

The Servant



When in our
music God is
glorified...

*The organ in the
Berliner Dom*

#176
Lent / Easter 2000

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Here and there with the brothers
Community Notes

Winter Convocation 2000



Richard Thomas (l) added his unique perspective as Founder when the panelists described the apostolates they have undertaken over the years.

“Sharing in the Apostles’ Ministry in the Gregorian Way” formed the central study focus of Winter Convocation 2000, the first of two annual retreats held by the Brotherhood this year. This was the first convocation since the autonomy of the Sisters of Saint Gregory in July 1999, and the friars used this time apart to reconnect as an order of men. Exploring vocational expression provided an excellent forum to achieve that goal. Designed and led by Francis Andrew, with starter

questions posed by Tobias Stanislas, this three-day series of workshops and conversations began with representative brothers describing five possible areas reflective of their own apostolates: Parish Ministry, by Gabriel Liam; Ministry in Daily Life, by James Paul; Institutional Ministry, by Christopher Stephen and Thomas; Ministry within the Brotherhood, by James Dunstan; and Mixed Ministry, by Peter. After a general introduction and statements on each of the five areas of ministry by group leaders, small groups began a series of rewarding conversations. The final day found the community gathered for a plenary discussion of their experiences, and many expressed surprise at such variety and spiritual warmth in deepening each friar’s relationship with his brothers.

Winter Convocation 2000 took place at Graymoor, the motherhouse of the Roman Catholic Franciscan Society of the Atonement in Garrison, New York. As has been the custom for some years, the Convocation fell in the third week in January during the Week of Prayer for Christian Unity, an ecumenical event supported by the Society. This marked the 92nd anniversary of the Week of Prayer and, as in past years, the Gregorians designed and offered one of the worship services: Evening Prayer with the Great Litany, at the Friary Chapel. Tobias Stanislas was officiant and Karekin Madteos preached a rousing sermon to a chapel filled with Atonement Friars and Sisters, Carmelites and many friends and guests.

A welcome guest at this Convocation was Bishop Visitor, the Rt Rev Rodney R Michel, Bishop Suffragan of Long Island, who spent almost three days with the community enjoying the retreat and the fellowship, celebrating the Holy Eucharist, visit-

ing with members who had not been able to attend last summer's Convocation due to illness, and finding some time for relaxation. Other visitors included Elizabeth Mary of the Sisters of Saint Gregory and a number of the Associates of the Brotherhood.

Training is another feature of Convocation, this year including a session for postulants on praying and leading the Daily Office, led by Francis Andrew. Fine preaching at each day's eucharist is always anticipated—and received—and several meetings took place, including those of the Council, the Education Committee, the Benevolent Trust, the Site Committee and the Archives Committee. Council also interviewed and accepted a postulant prospective from the Diocese of Southeast Florida.

An unusual occurrence at Winter Convocation 2000 was the presence of a film crew! Sara Needham, a masters student in San Francisco, is in the process of doing her thesis in film study and has chosen her close friend, Karekin Madteos, as the subject of this in-depth life study. Having received Council's prior permission to spend time during Convocation filming him and his community at prayer and at other times, Ms Needham, her husband and a camera expert arrived during a snow storm, set up their equipment and proceeded to follow the friars around with lights, microphones, and camera, in what came to be known as the "Blair Friar Project." The Minister General gave a personal interview, which completed their surprisingly non-disruptive work.

New England

Stephen Julian spent two weeks in Honduras, in response to Bishop Leo Frade's call to come and help rebuild following the devastation of last year's Hurricane Mitch. The Diocese of Vermont organized a construction team to respond to this great need and Stephen Julian joined up. The team was jointly sponsored by the South American Missionary Society (SAMS/USA) and Habitat for Humanity, and the workers were housed at Our Little Roses Home for Girls in San Pedro Sula, close to the construction site. Though each day's labor was hard and the construction progressed slowly (in terms of North American expectations), this was truly a blessing and a wonderful opportunity, both for Stephen Julian and for our Associates, Bishop Leo and Diana Frade, who gave him an especially warm welcome. The Sunday service at the Cathedral of the Good Shepherd—where Richard Thomas and James are both honorary canons—featured Stephen Julian as the bishop's chaplain, as a sign of the strong bonds of affection and support between the Brotherhood, the Cathedral of the Good Shepherd, the Diocese of Honduras and our Associates, the Frades.

