

The Servant



Christ
the same,
yesterday,
today and
tomorrow...

*Christ Immanuel
from the icon of the
"Martyrs of
Memphis" at
Fessenden House,
Yonkers NY*

#175

Epiphany / Lent 2000

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Founder's Forum (Revisited)
In God we trust

I have always trusted in the Savior, I have nothing else to carry to him, I go to him in confidence.

— Venerable Mother Mary de Sales Chappuis

This quotation from the writings of a holy nun, a revered member of the Order of the Visitation, brings to mind vividly the word *trust*. In these times, with every kind of legal battle raging all around us, trust is an often misused word. We use it to indicate that someone's confidence can be relied on—that they will not let us down. One sees the joke phrase, "In God we trust; all others pay cash," many times in stores over the cash register. I wonder how many store keepers actually believe it—and really trust God?

In the complete abandonment which one must have to be a contemplative in such an order as the Visitation, Mother Chappuis did indeed trust in the Savior. Through the holy rule of poverty, she literally had nothing else to give him *but* her trust. That kind of trust is one necessary ingredient rarely found in the church today. For those of us who are not contemplatives living within a cloister, the facts of life, today, are all around us—in newspapers, on the radio, and on television. When anything goes wrong, we first blame God. "Why me—what have I done to deserve this?" "Nothing seems to be going right." The questions and the statement are the result of complete lack of trust.

As a musician interested in all forms of liturgical expression, I often listen to an evangelical gospel radio station that broadcasts in the New York area. At a section called "Prayer Time," I am often amazed at the problems people pour out upon God. Loss of job—too much drinking—for the conversion of a friend to the Lord, and many more. What troubles me is the way that this shopping list is read off—many, many requests each day. Suppose for a moment that these many requests were converted into positive actions such as trusting in the Lord to do what is best for us? I am sure that those people would feel better and get a lot further in their lives. The Lord will do what is best for us, and if we would just trust in God, all will work out for the best. I have often said, "When the right thing comes along, there is no power in the world that can change the circumstances or take it from us."

Trust leads to confidence and we can go to God with confidence, once we begin to trust in him. Lent will soon be upon us, and instead of following the old custom of *giving up* something, let us *take on* an attitude of complete trust. For whatever we are doing, it will be better done, better followed through, and better accomplished when we trust in God's eternal plan for us. We are all part of that plan and no power can change it. Faith is seeing the will of God unfold itself in mysterious ways. Trust is part of that faith.

RTB

Note: This article first appeared in the second issue of The Servant, published in February 1977.

A reflection on the Kalachakra
Empowerment of the soul

Do you remember back to the beginning of each new school year in grade school when your teacher asked you to write a report on your summer vacation? Well, this is my report! For two weeks last summer, I attended the Kalachakra for World Peace sponsored by the Tibetan Cultural Center in Bloomington, Indiana. The Kalachakra is a Buddhist ritual and initiation presided over by the Dalai Lama. Even though the Kalachakra is Buddhist, non-Buddhists are invited to observe and participate in the events as far as their conscience and faith allows.

The Kalachakra is an “empowerment” ritual dedicated to creating world peace and harmony. The word *kalachakra* means “turning of the wheel of time.” According to Kalachakra scriptures there are three cycles of time: external, internal, and alternative. The first two cycles of time, external and internal, deal with time as we normally experience it in a linear progression. Alternative times consists of practices for gaining liberation from external and internal cycles. Being liberated from time means ridding confusion and selfish desires that leave us at the mercy of the ravages of time. Kalachakra empowerment is the beginning of the process for initiates moving from illusion to reality.

In the first week of the Kalachakra, the Dalai Lama and other Tibetan monks chanted and meditated on the Kalachakra scriptures. During this time people prayed within their traditional belief systems, read, or meditated on altruistic principles each in their own faith. The first week gave me understanding and appreciation of the amount of discipline and concentration needed to meditate.

