, of calm, maybe if we're fortunate a voice in our heart or in our ear. Or that realization that the coincidence isn't. These things are very important. I don't make light of this, but Jesus can be manifest in other, more direct ways.

Mary Magdalen saw a gardener. We may see a gardener, or a clerk, or a church lady, or a concerned bystander or, thanks be to God, an oral surgeon, and only afterwards do we realize how Jesus's hands used their hands or Jesus's voice spoke through theirs. Sometimes we don't recognize Jesus because he is right beside us and, like the Magdalen, we don't expect to see the Lord of Life up close and personal.

I've told some of you about my experience with inner healing for anger and impatience, how in a visualization I invited Jesus to come into my office, how he came to

the doorway, but would not come in. He continued to stand there, and every person coming to my office, no matter how annoying their interruption or how unreasonable their request, was superimposed for a moment on Jesus and looked at me with Jesus's eyes. Sometimes we don't recognize Jesus, because he is not the person who gives but the person who asks, and we don't expect the giver of all gifts to need anything from us. We forget that what we do for others is done for him.

About five years ago a group of us decided to keep Morning Prayer and daily eucharist going through the summer at Berkeley Divinity School, which would normally shut down when Yale wasn't in session. We put out the word that all were welcome and soon people from other denominations began to appear. One day, a man no one had seen before came to the service. We were a friendly group and tried to draw him out over coffee and bagels after the service; he was very pleasant but very vague about who he was and what he was doing in New Haven. He said something about "making up his mind," from which we assumed that he was a prospective divinity school student. He came to the chapel regularly for a month or so, and was always pleasant but never any more forthcoming, standing in the background but observing and listening carefully. From the circumspection with which he was treated, I could tell that I wasn't the only one who came to think that there was something about him, something — for lack of a better word — otherworldly. One day, after the service, he walked directly up to me and said, "You have great peace within you." He smiled, turned around, and walked out the door. He never came back. "Well," said our priest, Marilyn Adams, peering at me over her glasses, "I don't think you're supposed to keep it all to yourself." Sometimes we don't recognize Jesus, because we are Jesus. We are the one who has been sent to minister in his name and have our feeble powers and gifts transformed by his extraordinary love.

What keeps us from recognizing Christ is very often the unexpectedness of his appearances ... Sometimes we don't recognize Jesus because he is right beside us and, like the Magdalen, we don't expect to see the Lord of Life up close and personal.

Every one of us has been given this opportunity over and over again, but many times we miss it, because we expect to see the Son of God floating in the clouds, not standing in our shoes. We are called not just to follow him but to bring him to others by our actions and words. Did he not promise to all who acted in his name that they could do everything he had done?

Why should we be surprised? Listen to Paul: "For the love of Christ controls us... He died for all so that those who live should cease to live for themselves, and should live for him... There is a new creation... God has enlisted us."

Think of Judith, young and widowed, existing at the very bottom of her society, dependent on the charity of others, praying for the meek and forgotten. Then think

of Judith empowered to take on the leader of the whole vicious Assyrian army and kill him with her own hands and deliver her nation.

Think of Mary Magdalen, alone and frantic with grief. Then think of Mary Magdalen enlisted to proclaim the Gospel. For a moment, she did not recognize Jesus the Christ, but he called her name and she knew him and she knew her ministry. Her faithfulness outlasted a culture in which a woman's testimony was not accepted in court, outlasted companions who had known her for three years but would not believe her, outlasted a church who called her reputation into question and lowered her standing. Millions, millions still hear her testimony loud and clear and are strengthened by her very existence.

Pray with me that, like Mary Magdalen, when our savior calls our names, we will recognize him in the giver, in the needy, in ourselves, and proclaim the Gospel with our very lives.

Susanna Bede

Church and Campus Jerusalem and Athens...

What indeed has Athens to do with Jerusalem? What concord is there between the Academy and the Church?
— Tertullian, *Pres. Haer.* 7

Professor Pietro Pompanazzi lived at about the same time as Galileo Galilei, and taught at the University of Padua, in Italy. He was a devout and pious catholic, who taught his philosophy students that logic and reason dictated totally opposite conclusions to those of the faith. He was not opposed to the church — far from it, he was a staunch supporter. He just believed one thing on one side of the street, when in church, with utmost sincerity and confidence — and then taught the opposite over in the university.