Charles Edward continues his CPE course, trying to find the time in a day of limited hours and minutes to do all of the other things life requires—like eating, sleeping, working and praying for others! We continue to pray for his perseverance.

New York

Province II's Advent Quiet Day of Reflection took place at Grace Church, Nyack, New York and featured a meditation by Canon John Osgood, Canon to the Ordinary in the Diocese of New York and long-time friend of our community. James Dunstan, Minister Provincial, gave a second meditation and Canon Osgood celebrated the Holy Eucharist for the Gregorian friars, Associates and friends from across the metropolitan New York City area that bright autumn Saturday afternoon. The day closed with a rousing Service of Advent Lessons and Carols.

On Saint Thomas Day Thomas Mark joined a number of other religious from several communities who attended the service of First Vows of Profession of Br Anthony–Francis as a solitary. The service took place at the Cathedral Church of Saint John the Divine, New York City, and our brother reports that Bishop Richard Grein’s sermon spoke to the hearts of all religious, whether of the solitary, monastic or apostolic traditions. We thank God for Br Anthony-Francis’ vocation and we pray for his perseverance through the years ahead; may he take much joy in service and prayer, enabled and strengthened through his religious vows.

Thomas Mark served as chauffeur for retired Bishop of New York Paul Moore, Visitor Emeritus of BSG, and had a delightful conversation with him. Bishop Moore was very happy to hear of the community’s growth and asked what the brothers are doing and the ministries in which they are involved. It was a great time for one of the newer members of BSG to get a glimpse of the past, and for Bishop Moore to get an update!

What better way to say goodbye to the Christmas Season than a Twelfth Night Party? That was the thinking from the friars at Br Bernard Fessenden House in Yonkers, and they were as good as their thoughts! The evening events of January 5 began with the First Mass of the Epiphany, Bishop Catherine Roskam celebrating and preaching, Deacon Claudia Wilson serving in diaconal capacity, and Patrick Ignatius assisting. Christopher Stephen led the singing and residents of Fessenden House participated. Fellowship followed worship — which is always appropriate — and a feast followed fellowship. James, Tobias Stanislas, Thomas Mark and James Dunstan were among those feasting, and a wonderful time was had by all.



Tobias Stanislas looks on as one of the Three Kings delivers gifts.

Tobias Stanislas observed Epiphany in his new parish, Saint James Fordham in the Bronx, with a celebration of La Fiesta de los Tres Reyes Magos, a traditional time to give gifts to children in honor of the magi who brought gifts to the Christ Child. Aably coordinated by the Rev Diego Delgado, and with the assistance of many within and outside the parish (including the staff of NBC’s “Today Show”) there were plenty of *regalos* for over 250 children who attended the service.

We were delighted to participate in the priestly ordination of our good friend the Rev J Christopher King, recently appointed Youth Ministries Officer for the Diocese of New York. The service took place at Saint Luke in the Fields, Manhattan, and Bishop Catherine S Roskam, Suffragan of New York, officiated on behalf of Bishop Richard L Shimpfky of El Camino Real. Gregorians occupied key positions in the service: Karekin Madteos was one of the presenters and Tobias Stanislas preached. As it was the feast of Saint Thomas Aquinas (a Dominican priest) it is fitting that religious were well-represented in the liturgy, and James, Maurice John, Thomas Mark, James Dunstan and Elizabeth Mary, SSG, were also present for the celebration.

Pennsylvania

As one of the shorter seasons of the Church Year, Advent seems to stand as an annual challenge to see how much one can fit into those four brief weeks! Luke Anthony, for one (though surely not the only one), was up to the challenge. He reports that his annual Advent III Open House was a big success, with plenty of parishioners (Mount Calvary, Camp Hill), great food and warm fellowship from wall to wall. During his convalescence he has begun attending computer classes five days per week in order to improve his skills. At Mount Calvary he teaches Confirmation Class and leads the Bible Study each Sunday morning, and is back as Officiant for Evening Prayer in the parish church on Tuesday evenings. Truly, a Servant of the Servants of God!