Beginning the second week, the Dalai Lama lectured and presided over the initiation. His lectures were directed to Buddhist beliefs and values; however, I was able to translate much of what he said into a Christian perspective. I was surprised how much I could apply to my faith and grow in my relationship to Christ and others. The following are some of those highlights. Please remember I’m translating Buddhist beliefs into a Christian framework. When I use the words *Christian* or *Christ* the Dalai Lama used the words *Buddhist* or *Buddha*.

§ Christians should cultivate a deeper understanding of Christ. Otherwise, our relationship to Christ, and our understanding of scripture, is superficial and ineffective. Constantly studying the teachings of Jesus Christ will add a dynamic to our faith.

§ The essence of Christianity, beyond Jesus, is in its practice. If it’s not practiced then the purpose of Christianity is not fulfilled. There should be no gap between oneself and that of the teaching of Christ. If there is a gap it renders our practice ineffective.

§ It’s the practice of what we know which is important.

Other statements made by the Dalai Lama were more meaningful to me as I have begun to embrace the Gregorian Rule in my walk as a Christian.

§ You cannot impose transformation upon the mind. How does one transform the mind? You begin to transform the mind by adopting a discipline. Applying that discipline in our lives we will begin to transform the mind.

§ Transformation of the mind cannot be through an external force, but through a voluntary adoption of discipline to cultivate a constant and consistent familiarity [with discipline] which will bring about a slow and sure change.

§ How does change/transformation of the mind take place through cultivation of discipline? It's by cultivating the seed of discipline, which in time, will bear its fruit.

Saint Paul writes about this transformation of the mind: "... but be transformed by the renewing of your minds, so that you may discern what is the will of God—what is good and acceptable and perfect."

(Romans 12.2b). In the following verses Paul lists what God requires of the faithful. As a Christian I know my transformation begins and ends in Christ; it is not an act of self-will, but a response to God's abiding love. Responding in love to God is my spiritual discipline; cultivating the seed of faith will bear the fruit of the Holy Spirit.

As a postulant I have planted the seed of Gregorian discipline in my life. Through the practice of prayer, meditation, study of scripture, worship and the eucharist, a transformation is taking place: to transform my life in hope, in faith, and in love to be a servant of the servants of God. To this end I live up my joyful prayer, "Soli Deo Gloria," to God Alone the Glory.

David



David (l) with the new class of postulants: Frank, Henry and Doug

Here and there with the brothers Community Notes



Francis Andrew and Tobias Stanislas at the altar in the chapel at Saint Cuthbert's

The last Council meeting of the year (some would say, the millennium!) took place over a beautiful fall weekend at Saint Cuthbert's Retreat House of the Community of the Holy Spirit, in Brewster, New York. A number of years had passed since the last time Council met at Saint Cuthbert's and the sisters were pleased to welcome the Gregorian friars back again. On the Saturday Tobias Stanislas celebrated the Holy Eucharist for the CHS sisters and BSG brothers, with Francis Andrew as Deacon of the Mass.

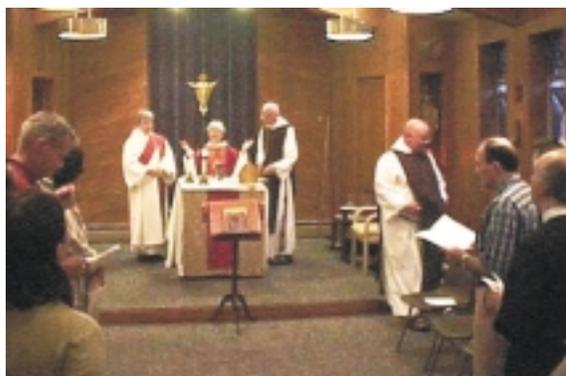
Highlights of the meeting included the interview of G Joseph Gauss, a/BSG, who has applied for admission to the postulancy (he was approved as a postulant-prospective and asked to come to Annual Convocation 2000, when he will meet again with Council). The Treasurer presented the budget for next year, which was received with thanks. An Archives Committee was established, with the Minister General appointing “the three James’s” to serve on it: James, James Dunstan and James Paul! They have already begun discussing the complex matters of file management and retention, and historical preservation – made the more difficult as the community has no permanent buildings or storage facilities. The Education Committee also held its regular meeting during this weekend.