Was he a hypocrite? I do not know the answer to that question, but I do know that I am deeply disturbed by his double life. In opposition to the Pompanazzis of this world, there have always been those who proclaim that the Truth is one, that the truths of reason do not conflict with the Christian faith, but indeed they confirm it.

In the university where I work, the Massachusetts Institute of Technology, there are many world-class scientists who are at the same time people of deep and abiding faith. But MIT is an overwhelmingly secular institution, and this produces some interesting strains. Atheistic faculty are often surprised to discover that among their colleagues are people of faith, and they often see that faith as a contradiction of the science they do during the week. They suppose their colleagues to be modern Pompanazzis.

But I have discovered that this is not the case; that these men and women of faith take their lives of faith with great seriousness. They do not believe one thing on Sunday in church and a different thing on Tuesday in the lab or lecture hall. Instead they have found that the Christian faith does not conflict with what has been learned through scientific observation and reason — often, they report that their faith is confirmed and strengthened by their scientific work.

The MIT chaplaincy has been graced on several occasions by visits from Br Matthew Holsti, SSJE. Now a monk, Br Matthew received his PhD in biology at MIT, and so he understands the struggles that the students at the chaplaincy experience, and the difficulties in integrating faith and work. But it was not the facts of biology that created these difficulties. Like the Christian MIT scientists that I know, Matthew has described the way in which his understanding of biology helps illuminate his Christian faith. Rather, these difficulties revolve around problems with advisors, difficult teaching assignments, disappointingly low exam scores, job hunting, and intensely competitive postdoctoral work. Matthew's understanding of these complexities of academic life has been an asset in his conversations with us at the chaplaincy.

Men and women of faith take their lives of faith with great seriousness. They do not believe one thing on Sunday in church and a different thing on Tuesday in the lab or lecture hall.

I recently earned my BA from the University of Massachusetts in philosophy and classics. Again, I did not find much difficulty with the junction of philosophical study and the Christian faith. But I did have one difficult episode when a professor assigned us a test to be taken on Good Friday. I explained that I simply would not be able to take the test on that day, because I would be spending it in fasting and prayer.

It does sometimes happen that the problem to be avoided is the Pompanazzi syndrome. It happens not only in the academy; there are also Christian business people who solemnly intone that Christian values simply have no place in deciding how one chooses to make a profit. There are politicians who defend atrocious acts of realpolitik and casually dismiss the faith they profess at worship.

But the more common conflicts between the workaday world and our faith are the constant interactions we have in situations of stress and complexity, which demand a calm quiet and a gentle hand and a caring spirit. It is very nice indeed that there are Christian faculty at MIT who can explain with great eloquence the relation of their faith and their academic work. But it is even nicer that there are Christian faculty at MIT who treat their graduate students with compassion, who offer a kind hand and a helping spirit to struggling freshmen, and who place human values first in all their interactions.

This is the most important thing that people of faith have to bring to the daily world — in the academy or out of it. In an environment where harshness and cut-throat tactics and simple selfishness are rampant, there are bursts of light in caring and compassionate individuals. This is where the Christian faith intersects the academy most strikingly — it is where it intersects all of our workplaces. We are called to represent Christ even there.

Thomas

An introduction to the community (to be continued)
Meeting the Brothers

In response to a number of requests, this issue begins an introduction to the members of the Brotherhood of Saint Gregory (and their Visitor), in alphabetical order by Christian name.



Alban Patrick is a Central New Yorker by birth. Formerly a Roman Catholic, he found the Episcopal Church as an adult and was received into it by Bishop Ned Cole in 1981. He is a member of the community's Schola Cantorum. His home parish is Saint Paul's Cathedral, Syracuse, where he is on the liturgical planning committee, serves as Master of Ceremonies and as an adult acolyte. He lives at Saint Gregory's Retreat Center and Farm with Maurice John in Mexico NY.