Louisiana

Michael David helped to organize and served as MC for the Trinity Church, Natchitoches, celebration of Lessons and Carols; he also played the concert harp as part of the festive musical accompaniment. He has also been performing with the Northwestern State University Harp Ensemble at events as varied as a university Christmas Gala and the National Conference of the DAR!

Chicago



(l to r) David Dean, Gordon John, and Gabriel Liam

Certainly a major moment, both in the life of Gordon John and for the Brotherhood, was his ordination as a deacon at Saint James' Cathedral, Chicago, on February 5. Gordon John began his journey toward this day when the present Presiding Bishop Frank T Griswold was Bishop of Chicago and was presented for ordination to the present Bishop William D Persell. Thomas Joseph, Minister Provincial of Province V, led the Brotherhood's contingent, which included Ronald Augustine, Damian-Curtis and David Dean from Province V, Gabriel Liam from Province I, and a number of associates and friends of the community. Other features included a reception following the ordination service, Gordon John's first service as Deacon of the Mass the next morning at his parish, Saint Peter's, Chicago, and another reception following that service! Gordon John now joins the ranks of our community's other friar deacons — Thomas Joseph, Edward, Charles Edward and Francis Andrew — and we are more proud of him than we can possibly say!

December 1 is World AIDS Day and reminders that this plague remains very much among us included a march at Saint Bonaventure House, where Ronald Augustine is a volunteer counselor. He participated in the march along with Mary Ann, p/SSG and



Front row l to r: Gabriel Liam, Gordon John, Ronald Augustine, Damian-Curtis and Thomas Joseph; second row: Mary Ann Croisant, p/SSG; Cyndy Cheski, Associates Phil Hewitt and Fidel Flores; back row: Postulant- Prospective G Joseph Gauss and Postulant David A Dean

Associate G Joseph Gauss. In New Hampshire, Charles Edward's parish highlighted World AIDS Day again this year and he headed the observance by preaching at two services and by arranging for the advertising in the local press.

Edward Ramón has been named Chair of the Department of Mind-Body medicine at the Miro Center for Integrative Medicine in Evanston IL. An Episcopal priest, Edward Ramón is also a licensed hypnotherapist with a practice at the Miro Center.

Wisconsin

From the Piney North Woods of Wisconsin we hear that Novice Peter is now on the preaching rota for the first Sunday each month at his new parish, Saint Augustine of Hippo, Rhinelander, and that he is also active as a Lay Eucharistic Minister, reader and choir member. Peter has organized a program of monthly Quiet Days for the parish and the entire area; he will share the role of retreat leader with the Rev John W Biggs, Rector of Saint Augustine's. He has expanded his service to the local community by joining the faculty of the Hospital Chaplains Program, and he continues to travel down to Milwaukee to lead a monthly Bible Study at his former parish.

Comings and Goings

Best wishes for his future spiritual journey to Doug Cain, who has withdrawn from the postulancy of the Brotherhood.

A warm welcome to two new Associates, the Rev Bruce N Gardner of Hayward WI and Mark Palcanis of San Francisco. And a graced farewell to Associates Robert Walker of New Jersey and Julianne Kraft of Pennsylvania.

We note with sadness the death of J Stuart Wetmore, retired Suffragan Bishop of the Diocese of New York and a long-time friend of the community.

A sermon from the Week of Prayer In Spirit and in Truth

My brothers and sisters in Christ, The millennium has burst forth upon us, and the year of Jubilee has been declared – a year dedicated to forgiveness: the forgiveness of sins, the forgiveness of debts. It is the year in which the faithful declare that the old shall be put away, and the new shall be brought forth: new hearts, new minds, new intentions. Perhaps then we shall be free. Perhaps we shall no longer act as if we owe

each other anything. That is our greatest obstacle, our greatest scandal, that great beast that stands in the way of any true or abiding relationship.

It is the voice that says, “You owe me. You owe me your fidelity, Your recognition. You must approve of me. You must acknowledge me. You must validate me. You must accept my authority, my validity, and grant me my place at the table.”