New Hampshire

Charles Edward began a course of CPE (Clinical Pastoral Education) in Dartmouth, New Hampshire, at the end of October, while he also continues his nursing home ministry. At the time of this writing (early November), he was excited and optimistic about this new opportunity to expand his ministry potential — we congratulate him and hope his spirits remain high!

Westchester NY

A regular late summer event for the Yonkers area friars in Province II has become the observance of the Feast of the “Martyrs of Memphis,” Constance and her Companions, on September 9. The chapel at Brother Bernard Fessenden House is dedicated to Sister Constance, CSM and the other martyrs of the Yellow Fever epidemic of 1878 in Memphis, Tennessee. For the second consecutive year, celebrant and preacher at



Bishop Roskam, assisted by Deacon Wilson and Patrick Ignatius, celebrates the Feast of Constance and her Companions.

this festival mass has been Bishop Catherine Roskam, Suffragan of New York, assisted by Deacon Claudia Wilson and our own Patrick Ignatius; Christopher Stephen provided cantorial support, while other members of the Fessenden House household assisted as thurifer, lector and oblation bearer. Br John Baptist Hildreth, SA was on hand to represent the Society of the Atonement, Sr Elizabeth Mary for the Sisters of Saint Gregory, Robin McKay, a/BSG for the Associates of the Brotherhood, and Gregorian friars James, Tobias Stanislas, Richard John, Thomas Mark and James Dunstan were also present, along with a good-sized congregation of Fessenden House supporters. An ample and wonderful dinner completed the evening.



The icon of the "Martyrs of Memphis," written by Tobias Stanislas for Brother Bernard Fessenden House

After much thought and prayer, Tobias Stanislas has accepted Bishop Richard Grein's appointment as Vicar of Saint James' Fordham in the Bronx. In his two years of ministry as Pastor of Saint Paul's, Yonkers, the congregation more than tripled in size and began an extensive renovation and building program, and the future looks bright. On his last day at Saint Paul's, the wardens, vestry and congregation gave a lavish luncheon in thanksgiving for Tobias Stanislas and James' ministry there. Citations were read, tears were shed, and a new time in the life of that parish began. Christopher Stephen and Patrick Ignatius will continue their service as vestry member and warden. The very next day, on the feast of All Saints, Tobias Stanislas began his new ministry at Saint James' and his first Sunday there was also a celebration. After preaching a rousing sermon, he introduced both James and William Francis to the large congregation and many old friendships were rekindled that morning.

Patrick Ignatius is teaching the Confirmation classes at Saint Paul's and organized a Youth Sunday. He is also teaching a class relating Bible Study and the 12 Steps at the Westchester Medical Center prison ward.

Corpus Video has released its Pastoral Care series of six videos, and Richard John wrote the scripts for three tapes (he appears in two!): "Pastoral Care: an Overview," "Building Skills for Effective Pastoral Caregiving," and "Providing Pastoral Care to People Living with HIV/AIDS." The series provides an introduction to pastoral caregiving for the average person, and it can be used by parishes who want to equip lay pastoral caregivers with the information and skills they need to provide effective pastoral care in the community. To order the series or for more information, call Fr Doug Fisher at Corpus Video, (914)245-1658.

