

HE SERVANT



190
Fall-Winter 2003

COMMUNITY NOTES: ANNUAL CONVOCATION 2003



The brothers with the Bishop Visitor in the Mount Alvernia Chapel, Wappingers Falls, NY

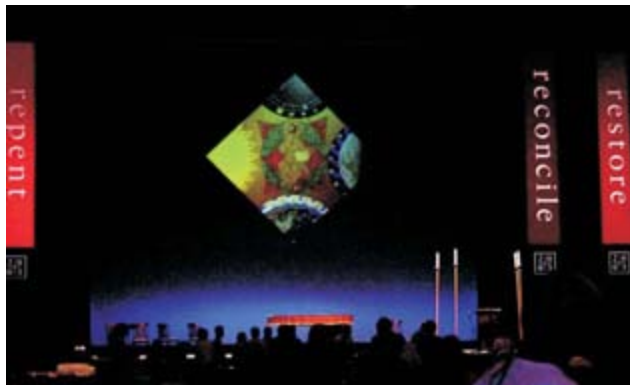
This year's Annual Convocation brought all but three of the 42 Gregorian friars together from across the USA and as far away as the Philippines to Mount Alvernia Retreat Center in Wappingers Falls, New York, from August 18 to 23. During a two-day retreat the members of the community focused on the vow of holy poverty in its many manifestations: reflecting on simplicity, stewardship, the tithe as a minimum standard of giving, and the spirit of devotion and generosity.



Mark Andrew Jones and Robert James McLaughlin share their reflections on the vow of poverty.



Karekin Madteos Yarian introduces the poverty workshop.



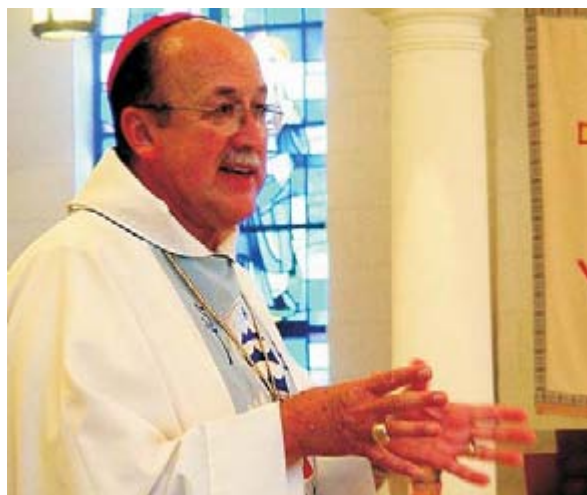
Tobias Stanislas Haller's icon, "He Is Enthorned Upon the Cherubim," appeared with the work of other Episcopalian artists in the "visual preludes" preceding the celebrations of the Holy Eucharist at General Convention in Minneapolis.



At the Episcopal Church Center display in the General Convention exhibition hall, James Teets joins the Rev Canon Juan Marquez in greeting visitors.

Karekin Madteos Yarian, the community's outgoing Director of Education, assembled a leadership team consisting of Stephen Storen, Robert James McLaughlin, Aelred Bernard Dean (Karekin's successor as Director of Education) and Mark Andrew Jones. Each brother shared his own perspective in stimulating and thought-provoking presentations on the vow. The larger group then divided into smaller sessions for further exploration. In a final session the small groups returned for an animated conversation, providing everyone the opportunity to embrace this fundamental tenet of religious stewardship more deeply.

The Brotherhood's Episcopal Visitor, the Rt Rev Rodney R Michael, spent two days with the brothers in Convocation as he celebrated the Holy Eucharist, preached, and refreshed his relationship with the community in prayer and in social interaction at meals and during each day's free time. He also participated in an informal talk on the theme of the eventful 74th General Convention of the Episcopal Church, joined by three of the Gregorian friars who were present in Minneapolis for that major event. The four speakers recounted anecdotes representing a variety of viewpoints—Tobias Stanislas Haller (the House of Deputies), Bishop Rodney (the House of Bishops), Richard Thomas Biernacki (commenting on the convention's liturgy and music, with a special perspective from the Bishops' Secretariat), and James Teets (from the Episcopal Church Center convention display, and as welcomer and official transport coordinator for numerous international guests who attended the convention, some coming to the USA for the very first time). Everyone present appreciated hearing these first-hand comments and experiences.



