

THE SERVANT



The bell-tower at Mount Alvernia, Wappingers Falls NY

194

Fall-Winter 2004

THE STATE OF THE BROTHERHOOD AT 35

I begin this short address with a very new and uncertain look to the future. As you all know, the Episcopal Church Center has once again decided to eliminate a position — this time it was mine. When this happened, I was taken aback by a comment from one of the first people to talk with me. She said that what made her most upset was the fact that I had never been accorded the respect due me — both for who I am and for what I have done for the church: namely, founding the Brotherhood of Saint Gregory. That gave me pause; it made me think and it made me so very thankful for all of you. You were the first ones I emailed to tell you and ask for your prayers. You responded and I felt it keenly; this has been so much easier knowing this community is and was there.

As we move through our daily lives, we sometimes forget the building blocks which sustain us and keep us standing and fighting. Those building blocks are the elements of our prayer life: the offices and the intercessory prayers for each other.

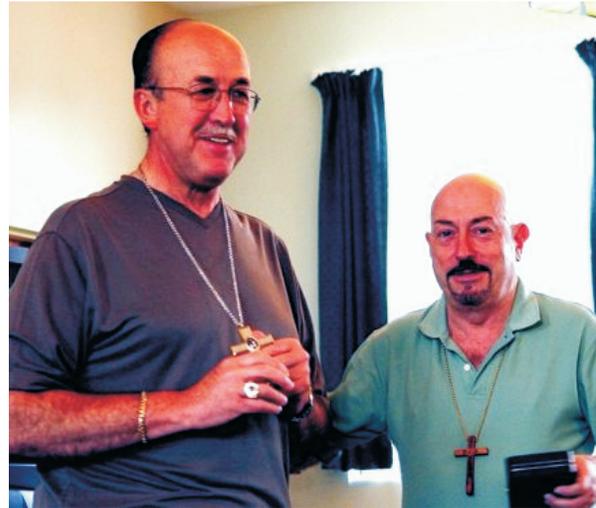
This year brings us to 35 years! I can hardly believe all that has happened in that time. Brothers have come and gone; brothers have died and heard, “Servant well done” as they moved from this choir to a better one. As I look back, I am overwhelmed by what we’ve become; and what we are becoming every day.

In 1982, James and I were in New Orleans for the General Convention. It was the Convention at which we worked to restore the Canons to bring communities like ours back into recognition. It was a stormy time; there were moments when James literally had to hold me back from punching a fellow religious. But through

it all I was aware of the incredible grace surrounding us, acting then and acting now. We have come to be known for that demeanor and acknowledgment of that grace — *Soli Deo Gloria!* We are known for speaking with conviction and knowledge. The church has come to know us — and that we mean business, the business of the gospel.

In cleaning out my office, I found the photo album from that Convention. It is here to be viewed by all of you and then put in the archives. These are photos showing us in the very place where the Canons were restored. Twenty-two years ago we were all much younger!

I suppose the point of all this is that whatever respect we may have in the church as individuals or as a community is of no significance in the light of the source: only God provides the grace, and we only pray to serve in such a way as to be responsible stewards of that grace. We have run the race, and continue to do so; and as we hear each year at our Gathering Service at the beginning of our Convocations, we have pro-



Bishop Rodney receives the Visitor's Cross from the Minister General.

vided new wineskins for new wine. We see this more these days when interacting with other religious. We are so pleased to have the Superior of the Order of the Holy Cross here with us this week as a guest celebrant. Times have changed.

And so have we. Many years ago, I described the brothers as bridge-builders. We continue to build bridges and, when the work is done, we move on, crossing the bridge and leaving it there for others to cross.

I am reminded of a comment made by Bishop Epting to his secretary after he spent time with us as our retreat leader. He simply said, “What a healthy community they are!” We owe that health to openness to God, to accepting the grace and the challenge of the gospel. As we continue to live this life, we must always remember that being healthy takes work and openness, the capacity to look at ourselves with critical eyes. We continue to examine what we do and how it is done; we continue to look at our training materials and methods to be sure we are doing the best. We listen to the voices from within the community urging us to do better, and to those from outside who urge us on as well. I thank you for your care for me; it is felt more than you can imagine. I thank you for what and who you are for each other and for the church. Never let that be forgotten.

