



The Servant



The way is
narrow that
leads to
eternal
life...

*The side door to the
Romanesque
Cathedral of Speyer*

#177
Summer 2000

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Founder's Forum

The Bible as a Weapon

The issue of sexuality has become the focus of the church's vision. No matter which church; they all seem to be obsessed with this subject. It is probable that much of what I will say here has been said before; even sometimes by me! But I digress.

The pastor of a friend in the local Methodist Church was recently arrested (with many others) at the Annual Conference. You may guess it was in response to the votes to be taken on sexuality, primarily homosexuality and ordination. This particular pastor is very supportive of both inclusion and the blessing of same-sex unions. (And please use the term *unions*; as far as I am concerned, *marriage* is totally inappropriate in this case.) What is painful here is that this pastor's son is called to ministry and now, with the ban of the Methodist Church on the ordination of homosexual persons, he must seek another denomination in which to be ordained. Of course, he could lie and that would end the problem.

To quote the pastor, "When will we stop clubbing each other with the Bible?" And I join my voice to ask, Well, when will we? It seems we are in a real mess here. Thankfully, the Episcopal Church has long dealt with controversy with the use of reason. (I am prepared to invite this young man to the Episcopal Church!) Yet we seem not to be able to let this issue go, in the midst of a world falling apart! Children are killing each other and their parents; adults are killing their families. We are obsessed with Elian and Jon Benet Ramsay. We seem obsessed with all the misery and bad news we can find. And in the midst of all of this we dispute whether a homosexual person can be called to and ordained to ministry. I realize the call to ministry is one of courage but I wonder why *anyone* would want to be ordained.

Are we to understand that the thousands upon thousands of clergy in all churches over the centuries who were and are homosexual persons have served badly? Hardly! Can we name the many pastors who have baptized the children of our congregations, ministered to our sick and dying, who have blessed countless marriages and administered the Holy Communion, and finally, committed to the grave our family members and friends? We continue to use the scriptures as a club; and we must stop clubbing each other!

I wonder, are those who would quote the scriptures prepared to observe them in totality? The Bible supports slavery; are there really those in the church who would support this as well? The Bible tells us that women must not speak in church. Is anyone prepared to tell that to the Episcopal Church Women? Where would we be if women were prohibited in this way? Shall we tell the many suppliers of liturgical garments that they may not use more than one type of thread in the construction of these garments? These are all prohibitions in the Bible.

My point: When are we going to get to the basics? When are we going to pay attention to the person and not what we deem inappropriate? Can those who oppose same-sex unions really state that marriage is the better option? Are we serious? Look at the divorce rate in our society! And while you're at it, look at the same rate among the clergy of our church and many other denominations!

I still advocate the concept of a strike: on a given Sunday all clergy, musicians, choir members, and altar servers, readers and other ministers—and that includes all the members of the congregation—who are gay or lesbian could stay at home and pray in solitude or in groups. Would it take that kind of action for the church to see once and for all who it is clubbing with the Bible? We live and move and have our being together, even while quite different. The church is dependent on all of its parts, on all the diversity which makes up the church, the Body of Christ. Pray for vision. Pray for the love of God. Pray.

RTB

For our beloved sister in Christ
**In memoriam, Sarah Elizabeth
Wells, SSG, a/BSG**

Born: August 27, 1953

Enrolled as an Associate: April 22, 1997

Professed: March 4, 2000

Died: May 8, 2000

Indeed, God *is* good! God has lifted our sister out of her pain and brought to an end the anguish of so many who love her. Death is a blessing from God, and I am certain that Sarah Elizabeth welcomed that gentle angel with open arms, when it came to lead her out of her suffering.

Indeed, God *is* good! Sarah Elizabeth was so enthusiastic, so capable, so full of life. She struggled to remain productive until the last, to be of service to her family, to her sisters and to the order which she loved so well. She struggles no longer; she has won her eternal rest in the presence of Christ.

Indeed, God *is* good! The absence of a loved one is so difficult for those who must wait their own turn, we who must now see our Sarah Elizabeth through the memory of heartache and tears and that awful, hollow sense of loss.

But indeed, God *is* good, and God will soon fill us again with all those wonderful recollections of our sisters's smile, of her boundless energy, of her never settling for anything less than the very best she could give. The ache of absence will lessen as we again know the joy of God's blessings, realized anew in our appreciation for the life of Sarah Elizabeth.

We were blessed to have Sarah Elizabeth among us for a little while. Such a bright spirit in our midst reminds us of how much God loves us. And her death reminds us of all those other blessings from God, of our other sisters and brothers, and how transitory they are to us, as we are to them in this life. So many reasons to give thanks, for indeed, God *is* good!

