

# THE SERVANT



**THE LORD  
IS A  
STRONG  
TOWER AND  
A SURE  
DEFENSE**

*The bell-tower at  
Nashotah House*

**# 197**

*Summer 2005*





## RESPONSIBLE TO THE TRUTH

*Jesus said to him, "No one who puts a hand to the plow and looks back is fit for the kingdom of God."*

At the end of the ninth chapter of the Gospel of Luke, the cost of discipleship is dramatically illustrated. To take the yoke of discipleship requires not only the "call" from God, but the courage and strength to endure the hardships which go with the call. The phrase, "Many are called but few are chosen," comes to mind. When we answer God's call, we become responsible to the truth—and the demands—of the Gospel. We must remain directed by that truth, a truth embodied in a person. Jesus said, "The Son of Man has nowhere to lay his head." To answer the call means joining him and sacrificing a place to lay one's head, for the truth of the Gospel is a constant challenge, a constant pilgrimage with the truth.

Answering the call to truth comes in many forms: the religious life, ordination, lay ministries, and the intense devotion to the parish one attends. In his directive of discipleship, Jesus said, "Leave the dead to bury their dead." We who are responsible to the truth must remain ever aware of the prime directive to follow him wherever he goes—to be with him. Mundane responsibilities are to be executed by those who are not filled with "great (Elijah-like) zeal for the Lord." Our Lord also said, "He who keeps looking back is not fit for the kingdom." Like him who "set his face resolutely toward Jerusalem," we must be resolute in our mission, not constantly looking over our shoulder. Each time we read, mark and inwardly digest the words of the gospel, we must be responsible to the truth which the Holy Spirit reveals and unleashes. If we are to change anything in ourselves, our parishes, our church or our world, we must be dedicated to serve, yet free to follow. In John's Gospel, Jesus assures us that it is the Spirit who leads us to the truth. Why else are we here, if not to follow in the Spirit-led footsteps of Elijah?

Christ sets us free by the Spirit of truth. Let us be directed by that Spirit and responsible to that truth. The cost of discipleship is high, but the harvest of the Spirit is infinitely greater.

*RTB*

*A version of this essay first appeared in the July 1980 issue of The Servant.*

*Here and there with the brothers*

## COMMUNITY NOTES

*Cambridge, Massachusetts*

Ciarán Anthony DellaFera has been appointed to the position of IBM Distinguished Engineer, ranking him as one of IBM's top 350 technical executives out of approximately 350,000 employees world-wide. In addition to the great honor paid him in receiving this prestigious appointment, it may also be instrumental toward his pursuing

a degree in medicine—a long-range ministry goal—possibly through IBM’s Life Sciences division. He begins his first premed course at Harvard University’s School of Medicine this summer.