I just mentioned our looking at ourselves: this takes work and the time to do it. We have over the last three years undertaken workshops examining our vows in depth, and this year brings us to *obedience*. Related to that vow, and also to our constant sense of review and self-examination, we are also this week complying with the request of the House of Bishops Standing Committee on Religious Communities to do the four-hour workshop on Adult Sexual Misconduct Awareness and Prevention — even though many of us have already taken such training in our own dioceses over the last decade or so, this review will help bring us up to date and keep us aware of this serious issue. The fact that one of our own, Tobias Stanislas, has been trained as a trainer by the Diocese of New York, and will lead us through this workshop, will also help us focus on how our vows relate to and undergird this awareness.

You will also be aware that this is the first Convocation in some time at which we did not admit a new postulant. There are a number of applicants in the “pipeline” — but this is, I believe, a God-given time to look at ourselves with a bit of a relief from the tasks that come with new members in need of nurturing and care. We can look at ourselves, and our postulant formation program, now that the first-year novitiate program is revised, and the work on the second-year novitiate is continuing. With our workshop on obedience completed, we will have studied the three vows in depth. So it’s not without reason that this vocations-sabbath is occurring. Have faith: vocations come both when the aspirant hears the call and when we are ready to respond to that call and bring a new person into the family. All happens in God’s good time.

The Provinces are in good shape; each is not without situations and concerns; with joys and sorrows. But the prayer life of this community of care and love will sustain us. That’s the message, my brothers: that our love and concern be seen and known, and the message of the gospel be proclaimed and lived in the framework of our vows. Bless you all in your work and life; and pray that our works find favor in the sight of God, our strength and our redeemer — and our friend.

— RTB

COMMUNITY NOTES

Annual Convocation 2004

The Brotherhood's Annual Convocation and Chapter took place at Mount Alvernia in Wappingers Falls, New York in late July. Two retreat events were featured in this year's time apart for the Gregorians. Continuing the community's ongoing study of its Rule, focus was placed upon the vow of obedience. The Director of Education, Aelred Bernard Dean, led the brothers through a day-long series of exercises which provided time for profitable reflection, discussion and interaction. A second full day was dedicated to fulfilling the requirement that every officially recognized religious community receive Adult Sexual Misconduct Prevention training. Tobias Stanislas Haller previously underwent leader instruction for this program and provided it to all present. While several members had already taken the training elsewhere, all actively participated in this new edition, which incorporated reflection on the vows as well.

The Brotherhood's Bishop Visitor, the Rt Rev Rodney R Michel, Bishop Suffragan of Long Island, spent three days with the Community. Bishop Rodney participated in the Daily Office, celebrated the Holy Eucharist for the community and also preached at the festival service on the Saturday. A "new tradition" was begun this year as the Visitor's Cross of the Brotherhood of Saint Gregory was ceremonially presented to Bishop Rodney by Minister General Richard Thomas, amid much applause and good wishes. This sterling silver pectoral cross bearing the Brotherhood's seal was originally designed and executed by Richard John Lorino as a fitting symbol of the community's respect, love and thanksgiving to Bishop Walter D Dennis in 1998 upon his retirement as the community's Third Bishop Visitor. When Bishop Walter died in 2003, his estate returned the engraved cross to the Brotherhood. After discussion, it was decided that this pectoral cross should become a sign of office for each new Episcopal Visitor to the Brotherhood, and its use would begin with Bishop Rodney. We trust he will wear it proudly for many years in good health!

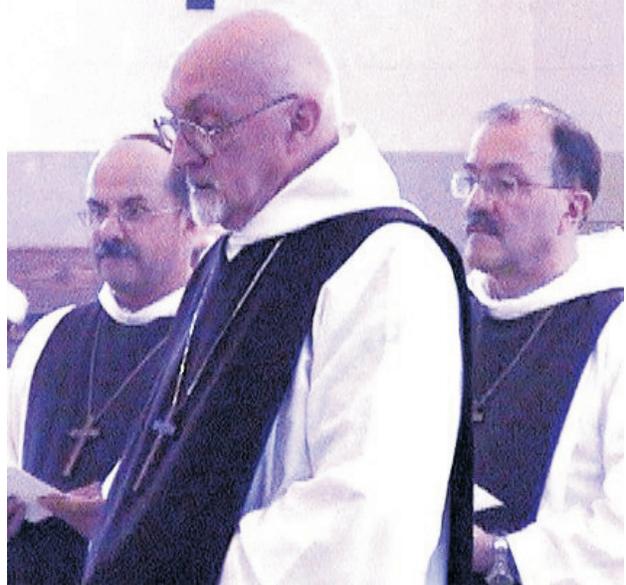
Another guest was Br David Bryan Hoopes, Superior of the Order of the Holy Cross, who visited for an afternoon, celebrated the mass and brought greetings from his order. A long-time friend of the Minister General and a number of the Gregorian Friars, Br David Bryan gave a short presentation on past and current relationships between the monastic orders and religious communities within the Episcopal Church, and he also engaged in a lively question-and-answer period. He was encouraged to visit often. David Bryan's visit coincided with another celebratory event: our own Emmanuel Williamson, recently ordained to the transitional diaconate, took up that ministry liturgically at the celebration.