New York City

Holy Cross Day 1999 — the 30th anniversary of the founding of the Brotherhood of Saint Gregory — arrived just five days later, on September 14, and the day was properly observed in New York and environs. That morning James was officiant at Morning Prayer at the Episcopal Church Center's Chapel of Christ the Lord and, in the presence of the Presiding Bishop and a number of his colleagues, he gave a brief meditation acknowledging the uniqueness of this day in history, which was also the 80th anniversary of the founding of the Order of Saint Francis (the first province of the worldwide Society of Saint Francis) and the 55th anniversary of the founding of the Order of Saint Helena. Then, at the midday mass Richard Thomas assisted celebrant the Rev Rosemary Sullivan, and James acted as intercessor. But the day was not yet over! That evening was the scheduled gathering of local members in Province II at Saint Bartholomew's, White Plains, to prepare this publication for mailing, and Tobias Stanislas celebrated the mass for the assembled group, while the Minister

General provided organ music and other Gregorians assisted as lectors, intercessor and acolyte. By day's end, everyone had a real sense that this anniversary had not slipped by unobserved!

Hurricane Floyd had a disruptive effect on many parts of the East Coast — in New York it rained out Province II's scheduled Foundation Day celebration. But not to be thwarted, Minister Provincial James Dunstan set to work to organize a provincial observance for Saturday, October 30th, at Saint Peter's Church in Chelsea, Manhattan (just around the corner from General Theological Seminary). The day featured reflections by the Rev J Christopher King, newly appointed Diocesan Youth Minister, entitled "All Hallows Eve, All Saints and The Faithful Departed" and, not surprisingly, focused on those three days' particular confrontations with death. The mass was celebrated by the Rev M Carl Lunden, a/BSG, who also preached a fine sermon. All said that being together on this unusually warm and sunny day was the perfect way to close the summer season and to thank God for countless blessings.

West Park, New York

Associate M Carl Lunden, priest at Ascension and Holy Trinity, has for two years organized a worship and music series called "Shall We Gather at the River." Ascension is situated on a hill overlooking the Hudson, and late summer is an especially beautiful time of year. This year the series closed with a service of Solemn Evensong entitled "The Call to the Religious Life," and the guest preacher was Tobias Stanislas. The service was set for Sunday evening, September 26th, and James, William Francis and Tobias Stanislas set out from Saint Paul's, Yonkers, arriving at Ascension in time for a leisurely dinner with Carl, his wife Patti, and their two children, a lovely service, and ample refreshments in the parish hall amid warm conversation with the Ascension parishioners.

Austin, Texas

James' regular series of travel for the Office of Anglican and Global Relations at the Episcopal Church Center was somewhat briefer than usual this year. His travel season began in early October with the annual meeting of the Seminary Consultation on Mission, this year convening at the Episcopal Theological Seminary of the Southwest, in Austin, Texas. As the Archives of the Episcopal Church are located at the seminary, James and his colleague, Margaret Larom, made arrangements to arrive in Austin a day early in order to have a tour of the facility and a meeting with the Archivist and his staff. James reports that it was an excellent and informative meeting.

Fond du Lac, Wisconsin

In most years James is able to fulfill his commitment to his National Linkage dioceses and attend diocesan conventions in both Eau Claire and Fond du Lac. However, occasionally the conventions wind up on the same weekend, which was the case this year. Knowing this in advance, he was able to attend the ordination and consecration of Bishop Keith Whitmore of Eau Claire in April, leaving the Convention of the Diocese of Fond du Lac available to him in October. It was a wonderful visit, and the hospitality of everyone from Bishop and Mrs Russell Jacobus, Dean and Mrs James Cavanagh of Saint Paul's Cathedral, and countless other friends was as total as al-

ways. In addition to addressing the convention, James was the guest preacher at the cathedral at both services on the Sunday morning; he was warmly welcomed, and he received the full measure of Midwestern hospitality!

In mid-October, Peter and his wife Betty took a driving trip from their home in the Diocese of Fond du Lac which turned out to be somewhat of a Gregorian pilgrimage. They traveled first to Cincinnati to be present at Thomas Joseph's installation as Deacon at Saint James' Church. Peter recounts: "Thomas Joseph's celebration was a wonderful event and, to top it off, I met a member of Saint James' who was my supervisor 30 years ago when he was a Presbyterian pastor in Ripley, Ohio! I had not seen him since June of 1969! Many gifts that day." (More on Cincinnati below.) He and Betty then traveled to the Harrisburg, Pennsylvania area to spend a few days with Luke Anthony, who had just been released from the hospital following knee surgery. They stayed long enough to make sure that he could move around the house, then off to visit their grand daughter for a couple of days, attend a conference by Thomas Keating in Milwaukee, and home again. You can pack a lot into ten days!

