



# THE SERVANT



**#181**

*Summer 2001*

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## TRANSITION

I have just gone through—no, I am still in—Transition. For the first time in over twenty years, the official address of the Brotherhood is not in White Plains. I have resigned my position at Saint Bartholomew's Church in which I exercised music ministry for 29 years. It was a ministry of continuity through several rectors and countless interims; it was a mix of up and down, sure and unsure. It is over.

It is extremely difficult to describe exactly what it was like to leave the parish I served for so long. These years spanned the bulk of my career as a church musician and a very substantial portion of my life. Brother James once said "no one should stay one minute longer if they are unhappy." He was and is correct.

Transitions such as mine are like a divorce. It was a great separation from what I knew as "church" for 29 years. Some of my choir members were with me that whole time. I provided liturgical and musical experiences for several generations in many families: baptisms, weddings, births, deaths and anniversaries.



My last Sunday in that place was emotional. My choir and many parishioners were wonderful and provided a lovely reception. My emotions were strong and I was leaving people whom I loved and cherished. I was leaving an instrument which I cared for and played for 29 years! We were as one!

And so on to the future—in a flash and the very next day! In the movie *Godfather II*, the lead character says, "The more I try to leave, the more they pull me back in." This illustrates where I've been. It is not so easy to "leave." As I packed up the choir room, memories rose from the great amounts of sheet music and scores. My photographic memory became a curse as I went back to almost each performance of a particular choral work—even remembering those who sang specific parts!

I asked myself, "How can I cope under this pressure?" But then, I remembered my own words to the brothers about being a bridge builder. The bridge I had built and maintained for 29 years was in place and it was time for me to cross it and get on with things. It was time to realize that God was sending me over; I had not made this decision alone! I was going to a parish that was beginning work on redevelopment—and they were in transition as well. I realized that all of us, as Christians, are constantly in transition, daily dying and being reborn.

So pain and sorrow at change lessens as we come to know that change is part of who and what we are as Easter people. God has placed me where I am. I am convinced the Spirit, in her wisdom, sent me to Grace Church, Norwalk, Connecticut. Pray for me and for us.

*RTB*

## COMMUNITY NOTES

### *Moving and shaking*

As his “Forum” indicates, since our last issue the Minister General has lived through a period of transition unlike anything he or the Brotherhood of Saint Gregory have ever experienced: he has closed the community’s office at Saint Bartholomew’s Church, White Plains, and on the Sixth Sunday of Easter he took up his new position as director of music ministries at Grace Church, Norwalk, Connecticut. Though such change always comes like a seismic shock with concentric waves affecting both the one who makes the change and all those around him, this was not as completely unexpected as an earthquake. Richard Thomas had been looking at new opportunities for the last few years, and this was the one that seemed “right.” He began his ministry at Saint Bartholomew’s in 1972, when the Brotherhood was an infant barely three years old, departing his previous position as organist and choir director at Saint Andrew’s, Yonkers (where he served with the Rev Thomas F Pike, the community’s first chaplain and now rector of Calvary & Saint George, Manhattan), in order to take up a new ministry with the Rev Norman Hall at Saint Bart’s. These past 29 years have been wonderful years for Richard Thomas, for the community and for the parish—years of growth for all, and of marvelous friendships and worship experiences too many to number—and yet he is called to begin again.

When the Rev William Hardwick, rector of Grace, Norwalk, announced the appointment of Richard Thomas to the congregation he said: “We had two very fine and qualified finalists and with no hesitation we knew that the one we wanted and needed for our work here is named ‘Richard!’” How memorable, how welcome and how few are the occasions in anyone’s lifetime when something as clear and as forthright as that statement occurs!

In terms of the apostolic religious life, the Brotherhood of Saint Gregory has been extremely blessed for the past 29 years to have had such a stable address as ‘Saint Bartholomew’s Church, White Plains, New York,’ and we are more grateful than we can ever say. But this is a new day, for Richard Thomas and for this community, and the Council and the officials of the Brotherhood continue to embrace these changes, knowing that they are for the best. We continue to live into a decentralization which we know will make us stronger in the faith and as a religious family in the Episcopal Church. So don’t be surprised when you notice that our vocational advertising lists an address in Chicago and that correspondence and communications come from a variety of areas throughout the country. These are exciting days for us and we ask your prayers and your continued support as we live into them!