James

Here and there with the community Community Notes

Council actions

The Brotherhood held its spring Council meeting at Graymoor, in Garrison, New York. The long agenda included the election of officers for terms beginning at Annual Convocation in August; most were reelections, except for Gabriel Liam, who succeeds Ciarán Anthony, retiring as Director of Postulants and Novices. Council received Gordon John's request for life profession, as well as Robert James' for first profession of annual vows, both of which were approved and have since been finally ratified by the life professed members (for Gordon John) and the professed members of Province II (for Robert James). James Paul petitioned to be released from the novitiate, giving thanks for this opportunity to test his vocation as a Gregorian friar; Council approved his release. R Scott Williamson, an applicant to the postulancy, journeyed from the Diocese of Oregon for an interview and was approved as a postulant-prospective and invited to attend Annual Convocation this summer.

New Hampshire

Good news as we received word of Charles Edward's completion of his Clinical Pastoral Experience unit! He is overjoyed to have the spring and summer off from this intense and challenging training, and he will begin his second unit in the fall.

New York

Province II held its Lenten Quiet Day at Saint Michael's, Manhattan. Minister Provincial James Dunstan had given the members the advance charge of reading *The Killing: Meditations on the Death of Christ*, by Bishop Richard Holloway. The morning session was taken up in four animated discussions led by Stephen, Thomas Mark, James Dunstan and Robert James. You can tell how interesting a topic is when no one wants to stop for lunch! Following Noonday Prayer and lunch, Tobias Stanislas celebrated the Holy Eucharist for all in attendance. The afternoon session consisted of a presentation by the Rev Canon Susan Harriss, Vicar of the Congregation of Our Savior at the Cathedral of Saint John the Divine. This was one of the most well-attended and appreciated quiet days in current memory.

Saint James' Fordham in the Bronx, welcomed the presence of several friars during Lent and Eastertide. Tobias Stanislas, vicar of the parish, enjoys visits and participation by the brothers in the area or those just passing through. On Lent V, the Sunday after the spring Council meeting, Edward served as deacon; James preached on Good Friday, Francis Andrew was deacon and preacher at the Easter Vigil (Christopher Stephen and Patrick Ignatius also attended), and served as deacon again on Easter morning.

Bishop Richard F Grein has appointed Tobias Stanislas co-chair of the New York Diocesan Liturgical Commission (together with the Rev Linda Moeller) succeeding the Rev Lloyd Prator, rector of Saint John's in the Village, Manhattan. Tobias Stanislas has been a member of the commission since 1995, and welcomes the challenge—and your prayers.

New Jersey

No sooner had Robert James managed to pass the baton of editorship of his parish's newsletter to another parishioner, than he was elected senior warden! As such, one of his first efforts is to investigate the possibility of his parish becoming a downlink site for telecommunications events. This would bring new and exciting ecumenical outreach possibilities to his parish, the Church of the Epiphany, Ventnor, New Jersey.

Louisiana

Lent brings everyone a busy schedule, and Michael David is certainly no exception. Mardi Gras is a well-known Louisiana tradition, and the excitement goes beyond New Orleans. As in past years, Michael David led a crew of his students in creating a lavish float for the Mardi Gras Parade in Natchitoches. Michael David is a mainstay at Trinity Church there, where he executed a new Lenten array, and designed decorations for Palm Sunday, Holy Week and Easter. Amid it all, he won an award given by the National Art Education Association and the Matie Walsh Sharpe Foundation: he was one of six teachers chosen in this national contest. The prize is a month at Colorado Springs, with a studio, materials, and housing provided. Michael David tells us that this is a "lifetime acknowledgment" for his work, though we pray that this is just the beginning!

Illinois

One of the committees on which James sits held its meeting at the Evangelical Lutheran Church of America headquarters in Chicago in April, providing him with the opportunity to visit area friars and Associates of BSG, and Mary Ann Croisant, a postulant to SSG. He spent just over two days there and was given a whirlwind tour of the city, with ample time for fellowship. "The hospitality was as fabulous as the food!"

Postulant David Dean reports the advent of a new ministry: he has begun volunteering with a local food pantry. His regular work is such that his available time varies from day to day, and this fits in well with his volunteer work. He visits stores and picks up donated food, and he handles various purchasing needs for the pantry.

Associates

Good news and a new responsibility came to our Associate, Bishop Leo Frade, on May 6, as he was elected Bishop of Southeast Florida. He has called to inform us of his Institution Service on Saturday, September 16, in the see city of Miami. Our prayers, heartfelt congratulations and sincerest best wishes go out to him and to his wife, Diana, also our Associate.