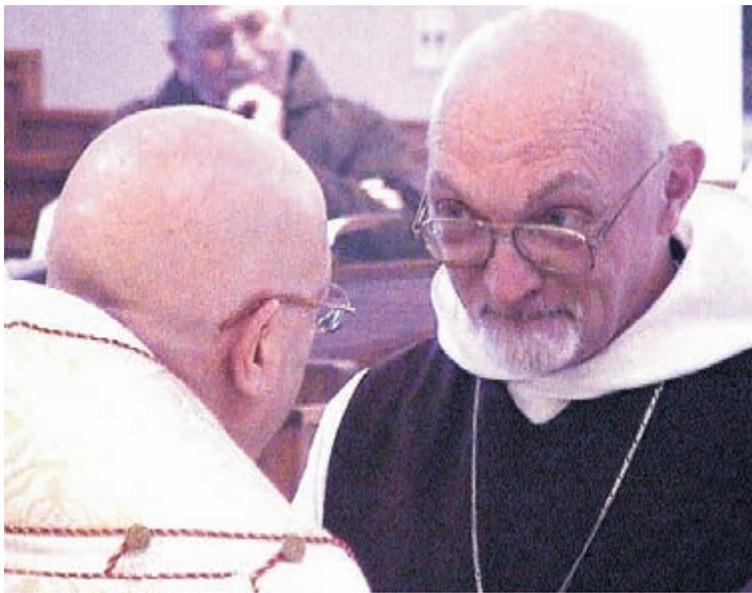
*David Bryan Hoopes OHC as guest celebrant,
joined by Emmanuel Williamson in his
Brotherhood diaconal debut*



Prostration



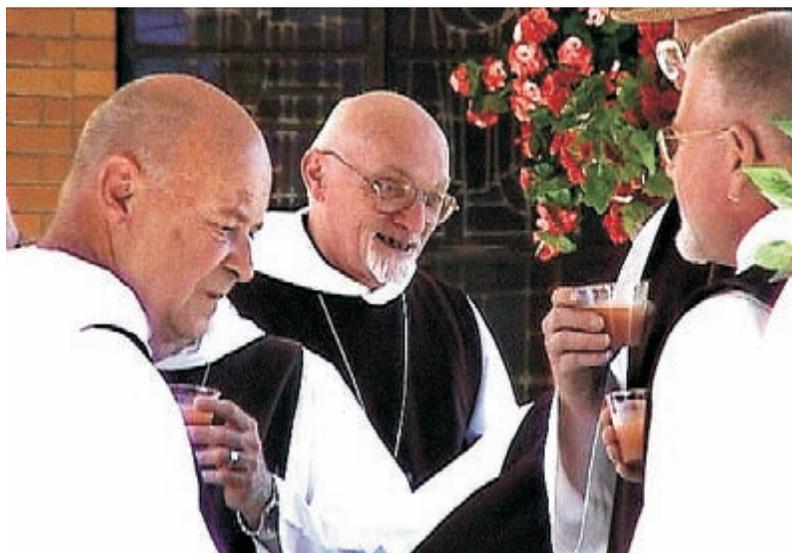
Presentation



Vows



Welcome



Reception!

Patrick Ignatius Dickson makes his Life Profession of Vows

Each year's Annual Convocation sees the celebration of the rites of the Brotherhood. At the Festival Holy Eucharist on Saturday, Patrick Ignatius Dickson made his Life Profession of Vows. This service also commemorated the 35th anniversary of the founding of the Brotherhood, as well as the 5th anniversary of the autonomy of the Sisters of Saint Gregory. Sr Elizabeth Mary Burke, Superior of the SSG, was a welcome presence at this liturgy, as were a number of clergy, religious and laity.

During the week eight friars renewed their Annual Vows, and two postulants were received into the community's novitiate: Enoch John Valentine (formerly Kevin Harrop) and Ron Fender. At a separate liturgy six brothers were commissioned as officials for the community: Edward Munro as Minister Provincial of Province 5 and Pastoral Care Team Leader; Ronald Augustine Fox as Director of Vocations; Thomas Mark Liotta as Administrative Assistant; Robert James McLaughlin and Mark Andrew Jones as Chapter's Representatives to Council; and James Teets as Minister General's Representative to Council.