On another level, another tradition has also come to an end. As of June 1, Saint Augustine’s House, Bronx, New York is no longer an administrative locus for the Brotherhood. Beginning in the fall of 1977, Saint Augustine’s House has been perhaps the second most well-known address in the community, having been the residence of the Brotherhood’s director of public relations and treasurer, and also that of the community’s secretary and sometime director of education. James and Tobias Stanislas have moved their residence to the rectory of Saint James’ Church, Fordham, Bronx,

New York, where Tobias Stanislas is vicar, and they report that, after the initial exasperating experience of not knowing where anything is, they are both quite happy in their new digs and look forward to many years of ministry from this new location!

### *New Hampshire*

Brothers in Province I joined Sisters of Saint Gregory at Helen Bernice's home in Cornish for a day of fellowship and prayer. Donovan Aidan, Ciarán Anthony, Francis Andrew, Gabriel Liam, Helen Bernice, Postulant Laurie Niblick, and Postulant-Prospective Mary Chanaille were in attendance. Both Laurie and Mary are parishioners at Saint John's Bowdoin Street (along with Francis Andrew, Ciarán Anthony and Mary Macrina, which makes the parish probably the most intensely Gregorian in the Episcopal Church). The gathering began with Noonday Prayer, a lovely pot-luck lunch and ended with dessert and Evening Prayer. It was wonderful having the opportunity to catch up with the sisters.

### *Boston*

Francis Andrew, Ciarán Anthony, and SSG Postulant-Prospective Mary Chanaille marched in the Boston Gay Pride Parade along with Bishop Stephen Charleston, President and Dean of EDS, joined by many other Episcopalians from local parishes in the diocese.

### *Yonkers*

Christopher Stephen has been elected to the board of directors of the Westchester Coalition for the Hungry and Homeless. The Coalition is an alliance of organizations and programs in Westchester County providing food and shelter to homeless persons or people at risk of becoming homeless. The Coalition furnishes financial and technical assistance to shelters, food pantries, soup kitchens and other programs in the area, many of which are operated by local churches, synagogues and mosques. It also coordinates the distribution of donated food, operates an eviction prevention program, and serves as an advocate for its members in the political arena. The board is composed of business and civic leaders and representatives of member organizations who work to ensure the financial and administrative health of the Coalition. Board members also provide assistance and support to the many programs in the area. Fessenden House, which provides supportive housing to men in recovery from severe drug and alcohol addiction (where Christopher Stephen and Patrick Ignatius serve as full-time, live-in staff) has been a Coalition member for the past two years. During that period Fessenden House has received over \$5,000 in financial assistance from the Coalition, as well as generous donations of food and clothing.

### *New Jersey*

Robert James has been elected Secretary/Treasurer of the Atlantic Convocation of the diocese this past spring, and he is working on putting a newsletter together. In addition, the Dean of the American Guild of Organists invited him to give an address on the religious life to their South Jersey Convocation in June.

## *Manhattan*

Province II held a Lenten Quite Day in Saint James' Chapel of the Cathedral Church of Saint John the Divine. This year's theme of "Gathered . . . Filled . . . Sent" was developed and led by the Rev Masud I Syedullah, TSSF, to the spiritual delight of the Gregorian friars present. Masud is the Rector of the Church of the Atonement, Bronx, and a good friend to a number of Gregorians.



This year the Diocese of New York's convention also took place at the cathedral and Gregorians were on hand to work, as always. Thomas Mark undoubtedly works the hardest, and for the longest period of time, as the Assistant Secretary of the convention. James Dunstan pitches in, too, to assist with the sensitive and labor-intensive job of managing the registration desk—no small undertaking considering that the Diocese of New York has over 200 parishes. James reprised his role as Assistant Inspector of Elections, overseeing the youth presence who act as tellers for the often-complex elections. And both Tobias Stanislas and Associate Carl Lunden were on the main floor, addressing the voluminous list of legislation (including a wholesale revision of the Canons) as Clergy Delegates.

This was Diocesan Bishop Richard F Grein's last convention prior to his retirement (see below), and he was in fine form, as usual, preaching an excellent sermon at the convention mass and managing the stream of legislation which would overwhelm a lesser chair! Bishop Coadjutor Mark Sisk took the chair for a significant part of the session, and showed similar aplomb with a firm hand at the gavel, particularly during the portion of the convention devoted to the amendment of the Canons.