Bishop Michel preaches at the Convocation Eucharist.

A mainstay of each year's Annual Convocation is the celebration of the rites of the Brotherhood, in which God's presence in the lives of its members is expressed liturgically. At the Convocation Liturgy on Saturday, August 23, William David Everett (New Hampshire), Thomas Bushnell (Los Angeles), Thomas Liotta and James Mahoney (both of New York) made life profession of vows; Joseph Basil Gauss (Chicago), Mark Andrew Jones (Southeast Florida) and Emmanuel Williamson (Alaska) each made first profession of vows. A reception followed, where family and friends, including representatives of a number of religious orders and communities, shared this joyful yet solemn time.



The community's new Director of Education, Aelred Bernard Dean, discusses the significance of the vow of poverty in his life.

In an exciting development for the community, with Emmanuel's profession of vows the formation of Province 8 of the Brotherhood became constitutionally possible, and with the approval of Council this was accomplished. The newly formed province elected Karekin Madteos as its first Minister Provincial, and Council concurred with this election. Both he and Ciarán Anthony DellaFera (reelected for another term as Minister Provincial of Province 1) were commissioned at the profession liturgy. At Evening Prayer on the previous day, William Henry



The members of the newly constituted Province 8 gather to discuss plans for the coming year.



Friends and family members gather for the Convocation Eucharist.



(above left) Aelred Bernard and Karekin Madteos assist William Henry Benefield as he is clothed as a novice.

(above right) Nathanael Deward Rahm looks on as his new novice-brother Thomas Lawrence is vested in the novice habit.

(right) Thomas Lawrence Greer, the newly appointed Convocation Infirmarian, and recently clothed novice

(below) The novices-to-be are presented to the Minister General by the Director of Postulants and Novices, the Director of Education, and their mentors.





(above) Ronald Augustine Fox and William David Everett present Ron Fender and Kevin Valenine for admission to the postulancy.



(right) Newly appointed Director of Convocation Liturgy and Music Thomas Bushnell

(below) The solemn prostrations prior to the profession of vows





Emmanuel kneels before the Minister General and makes his first vows of profession.

Benefield (West Texas), Nathanael Deward Rahm (Chicago) and Thomas Lawrence Greer (Tennessee) entered the novitiate; and Kevin Harrop Valentine (Rhode Island) and Ron E Fender (East Tennessee) were admitted to the postulancy. In addition, several Gregorian friars were commissioned to various administrative offices for the order, including two new positions: Thomas Bushnell as Director of Convocation Liturgy and Music, and Thomas Lawrence Greer as Convocation Infirmarian.

Ongoing and deepening interest in the religious life throughout the Episcopal Church is witnessed by the variety of locations from which these men come. Their quiet ministry of prayer and service to the church expresses God's continual call to holiness as expressed and focused through the Rule of the Brotherhood of Saint Gregory.

Editor's note: What's in a name?

Readers will note that some of the members of the Brotherhood have chosen to return to the use of their baptismal names. Beginning with this issue, surnames will be used where necessary for clarity.

A Convocation sermon on Eph 4:29–32 and Mat 12:46–50

WHO IS MY MOTHER?

Today's gospel is *not* a parable. Today's gospel is *not* the subject of Christian art throughout the ages. There are no stained glass windows depicting this story in Jesus' life. There is no "The Episcopal Church of Saint Mary Waiting for Jesus to Get Done Teaching" in this country, or probably in the world for that matter. Today's gospel is not found in the *Little Book of Best Loved Bible Stories for Children*. What would that story be called? "Jesus tells Mary his Mother to Take a Hike?" The story may, in fact, scare children.

So, if it's not all of these things—what *is* today's gospel? It's Jesus making a point. And to make his point, Jesus denies his biological family.