Emmanuel prepares the Altar.



(l to r) New novices Ron and Enoch John, with the Minister General and Bishop Visitor



Archbishop of Canterbury Rowan Williams chats with James and Tobias Stanislas at the Anglican UN Observer banquet. (Photo: Anglican World / J Rosenthal)

Greenwich, Connecticut

The Advisory Council of the Anglican Observer at the United Nations and the Rev Canon John L Peterson, Secretary General of the Anglican Communion, sponsored a gala dinner at the Hyatt Regency Hotel on June 18th in support of the Anglican United Nations Observer Office, and our own James Teets, William Francis Jones and Tobias Stanislas Haller attended — along with more than 400 others! Following Canon Peterson’s warm words of welcome, Mrs Phoebe W Griswold, wife of the Presiding Bishop, provided the introduction for the Most Rev and Rt Honorable Rowan D Williams, Archbishop of Canterbury, who gave the keynote address. As many know, William Francis is the assistant to the Anglican Observer, Archdeacon Taimalelagi F Tuatagaloa-Matalavea, who is also a very good friend of the Brotherhood.

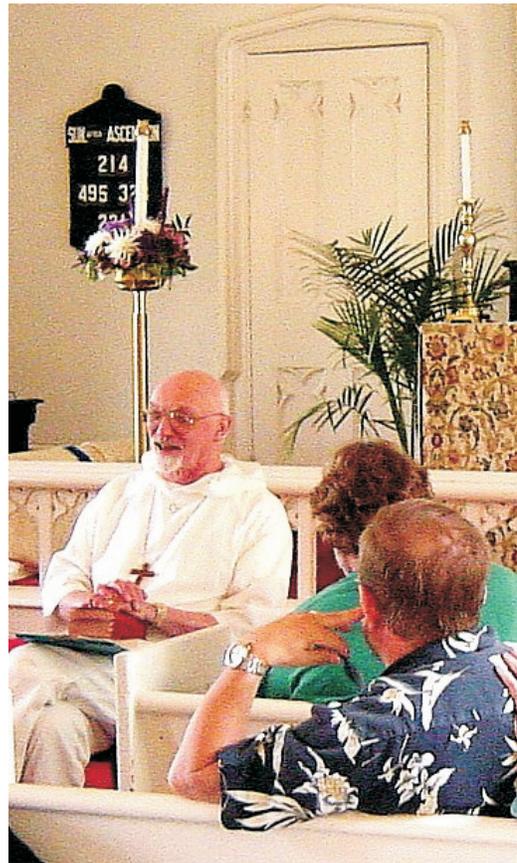


Stephen had the opportunity to meet with another Archbishop and Primate, Robert Eames of Ireland, when he spoke at the annual meeting of the Church Club in New York.

Charles Edward LeClerc has received approval from Bishop V Gene Robinson for a new ministry at Saint Paul's, Concord — one of the two largest parishes in the diocese. (With 1,500 members, Saint Paul's ties with Good Shepherd, Nashua.) In his new parish, Charles Edward will be involved with outreach ministry, including work with the parish's food pantry, its ministry to newcomers, and with the "Assistance with Dignity" ministry. Determined to live out his ordination as a deacon, Charles Edward obviously takes quite seriously the ministry of hospitality.

Province 2

The Province held its Spring Quiet Day on May 22nd at Saint John's Church in South Salem, New York. This picturesque and historic upstate parish church, founded in the early 1700s and originally staffed by English missionaries sent by the Society for the Propagation of the Gospel in Foreign Parts — commonly referred to during that period as "the Venerable Society" — is also the parish Richard John Lorino serves as organist and director of music. It was a warm and sunny spring day and the setting was perfect for a reflective time together. Eleven Gregorian friars from the province attended, and we welcomed Sr Mary Louise Chin n/SSG from Long Island, the Rev Nancy Matthias from upstate New York (along with her



Patrick Ignatius speaks on the sovereignty of God's time.



Tobias Stanislas speaks on the cycles of prayer that unite the church with the cosmos.

husband our own Richard Matthias), and members of the Saint John's congregation. The day was entitled "For the Time, Being" and it began with Morning Prayer, followed by two meditations by Tobias Stanislas, Noonday Prayer, lunch, and a meditation by Patrick Ignatius Dickson. The day was completed by the Holy Eucharist celebrated by Tobias Stanislas, with Sr Mary Louise proclaiming the Gospel and acting as Deacon of the Mass.