A third return to the cathedral saw the Gregorians well represented at the service celebrating the ministry of Bishop Richard F Grein with the Diocese of New York over the last dozen years. The attendance at the event was even higher than anticipated, and in spite of some very bad weather and heavy rain, the cathedral church was filled back to the last bay—something that normally happens only for Paul Winter concerts!

It was a splendid tribute to Bishop Grein and the diocese he has piloted for over a decade, and the congregation. Among those gathered were an assembly of bishops, including Bishop Grein's predecessor, Paul Moore (Visitor Emeritus of BSG) and our present Visitor, Bishop Rodney Michel, and Presiding Bishop Frank Griswold; a colorful assortment of ecumenical guests, and former Mayor of New York (and active Episcopalian) David Dinkins. It was an inspiring service and a fitting example of

Bishop Grein's understanding of his ministry as the gatherer of the church for mission. Thank you, Richard, for your ministry, and God bless you in the years to come.

### *Long Island*

This year's Lenten program at the Cathedral of the Incarnation was entitled "Mission and Ministry as a Jubilee People of God." Organized around five Wednesday evenings in Lent by the Rev Canon Johny Itty, Canon Residentiary of the cathedral and long-time friend of the Brotherhood, three of the five presenters were members of religious communities, together with Canon Johny and the Rev Dr Denis C Brundelle of Saint Peter's, Bay Shore. James drove out from the city to visit with his sometime colleague at the Episcopal Church Center—Canon Johny—and to deliver the second series lecture. He spoke about the history of the religious life within the context of the church in terms of its role as agent of change and he summed up the evening this way: "When the time for questions and answers runs at least as long as the presentation itself, you know you're in the presence of people who are very interested in the subject!" The third and fourth sessions were led by Sr Emily Louise Scott, a Sister of Saint Margaret located at Neale House in Manhattan, and Br Clark Berge, a Franciscan stationed at the Little Portion Friary in Mount Sinai, Long Island.

### *Brewster and Highland Falls, New York*

This year's Spring Council meeting took place at Saint Cuthbert's Retreat House of the Community of the Holy Spirit (in Brewster, New York). In the course of this meeting, Council con-



curred with Robert Michael Burnham's request for release from vows. Council later consented to Stephen Julian Moss' request for release from vows as well.

On the Sunday following the meeting found a group of Gregorians at the Church



of the Holy Innocents, James Dunstan's parish. As this church is presently without a priest, Tobias Stanislas agreed to be Celebrant, Edward exercised his deaconal ministry, and James Dunstan lent his voice to assist the choir, while James, Ronald Augustine and Richard Matthias, a new postulant-prospective, added their presence to the congregation.

In May James Dunstan was on the receiving end of a quite unexpected surprise, when the wardens asked him to step forward during the announcement period of a Sunday service. They proceeded to tell him that, although officially it was Mother's Day, they had decided to also call that particular Sunday "Brother James' Recognition Day" and they lovingly presented him with a new combination Prayer Book and Hymnal. The parish's search for a new rector has gone on for quite a long time, and James Dunstan has made himself completely available to the parish in providing pastoral care and leadership on a consistent basis. On many Sundays he officiates at a service of Choral Morning Prayer—in addition to singing with the choir!—because securing regular clergy supply is difficult in that remote area of the Hudson Valley, just across the way from West Point. But to this small parish, James Dunstan embodies the Gregorian motto of "Servant of the Servants of God."

### West Palm Beach

Francis Andrew joined Ciarán Anthony as his guest at The Breakers in West Palm Beach Florida for the IBM 2001 Corporate Technical Recognition Event. Ciarán Anthony was awarded the trip in recognition of his being elected to the IBM Academy of Technology. The event, attended by 300 top IBM technologists and their guests, was



*Also in Florida this spring for a visit to his ailing father, Thomas Mark (with James Dunstan at the right) spent some time with Postulant Mark Jones (left) and his wife Diane.*

a spectacular affair. Guest speakers and entertainers included Dr Neil deGrasse Tyson (director of the Hayden Planetarium in NYC), Dr Meave Leakey (famous for her discovery of the new hominid genus *Australopithecus Rudolphensis*), Ronan Tynan (one-third of the Three Irish Tenors), and Sara Brightman (former wife of Andrew Lloyd Webber and famous for her performances in *Phantom of the Opera*).