Sadly, just two days later, on the morning of May 8, Associate Sarah Elizabeth Wells, SSG, succumbed to her ongoing battle with cancer. We had received an update on her condition by her sister the previous day, together with a request for renewed prayers. She slipped quietly into a coma and did not regain consciousness. Sarah Elizabeth died at home, surrounded by the love of her family and lifted up to eternal life, aided by all of our prayers.

Over the months of her illness, Sarah had spent time with her husband, her rector the Rev Joseph A Patronik, and her sisters as she contributed suggestions and ideas for her own funeral arrangements—those who knew her are anything but surprised to

hear this! She was waked in her parish church, Holy Trinity, South River, New Jersey, on the following Tuesday and Wednesday; her body was cremated on Thursday and the funeral service was held at the church on Friday afternoon. Ministering at various points of the service were Clare Connell, SSG, Superior of the Sisters of Saint Gregory, the rector, and Bishop Catherine S Roskam, Episcopal Visitor to the community, who also celebrated the Holy Eucharist. Carin Bridgit Delfs, SSG, was deacon for the service and Associate Barbara Jensen was crucifer, assisted by Elizabeth Mary Burke, SSG, and Associate Robin McKay as torchbearers, while Sarah Elizabeth's father and members of the Holy Trinity congregation read the lessons. Susanna Bede Caroselli, SSG, and Elias Freeman, SolSB (a long-time friend and director of the Vestment Exchange), James, William Francis, Tobias Stanislas and James Dunstan filled out the choir. Bishop Roskam brought condolences from Bishop Rodney Michel, the Brotherhood's Episcopal Visitor.

The Committal took place in the church's garden in the presence of the congregation, as Sarah Elizabeth's ashes became the first to be interred there. James recalled that when the first friar of the Brotherhood died in 1988—Br John Nidecker, BSG—his ashes were the first to be placed in the then-new Saint Francis Memorial Garden at Saint Anne's Church, Damascus, Maryland. Both John and Sarah Elizabeth were involved in organizing the creation of the memorial gardens in their respective parishes. Following the service, Sarah Elizabeth's husband Rich invited everyone to the local American Legion Post for dinner and celebration of Sarah's life. "This was they way she wanted it," he told the congregation, "to finish the service with a big party in honor of a life well-lived." Sarah Elizabeth lives on in our hearts and in our prayers; it was a rare privilege to have known her.

Welcome to new Associates the Rev Malcolm Roberts III of Hyattsville MD and Cynthia Cheski of Chicago.

A sermon on the feast of Irenaeus of Lyons The Way Out

Have nothing to do with stupid and senseless controversies...
— 2 Timothy 2:23

The Apostle Paul warned his young protege Timothy, "Have nothing to do with stupid and senseless controversies; you know that they breed quarrels." Like most advice, this bit of Pauline parenesis has largely been ignored. An agnostic viewer of the church's history—or an honest Christian—might be tempted to say that the church's life consists of little else besides stupid and senseless controversies.

Christ went to the cross to save the world, but the proximate cause of his predication was a violent disagreement about the sabbath, the Temple, and various fine points of dietary law. Peter and Paul faced the problems of what we now call "a pluralistic society," and the question of whether, and how far, Gentiles should be let in on the Christian thing—and whether, in the case of men at least, such an entry required parting with a certain nonvital portion of their anatomy. Later Irenaeus wrote a big, fat book about heresies, the names (if not the content) of most of them now long for-

gotten. The Holy Fathers who hammered out the Nicene Creed argued on and on about the difference between “same as” and “similar to” in a matter about which (in their better moments) they confessed was a holy mystery beyond human understanding. Their successors in the reformation argued about double predestination and allowing the chalice to the laity. The list goes on and on.

**The burning issues of one age
are the cold ashes of the next...**

And please don’t mistake me: I do not say these matters were of no importance. Although the burning issues of one age are the cold ashes of the next, while they burn, they do give some light, and as the Gospel appointed for the feast of Irenaeus has it, giving light is a large part of what we are to be about. (Luke 11:33–36) It is out of these conflicts—some of them now seeming so trivial and pointless—that the church took shape, defining itself in these tensions. As Saint Paul himself once observed, with a flash of proto-Hegelian insight, it is through controversies and factions that the genuine truth is eventually discerned. (1 Cor. 11:19)

The downside of all of this is the hurt and harm that happens in the process. As parties form around various positions, mutual anathemas are issued, and where the power of the sword falls into its hand, orthodoxy can be a terrible thing indeed, mowing down those it considers heretics—which is a fancy Greek word applied to *them*, the members of the opposite party.