Tobias Stanislas' first meditation was entitled "Inspired to Remember and Proclaim" and was described as follows: "The coming of the Holy Spirit places us in the midst of the time between, where memory and hope together pitch their tent. The Word goes forth from Jerusalem to the ends of the world." His second meditation was "The Day Thou Givest." The cycles of the church's life and work of prayer root us in the reality of the cosmos, and point us toward the eternity that awaits. Patrick Ignatius shared his thoughts on "The Time in Between: Thoughts on the times in between our major liturgical celebrations in the church calendar."

New Jersey

On Saturday, July 31, William Francis Jones, Stephen Storen, John Henry Ernestine and Aelred Bernard Dean traveled to Perth Amboy to join the Sisters of Saint Gregory in an afternoon of fellowship, prayer and worship at Emmaus Retreat Center where they gather for their Annual Convocation. The day had a celebratory theme as Sr Becca Julian Morelli was received as a novice. Sr Clare Connell preached the homily and celebrated the Festival Eucharist. Her theme linked the words *glorify* and *love*, and the message couldn't have been more poignant as all were gathered together to glorify the Lord for the witness of love and growth of the Sisters of Saint Gregory.

San Antonio

William Henry Benefield recently announced that the 8th edition of the textbook *Applied Therapeutics: The Clinical Use of Drugs* — which contains a chapter on Depressive Disorders he co-authored in the last three editions — has just been published by Lippincott Williams & Wilkins. Though obviously not "light reading," we wish our brother a wide readership! (When not ministering at Saint Paul's, Grayson Street, in the Diocese of West Texas, William Henry is Clinical Assistant Professor of Pharmacology at the University of Texas Health Science Center at San Antonio and Clinical Assistant Professor of Pharmacy at the University of Texas at Austin.)

Seward, Alaska

On June 13th, the 100th anniversary of Episcopal Service to Seward, Alaska, Emmanuel Williamson was ordained to the diaconate by Bishop Mark MacDonald. At the laying on of hands, the bishop invited the elders of the diocese (a group called the Society of Saints Simeon and Anna), to join in as a sign of solidarity and community. God and the people willing, Emmanuel will be heading towards ordination to the priesthood in the not too distant future.



Bishop MacDonald ordains Emmanuel to the diaconate.

Michael David Elvestrøm is teaching up a storm in China as the result of a special grant; he is involved with everything from art to dramatic improvisation to conversational English, and will be providing a full report when he returns. He also had a chance to visit with Maurice John Grove in the Philippines, and both had a great time renewing the bonds of Gregorian fellowship in spite of the geographical separation.

A meditation on Obedience

OBEY YOUR THIRST

I was invited to be on this panel reflecting on the vow because I made my first vows last year, so I assume I'm still fresh! But this is a case of the older and more experienced you get, the more you realize you know less than you thought you did — even after just a year. I could sit here and quote the great religious of the past on the subject of obedience. They *do* have important things to say. Also there are several scriptural passages that reflect obedience. However, most of us have delved into these works already. Instead I will focus more on my story and our own Rule.

When I made my first vows I said, “I make the vow of obedience to Christ, to the discipline of the Episcopal Church, to the Rule of the Brotherhood, and to you the Minister General and other pastoral officials appointed over me, that I may lay aside self-will, and do only as God wills.” I am fortunate still to have copies of my formation materials where I addressed the vow of obedience in some way, shape or form. I journal sporadically, and I found some of my journals as well.

Before I was admitted as a postulant — from what I can remember, and from what I can gather from what I had written in my journal — I didn't think so much specifically on the vow of obedience, I thought in more general terms of religious life, or vowed life. God granted me enough grace and humility before admission for me to be open to what the process is — and not to come in thinking I had it all figured out. I have learned that usually *any time* I think I have anything all figured out, God lets me know otherwise — pretty quickly. It *is* safe to say I had a spiritual thirst that I knew I needed to do something about.

Reading my response on “God's Will Be Done” from *Gregorian Foundations* after being admitted as a postulant, I can see that I was just starting to realize that I often then (and still do) tell God what to do instead of asking for grace to do God's will.



The Community shares the Peace of the Lord.

After being received as a novice — and writing particularly on the vow of obedience in formation — I was starting to get a glimmer of self-awareness where I knew my ego could take hold of me, preventing me from being open to God’s will. At this time, there were many advertisements in the media commanding us to “Obey Your Thirst.” I puffed up my own ego thinking to myself — “They think Sprite is more important than God! — how wrong they are!” In other words, I had it all figured out.