### Chicago

Gordon John reported a new use for his life profession ring: at a recent wedding rehearsal at Saint Peter's, the best man forgot to bring the rings and our brother—who is deacon at that parish—volunteered the use of his life profession ring as a stand-in for the practice service! The groom told Gordon John that he hoped his ring would bring the couple luck; Gordon John responded, "It will bring you lots of happiness, as it has done for me."

A few blocks away, at the Church of the Atonement, friars of the Brotherhood and Novice Mary Julian of the Sisters of Saint Gregory alternated officiating at Evening Prayer each Friday during Lent. And Postulant Joe Gauss joined Associate Michael



Bond to attend the Called to Common Mission inauguration service at Our Saviour's Lutheran Church (ELCA) in Naperville, Illinois.

### *Wisconsin*

Ever since last year, when Novice Peter and his wife, Betty, participated in a Honduran building project sponsored by Episcopal Relief and Development and the Diocese of Fond du Lac, their hearts have been divided between the Great North Woods and Central America. Peter and Betty have now become missionaries through the Volunteers for Mission Program of the Episcopal Church and they will take up a ministry as teachers at Saint Mary's School in Tegucigalpa, Honduras, this fall. God calls in so many ways that you just can't say *No*, and Peter and Betty are off to their new mission with the assurance of our love and our daily prayers.

### *Los Angeles*

In mid-June James attended the annual meeting of the Companion Diocese Network, which met in conjunction with the GEM (Global Episcopal Mission) Network's annual Educational Institute, both taking place on the Los Angeles campus of the University of Southern California. The Companion Diocese Network—an organization of the Companion Diocese representatives appointed by the presidents of each of the nine provinces of the Episcopal Church, who have expertise in matters of Companion Diocese Relationships—is a method of linking dioceses of the Episcopal Church with partner diocese(s) around the Anglican Communion. Part of James' work at the Episcopal Church Center in New York City is as national coordinator of Companion Diocese Relationships, and he serves the church alongside the nine appointed provincial CD consultants and his colleague, Margaret S Larom, the World Mission Interpretation and Networks Officer. The meetings ran for four days and, as with all such events, many friendships were renewed and new contacts made.

### *Manila*

That's right, as in the Philippines. Maurice John is in a time of transition as he approaches retirement from the orchard business and considers his future ministry op-



portunities. He has traveled much of the world in his lifetime and he is now focusing on the South Pacific. In February he found himself in Manila and he fell in love with the Philippines. (It's quite a welcome change from upstate New York in the winter-time!) He made contact with the local parish of the Episcopal Church of the Philippines—Saint Barnabas'—and he accepted the bishop's invitation to attend the local diocesan convention at Holy Trinity Cathedral in Makati (atop Cathedral Heights overlooking downtown Manila). The new dean of the Cathedral, the Very Rev Tyler Strand, hails from Chicago, and Maurice John tells us that "a number of people were familiar with the Brotherhood, and one knows James very well as a correspondent in his capacity at the Office of Anglican and Global Relations." As is often said, it's a small world and *a very small communion!* Maurice John is back on the farm at this writing, but one can guess that his thoughts are of far away places and of new ministry opportunities!

*A sermon for the feast of Saint Wulfstan of Worcester*

## **INAUGURAL THOUGHTS**

*Exodus 3:1–12; Psalm 146:[1–3]4–9; John 15:5–8, [9–12] 14–16*

I have been tempted mightily, on this Inauguration eve, to preach on Psalm 146:2, "Put not your trust in rulers, nor in any child of the earth, for there is no help in them." Indeed, given what it says about Saint Wulfstan in *Lesser Feasts and Fasts*, and his transition from one royal administration to another, the temptation is strong, indeed. But I will not. After all, preaching about God is dangerous enough; preaching on politics is positively suicidal!

Fortunately, there are two other major themes marvelously intertwined in today's lessons, and we will turn to them: the themes of Vocation and Justice. Both themes figure prominently in our life here at the Episcopal Divinity School. But today I would like us to reflect not so much on these two themes in and of themselves, as upon the relationship between them, for they are no less intertwined in our lives than they are in these Scripture lessons.

In Moses' calling, and in the call of the Lord Jesus to his disciples, we hear an interesting paradox: The call is *personal* — intensely so — but it is not *individual*. Clearly and forcefully in both instances, God's calling is *to us for others*: "I have observed the misery of my people who are in Egypt. . . I will send you to Pharaoh to bring my people. . . out of Egypt." "Those who abide in me and I in them bear much fruit. . . This is my commandment, that you love one another as I have loved you . . . you are my friends if you do what I command you."