Christopher Stephen is one of the few brothers who is a born-and-bred Episcopalian. He was admitted in 1987 and made first profession of vows in 1988. In 1995 he joined the staff of Br Bernard Fessenden House in Yonkers, which was then a residence for HIV+ men. This past March he was appointed vice president and executive director of the newly formed Br Bernard Fessenden Recovery Ministries, an outgrowth of the original Fessenden House ministry, which provides supportive housing and other services for persons in recovery from drug and/or alcohol addiction.



David Dean was born in 1961 in Peoria, the Heart of Illinois, and raised by loving parents with three brothers and two sisters. In 1982, he received a diploma in theological studies from Moody Bible Institute (Chicago) then finished his BA at Colorado Christian University (Denver) in 1983. He's been employed as a manager, as director of the Unit for Contemporary Literature at Illinois State University, and currently as a massage therapist and a massage instructor. He lives with his partner, a dog and three cats in Bloomington, Illinois.



Donovan Aidan, in the Brotherhood since 1985, made his life vows in 1991, and served three terms as Provincial of Province I. He now serves on the Education Committee and as the Chapter's Niedecker Fund Representative. He is Secretary of the BSG Benevolent Trust. A member of the Parish of the Messiah (Auburndale MA), he serves as Minister of Ceremonies and Delegate to Convention. He is a biologist, earning his living as an Environmental Analyst for the Massachusetts DEP Drinking Water Program, where he has worked since 1978. Before that he taught at Boston University.



Douglas Cain was born in Mississippi and was reared there and in Kentucky. He moved to Texas in 1963 where he did his postgraduate training. He is a member of Palmer Memorial Episcopal Church in Houston where he is a lay reader and chalice bearer; and reads Morning and Evening Prayer several times a month. He is retired from Internal Medicine and lives in a section of Houston known as Westbury. He takes art lessons and occasionally cooking lessons as well. He has two dogs and two cats who are a full time job in themselves.



Edward has served as the Episcopal Port Chaplain in Baltimore since 1992. This is a most interesting ministry and he spends much of his time visiting merchant ships and ministering to the spiritual, emotional, and physical needs of their crews. This work has also enabled him to do some traveling over the last few years. Last year he attended the North American Maritime Ministry Conference in Halifax, Nova Scotia and the Missions to Seamen World Conference in England. This year he has attended conferences in Corpus Christi and Seattle. In September, he will be traveling to Durban, South Africa as a delegate to the International Christian Maritime Association World Conference. Besides being port chaplain, his bishop has assigned him as deacon to Saint George's and Saint Matthew's Episcopal Church in Dundalk, Maryland. There, he takes part in the liturgy and occasionally assists the rector by doing hospital and sick calls. Although retired for a over two years from his secular job, the chaplaincy and parish work keep him busy and out of trouble, most of the time.



Francis Andrew is from Washington State. In 1974 he entered the Franciscans (RC) and spent time as a missionary in Israel. In 1980 he was received into the Episcopal Church. He served on the staff of three parishes in Los Angeles, on the Ministry Development staff at 815, and as the Chaplain and Resident Manger of a home for men with HIV in Yonkers. He is now Pastoral Services Director at Saint Jude Care Center, Portland OR. He entered BSG in 1990 and made his life profession in July of 1998. He was ordained a deacon in Los Angeles in November of 1996. Francis Andrew serves BSG as Director of Education and Director of the Schola Cantorum.



Frank Medina lives in San Francisco with his partner of over twenty years, Mark. They are raising two sons, Richard (12 years old) and Mark (10 years old). He is a hair stylist by trade and works in Menlo Park in the Silicon Valley Area. He and Mark attend Saint John the Evangelist Church where he serves as a Lay Eucharistic Minister, acolyte, thurifer and a member of the Pastoral Care Team. He is also very involved in the Anointing/Healing Ministry to which he feels particularly called. He enjoys cooking and entertaining friends and family, and also spiritual reading and listening to music, especially during a 40-minute commute.



Gabriel Liam resides in a seacoast town of Massachusetts, but is canonically resident in the Diocese of New Hampshire, where he is a parishioner of Christ Church, Portsmouth. At that parish he has served on vestry but now is the editor of most of the parish publications, including the monthly newsletter, seasonal and special liturgy booklets used at the church's masses, the weekly propers inserts, and the parish directory. He is a delegate to diocesan convention and the Seacoast Convocation. For many years he has served as head lector with responsibility for training and scheduling the lectors plus preparing an introduction for the lessons. He serves on the liturgy committee and is now teaching catechism to the young adults who are preparing for confirmation. He serves the community as Assistant Director of Postulants, charged with oversight of the newest batch of four.