Cincinnati

In October, Canon Nan Arrington Peete, representing Bishop Herbert Thompson, installed Thomas Joseph (Minister Provincial of Province V) as Deacon at Saint James' Episcopal Church, Cincinnati. Deacon John Brandenburg of the Church of Our Savior preached at the celebration of this new ministry. Ronald Augustine, postulant-prospective Joseph Gauss, a/BSG, and Mary Ann Croisant, p/SSG, traveled from Chicago for the event. Also attending was Associate the Rev John Coyle of Cincinnati. The Rev Gretchen A Wood, PhD, is Rector of Saint James'.

Indianapolis

James' fall travel series ended with the annual meeting of the Companion Diocese Network, a body comprised of representatives appointed by the presidents of the nine domestic provinces of the Episcopal Church, of which he is the national coordinator and convener. This year's meeting took place at the Waycross Camp and Conference Center, operated by the Diocese of Indianapolis, and focused on the CD Network's preparations for next year's General Convention. A special guest was Deacon Maylanne Maybee of the Anglican Church of Canada, who works with Companion Diocese efforts through her office at Church House in Toronto.

Chicago

Susanna Bede, SSG visited Chicago recently, and worshiped at Atonement with Mary Ann Croisant, p/SSG, Ronald Augustine and postulant-prospective Joe Gauss, a/BSG. Ronald Augustine noted that also present in the congregation was a retired bishop, four priests, and three brothers from other communities, including a Roman Catholic Franciscan.

Natchitoches, Louisiana

Michael David's *raku* pottery was shown in a gallery exhibit at Northwestern State University, along with landscape paintings based on romantic Southern imagery. His lithographs were recently featured in an exhibit in Alexandria, Louisiana.

Portland, Oregon

The second annual *To Serve With Care* training program was held at Saint Jude Care Center. Designed by Francis Andrew, who serves as chaplain at the facility, *To Serve With Care* is a five-week program of reflection and discussion on spirituality, caring service and the Mission Statement of the facility. It is open to staff and volunteers



Francis Andrew (c) at Saint Jude Center.

who choose to participate and commit themselves to a conscious joining of their spirituality and their work. This year 16 staff members completed the program and participated in a Commissioning Ceremony led by Francis Andrew on the center's patronal feast. The spiritual mission of the center is sponsored by the Ecumenical Order of Charity, from whose Founding Document come the values enshrined in the Mission Statement. As President of the Board of Directors, Dale Robert, OC, commissioned the participants "to serve with care" and presented them with a distinctive lapel pin. Also present were Jack, Frances Diane, and Cathy, OC, who traveled to Portland to take part.

San Francisco

Karekin Madteos presented a dramatic reading from his new poetic work *Cantos on the Death of Stars* at the Church of Saint John the Evangelist, in late August. This new work tells the Christian story in deeply moving personal terms, full of evocative imagery.

South Africa

Edward and his wife Barbara went to Durban, South Africa, in September, where Edward was a delegate to the International Christian Maritime Association World Conference. The week-long conference had 235 delegates from 48 countries participating. The conference theme was "Into Christ's New Millennium." Edward attended workshops on mission, change, ecumenism and seafarers' rights. Edward and Barbara stayed on in Durban for an additional five days. Edward noted that it was inspiring to see the new South Africa, where a population of many colors works together to make the system work, despite some very serious problems. He said that the two most pressing problems facing South Africans are crime and unemployment.

A Convocation sermon for Epiphany 3
The call by the water

Jesus came to Galilee, proclaiming the good news of God ... and he said to them, "Follow me."