We are called into a life-giving relationship as children of God in order that we might, thereby, enter into life-giving relationships with our brothers and sisters. We "abide" in Christ, as those who have been baptized into his death and resurrection and nourished with his Body and Blood, in order that we might "go forth" in mission and ministry to others.

Jesus offers us a way of relationship with God in which our individuality becomes a gateway into relationship, rather than an obstacle to it. After all, the life to which we

are called and into which we freely enter is that of the Holy, Consubstantial, and Undivided Trinity: a being in whom unique personhood and profound unity are not opposites.

“I call you” and “I send you” are inseparable aspects of God’s life in us. If, as 2 Peter asserts, we are “participants of the divine nature,” then our participation in that nature draws us inexorably toward the justice that flows from that nature. As does the Lord, so do we:

The Christian sets the prisoners free;  
the Christian opens the eyes of the blind;\*  
the Christian lifts up those who are bowed down;  
The Christian loves the righteous;  
the Christian cares for the stranger;\*  
sustains the orphan and widow,  
but frustrates the way of the wicked.

Wulfstan, whatever else one might say about him, clearly understood this. Through a life of prayer and ascetic discipline, he found strength to live out the intimate link between holiness and justice. Through the changing fortunes of his people and his country, he remembered who his true Sovereign was, and he continued to abide in him through all the comings and goings of earthly kings. As a loyal citizen of the heavenly kingdom, he knew himself free to challenge from within the unjust policies of an earthly realm.

Perhaps, on this Inauguration eve, Wulfstan has something to say to us, after all.

*Francis Andrew*

*This sermon was his first preached at the EDS chapel.*

*Running A Monk: a novice’s view*

## **(BE)WEARING THE HABIT**

*Beware of the scribes (friars), who like to walk around in long robes, and love to be greeted with respect in the marketplaces, and to have the best seats in the synagogues (churches) and places of honor at banquets. (Jesus to his disciples in the hearing of all the people, Luke 20:46)*

As a novice in the Brotherhood of Saint Gregory this passage from the Gospel is a road sign on my sojourn as both a Christian and a vowed religious in the Episcopal Church. Road signs have several functions. They can warn of possible dangers on the road (as the above passage warns religious leaders); they can give us directions for our trip: where to turn and how far it is until you reach your destination; and road signs tell us where we can rest and find nourishment for our tired bodies and souls. The Gospel passage is a wonderful reminder for me of the pitfalls that can plague clergy, religious, and laity, as nobody is immune to the warning found in this Gospel.

As I read this passage I have to ask, Why do I walk around in a long white tunic and brown cincture, with a big wooden cross hanging around my neck? Am I doing this to draw attention to myself, to be greeted with respect, and to have a place of honor? Or



am I wearing what I do as a visible witness to an inner grace? Keeping these two questions in mind, I can watch for those pitfalls which Luke warns us against and stay true to my path as both a Christian and a religious.

Yet as I reflect on such things as special clothing for special services, I become aware that the majority of us dress according to our particular vocations. For example, police officers wear uniforms as a visible witness to their responsibilities as public servants; executives wear uniforms (even though they may not want to admit it) that are expected in their positions; the nurses in a hospital are recognized by their uniforms, and so on. We all dress according to our particular vocation. I also believe that people who are called to the life of religious service also have particular clothing so that they too may have a visible witness in their communities. Not that a person who has been chosen or called to religious service has a better vocation than any other vocation, it's just different. And it makes a difference.

What does the clothing of a religious mean? What does the garment represent, not only to the person wearing the clothing, but to individuals who observe? Religious clothing represents many things to many people. "Human nature is very well adapted to symbols and signs; it is part of our psyche, part of our spiritual nature, that symbols come to embody value statements for us as easily as they do." (*Reflections on The Skillfulness of Shepherds*, "A Visible Witness"). As I wrote to my mentor, "I know that I'm not responsible for what others think, but for knowing all the time I can either reinforce or clarify their beliefs by my actions."

The clothing of a priest, monk, nun or friar can conjure up many images, be they good or bad, as that is the nature of visible images. I don't want to focus on our preconceived ideas of the special clothing, but explain what the tunic, cincture, and cross represent to me. I am ever mindful of both the burden of responsibility and the joys that my habit exhibits. Let's look at the meaning of each item of clothing.