Gordon John has been in annual vows for six years and is Director of Associates. He is a staff member of Saint Peter's Church in Chicago. An author and speaker on spiritual formation and church history, he is in demand as an instructor and guest lecturer in the Chicago area. As a development consultant, Gordon John has led fundraising programs for Weiss Children's Center in Evanston IL, Children's Home & Aid Society of Illinois, Episcopal Charities, Cathedral Counseling Center, and Interfaith House for the Homeless. He is a candidate for the diaconate in the Diocese of Chicago.



Henry Ernestine manages an interior design department in New York City . He is partnered with two wonderful children ages fourteen and eleven . He is a member and vestry member of Saint John's Episcopal Church in Park Slope, Brooklyn. His ministries include Lay Eucharistic Minister, Visitation Committee Member, Chair of Stewardship Committee, and Trustee of Fessenden Recovery Ministries .



James made his first profession in 1977 and has held a number of positions in the Brotherhood over the years. He currently serves as treasurer, Director of Public Relations and master of ceremonies, and sits on the Council as one of the Minister General's two appointees. He has a business background and has been employed on the Presiding Bishop's staff for the past 13 years, working in the field of world mission. As Manager of Partnership Services in the Office of Anglican and Global Relations, his ministry has a wide impact, including the oversight of scholarships for overseas candidates, coordination of Companion Diocese Relationships for the Episcopal Church, and manager/designer of the annual Good Friday Offering for Jerusalem and the Middle East. On the parish level he is one of five Gregorian friars serving at Saint Paul's Episcopal Church, Yonkers, where he is treasurer, vestry member and liturgical MC. In his spare time (!) he is an amateur historian and collector and he enjoys reading and travel.



James Dunstan has recently been elected Minister Provincial for Province II, and acts as e-mail communications provider for the cyber-less brothers. He has been the director of The Nyack Public Library for the past eleven years and is an active member of the Nyack Rotary. He serves as library adviser for the LOFT in White Plains, and this past summer returned to Saint James, Goshen, NY where he has been a Lay Reader, led Bible classes, and adult instruction in past years. Currently, he is exploring new ministry opportunities. James Dunstan resides at Provincial House II, in Sloatsburg, with Thomas Mark.



Karekin Madteos works as a Parish Administrator for All Saints' Palo Alto. He lives with his partner in San Francisco, CA but they are looking to relocate back to his home in New York. He is the author of the material for two of the three years of the BSG Education Program, as well as a poet. He does Spiritual Direction and given lectures and retreats on Contemporary Practical Spirituality, Centering Prayer and Meditation, and Creating Sacred Space. In the community, he leads the Pastoral Care Team and sits as Chapter's Representative on Council. He is currently performing excerpts from a new poetic work entitled *Cantos on the Death of Stars*, reflections on the Christian story.



Luke Anthony joined BSG on Pentecost 1979, professed first vows in 1980 and solemn vows in 1985. He hails from Massachusetts and now lives in Lemoyne PA. He assisted at Saint Matthew and the Redeemer in South Boston followed by Trinity, Stoughton, and now at Mount Calvary, Camp Hill. He is a Lay Reader/chalice bearer, a Sunday School teacher, a Bible study leader, an officiant at Evening Prayer, and leads special services during Advent and Lent. He also conducts quiet/retreat days for the parish. He works for Highmark, Inc. as a customer service representative. He is separated from his wife and lives with his brother, John. As an avid movie watcher he makes extensive use of film images in his Bible study group. His least favorite thing is gardening, and loves when winter comes!