What might we glean from this short Gospel episode, this call by the water to Simon and Andrew, James and John? I want to focus on three things that strike me as relevant to our way of life: relationship; mission; and the cost of discipleship.

"Follow me." Jesus calls these new disciples to come and be with him. In a way, I think the term "follow me" is misleading. We tend to visualize the disciples straggling along *behind* Jesus as he leads the way up and down the countryside. But what was really involved was walking *with* Jesus, listening to him, questioning him, eating, drinking and resting with him, getting to know not only what he taught, but who he was until, at length, he would look them in the face and say, "I call you friends."

Is not the same true for us? At baptism we promise to "follow and obey [Jesus] as Lord." Our following of Jesus can never be a mere matter of receiving teaching or keeping commandments; it must be no less a matter of walking with him, listening to him, asking him questions, eating, drinking, and resting with him. Learning not only what he teaches, but who he is; for he is longing for the day when he can look us in the face and call us "friend."

Now, the commentaries tell me that Jesus' call to Simon and Andrew includes the statement "...and I will make you fish for people," as a way of calling the readers to evangelism. I have no doubt that this is true. However, I think there is more there than a mere exhortation: I see a natural sequence between the call to relationship and the call to mission. What relationship remains healthy when focused in on itself only, when the love engendered there is given no way to overflow its own boundaries? We are not called to evangelize merely to cut convert-notches in our belts. We are called to witness to the love of God in Christ at work in our lives, bringing us health and joy in such large measure as we would not know if left to our own devices. We witness to others because the love we share with Jesus overflows the chalice of that relationship and swells to fill the cups of those who are around us, who are more parched and thirsty than they even realize.

So, our baptismal covenant pulls us onward through our commitment to Christ and into fellowship, renewal, witness, service, love and justice. No real relationship between Jesus Christ and a Christian can ever remain one in which the two walk and talk in the garden, hoarding a joy none other has ever known, whether the relationship is lived out as a monk or friar, a cleric or layperson, coupled or single. "So let us love, not in word or speech, but in truth and action," warns John, the beloved disciple, because, "whoever does not love abides in death."

Relationship and mission: "Come follow me, and I will make you fish for people." Jesus is offering so much in those few words. They sound so exciting and glorious. Why, then, do so few accept the call and persevere in it?

Mark lays out the answer so quietly and matter-of-factly. In order to respond to Jesus' call, Simon and Andrew left their nets, their business; James and John left their

father and their companions. To receive new life, we must surrender the old life and put ourselves before God empty-handed and alone.

Scripture teaches us that when we are baptized, we are baptized into Christ's death as a prerequisite for living in the power of the resurrection. We must not hold any part of ourselves in reserve as we sink beneath the waters, unlike those of old who would hold their sword-arms out of the water that they might preserve them for violence and destruction. No, everything must go: body and soul, heart and mind, joys and sorrows, comforts and afflictions, business and family. This truly does seem like death, like the annihilation of who and what we are. This is the baptism with which Jesus was baptized on the cross and it is essential that we take part in it with him.

But there is good news for those who will follow Jesus into death: God will bring you through, not annihilated, but transformed! Christ rose from the dead with a body that was recognizable—not least by its wounds—but transformed and more wonderful than our minds can grasp. In accepting our self-surrender, God does not destroy us, but remakes us, re-forms us into persons we did not realize we could be.

Jesus took fishermen and kept fishermen, though he gave their lives and work new significance and a new direction. Through their relationship with Jesus, God's grace built upon their nature, in order that they might take up their mission.

Today, we leave this hill to take up our missions once more. We have found ourselves renewed in our relationship with Jesus and with each other. This morning, we have one last chance to share together in the transforming grace of God before we set out, as we gather around this table of the Lord, which sustains our new life.