First, there is the white hooded tunic. For me the emphasis is not on the tunic itself but its color. From a secular Western mind-set white is a color that is surrounded with much joy. White represents purity and newness. Yet for me it is not the Western secular tradition I draw from, but from the tradition of the church. White is the color that surrounds and encompasses death. At a burial the priest vests in white and the coffin is covered in white. But it is not death which is emphasized in the adornment of white, but the sure and certain outcome of our faith, in the resurrection and eternal life with God. My white tunic is a reminder that I must daily die to self and rise in Christ. That it is God who is working in and through me, and I am listening to and responding to that work of God in my life.

The next item is the cincture. I'm reminded of Paul's letter to the Ephesians where he describes the whole armor of God, "Stand therefore, and fasten the belt of truth

around your waist.” We probably all have seen pictures of monks, friars or nuns with a simple cord around the waist with three knots. The three knots represent the three vows that a religious takes: poverty, chastity and obedience. I do not yet have those three knots. I have a simple cord in which I promise to live to the truth of what those three vows represent. After my two years of novice formation, by God’s grace I will kneel before the Minster General of the Brotherhood of Saint Gregory and the gathered community, and profess my vows of poverty, chastity, and obedience.

Then we come to the cross. To summarize what the cross represents let me quote part of a poem by Brother Karekin Madteos: “Wear your cross with dignity and grace ever mindful of its weight. There will be days that it seems too heavy even to place around your neck. Take it up as Christ did, and though you may falter as did your Lord, someone will be there to help you along and ease the burden for you.” His poem reminds me of what our Lord said to his disciples, “Come to me, all you who labor and are overburdened, and I will give you rest. Shoulder my yoke and learn from me, for I am gentle and humble in heart, and you will find rest for your souls. Yes, my yoke is easy and my burden light.” Matthew 11:28-30 (New Jerusalem Bible).



The cross, more so than anything else I wear, symbolizes who I am, and that is a Christian, a child of the living God through our Lord Jesus Christ. It also represents that I also have been crucified with Christ on the cross, “I have been crucified with Christ and yet I am alive; yet it is no longer I, but Christ living in me.” Galatians 2:20 (NJB). I also know that when I falter, as the poem correctly points out, I know where to turn and to whom I need to turn for forgiveness and strength along my journey.

The poem by Karekin also tells us that when we falter, “someone will be there to help you along and ease the burden.” That “someone” will be obvious and maybe not so obvious. We all want to say that “someone” is our Lord and Savior Jesus Christ. That is a correct answer because Matthew’s gospel reminds us that Christ is also sharing our burdens, and that while Jesus is helping us along our way we learn from him the nature of our faith and witness, and the faith and witness Jesus teaches us is love. The not-so-obvious “someone” is our community. Our community members are there to carry us along when we’re overburdened and feel we can’t take one more step forward. They are there to guarantee that someone isn’t left behind, fallen through the cracks, and forgotten. When these not-so-obvious individuals come to our aid, we must be humble and thankful for their love and ministry in our lives. We have all heard the phrase, “it takes a community to raise a child.” This saying is true for me as a Christian and a brother. It takes a community to raise a brother: my Brotherhood of Saint Gregory community and my parish community of Saint Matthew’s.

Out of all the symbols, the cross I wear sums up what it means to be a Christian and a brother. It represents the heights, depths, length and width of our Savior’s love for each of us, and it illuminates the path beneath my feet. My community cross also reminds me of the Collect for Fridays at Morning Prayer which reads: “Almighty God, whose most dear Son went not up to joy but first he suffered pain, and entered not into glory before he was crucified: Mercifully grant that we, walking in the way of the cross, may find it none other than the way of life and peace; through Jesus Christ your

Son our Lord.” It’s comforting to know that my Lord is with me and understands my suffering, for he too suffered to the point of death on the cross; but that Jesus leads me along peaceful paths even in the midst of suffering and confusion.

Yes, my novice habit may be a visible witness of who I am, but it’s also a constant reminder of whom I serve.