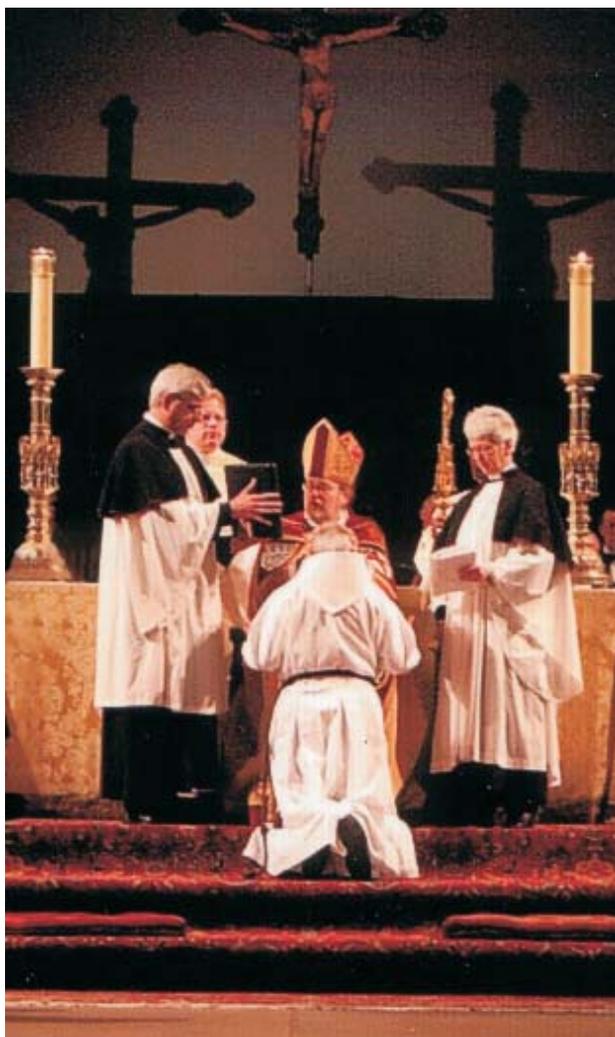
### *Providence*

Enoch John Valentine preached at the Cathedral of Saint John on the eve of the Festival of Saint Patrick. While he has served the cathedral in musical and liturgical roles for some years, this was the first time he had been invited to preach there. His sermon focused on the great Irish saint and drew together themes of vocation and ministry amid unfavorable circumstances.

### *New York*

The Brotherhood Council met at the Vails Gate convent of the Sisters of Saint Helena and interviewed two candidates for the community, both from Texas: Associate David Henton and Zane Young. Both plan to attend the annual convocation this summer and enter the community as postulants. Council also conducted its quarterly meeting and began to take a look at long-range planning and the issues connected with it. Council also approved the requests of William Edward Orce and Patrick Thompson for withdrawal from the community.

Gregorian Friars of Province 2 attended a day-long retreat on the subject of sacred art, at the Institute for Christian Spirituality at General Theological Seminary.



*Thomas Mark kneels before Bishop Sisk*

Though the weather kept a number of brothers away due to difficult traveling, those who attended found the day to be quite rewarding.

Thomas Mark Liotta was among four deacons ordained by Bishop of New York Mark Sisk at the Cathedral Church of Saint John the Divine on May 14. James Teets and James Mahoney joined with the Rev M Carl Lunden a/BSG, Rector of Saint James Goshen, as presenters. The Brotherhood’s Council had moved its Spring meeting from April to the days just before Thomas Mark’s ordination in order for as many of the members as possible to participate in this liturgy. The Council members all attended, as did many of the local brothers (as well as the not-so-local brothers in the case of Joseph Basil Gauss from Chicago, who made the trip for this occasion). Tobias Stanislas Haller was on hand wearing both the Brotherhood habit and stole of office, as he was presenter for the or-



*One happy new deacon*

dination of Eliza Davies, a member of his parish, Saint James' Fordham in the Bronx. Bishop Visitor Rodney Michel was also pleased to be present. It has often been noted that the ministry of deacon embodies the qualities of the Brotherhood's call to servant ministry—and the number of deacons in the Brotherhood attests to this. Congratulations to our Thomas Mark, and may his new ministry bring him numerous opportunities to be God's "hands" and presence among those in need.

After months of planning, representatives of eight member communities of the National Association of Episcopal Christian Communities—NÆCC—gathered at the House of the Redeemer on New York City's upper east side for their annual conference, renewed after a gap of two years. New interest in common goals and re-

lationships brought Richard Thomas Biernacki, James Teets, William Francis Jones and Tobias Stanislas representing the Brotherhood, Elizabeth Mary Burke of the Sisters of Saint Gregory, and brothers and sisters from the Third Order of the Society of Saint Francis, the Order of the Company of the Paraclete, the Community of Celebration, the Rivendell Community, the Little Sisters of Saint Clare, and the Companions of Saint Luke-Benedictine together at the common table to exchange experiences and ideas formed in the religious life. The group discussed future plans for cooperation to the benefit of all twelve member-communities of NÆCC—and further cooperation with the Conference of Anglican Religious Orders in the Americas and the House of Bishops Standing Committee on Religious Communities. Membership in NÆCC is predicated upon each community's recognition by the House of Bishops' committee. Presentations were made by Gregorian Friars on issues of com-