This story must be important to be found in all three of the synoptic Gospels. Not even the birth of Jesus appears as often. Yet in spite of this, the story is seldom told, and only Mark's version appears in our Sunday Lectionary, at Proper 5 Year B. Because of where Pentecost fell this year, we did not hear it. Sunday worshipers have not heard this gospel since 1997 and likely won't hear it again until 2012. But, as you well know, brothers, we are a bit different from Sunday worshipers, thanks to the Daily Office!



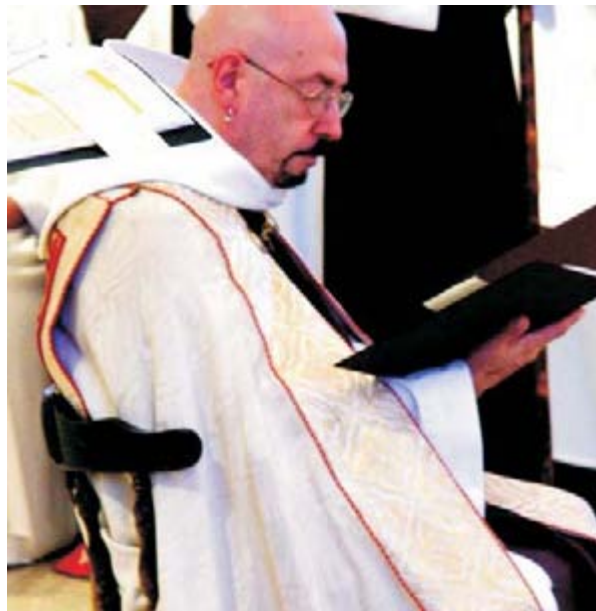
Joseph Basil, Mark Andrew, and Emmanuel

In this account from Matthew, we find ourselves somewhere towards the beginning of Jesus' three-year ministry. This "scene" of Jesus denying his family to make a point comes after he has addressed crowds of followers, crowds of people interested in what he has to say. There were crowds because Jesus was popular and seemingly has set people's spirits aflame. He has been responding to challenges from the scribes and from the Pharisees. The Pharisees accuse Jesus and his disciples of picking grain and eating it on the Sabbath.

Jesus cures the man with the withered hand on the Sabbath and the Pharisees go out and conspire against Jesus as to how to destroy him.

Jesus is curing all who are brought him. Jesus cures a demoniac, and because of this, the Pharisees accuse Jesus of being ruler of the demons. Jesus tells them their argument is faulty.

The scribes and Pharisees demand a 'sign' from Jesus. Jesus retorts, "An evil and adulterous generation asks for a sign, but no sign will be given except the sign of the prophet Jonah."



The Minister General addresses the gathering.

Whether or not this all happened at the same time is not known. However, we can see from the way Matthew's Gospel is written that there are great demands on Jesus for teaching and for healing. On top of it all, the scribes and Pharisees are challenging Jesus' work and ministry. It is not hard to see also how Jesus would be annoyed.

I am fascinated by what happens next—in Matthew's version: *Someone* told him, "Look, your mother and your brothers are standing outside, wanting to speak to you." In Luke: *And he was told*, "Your mother

and your brothers are standing outside wanting to see you.” And finally in Mark: “A *crowd* was sitting around him; and *they* said to him, ‘Your mother and your brothers and your sisters are outside asking for you.’”

One commentary I read seemed more concerned that Jesus really did have biological brothers and sisters whose parents were Mary and Joseph than on what Jesus had to say. It reminded me of one of our modern obsessions for proving paternity with DNA testing rather than by looking at what relationships have developed and who has acted in good faith as a parent.

What also particularly fascinates me is the sort of “neutral voice” that brings this news that Mary and the family are waiting. It is never the always-contentious scribes or Pharisees who are challenging him in so many other accounts. In Mark it sounds like it is indeed his own followers that tell Jesus.

Jesus is telling us that by becoming members of his body, which we call the church, we most assuredly will find a new circle of brothers in faith where we will find love, consolation, and friendship much as Jesus did with his apostles. . .