*Aelred Bernard*

*This article originally appeared in Saint Matthew’s parish newsletter.*

*A poem with SF roots*

## **WHAT THE TECHNOMAGES KNOW**

*In the TV series “Babylon 5,” Technomage Elric speaks of things of value that only his people know: “The true secrets, the important things. Fourteen words to make someone fall in love with you forever; seven words to make them go without pain, or to say goodbye to a friend who is dying. How to be poor, how to be rich, how to rediscover dreams when the world has stolen them from you.”*

fourteen words to make someone fall in love with you forever

The absolute truth

The fully openly bared heart

The depth of truly selfless compassion

seven words to make them go without pain

or to say goodbye to a friend who is dying

Honest love

Simple presence

Holding hand tenderly

how to be poor

With a gentle look

He realizes his lack

Tears falling in snow

how to be rich

Without having things

Warm sun still brings happiness

But wistful longing

how to rediscover dreams when the world has stolen them from you

Dropping off to sleep

Wishing for what once he had

Leaves fall off the tree

the true secrets

The biggest secret

Is that nothing is hidden

Rose bud opening

*Thomas*

# INTERCESSIONS

<b>The Brotherhood</b>		Jeff Emmett		Denise A Tivedo
<b>Episcopal Visitor</b>	<i>Sun</i>	<i>Richard A Belanger d 11.21.94</i>		Kathleen C Klee
Rodney R Michel		Joseph di Mauro, SA		<i>Sarah Elizabeth Wells, SSG</i>
<b>Episcopal Visitors Emeriti</b>		Catherine W Sturm		<i>d 5.8.2000</i>
<i>Horace WB Donegan d 11.11.91</i>		Mary Helen Clare		Patrick Bell Schwing
Paul Moore, jr		Maryann Wolff		R William Franklin
Walter D Dennis		Joseph F O'Day		Martín Barahona
<b>Life and Annual Professed</b>		Stephen D Montgomery		M Carl Lunden
<b>Brothers</b>		Fidel Flores		Patricia A Ahearn
Richard Thomas Biernacki		<i>Brendan W Nugent d 10.10.96</i>		David Alvarado
<i>John Nidecker d 6.20.88</i>		Sheila Gould		Jay Frank Crosthwaite
James Teets		Earl Christian		Paul E Van Brunt
Luke Anthony Nowicki		Lawrence LeRoy David		M Sharon Ryan
<i>John Peter Clark d 2.25.94</i>	<i>Mon</i>	<i>Kenneth Staples d 10.6.92</i>		Virginia E Holloway
William Francis Jones		David Smith		Charles C Nichols, jr
Stephen Storen		William R Munroe		Kevin Heckman
Thomas Joseph Ross		Wendell Allen		Margaret J Faulk
Tobias Stanislas Haller		<i>Elizabeth J Holton d 8.27.93</i>		Paul G Power
<i>William Bunting d 10.12.88</i>		Roland "Randy" RR Pryor		Ruth G Power
Edward Munro		Grant Walsh		Laurie Wescott Niblick, p/SSG
Charles Kramer	<i>Tue</i>	Jeffery L Benson		George L Vizvary
<i>Bernard Fessenden d 8.10.93</i>		M Eugene Ellis		John R Coyle
Donovan Aidan Bowley		Mark Harris		Melissa Colby
Michael David Elvestrøm		Enrique Antonio Illarze		Barbara Ann Jensen
Edward Ramón Riley		Dennis W Pattey		Robert R M Bagwell
Christopher Stephen Jenks		John A Bell		William Russell
Ciarán Anthony DellaFera		Gerard F Beritela		Bruce N Gardner
William Edward Orce	<i>Wed</i>	Perry L Conley		Mark Palcanis
Damian-Curtis Kellum		Wilhelmina Barton		Malcolm Roberts III
Richard John Lorino		Raymond E Barton		Cynthia Cheski
Ronald Augustine Fox		Gabriel McGovern		Jim Elledge
Maurice John Grove		Ethel B "Ettye" Hurley		Jeffrey Linden
Charles Edward LeClerc		Amy M Barron		James E Cyphers
Francis Andrew Phillips		Leopold Frade		Michael D Bond
Andrew Fortuna	<i>Thu</i>	Diana D Frade		Mary Jean Bond
Gordon John Stanley		Robin Stephanie Steele		Nancy R Fifield
Karekin Madteos Yarian		Ulric Van den Berghe		Frederick L Nestrock
Alban Patrick Thompson		Carol Gwynn Hays		Brad Hicks
Gabriel Liam Everett		James David Walley		Gina Stickelmaier
Thomas Bushnell	<i>Fri</i>	David Benzshawel		Howard B Bowlin
Thomas Mark Liotta		Robin R M'Kay		Carin Bridgit Delfs, SSG
James Dunstan Mahoney		Theresa Allan		Sue Bradley
Patrick Ignatius Dickson		Glenn R Charlton		Joseph Lynn Spears
Robert James McLaughlin		Betsy Kardos		Rolando Q Bacoy
<b>Novices</b>	<i>Sat</i>	David Burton		John Calella
Peter Budde		Timothy Lundy		Robert Thomas
John Henry Ernestine		Wiley W "Jack" Merryman		& The Friends of the
Francis Sebastian Medina		Albert O Cantwell		Brotherhood
Aelred Bernard Dean		Graham Thomas Prosser		<b>Religious Communities</b>
<b>Postulants</b>		Philip L Hewitt		The Sisters of Saint Gregory
G Joseph Gauss		Michael S Parenti		Sacramentine & Visitandine
Mark A Jones		Mark L Raper		Nuns
Scott Williamson		Laurie A Wiegand		Society of the Atonement
<b>Associates</b>		John-Albert Moseley		Order of Agapé &
<i>Cecil Berges d 10.16.90</i>		JoAnn Tomback		Reconciliation
<i>Marion Pierce d 12.26.91</i>		Carl Lindgren, OSN		Camaldolese Benedictines
Helen Marie Joyce, VHM		R Tony Cable		Society of Saint John the
Grosvenor Calkins		Lynne J D McQuade		Evangelist
		Zech Schariah		Community of the Paraclete
		Lydia Karlo		
		Steven Bright-Jordan, OSJ		
		Ruth Richmond Laning		