Francis Andrew

Introducing the community (continued from the last issue) Meeting the brothers



Andrew, born in Portugal, came to the US in 1966, and now lives in Brockton, Massachusetts. In 1974 he was received into the Episcopal Church at Saint Paul's, Brockton, by Bishop Coburn. In the early 80s he moved to Trinity, Stoughton, where he is a Lay Eucharistic Minister. Andrew has worked for a Roman Catholic nursing home for the last two years as a clinical nursing assistant. In the community, he serves as sacristan and constructs the habits.



Charles has been in life vows since August 1989. He works in the back office of Prudential Securities Inc at One New York Plaza, and he notes, "You can't get any further downtown than that!" For many years he was a member of Trinity Church Wall Street, but two years ago felt a call to Saint Matthew's in Woodhaven, Queens. At Saint Matthew's he works at scheduling acolytes, helps to train new acolytes, and serves as a Eucharistic Minister. He is also on the vestry and a member of the Centennial Committee.



Ciarán Anthony is the community's Director of Postulants and Novices and a member of Council. He manages the community's formation program and works with postulants and novices as they discern their vocation. He lives in Cambridge, Massachusetts and worships at the Church of Saint John the Evangelist, Boston, where he serves as a member of the vestry, Lay Eucharistic Minister, and altar server. He works as a Senior Systems Architect in the Architected Solutions Group at Lotus Development Corporation (a division of IBM). Raised as a Roman Catholic in New Jersey, he move to New England in 1980, and graduated from MIT in 1984 with a BS in Computer Science and Engineering. He was received into the Episcopal Church at the Church of the Advent, Boston, on Pentecost 1986. He entered the community in 1987, made his first profession of vows in 1988, and life profession in 1993. He has done graduate work in counseling psychology, is proficient in American Sign Language, and has worked as a volunteer counselor for runaway children.



Damian-Curtis now lives in Arkansas, after several years in Chicago. He was raised a Southern Baptist, and served in the US Army Medical Service as a Surgical Technician Instructor and in German-American Affairs. He was received into the Episcopal Church in 1965 by Bishop of Newark Leland Starke. He works with the Saint Nicholas Episcopal Fellowship at Fairfield Bay for which he hopes to gain mission status, as there is no Episcopal parish in the area. It is a 60-mile drive to church. He is involved with the local Regional AIDS Interfaith Network Careteam and trying to re-open the local Ozark Legal Services Office, a much needed service in this rural, low income county.



James Paul lives in Boston, where he works as records manager for the city Department of Neighborhood Development. His parish ministries have included at one time or another church music composer, vestry officer, homeless program volunteer, parish historian, singer, organist and preacher. His current ministry focuses on union activity and workplace justice issues.



Michael David is a life professed member of the community. He is originally from near Vancouver, Washington, but currently resides in Natchitoches, Louisiana. He is an artist and musician, and teaches at the Louisiana School for Math, Science, and the Arts, a public residential high school for juniors and seniors. The school offers a college curriculum. Michael David has taught at university and college levels before working with teenagers. Musically, he is a vocalist and plays flute and harp. His Masters of Fine Art is from the University of Iowa. His parish is Trinity, Natchitoches.



Peter and his wife Betty are retired, living in a small cottage in northern Wisconsin. They are members of Saint Augustine's, Rhinelander, Wisconsin. Betty was a Speech and Language Pathologist and Peter a Presbyterian pastor, college instructor and counselor. They have four sons: Mike manages a family business in Cooksburg, Pennsylvania; John works for Strong Investments in Menomonee Falls, Wisconsin; Matt is an electrical engineer for Audio Authority in Lexington, Kentucky; and Ben is an actor living in Milwaukee, Wisconsin.



Richard Thomas founded the Brotherhood of Saint Gregory in 1969. Born in Meriden, Connecticut and raised and educated in New York, he considers himself a native New Yorker. He has served as Organist and Master of Choir at Saint Bartholomew's Church in White Plains (the community's "Headquarters") for twenty-seven years. He also serves at the Episcopal Church Center in New York City, having been on staff of the General Convention Office for sixteen years. Recently appointed Associate Liturgical Officer, he is on the staff of the Presiding Bishop. He continues to serve as Deputy Registrar for Ordinations and Consecrations of Bishops, and as deputy to Bishop Mary Adelia McLeod, Secretary of the House of Bishops. He is a member of the Association of Anglican Musicians and serves as Chair of Region Two.