*At the annual NÆCC meeting (l to r): Richard Thomas, Michael-John Austin CSL-B, Masud Syedullah TSSF, Catherine Cox (Rivendell), William Francis*



*Officers of NÆCC (l to r) Catherine Cox, Tobias Stanislas, Carle Griffin OCP, and Bill Farra SCC*

prehensive insurance, background checks, financial issues, and the upcoming General Convention in 2006. Animated conversation also involved issues of novitiate training and other experiences shared by the group. Meal times gave opportunity for fellowship, drawing all present into closer bonds of mutual respect and affection. Much hope was expressed that this group will continue to meet annually, and Tobias

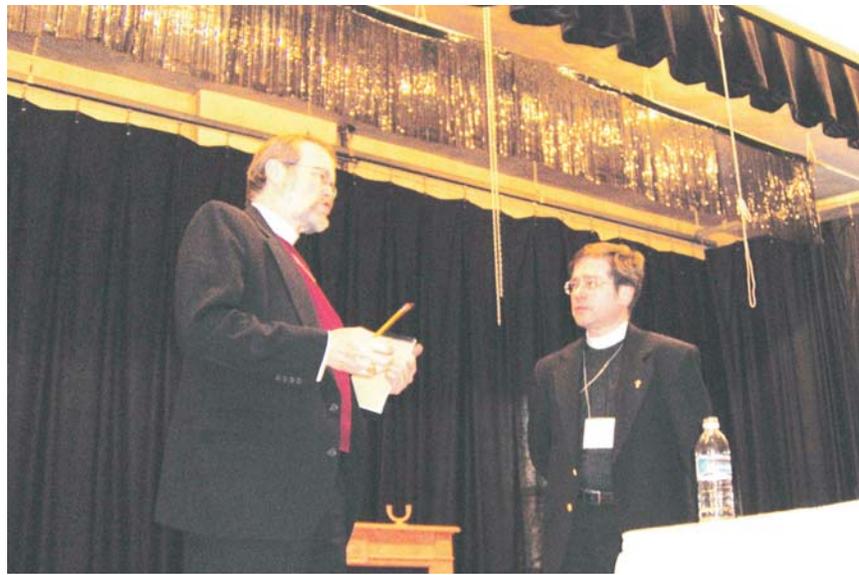


*In the glare of flashbulbs we managed to snag this photo of the Gregorian presence at Thomas Mark's ordination. Bishop Rodney was concealed by the ecclesiastical shrubbery to the right!*

Stanislas was elected Convenor and Chair, in which capacity he will serve as representative of NÆCC to the House of Bishops committee.

Tobias Stanislas also did duty this quarter as chair of the Strategic Planning Committee of the Trustees of the Diocese of New York, giving the introductory address at a conference for lay and clergy leadership on strategic

planning held in Mamaroneck. His address to the gathering appears later in this issue.



*Bishop Sisk and Tobias Stanislas at the Strategic Planning Conference in Mamaroneck*

### *Ivoryton, Connecticut*

The Companion Diocese Network of the Episcopal Church held its annual meeting in mid-May at Incarnation Center, and the 700-acre facility was in full springtime bloom for this event. One of James Teets' ministries at the Episcopal Church Center in New York City is as National Coordinator of Companion Diocese Relationships, and this yearly conference gathers the nine CD Network Consultants from all of the provinces of the Episcopal Church, plus a colleague who represents the Anglican Church of Canada in this ministry, and other staff from the Church Center, in order to review the year's efforts and to plan for the future, including the triennial General Convention in 2006. This year another Gregorian Friar joined the group: Edward Munro, who was recently appointed by Bishop Robert Ihloff of Maryland, President of Province III, to be the CD Network Consultant for that province. In addition to a very busy schedule, this year's conference looked at ways this group might serve to implement "Called to Common Mission," the Concordat which brought the Episcopal Church into full communion with the Evangelical Lutheran Church in America. ELCA representatives were present at this meeting, in addition to a number of people who either work with their Companion Synod program directly or who are responsible for encouraging world mission interest among the ELCA congregations. Both participating groups were interested in the other and several new directions in ecumenical ministry began to take shape as the conference proceeded.