Is this the vision of the kingdom, where the churches, called into unity, called to worship “neither on this mountain, nor in Jerusalem, but in spirit and in truth,” meet at the negotiating table instead of the holy table? How can the Holy Spirit act as advocate and guide when we keep her busy guarding lines in the sand? Like the Samaritans and the Jews, are we not all locked into the familiar? Jesus promised that the hour was coming, “indeed now is,” when we shall no longer worship in the context of the fa-

miliar. Not on this mountain, not in Jerusalem, but in spirit and in truth. And we are all afraid of what that might look like! Rainer Maria Rilke, the German poet, in the first of his *Duino Elegies* says:

Beauty is nothing but the
start of terror we can hardly bear...
and we adore it because of the serene scorn that
it could kill us with.

The body of Christ, united, promises to transform the world, and we are terrified. Rilke continues:

...who can we turn to then?
Neither angels, nor men,
And the animals already know
By instinct that we're not
comfortably at home in our translated world.
... maybe what's left for us is some tree
on a hillside we can look at day after day,
one of yesterday's streets, and the perverse affection of
a habit that liked us so much
it never let go.

We retreat into patterns of disunity based on the superficial. The only thing uniting the churches on common ground is Christ, and is he not enough to make the other barriers to our unity look pitiable? But we do not turn to Christ to find our unity. We turn to committees. Paul says we have been blessed in Christ and sealed in the spirit. And again, from the Gospel, “true worshippers will worship neither on this mountain, nor in Jerusalem, but in spirit and in truth.” Spirit and truth! Both are unfamiliar to us, and yet both are available to us, both offered by God in Christ Jesus.

Jesus knew that once we had dug our trenches, on the mountain, in Jerusalem, that they had become and would remain impregnable fortresses of pride, institutions of organized exclusion; and that when nations rose and fell, as nations do, that ultimately they would become dung heaps and tells.

Only spirit and truth abide forever because they come from God. The worship of God in Christ will go on forever, make no mistake about that my brothers and sisters.

People will find a way to worship God. But the churches, if we are not careful, will pass away. We are all smart enough to know that true believers will no longer worship on the mountain or in Jerusalem, or in Canterbury or in Rome, or anywhere else for that matter, but in spirit and in truth. The day will come when true worshippers will find our institutions to be irrelevant if we are not proper stewards.

So, let us move into that place where God calls us, “because to stay here is to be nowhere.” Let us, in this year of Jubilee, wipe away the look of suffered injustice that hinders the pure motion of the Spirit. Let us release one another from any debt or obligation, and assume our places as members of one body, in spirit and in truth. I, for one, no longer consider myself your negotiating partner. You owe me nothing, and I owe you nothing. I am, instead, your companion in spirit and truth. We may or may not be members of the same church. But we are members of the same Christ. And today, for me, that is more than enough. Hear what the Spirit is saying to the churches.

Karekin Madteos

A sermon on the Feast of Saint Agnes

Like a Lamb to the Slaughter



Coming at the time it does on a fixed date in the church year (and our Winter Convocation coming as it does in a relatively fixed week), the Feast of Saint Agnes has been an almost inevitable fixture in our winter time together. Over the years, brothers far more eloquent than I have stood before you and expounded on youthful Agnes. I'd like to put the contribution of Agnes into the larger historical setting. Hers indeed is such a story of struggle between sheep and wolves, between personal faith and inherited religion, as Brother Peter spoke of yesterday on the Feast of Saint Fabian.

Over the centuries since her martyrdom and for obvious reasons, the life of Agnes has become a rallying point for women in the church, particularly young strong-minded women desiring entry into religious life despite opposition from parents. As a result, much writing on Agnes has accumulated. Our own lectionary typifies her as an innocent young child. Though the centuries have encrusted her story with the weight of their own issues, actual information on Agnes is scanty.

She grew up in the time of the Emperor Diocletian. His reign provided twenty years of strong government in very pagan Rome, so (although known for its terrible persecutions of Christians) the world in which Agnes lived was fairly stable. She was from a patrician family—though which one is not known. She was twelve years old at the time she was swept into martyrdom. Though youthful, and acting on the clear and trusting faith of a young person, Agnes was not the childish twelve of our day. In the eyes of her times, she was a young adult woman of marriageable age. Indeed, her parents were pressing her to accept a union with the heir of another noble family. She had a lot going for her — family, fortune, and position.