Patrick Ignatius attended Roman Catholic seminary after high school and joined the Capuchins. After six years he left the Capuchins and was hired by the Postal Service, serving for twenty-seven years. During this time he was ordained deacon. He spent most of his postal career in management, as acting Postmaster of Dobbs Ferry, or as an advisor. Soon after reception into the Episcopal Church in 1993, his parish, Trinity-Saint Paul, New Rochelle, suggested he pursue reception as an Episcopal deacon. During interviews he discovered "a well kept secret in the church — there were Religious Orders!" He came to feel that it would be best to remain a "retired" deacon and complete his BSG training. While a postulant he was warden at Trinity-Saint Paul's and started a ministry at the local hospital visiting the sick, and worked to start a brown bag program for the hungry. When he started novitiate he began his first of two CPE courses at Westchester Medical

Center, where he still volunteers as a chaplain in the hospital and prison ward. He has taught Bible and the Spirituality of the Twelve Steps of AA at Westchester Correctional Facility, and served at Fessenden House as a staff member and now as house manager and treasurer for Fessenden Recovery Ministries, as well as warden at Saint Paul's in Yonkers. This fall he attends Westchester Community College for certification in Drug and Alcohol Counseling, and will do field work at the outpatient centers of Saint Joseph's, Yonkers.



Richard John is a native New Yorker, born and raised in the Bronx. After college, he taught for two years and then entered seminary to prepare for ordination in the Roman Catholic Church. Two years into his studies, he left. Looking for work, he heard about an organist position at a local Episcopal Church, auditioned and got the job. He had no intention of becoming an Episcopalian, but once he became involved at this parish, it seemed like the right thing to do. He was officially received into the church in 1985 at the Cathedral of Saint John the Divine. He came to BSG in 1989, and was life professed in 1996. Until this past July, he served the order as Provincial of Province II. Since 1991, he has worked as a chaplain at Westchester Medical Center, and is currently a CPE supervisor-in-training at Presbyterian Hospital of New York. He lives in South Salem NY, and serves as organist/choirmaster at Saint John's Church.



Rodney R Michel, Bishop Visitor, is the seventh Bishop Suffragan of the Diocese of Long Island. He was consecrated bishop on April 12, 1997 and has been a priest for 29 years. Bishop Michel grew up in Nebraska and attended the University of Nebraska and Seabury-Western Theological Seminary. He served in parishes in Nebraska for thirteen years, in North Dakota for five years and was in parochial ministry for ten years in the Diocese of Long Island prior to being elected to the episcopate. The bishop and his wife, Marie, are the parents of four adult children. When he takes off his mitre Bishop Rodney enjoys gardening, reading and icon writing. "Having had a long standing place in my heart for life in community, it is a distinct privilege and sheer pleasure for me to be Bishop Visitor to this wonderful community of dedicated and faithful Christian men."



Ronald Augustine is BSG's Director of Vocations, and was life professed in 1996. He became a Postulant in March 1990. For several years, he was a Deputy Sheriff and Detective before moving to Chicago. He has worked for several insurance companies as an adjuster, and now works for a private investigation company as a claims investigator. He volunteers weekly at AIDS Care, a residential facility for people living with AIDS. He serves as master of ceremonies and server, and preaches regularly at the Church of the Atonement, an Anglo-Catholic parish on the north side of Chicago.



Thomas lives in the greater Boston area. He is a member of Saint John the Evangelist in Boston and currently serves as the treasurer and scheduler of altar servers. He works for the Massachusetts Institute of Technology as a computer programmer, and recently graduated from the University of Massachusetts/Boston with a degree in philosophy and classics, and is active at the Episcopal chaplaincy at MIT.



Thomas Joseph is a life professed member of the community who lives in Cincinnati, serving at Christ Church Cathedral in the finance office and as Pastoral Assistant for the past 17 years. He was ordained deacon in 1995 and serves at Saint James Parish. He is on the diocesan Liturgy/Music Commission, Diocesan AIDS Commission, and formerly on the National & World Mission Commission and the Presiding Bishop's Fund. He volunteers as chaplain at Hospice of Cincinnati. He is BSG Minister Provincial of Province V, Council member, and a Trustee of the Brotherhood Benevolent Fund.



Thomas Mark is the Administrative Assistant to the Minister General and Minister Provincial for Province II and a member of the BSG Pastoral Care Team. His task as AA includes making site and travel arrangements for our twice-yearly convocations and the intervening Council meetings. Thomas Mark also holds the position of Assistant Secretary of Convention at the Offices of the Diocese of New York, the Minister of Music at Saint James Goshen NY, where his ministries include hospital and in-home visits especially to the elderly.