However, Jesus takes the opportunity to use the news and the situation to get the crowds following him to understand who he is and who God is. He offers us a direct teaching: “For whoever does the will of my Father in heaven is my brother, and sister, and mother.”

What does Jesus’ challenge to familial relationships mean for us? We can suppose many things; however, I would like to take this opportunity to tell some of my experience. At the end of this week, God willing, Emmanuel, Mark Andrew and I will make our first vows in the Brotherhood of Saint Gregory. Getting to this point has particular milestones that shed light on today’s Gospel.

This past July 25, I appeared in court and legally changed my baptismal name Gordon Joseph Gauss to my name in religion, Joseph Basil Gauss. While the decision to change my name to something that was meaningful for me came after prayerful consideration, I should note that I am not only giving up the name my parents gave me, but the name of my own father, Gordon. This doesn’t mean I love my parents any less. This doesn’t mean that Gordon wasn’t a good and proper name for me until now. This does mean that taking a new name is a personal symbol of growing in the faith and in the church.

By becoming God’s family, it does not matter where I was born. It does not matter what country I come from or what nationality or ethnicity I am. My achievements or accomplishments don’t matter. My gender does not matter. My sexual orientation does not matter. Who my mother and brothers are do not matter. We become God’s family by hearing and acting on God’s Word.

Jesus is telling us that involvement in God’s greater family by doing his will sometimes means seeing beyond the context of the past and looking toward a more useful context in the future. For many of us, we have had to sever ties to the past in order to grow up as Christians. All of us can probably come up with at least one instance where our growth in the faith has cost us friendship or has caused us pain.

Jesus is telling us that by becoming members of his body, which we call the church, we most assuredly will find a new circle of brothers in faith where we will find love, consolation, and friendship much as Jesus did with his apostles—if we do his Father’s will.

Finally, I must refer to today’s epistle where we find Paul addressing the church in Ephesus. The reading starts out: “Let no evil talk come out of your mouths....” The next thing that comes to my mind is “Otherwise we will wash your mouths out with soap!” But you know and I know this isn’t what Paul says. Paul says, “Let no evil talk come out of your mouths, but only what is useful for building up, as there is need, so that your words may give grace to those who hear.”

In my opinion, the editors of the lectionary don’t help this passage by beginning on a negative note. All of Ephesians chapter 4 is a glorious passionate urging by Paul to the church stating, specifically what it means to grow and mature in the faith. Paul says,

The gifts he gave were that some would be apostles, some prophets, some evangelists, some pastors and teachers, to equip the saints for the work of ministry, for building up the body of Christ, until all of us come to the unity of the faith and the knowledge of the Son of God, to maturity, to the measure of the full stature of Christ.

That is why I am here. That is why I have strived through three years of formation. That is why you are all here doing this with me and me doing this with you. Paul echoes Christ’s essential message of growing in the faith.

So, as Jesus and Paul call us to a more mature faith, we can all ask ourselves, “Who is my mother? And who are my brothers? Am I building up the Body of Christ? Am I doing the will of the Father?”

Joseph Basil Gauss



Four brothers make their life profession of vows: (l to r) James Mahoney, Thomas Liotta, Thomas Bushnell, and William David Everett.

KNOWING THE BREAD

The eyes of all wait upon you, O Lord, and you give them their food in due season. You open wide your hand and satisfy the needs of every living creature. —Psalm 145

There is a line in Coleridge’s “Rime of the Ancient Mariner” that goes (if memory serves), “Water, water, everywhere, nor any a drop to drink.” The ship, you may recall, is cursed because of the mariner’s albatrossicide, and becalmed in a hot and windless sea, out of drinking water, while ironically and uselessly surrounded by an ocean of saltwater. It’s water, all right, but the wrong kind of water—the kind that drives you mad if you drink it, the kind that ultimately kills you.

In our short gospel today, Jesus talks about two kinds, not of water, but of bread. One kind, the old kind, was the bread that fed the ancient Israelites during their disciplinary sojourn in the wilderness, that school of hard knocks wherein they were taught just how completely they depended upon God. And Jesus also talks about a second kind of bread, a new kind, also from heaven, also miraculous, also divinely given, but with one crucial difference. This new bread will not simply sustain life day-by-day through life’s long and difficult journey until life comes to an end. This new bread will give to those who eat it a precious new thing: eternal life. Indeed, so life-giving is this bread that it is essentially synonymous with life. It is *living* bread. It is the bread *of* life.