But if we look closely at our church, the church that survived the controversies, the church that was formed out of these tensions, the strange thing is that our surviving church most often represents the forces of change and development, not those who considered themselves to be the orthodox defenders of the faith once given. Yesterday’s heresies become today’s orthodoxies, and presto chango: who is the heretic? The House of Shammai, the conservative rabbis and priests who condemned Jesus for his innovations, the hardline Donatists, the rigorist Tertullian—they considered themselves to be the defenders of orthodoxy, yet what is their position in the history of the faith today?

If nothing else, none of us Gentiles would be here if the circumcision party had had their way. They had Scripture and tradition and law on their side, yet the church moved on—as it always has. Because the church is not so much about taking a position as in being a *way*. The Spirit *moves* where it wills, leading a pilgrim people. And to follow the Spirit, and to follow Christ, means pulling the cross from the ground and carrying it every day of your life, not knowing where it will be planted next. If the church is to be true to its own best self, it must always be on the move, and follow the one who is the Way.

The other thing about heretics—the orthodox kind, the kind who often get left behind when the church moves on, the kind who think they have God in their pocket next to their zipper-flap Bibles—the thing about heretics is that they are always so sure of the truth; their truth, that is. As Professor Indiana Jones told his class in arche-

ology, “I’m here to teach you about facts. If you want to talk about truth you’d better check the philosophy department.” But the orthodox heretics forget that: they treat the truth like facts. For them it’s all clear and self-evident, printed in black and white, with words of Christ in red. In treating truth like a fact, they neglect the living Truth who is not a fact but a person; who is a living Word that is always being spoken in our hearts, not a word set in stone or printed on India paper in red ink. Christ is *alive*.

Christ, the living Word is also the living truth, the truth revealed not in static (and therefore dead) absolutes but in the dynamic relatedness that binds all things in one. The real Truth, the true Reality, is about relationships, for it is out of relationships that reality itself is constituted, from the Holy Trinity on down to the quarks and their kin whose interactions form the substance of what we call the universe.

We are in the midst of another reformation. The parties are formed up, taking their positions, marshaling their data. This summer’s General Convention may be another battlefield. Out of this turmoil new life will arise, but many will suffer in the process, as members of the church batter each other, bruising the Body of Christ with self-inflicted wounds. Is there a better way? Is there a nobler truth?

You know there is. And you know *who he is*. Only Christ, whose mother-hen wings stretch out and over the universe of human fallibility, can gently rustle us together so we don’t get lost. Only Christ whose crucified, naked truth was a scandal to Jews and a folly to Greeks can embarrass us into setting down our dog-eared Bibles, and our personal (and therefore limited) experience with a blush of shame, as we realize who it is we have been arguing with.

He is the Way, he is the Truth, and he is Life. And before him all our controversies, no matter how deeply convinced we are of their importance, become senseless and stupid. He is the Way, and the Truth, and Life. May we always walk in *that* Way, rejoice in *that* Truth, and live in *that* Life.

Tobias Stanislas

Based on a sermon preached at the 1999 Finger Lakes Conference

Reflections of a postulant Running a monk

Postulant David Dean has been writing a series of brief articles for his parish newsletter, and we share some of his insights here.

Whenever we think of monks, friars, and nuns, we think of individuals cloistered away from the world, while all their time is spent in chanting, meditation, or using Beano to help them keep their vow of silence. This image is accurate to a degree as there are cloistered communities of the vowed religious. However, there are communities that are apostolic in character, and the Brotherhood of Saint Gregory is one of them. Members of apostolic communities follow a common rule of life and live outside cloistered communities, serving both the church and their secular community as servants of God.



This summer, at the Annual Convocation of the Brotherhood of Saint Gregory, I was admitted as a postulant. The postulancy is a period of a year in which the new member participates in and tests the Gregorian way of life to see if it's for him. During this time, I'll embrace the Gregorian Rule, which includes attending Holy Eucharist, the daily office of The Book of Common Prayer, meditation, theological study, Embertide reports, the tithe, and participation in Annual Convocation and Chapter.

Next summer, God willing, I'll be clothed as a novice with the Brotherhood, and the Diocese of Springfield and Saint Matthew's parish will have a lay brother. I ask for your prayers as I begin this journey.

.....

It's been nine months since I informed you of my becoming a postulant with the Brotherhood. During these past months I've been in constant communication with the Director of Postulants and my mentor, who are helping me in what is called "formation." Formation within the Brotherhood is not about molding a brother into a preconceived notion of what a vowed religious should be, but more about the spiritual development of the individual. This development is primarily expressed by accepting who we truly are in Christ... It is only when we accept who we are and then allow God to work in and through us that true spiritual growth take place. It's not about "becoming"-it's about "being."