Nevertheless, in the eyes of her culture Agnes had one slight flaw: to the great embarrassment of her family, this fine young woman of noble pagan heritage had become involved with a controversial eastern sect and refused the marriage being arranged for her. More than that, she publicly repudiated the respectable religion of her respectable parents. Not only did Agnes refuse her suitor, she refused marriage and gave as her reason the tenets of her socially disreputable and exotic faith. Her parents were puzzled and angry; her prospective husband was furious and embarrassed. The situation was analogous, as one of our brothers observed, to the college-age daughter of a prominent family in our own day taking up with the Moonies.

Possibly there was a substantial dowry involved, as well as a violated marriage contract and the chagrin of her rejected groom. As happens sometimes even today in such situations, the law became involved. Not only was Agnes' faith far from the norm of her social circles, but it was illegal. Gentle persuasion, angry confrontation, and attempts at bribery were ineffectual in getting Agnes either to marry or to recant her faith. Agnes was thoroughly convinced of its rightness, and of her calling to be a holy virgin. Diocletian's government was unable to countenance her highly visible threat to its authority. Agnes was executed in 304, a virgin martyr to her Christian faith. Some accounts say she was burned at the stake; others, that she was beheaded.

Ironically, Diocletian abdicated as emperor a year after his government executed Agnes. Then, after a seven year period of instability during which Constantius, Maximus, Maximian, Maxentius, Galerius, Licinius, and others disputed both the eastern and western succession among themselves, a strong young man arose as the leading candidate for emperor. After his memorable victory at the Milvian bridge in 312, Constantine emerged as the principal contender — under the sign of the cross!

With his accession as sole emperor in 313/314, the world turned upside down. Ten years after Agnes' martyrdom, her formerly illegal eastern sect rose to prominence as the new state religion. Martyrs, especially those as prominent as young Agnes, were now major assets to the new government and its church. Sometime after 315 and before his death in 337, Constantine the Great constructed a memorial tomb to honor her steadfast devotion and to promote her as an exemplar of Christian virtue. Had she survived, Agnes would have been only 45 at the time of Constantine's death. So this edifice was built in the lifetimes of many who knew Agnes, including possibly her own family. One can only speculate at their surprise and shock as they considered this radical turn of events, as a stone rejected in one generation literally became a cornerstone in the next. Pilgrimages began to the shrine of that faithful and constant young woman. Some three centuries later this tomb was replaced by one constructed at the request of Pope Honorius I, and that structure stands to this day, quite possibly on the very site of her martyrdom. Each year on her feast day, lambs are consecrated in honor of Saint Agnes. The lambswool gathered from them is woven by nuns into a special scarf called the pallium. In designating the pallium as the symbol of delegated papal authority, the early church clearly placed around the necks and on the shoulders of new archbishops the symbolic yoke of Saint Agnes: her steadfast faith in the face of dishonor and death. Archbishops exercise their authority under this obligation: "Be as faithful as Agnes, our pure lamb."

Donovan Aidan



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*
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
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M Sharon Ryan
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Charles C Nichols, jr
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G Joseph Gauss
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Barbara Ann Jensen
Robert R M Bagwell
William Russell
Bruce N Gardner
Mark Palcanis
& 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, Edward, Ramón, Richard John, Andrew, 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
Frank, Richard and William
Connie Parvey
Jennifer Stiefel
Deward Rahm
Evangaline Leto
John H Walsted
Gloria Fitzgerald
Joyce Hogg
Dorothy M Teets
Agnes Powers
Bill Munroe, a/BSG
Linda Wright
Tom Schwalm

Departed

Charlotte B Morgan
Arsene and Louise Lemarier
J Norman Hall
George T Koerner
Henry N Fukui
J Steward Slocum
James R Gundrum
Chiron Forsyth
Mary Chapman
Susanna Stanway
Dan Egan, SA
James H Dunkerly, sr
Linda Stevenson
J Stuart Wetmore
Ralph Charles Hoyt

Caroline Keyser
Alan Clark
LaVern Hall
Mike DeWitt
John H Brewer
Mary Dorothea, PCR
Ruth Garry
Mary Chapman
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
Lisa and Alexis
Chris, David
Mark Wright
Randy and Dawne Fox
Thanksgiving
The ordination of George E Packard as Suffragan Bishop for the Armed Forces, Health Care and Prison Ministries
The First Profession of Anthony-Francis, Solitary
The Ordinations of Gordon John Stanley, BSG and J Christopher King



James with Bishop J Stuart Wetmore in late 1982.

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.