In the second year novitiate we were asked questions around “Prophetic Witness in Tension with Obedience.” In reading what I wrote at the time, I detect a few more glimmers of self-awareness — starting to put together ideas like not being overwhelmed by the injustice in the world — being open to the one or two small things God may be calling me to do, and doing them.

Last August I made my first vows. One of my two mentors, Charles Edward, cautioned me that the first year after your first vows can be rough. We spend our formation years with the issues and questions constantly in front of us in the form of formation materials, and suddenly the formation materials are not there any more. Charles Edward also exhorted me to renew myself each day, to go back each day. This is not a matter of “you make the vows once, some magic happens, and you’re done and perfect and religious for ever more.” Rather he urged me to constant renewal. I am here to tell you that he is right. I have learned very simply, the issues and questions are still there for all of us, even if the formation materials are not.

For me, and I would guess for many of us, I know more easily when I am *not* following my vow of poverty or chastity than when I fail in obedience. While I know if I miss an office, I may not be aware of failures at fulfilling my vow of obedience. I am here to tell you that I struggle with not knowing.

As with the vows of poverty and chastity, there is a popular and shallow cultural notion of what the vow of obedience means: it is a bunch of people blindly playing Simon-Says to superiors. The part that our culture (and sometimes even our own church) misses is that we can’t be “in obedience” unless there is relationship with God and others. This relationship consists in giving oneself over in trust and love.

As many of you know, last December I took an early retirement package from AT&T. I left a world I had known well for several years and dared to go into an area of not really knowing what I would do next. I thought by not being caught up in the American-Corporate-World that — *poof!* — God’s will would be immediately made clear to me and that I would know what to do next. It is six months later, and *poof!* never happened. I thought I had it figured out, but was mistaken. I would say the grace I’ve experienced recently is that I am making friends with the “not-knowing.” I am realizing that I didn’t know any more when I was working full time — I just didn’t have time to realize it! I am beginning to understand that God isn’t keeping me in the dark; I am learning that often I am too blind to know that I am in the light.

What have I come to know since then? Our vowed lives are alive, growing and changing. I had an epiphany the other day — I was thinking again about the Sprite “Obey Your Thirst” advertisements. The slogan spoke to me in a new way. “Be open to how God made me, human and thirsty.” Being true to your God-given nature can call you to community and to God.

Finally, on second thought I *will* quote my namesake, Saint Basil the Great, about obedience. To the question: “What is the measure of the love of God?” Basil answers:

“Always to stretch out our spirit towards the will of God, seeking out and desiring all that gives him glory.” Obedience and love of God are thus intimately linked. “There is no measure of the love of God, nor of obedience.”

Joseph Basil Gauss

Willing to obey

SCARED OR SACRED?

When I was first asked to participate in this discussion today I immediately thought of Saint Paul’s self-imposed “Chief of Sinners” designation from 1 Timothy. Who am I to speak with any type of authority regarding the vows, and especially the vow of obedience? I, who as a novice am technically not even under vows (one of the great unwashed), should presume to speak to those who wear the brown seal of profession with honor? I also realize that there are as many interpretations of these vows as there are brothers in the Community. So, considering this, maybe obedience is a good thing for me to be thinking and speaking about at the moment.

Of all the vows, I always thought that I would have the most trouble with poverty. However, God regularly sees to it that I keep that vow, so that only leaves two. This means that the vow of obedience moves up a notch on the list.

During the past year I was given the opportunity to focus on this vow more closely in the *Skillfulness of Shepherds* materials so ably crafted by our brother Karekin Madteos. So I thought that I should at least take a look back at what I had written and possibly get some ideas about how to talk about obedience today. As part of the focus of the assignment was the following sentence: “*Obedience is the decision to lay aside self-will and to accept submission to an authority other than one’s own.*”

Obedience is the *decision* to lay aside self-will.

This means that it is my *choice*. But what option do I *really* have? I, the Christian, the baptized, the confirmed Episcopalian, have promised to call on God’s help to continue in the apostles’ fellowship, to persevere in resisting evil, to proclaim the word, to serve Christ in others, and to strive for justice, peace and dignity of all mankind. How do I do that without laying aside myself? The answer is, “I don’t!” I must yield to God’s will. So ultimately, maybe the vow of Obedience is about *surrender*. It is about yielding to the will of God.