These last nine months I've been reading *Gregorian Foundations* for postulant formation which is about the development of religious life and guiding themes of the Brotherhood which each brother holds to be true in his life. After reading each section, I send responses to my mentor and the Director of Postulants. They in turn help guide me and broaden my vision of the kingdom of God and its ramifications in the here and now. Many of the questions are not easy as they force me to look into that proverbial mirror of truth. I can tell you from personal experience that what I sometimes see looking back isn't so pretty—and that is the strength of formation. You see yourself as you truly are and invite God to transform you—not to transcend or rise above a situation—but to transform you into the vicarious representation of Christ right here and right now. That is not easy because that involves a six-letter word we all hate to hear: *change!*

I ask you to pray along with me that we will allow God to transform us into Christ's hands so we can reach out in love to our neighbors; Christ's eyes so we can truly see the needs of others and serve them; and that we become the feet of Christ to walk in faithfulness to God. Soli Deo Gloria!

David Dean

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 Sat

Robert James McLaughlin

Peter Budde

Postulants Sat

Henry Ernestine

Frank G Medina

David A Dean

Postulants-Prospective G Josph

Gauss, a/BSG, Mark Allen

Jones, and R Scott Williamson

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
Sarah Elizabeth Wells d 5.8.2000
 Mary Macrina Cowan
 Mary Ann Croisant
 Cheryl Hendrick
 Connie Jo McCarroll
 Postulants-prospective Laurie
 Wescott Niblick, a/BSG, and
 Joy E Browne

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 Elizabeth Wells, SSG

d 5.8.2000

Patrick Bell Schwing

R William Franklin

Martín Barahona

M Carl Lunden

Patricia A Ahearn

David Alvarado

Jay Frank Crosthwaite

Paul E Van Brunt

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 R M Bagwell

William Russell

Bruce N Gardner

Mark Palcanis

Malcolm Roberts III

Cynthia Cheski

& The Friends of the

Brotherhood

Religious Communities

Sacramentine & Visitandine

Nuns

Society of the Atonement

Order of Agapé &

Reconciliation

Camaldolesse Benedictines

more

Intercessions, continued

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

For healing

For our brothers Luke Anthony, Thomas Joseph, Damian-Curtis, William Edward, Edward, Edward Ramón, Richard John, Andrew, Karekin Madteos, Christopher Stephen, Andrew, Patrick Ignatius, and Stephen Julian
For our sisters Clare, Lillian-Marie, Elizabeth Mary, and Susanna Bede
For all who live with HIV/AIDS
Ian Frazier
Jane Bowley
Scott Wager
Jim Bushnell
Bill Kellum
Ernestine E Burke
Peter Cicchino
John Darling
Mark Cappetta
John
Barry Lewis
Juan
Geneva Ernestine

Cher
Darrell Dixon
Randy
Frank T Griswold
Charles Miller
Mickie Thomas
John Darling
Mark Cappetta
Departed
Charlotte B Morgan
Arsene and Louise Lemarier
J Norman Hall
George T Koerner
Henry N Fukui
J Steward Slocum
James R Gundrum
Marie Kolze
Margarhita
Hernani
Mary Dennary Joyce
Francis Cornell Thompson
Jeff Diamond
Cecile Johnson
Sarah Elizabeth Wells, SSG, a/BSG
Paul Ellis
Emma Scott
Alice Maude Martin
Johnny Knight
Donald Coggan
Pamela Flagg Epting
Carmen Hunter
Arthur Brook
Vern Alden
Paul

Intentions

Joseph Richey House
Saint Gregory's Retreat Center
Brother Bernard Fessenden House
Saint James' Church Fordham, Bronx
Baltimore International Seafarers' Center
William Francis, Ciarán Anthony, Karekin Madteos, Gabriel Liam, Francis Andrew, James Dunstan and Thomas Mark, BSG
Saint Nicholas' Fellowship, Dennard AR
Trinity, Stoughton MA
Lisa and Alexis
Jonathan
Eddie
Robert and Mary Fuller
Malik
Melinda
James Paul Cyphers
Diane and Dale
The farm and retreat center project in the Diocese of Dar es Salaam, Tanzania

Thanksgiving

The election of Leo Frade as Bishop of Southeast Florida
The Institution of the Very Rev Robert V Taylor as Dean of Saint Mark's Cathedral, Seattle

Where there's a will

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.