As the plentiful salt-water surrounding the ancient mariner’s ship could moisten the lips and the throat, bringing a simulacrum of relief, so the first bread, the manna, could satisfy a temporary hunger, but could not produce lasting effects. (Saint John loved this kind of imagery; you will recall a similar contrast between the water of the well in Samaria, and the living water Jesus promises to the woman whom he encounters there one afternoon.)

What is needed is not daily bread, but eternal bread; not bread for the journey—what my West Indian parishioners call “johnnycake”—but bread for the arrival.

And this is the bread that Jesus promises us, which, like the water he promised the Samaritan woman, is not a temporary stopgap, but a permanent and final answer to recurring thirst; the final answer to the persistent need of all whose eyes wait upon the Lord, the food in due season which doesn’t have a season, the food from the Lord, who opens his wounded hand and satisfies the needs of every creature’s living.

Those of you who know me well, and I think that goes for most of you



Maurice John Grove makes a dramatic point during the poverty workshop.

here, know how tempting it would be, given my high regard for the Holy Eucharist, to launch into a brief discourse on the Real Presence. And you will not be disappointed. Or perhaps you will.

However, to do justice to what John is talking about in the epistle and gospel we heard today, I need to make a somewhat more Cranmerian beginning. That is, at least in part, because John begins not with bread that is physically eaten, or, to use that wonderful phrase from the Articles of Religion, “carnally and visibly pressed with the teeth” but rather bread that is consumed “after a spiritual manner.” For the mode of consuming this bread from heaven, John tells us, is belief—an act of the will more than the digestion, not of what goes into the mouth, but of what comes out of the heart. As the Articles put it, “The mean whereby the Body of Christ is received and eaten in the Supper, is Faith.”

The Lord. . . opens his wounded
hand and satisfies the needs of
every creature's living. . .

John writes to his children in the faith, the little ones who believe, so that they may know, and have eternal life. The spiritual knowledge he imparts is wholesome, nutritious, filling, and satisfying. It is like whole-wheat bread for the soul. It is life-giving. And John records, in our gospel, Jesus teaching a similar lesson to those who were offended at his claim to be the bread from heaven. Belief, he tells them, means life; doubt, such as that of the Israelites in their wanderings, though they were sustained for a time by the manna from above, in the long run brings death—for as you recall, the bread from heaven was not good enough for them, and they continued to complain about the lack of meat, and whined about no longer having those tasty pickles and onions on the side. And so God gave them what they asked, but also sent leanness into their souls, and left them with full stomachs but empty hearts.

So John begins by stressing *belief*, the *spiritual* knowledge of God, and of his Son.

But: there is knowledge that comes from using your head, and knowledge that comes from eating bread. And this is where the Holy Eucharist comes in. Like the bishop who when asked if he believed in infant baptism replied, “Believe in it? Why, I’ve *seen* it!”—we do not simply *believe* in God and his Son Jesus Christ; we have not even merely *seen* him. We—who believe—have held him in the palms of our hands, taken him into our bodies, and been nourished with the bread that gives life to the world.

Those who take a reformer’s view of the Holy Eucharist as the Real Absence—you know, the ones who have altar frontals embroidered with sentiments like, “He Is Not Here”—those who would say that the Eucharist is merely a *sign* of God’s presence and not a *means* to enter that presence; an appearance or a reminder or a memory only, like so much water to look at thirstily but only to drink at your peril—those who take this view have stopped short and missed the better part. Jesus has not simply left us a doctrine to believe: he has given us himself—his flesh and blood—and he gives himself to us every time we gather to break the bread and share the cup.

Yes, belief is important—vitaly so: it is life. But life without bread is not worth living. Who would want eternal hunger, eternal fasting, eternal thirst in a windless world becalmed and all at sea; eternal sitting by the door and waiting for the bridegroom in the dark?