However, it is *not* about admitting defeat or simply about giving in under pressure. It *is* about moving into what we perceive as God’s understanding of the situation and remembering the passage from Isaiah (55:8-9): “For my thoughts are not your thoughts, nor are your ways my ways,” says the Lord. “For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.”

Obedience is also about *journey*. It is hard for us to sometimes see God’s big picture. I believe that God withholds the “good thing” or the “right thing” from us until we are ready to receive it. This was certainly true concerning my call to the Brotherhood. I said “no” so many times to this life. I gave myself every excuse in the book why I should not become a brother. I can’t live the vow of poverty. And for sure don’t let



Joseph Basil and Nathanael Deward lead the panel on obedience with good humor.

somebody else try to tell me what to do or who to obey. I'm not a trained dog. I don't act or think on command. (At least not usually.) Those BSG "mountain-top experiences" that I had when I was around the brothers came—and then they went. And I don't just mean they went. I mean they really went. They went far, far, far away. Then

one day out of the blue I had this feeling that I could not actually believe. God was pushing me up against his spiritual wall and saying, "Are you stupid or just blind? Can you not see the signs?" That's when I started to pray about the Brotherhood in earnest. That was when the decision was made. That was the beginning moment of my journey. That was the moment of ultimate surrender. At that moment I was obedient to the will of God regarding the Brotherhood for the first time.

"Obedience is the decision to lay aside self-will and to accept submission to an authority other than one's own."

I'm glad I was blind and stupid. I'm glad those mountain-top experiences went away. I know now that it was not God who was holding out. He was ready to give me this gift. Instead, it was I who was not yet ready to receive it.

One of the books that I have found very helpful these past few months is called *The Prayer's Apprentice*. It is written by a priest from the Nashville area named Timothy Jones. Each week he suggests a prayer by one of the great spiritual mentors of the church and writes a series of reflections based on his praying of that prayer during the week. The very first week I began to read and use *The Prayer's Apprentice* he used a wonderful prayer that I have known and loved for what seems to be all my life. The prayer is from Thomas Merton's *Thoughts in Solitude*. In it Merton prays:

My Lord God, I have no idea where I am going. I do not see the road ahead of me. I cannot know for certain where it will end. Nor do I really know myself, and the fact that I think that I am following your will does not mean that I am actually doing so. But I believe that the desire to please you does in fact please you. And I hope I have that desire in all that I am doing. I hope that I will never do anything apart from that desire. And I know that if I do this you will lead me by the right road though I may know nothing about it. Therefore will I trust you always though I may seem to be lost and in the shadow of death. I will not fear, for you are ever with me, and you will never leave me to face my perils alone.

This prayer sets out in plain language for me what I consider the difference between conscious and unconscious obedience. I will freely admit to you that I am pos-

sibly the most disobedient one among you. I can't tell you how often I have been in certain situations that I have not the faintest idea how I arrived in such a good place. I certainly didn't deserve to be there based on my own merit.

“But I believe that the desire to please you does in fact please you. And I hope I have that desire in all that I am doing. I hope that I will never do anything apart from that desire. And I know that if I do this you will lead me by the right road *though I may know nothing about it.*”

Any holiness that might be attributed to us comes as a direct result of God's grace. We receive this grace daily through the faithful living out of our vows.

I have discovered that when I'm working on a presentation or a sermon with a specific topic in mind, relevant texts just seem to come out of the woodwork. The Collect for Proper 10 hit me like a brick. It reads: “O Lord, mercifully receive the prayers of your people who call upon you, and *grant that they may know and understand what things they ought to do, and also may have grace and power faithfully to accomplish them;* through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*”

“*Obedience is the decision to lay aside self-will and to accept submission to an authority other than one's own.*”

When I first started to think about this presentation so many thoughts were whirling around in my head and none of them leading anywhere. I prayed and I tried to write but the thoughts were just not ready to come out yet. I'm an introvert. I process slowly, so this was not unusual for me. In this case, however, I did find it somewhat frustrating. I had a deadline here. Convocation was not a movable feast. Then very early one Monday morning I was asleep—and well deserved it was. This was after a great Sunday at Saint Peter's Church. We had celebrated the beginning of a new ministry for our new curate. The liturgy had gone well. The day had gone well. I had seen friends in the afternoon and evening. God was in the heavens. All was right with the world. Suddenly at 3:00 AM God chose to reveal yet another little surprise gift regarding obedience. It intrigued me so that I had to get up and write it down. Why had I never seen this before? I got up and I just wrote two words S-C-A-R-E-D and S-A-C-R-E-D. “That's it!” I thought. For me the difference between these two little words that are almost identical in their spellings is the difference between living in or out of obedience. Or, put another way, living out the vow of obedience is the difference between *scared* and *sacred*.