Tobias Stanislas came to BSG from a career in the theater, and shortly thereafter joined the staff of Presiding Bishop John M Allin, and later Edmond Browning. After life profession, he entered the ordination process and attended General Theological Seminary while working part-time on the staff of the Diocese of New York. Ordained priest in 1997, he is now pastor of Saint Paul's, Yonkers, and serves on the Diocesan Liturgical Commission and Resolutions Committee. He has published numerous articles and reviews, and is liturgical calendar editor for Morehouse. He was the community's first Director of Education, and now serves as secretary, editor of publications, and member of Council. He and James share their dwelling with a cat named Augusta.



William Francis is currently serving at the House of the Redeemer, New York City, as sacristan, a position he has held for five of the last six years. He was instrumental in getting Fessenden House, in Yonkers NY started in 1995. He worships at Saint Paul's, Yonkers, along with several other brothers. He served the Brotherhood as Assistant Superior, Assistant Vocations Director, Provincial of Province II, and Administrative Assistant to the Superior. Until the recent downsizing, he was employed by Citibank for 18 years, working in the Information Technology area of the bank, doing project management. He is the father of two daughters. §

Intercessions

The Brotherhood

Episcopal Visitor *Sun*
Rodney R Michel

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

Life and Annual Professed Brothers
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
Tobias Stanislas Haller
William Bunting d 10.12.88
Edward Munro

Charles Kramer *Tue*
Bernard Fessenden d 8.10.93
Donovan Aidan Bowley
Michael David Elvestrøm
Edward Ramón Riley
Christopher Stephen Jenks
Ciarán Anthony DellaFera

William Edward Orce *Wed*
Damian-Curtis Kellum
Richard John Lorino
Ronald Augustine Fox
Maurice John Grove
Charles Edward LeClerc
Francis Andrew Phillips

Andrew Fortuna *Thu*
Gordon John Stanley
Karekin Madteos Yarian
Robert Michael Burnham
Alban Patrick Thompson
Stephen Julian Moss
Gabriel Liam Everett

Thomas Bushnell *Fri*
Thomas Mark Liotta
James Dunstan Mahoney
Patrick Ignatius Dickson

Novices
Robert James McLaughlin
James Paul Cyphers
Peter Budde

Postulants *Sat*
Douglas Cain
Henry Ernestine
Frank G Medina
David A Dean

The Sisters of Saint Gregory

Visitor: Catherine S Roskam
Clare Connell
Elizabeth Mary Burke
Lillian-Marie DiMicco

Helen Bernice Lovell
Susanna Bede Caroselli
Carin Bridgit Delfs
Jeanne Marie Dunne
Mary Macrina Cowan
Mary Ann Croisant
Cheryl Hendrick
Connie Jo McCarroll
Sarah E Wells

Associates

Cecil Berges d 10.16.90
Marion Pierce d 12.26.91
Helen Marie Joyce, VHM
Grosvenor Calkins
Jeff Emmett
Richard A Belanger d 11.21.94
Joseph di Mauro, SA
Catherine W Sturm
Mary Helen Clare
Maryann Wolff
Joseph F O'Day

Stephen D Montgomery
Fidel Flores
Brendan W Nugent d 10.10.96
Sheila Gould
Earl Christian
Lawrence LeRoy David
Kenneth Staples d 10.6.92
David Smith
William R Munroe
Wendell Allen
Elizabeth J Holton d 8.27.93
Roland "Randy" RR Pryor

Grant Walsh
Jeffery L Benson
M Eugene Ellis
Mark Harris
Enrique Antonio Illarze
Dennis W Pattey
John A Bell
Gerard F Beritela
Perry L Conley
Wilhelmina Barton
Raymond E Barton
Gabriel McGovern
Ethel B "Ettye" Hurley

Amy M Barron
Leopold Frade
Diana D Frade
Robin Stephanie Steele
Ulric Van den Berghe
Carol Gwynn Hays
James David Walley
David Benzshawel
Robin R M'Kay
Theresa Allan
Glenn R Charlton
Betsy Kardos
David Burton
Timothy Lundy
Wiley W "Jack" Merryman