But the great good news of the gospel is that the time of waiting is over: the winds have risen and the sails are billowing with the Spirit; the “due season” has arrived and the bridegroom with it; the door is opened and the lamps have been lit; the bread has come down from heaven to give life to the world, and it is laid upon this table, and the hand of Christ is open to satisfy the needs of all who believe, to fill the hearts and souls of all who have responded to his call to come to Supper. So come, let us celebrate the feast.

Tobias Stanislas Haller

Some advice for ministry

TEN POINTS ON MINISTRY WITH TWENTYSOMETHINGS

When I lived in Massachusetts I was heavily involved in campus chaplaincy work, both in a chaplaincy and on the diocesan college work committee. In addition, most of my acquaintances at the time were in their twenties, including a significant number of traditionally aged undergraduates. The following is a distillation of what I learned over that time about ministry with twentysomethings in parishes and other such areas of church life.

1. Don't call them young. *Especially* don't call college students “young.” Don't call them “young adults” or “young men and women”; these days those terms are usually used for high school students, and in a deprecatory way (“Come here this minute, young man!”).
2. As with any group, talk about ministry *with*, not ministry *to*. Find out what someone is interested in doing, and find ways of helping them do that. Don't be surprised when you find that many are interested in areas of ministry other than just evangelizing other people their own age. That may be *your* ministry—don't assume it will always be theirs.
3. Invite twentysomethings to participate in choirs, vestries, Episcopal Church Women, whatever. *Don't* invite them to lead the high school youth group unless they have already suggested that as an area of ministry themselves. College students especially are eagerly distancing themselves from high school, and consider themselves to be light-years away from folks in high school. That age difference may not mean much to you, but it is all the world to them.
4. Never ever say things like “How nice it is to have some young people visit.” Just substitute “black person” for “young person” and you will better understand just how awful it sounds. “Will you be inviting some of your friends too?” “We would really like to have some young people here.” Yuck. These well-meaning statements shout two things to those who hear them: you are unusual and strange, and you are valued primarily for your age category.

- † When I was seventeen and a brand new freshman at Carnegie-Mellon (and still a Presbyterian) I visited the local church, Shadyside Presbyterian. I had sung in the choir in my hometown all through high school, so I wanted to do that in my college town as well. The choir director said, “We don’t have college students in the choir because they leave during Christmas and summers.” If you want to be sure not to have twentysomethings, do stuff like that. If you ever think, “Oh, we can’t have a college student do *that*,” then it is likely that your thought is crystal clear to any student you talk with about it, no matter how nice you try to be in expressing it. You are saying “You are not fully included in this community,” and they will quickly understand your message.
- † Don’t assume you know what they care about, what their interests are, what kind of liturgy they like (many twentysomethings want a vastly more formal and ritualized liturgy than the average baby-boomer; but a significant minority want a *very* informal style instead). Treat people as people, not as representatives of a group. This is always true, but it is especially true that twentysomethings are in a hugely sensitive place with respect to such things. Don’t expect twentysomethings to be more radical, or less radical than yourself. Don’t expect them to boldly speak with a fresh perspective: some will, some will not. It is demeaning to include twentysomethings only because you expect them to view issues in a certain light or with a certain “freshness.” (Do women vestry members appreciate being looked to only for “the women’s perspective?” I certainly hope not!)
- † Get the terminology right. Gen-X means, roughly, born from 1965 to 1975. That means that the *youngest* Gen-X folks now are twenty-eight. I once saw a “Gen-X” ministry effort targeted at people in their early twenties at a time when Gen-X was 25 to 35 years old. The organizers had identified “Gen-X” with “young.” Current college students are Millennials. And then, don’t pretend to be any generation other than the one *you* are in. Dress your age, act your age; don’t adopt the clothing styles or speech habits of twentysomethings in an attempt to be relevant or connected: you will only end up making yourself appear to be a poseur and fake. If you’re not their generation, you probably aren’t going to be “one of the guys,” period. Don’t even try.
- † If you want more Gen-X or Millennial priests, you must actively recruit, *and* you must convince the Powers-That-Be that life-experience and fifty-year-old maturity are not in themselves qualifications for ordination. A number of bishops in the last generation had a by-rule that anyone approaching the ordination process should already have proven themselves in another career. That was an excellent strategy for making sure that Gen-Xers need not have applied.
- † Put your money where your mouth is. Fund college work. Each college in your diocese should have a full time college chaplain.
- † Put your feet where your mouth is. (Ok, that one doesn’t work as well.) The bishop needs to visit chaplaincies. Make sure chaplaincies have delegates to diocesan convention. (Not patronizing “youth delegates,” but actual delegates of right, with vote.) The “list of congregations” on the diocesan web site should list the chaplaincies.