more

*Intercessions, continued*

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, Charles,  
Damian-Curtis, William  
Edward, Edward Ramón,  
Patrick Ignatius and James  
Dunstan  
For our sisters Clare,  
Lillian-Marie, Elizabeth Mary,  
and Susanna Bede  
For all who live with HIV/AIDS  
Ian Frazier  
Jane Bowley  
Scott Wager  
Kathy Cooper  
Walter Hale  
Mary Haller  
Kathy Andrews  
Kyle Anderson  
Cher Yarian  
Frank Palcanis  
Jim De Graci  
Gail Finley  
Amy Poetzingler  
Kathleen  
Stewart Carroll  
David Jones  
Marjorie Forsyth  
Geraldine Hamilton  
Troy Hudson  
Bill Russell, a/BSG  
Yanick Fourcand  
Patricia J Edlund  
Ned Lamont

Jerry Bedard  
Walter D Dennis  
**Departed**  
Charlotte B Morgan  
Arsene and Louise Lemarier  
J Norman Hall  
George T Koerner  
Henry N Fukui  
J Steward Slocum  
James R Gundrum  
Dorothy M Teets  
Jessica Ogwal  
Gussie Bradley  
Josephina  
Gene  
Rosie  
John Vincent  
James Holloway  
Lucille Rocto  
Alex Anchundo  
Larry Highbaugh  
Eugene Coyle  
Erna Nealand  
Richard Pemble  
Lorna Biagoli  
Kurt Hall  
Celeste Check  
Doreen Griffin  
Raymond Duncan  
Joe C Spears  
**Intentions**  
Joseph Richey House  
Fessenden House Recovery  
Ministries  
Saint James' Church Fordham,  
Bronx  
Baltimore International  
Seafarers' Center

Our brothers William Francis,  
Karekin Madteos, Francis  
Andrew, Thomas Mark and  
John Henry  
Saint Nicholas' Fellowship,  
Dennard AR  
Trinity, Stoughton MA  
Lisa and Alexis  
Betty  
Mark  
Bridget and Allan Anderson  
The faculty and students of  
Pacific Lutheran University  
Mark Harris, a/BSG  
Malik Yarian  
Anthony, Dennis, Steve, Fatima  
and Alexis Anchundo  
Francis, Nadeen and Edith  
Wilma  
Sylvia Carroll  
Bob Nealand  
Lajos Egyed  
Steve Giovangelo  
**Thanksgiving**  
The acceptance of Joan Eng,  
OCP, as a Postulant for the  
Diaconate in the Diocese of  
Spokane  
Tom Brady's successful knee  
surgery  
The election of Curtis Almquist  
as Superior SSJE  
The new ministry of Leo  
Anthony, SSF  
The diaconal ordination of  
Michael Roeske

## 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 and its successors for ever \$ \_\_\_\_\_ and / or \_\_\_\_\_ percent of my estate to be used in such a manner as determined by its Directors.*