Albert O Cantwell
Graham Thomas Prosser
Philip L Hewitt
Michael S Parenti
Mark L Raper
Laurie A Wiegand
John-Albert Moseley
JoAnn Tomback
Carl Lindgren, OSN
R Tony Cable
Lynne J D McQuade
Zech Schariah
Lydia Karlo
Steven Bright-Jordan, OSJ
Ruth Richmond Laning
Denise A Tibedo
Kathleen C Klee
Sarah E Wells, p/SSG
Patrick Bell Schwing
R William Franklin
Martín Barahona
M Carl Lunden
Patricia A Ahearn
David Alvarado
Jay Frank Crosthwaite
Paul E Van Brunt
Julianne Kraft
M Sharon Ryan
Virginia E Holloway
Charles C Nichols, jr
Kevin Heckman
Margaret J Faulk
Paul G Power
Ruth G Power
Laurie Wescott Niblick
G Joseph Gauss
George L Vizvary
John R Coyle
Melissa Colby
Barbara Ann Jensen
Robert Walker
Robert R M Bagwell
& The Friends of the
Brotherhood

Religious Communities

Sacramentine & Visitandine
Nuns
Society of the Atonement
Order of Agapé &
Reconciliation
Camaldolese Benedictines
Society of Saint John the
Evangelist
Community of the Paraclete
Congregation of the Anglican
Oblates of Saint Benedict
Community of the
Transfiguration

more

Intercessions, continued

For healing

For our brothers and sisters Luke Anthony, Thomas Joseph, Damian-Curtis, William Edward, Edward Ramón, Richard John, Karekin Madteos, Christopher Stephen, Patrick Ignatius, Clare, Lillian-Marie, Elizabeth Mary, Susanna Bede

For all who live with HIV/AIDS

Ian Frazier
Jane Bowley
Scott Wager
Jim Bushnell
Bill Kellum
Jonathan
Margaret McNaughton-Ayers
Julianne Kraft, Bill Munroe, and Grosvenor Calkins, a/BSG
Louise Dobson
Ginny Herring
Steve Hayes
Christy van Horn
Ernestine E Burke
George Masefield

Departed

Charlotte B Morgan
Arsene and Louise Lemarier

J Norman Hall
George T Koerner
Henry N Fukui
J Steward Slocum
James R Gundrum
Carl Williams
Lucy Caritas, CT
Don Lucas, OFM
Dennis, Joanne and Nate Lehman
Paddy Chew
Sandra Cain
Anita Irwin
Raul S Gray
Mary Fitzgerald
Michael Gould
Alexander D Stewart
Robert Wilshire
Cyril, OAR
Joan Sykora
Robert Theodore Jenks
L Denver Hart
Leslie Victor Morgan
Charles Boynton
Mildred diMauro
Waldo "Pat" Bolen jr
Brenda Hughes Moore

Intentions

The Decade of Evangelism
Joseph Richey House

Saint Gregory's Retreat Center
Brother Bernard Fessenden House
Saint Paul's Church, Yonkers
Baltimore International Seafarers' Center
William Francis, Karekin Madteos, Gabriel Liam, and Francis Andrew, BSG
Bill Noble
Ken Catterlin
Marge Cappetta
Stephen Montgomery and Sheila Gould, a/BSG
Dan Irvin

Thanksgiving

The 30th Anniversary of the Brotherhood of Saint Gregory
The Independence of the Sisters of Saint Gregory
The Life Profession of Elias Freeman SolSB and Anthony Michael SSF
The ordination of Geoffrey Glaser, J Christopher King and Dirk Reinken
The birth of Jack Phillip
The election of Robert W Offerle as Master, CSSS, and of David Brian Hoopes as Superior, OHC

Where there's a wil l

You can assist and further the ministries of the Brotherhood of Saint Gregory by remembering us in your will. If you choose to do so, the following form of wording is appropriate:

I hereby give, devise, and bequeath to The Brotherhood of Saint Gregory, Inc., a New York State not-for-profit corporation, with a present address of 82 Prospect Street, White Plains NY 10606-3499, and its successors for ever \$_____ and / or _____ percent of my estate to be used in such a manner as determined by its Directors.