Living out the vow of obedience is not allowing yourself to live in fear of others or their condemnation or criticisms, or what they might think about you and your vocation, but making instead a conscious choice to live in God's freedom.

It is not being scared of what you might find or what you may be asked to do, but allowing yourself to live into the sacred and ending up in the “right” and “good” place that God has provided for you.

“Therefore will I trust you always though I may seem to be lost and in the shadow of death. I will not fear, for you are ever with me, and you will never leave me to face my perils alone.”

Nathanael Deward Rahm



INTERCESSIONS

<p>The Brotherhood Episcopal Visitor Sun Rodney R Michel</p> <p>Episcopal Visitors Emeriti <i>Horace WB Donegan d 11.11.91</i> <i>Paul Moore, jr d 5.1.03</i> <i>Walter D Dennis d 3.30.03</i></p> <p>Life and Annual Professed Richard Thomas Biernacki <i>John Nidecker d 6.20.88</i> James Teets Luke Anthony Nowicki <i>John Peter Clark d 2.25.94</i> Mon William Francis Jones Stephen Storen <i>Thomas Joseph Ross d 12.18.01</i> Tobias Stanislas Haller <i>William Bunting d 10.12.88</i> Edward Munro</p> <p>Charles Kramer Tue <i>Bernard Fessenden d 8.10.93</i> Donovan Aidan Bowley Michael David Elvestrøm Edward Riley Christopher Stephen Jenks Ciarán Anthony DellaFera</p> <p>William Edward Orce Wed Damian-Curtis Kellum Richard John Lorino Ronald Augustine Fox Maurice John Grove Charles Edward LeClerc Virgilio Fortuna</p> <p>Gordon John Stanley Thu Karekin Madteos Yarian Patrick Thompson William David Everett Thomas Bushnell Thomas Mark Liotta James Mahoney Patrick Ignatius Dickson</p> <p>Robert James McLaughlin Fri Peter Budde John Henry Ernestine Francis Sebastian Medina Aelred Bernard Dean Joseph Basil Gauss Mark Andrew Jones Emmanuel Williamson</p> <p>Novices Sat Richard Matthias William Henry Benefield Nathanael Deward Rahm Thomas Lawrence Greer Enoch John Valentine Ron E Fender</p>	<p>The Associates and Friends of the Brotherhood</p> <p>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 Companions of Saint Luke~Benedictine Congregation of the Anglican Oblates of Saint Benedict Community of the Transfiguration The Order of Julian of Norwich</p> <p>For healing Brothers Luke Anthony, Tobias Stanislas, Charles, Damian-Curtis, William Edward, Edward Riley, Patrick Ignatius, William David, James Mahoney Ian, Jane, Mary, David, Marie, William Henry, Johanna, Virginia Allene Jeff Joe Lyn John Susan Victor Lourdes Cristino Marc, Billy, Tim, Michael Dan Bryan Nadine Anthony Chris Keith Theresa Jeff Randolph</p> <p>Departed Charlotte Morgan, Arsene & Louise Lemarier Norman Hall, George Koerner, Henry Fukui, J Steward Slocum and James Gundrum Edith Weedon Leon Dunlop Fred Steele</p>	<p>Mickey Daniel Jose A Fortuna Jacque Paul Butler Stephanie Schambon Matthew Gerard Torsten Lind Baylor Parson Mafalma DiGioia Matt McKlveen June Norton McKinlay John William Yumoto jr Julia Child Grace Mary Clements James Henry Dolan Betty Weeth</p> <p>Intentions Joseph Richey House Fessenden Recovery Ministries Dove House Baltimore Int'l Seafarers' Center Saint James Fordham; Trinity, Stoughton MA; Christ Church, San Antonio; Saint John's, Brooklyn; Saint Peter's, Chicago; Grace, Norwalk Brothers Karekin Madteos, William David, William Francis, Thomas Bushnell Aldersgate UMC Dobbs Ferry, St Christopher's, Kileen TX Gladys Jeannie Bill Sue, Keith, Jason, Nicole and Megan Kirsty Melissa Fran Carl Oralia Chris Bobby Richard and Ingrid Patricia David Valarie Victor and Winnie Bolle</p> <p>Thanksgiving The ordination of Kevin OCSO The Golden Profession Jubilee of Anele Heiges OP The birth of Alexis Fox</p>
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