Thomas Bushnell

INTERCESSIONS

The Brotherhood
Episcopal Visitor *Sun*
 Rodney R Michel

Episcopal Visitors Emeriti
Horace WB Donegan d 11.11.91
Paul Moore, jr d 5.1.03
Walter D Dennis d 3.30.03

Life and Annual Professed
 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 d 12.18.01
 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 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
 Virgilio Fortuna

Gordon John Stanley *Thu*
 Karekin Madteos Yarian
 Patrick Thompson
 William David Everett
 Thomas Bushnell
 Thomas Liotta
 James Mahoney
 Patrick Ignatius Dickson

Robert James McLaughlin *Fri*
 Peter Budde
 John Henry Ernestine
 Francis Sebastian Medina
 Aelred Bernard Dean
 Joseph Basil Gauss
 Mark Andrew Jones
 Emmanuel Williamson

Novices *Sat*
 Richard Matthias
 William Henry Benefield
 Nathanael Deward Rahm
 Thomas Lawrence Greer

Postulants
 Kevin Harrop Valentine
 Ron E Fender

The Associates and Friends of the Brotherhood
Religious Communities
 The Sisters of Saint Gregory
 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

For healing
 Luke Anthony Nowiciki, Charles Kramer, Damian-Curtis Kellum, William Edward Orce, Edward Riley, Patrick Ignatius Dickson, William David Everett, James Mahoney
 For all who live with HIV/AIDS
 Ian Frazier
 Jane Bowley
 Mary Haller
 David G Henritzy, OSL
 Kay Benefield
 Thomas Gumprecht, SA
 Joseph DiMauro, SA, a/BSG
 Barry Turley
 Joan and Keith
 Rob, Frank, Tim
 Art and Jerry
 Delores
 Carol
 Tyrone and Gordon
 Otis
 Jim
 Charlie and Sarah
 Carlene

Departed
 Charlotte B Morgan
 Arsene and Louise Lemarier
 J Norman Hall
 George T Koerner
 Henry N Fukui
 J Steward Slocum
 James R Gundrum
 Jeffrey Thomas
 Robert G Tharp
 Nan Collins
 James Edward Griffiss
 Mindy
 Mary Benner
 Salvatore Salamone
 Lewis Daniel
 Anthony Carucci

Intentions
 Joseph Richey House
 Fessenden Recovery Ministries
 Dove House
 Baltimore International Seafarers' Center
 Saint James' Fordham; Trinity, Stoughton MA; Saint Paul's, San Antonio; Saint John's, Brooklyn; Saint Peter's, Chicago
 Karekin Madteos Yarian, William David Everett, Thomas Bushnell, Tobias Stanislas Haller
 Our Lady of the Rosary, Yonkers; Aldersgate UMC Dobbs Ferry
 Jason, Pauline and Bernie
 Jean
 Roy
 Amira and Claudia
 Michael and Shirley
 Tierra, Betty and Janice
 Brian and Suzanne
 Pam
 Bill Mae

Thanksgiving
 The ordination of Jeffrey Benjamin Hammond
 The birth of Rex Hardin

Note: Respecting the privacy of those for whom we pray, and recognizing God's knowledge of "all we need before we ask," beginning with this issue of *The Servant* the surnames of those for whom we pray for healing or other special intentions will generally not be included.



Gordon John sings the litany at the Convocation Eucharist.