Robert James has been a member of Epiphany, Ventnor City, New Jersey, since 1970, and has served on every chair of the vestry including Junior Warden and Senior Warden more times than he cares to count. He is MC and in charge of assigning liturgical functions at Epiphany from Sunday eucharists to other special liturgies, including Confirmation and Convocational Meetings. He is a Lay Eucharistic Minister, and is responsible for training of liturgical and eucharistic ministers. He edits the parish newsletter, "The Epiphany Star," and produces the Sunday bulletin. Presently he is a vestry member, chair of the stewardship committee, delegate to diocesan convention and the Atlantic Convocation. He has been a sitting member of the Atlantic City Mission Board for the past ten years, and served on the Diocesan Trial Court until his term ended in 1998. With God's grace, he will make his first vows this July.



Stephen joined the Brotherhood in April 1980 because he was looking for a way to live a religious life "in the world." A member of Saint Paul's, Carroll Gardens, Brooklyn, he has served on the vestry, as an usher and on a variety of different committees. Saint Paul's is a great inner city parish. Stephen recently completed a stint on an expatriate assignment for Citibank in Singapore, and returned to New York to take up a position with the Bank of New York.

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 McKay
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
William Russell
& 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
The Order of Julian of Norwich

more

For healing

For our brothers Luke Anthony, Thomas Joseph, Damian-Curtis, William Edward, Edward Ramón, Richard John, Karekin Madteos, Christopher Stephen, and Patrick Ignatius
For our sisters Clare, Lillian-Marie, Elizabeth Mary, Susanna Bede, and Sarah
For all who live with HIV/AIDS
Ian Frazier
Jane Bowley
Scott Wager
Jim Bushnell
Bill Kellum
Ernestine E Burke
Mark Cappetta
Arlene and George
Willie
Aida Keyser
Caroline Keyser
Mary Lou and Floyd Overby
Austin, Doug, Jan, Katherine and Sara
Rosemary Taylor
Mary Volpe
Lorraine King

Departed

Charlotte B Morgan
Arsene and Louise Lemarier
J Norman Hall
George T Koerner
Henry N Fukui
J Steward Slocum
James R Gundrum
Andrea, OSH
Richard McKay
Waylon Biernacki
Gayle Sourenian
Richard Guy
Nellie Higgins
Helder Camara
Robert B Appleyard
Lynn Karrer
Jean Gilroy
Charles P Price

Intentions

The Decade of Evangelism
Joseph Richey House
Saint Gregory's Retreat Center
Brother Bernard Fessenden House
Saint Paul's Church, Yonkers
Saint James' Church Fordham, Bronx
Baltimore International Seafarers' Center

William Francis, Ciarán Anthony, Karekin Madteos, Gabriel Liam, and Francis Andrew, BSG
Saint Nicholas' Fellowship, Dennard AR
Trinity, Stoughton MA
Emily Brown
Saint Francis Home, Manchester NH
Stephen Montgomery and Sheila Gould, a/BSG
Society of Mary, Orvieto
Lisa and Alexis
Anthony and Derek
Zech Schariah, a/BSG
Richie Wells
Marge Cappetta
Susan and Rene
Robert Bagwell, a/BSG

Thanksgiving

The new ministries of Tobias Stanislas Haller, BSG, Robert R M Bagwell, a/BSG, and Virginia K Hummel
The 95th birthday of Margaret Helena, CSJB
The first profession of Aidan, OJN

Where there's a wil l

You can assist and further the ministries of the Brotherhood of Saint Gregory by remembering the community 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, and its successors for ever \$ _____ and / or _____ percent of my estate to be used in such a manner as determined by its Directors.