### *Maryland*

A number of years ago Edward Munro was one of the founders of the Baltimore Seafarer's Center, a port ministry which assists those who serve as crewmembers on the numerous ships that dock at the Port of Baltimore from around the world. Edward has recently retired from this ministry, and as reported above, has accepted the position of Companion Diocese Network Consultant for Province III of the Episcopal

Church. A world traveler, Edward is a natural for this work, which focuses on encouraging and assisting dioceses to experience the international nature of the Anglican Communion by linking with one or more dioceses of overseas Anglican Provinces. Edward, often joined by his wife Barbara, has attended conferences and traveled in a number of countries, always finding the experiences interesting and helpful in his diaconal ministry of compassionate concern, and we wish him very well in this new endeavor! He is excited about the possibilities as he joins James Teets in this ministry.

Edward recently had the pleasure to serve at the altar at his home parish, St Philip's Annapolis, with Bishop Barbara Harris, who is assisting bishop in the Diocese of Washington, and was on hand to help the parish celebrate its 135th anniversary.

### *Chicago*

Province 5 held a retreat over the first weekend of March, hosted by the Gregorian Friars who serve at the downtown Church of the Atonement. Brothers came from as far away as Florida, Texas and Maryland to attend this Lenten event, which began at Atonement with Stations of the Cross and Benediction on Friday evening. Saturday included the Holy Eucharist and a Quiet Day, with meditations led by Atonement's interim rector, and all present served at the liturgy on Sunday morning. Edward Riley was ill and unable to attend the weekend's gatherings, so Edward Munro and Gordon John Stanley made a pastoral visit to him after the liturgy, for which he was most grateful.

### *Oconomowoc, Wisconsin*

James Teets was one of two attendees representing the Episcopal Church's Companion Diocese Network at the annual meeting of the Episcopal Partnership for Global Mission, this year taking place in late April at the Redemptorist Retreat Center outside Milwaukee. EPGM is the official coalition of 38 mission agencies, groups and dioceses in the Episcopal Church which meet to coordinate and focus missionary efforts, together with disaster relief and third world development issues. The gathering reviewed major presentations on the AIDS pandemic and on tsunami relief efforts, and visited nearby Nashotah House for Saint Mark's Day for a liturgy celebrated by the Rt Rev Steven A Miller, Bishop of Milwaukee, at which the Rt Rev William J Skilton, Bishop Suffragan of South Carolina, preached. The group attended a reception and dinner hosted by the dean, the Very Rev Dr Robert S Munday, together with the faculty and stu-



*James with colleague Molly Shaw*



*Stephen and William Francis (back, second from left and right respectively) with some familiar faces at the Lambeth meeting of the Advisory Council of the Anglican Observer to the UN*

dents of the seminary. The Episcopal Church's Standing Commission on World Mission met in tandem with EPGM at both locations, and James and his colleagues from the Office of Anglican and Global Relations also gave a presentation to that body on their current work.

### *Chattanooga*

In early April Peter Budde and Thomas Lawrence Greer visited Ron Fender in order to witness and share in Ron's ministry at the Chattanooga Community Kitchen and Saint Matthew's Shelter for Men. The first day began with an early morning Holy Eucharist at Saint Paul's, Chattanooga, and Peter spent the days with Ron and shared in his work, as Thomas Lawrence parted to attend a nursing conference. Ron relates: "Before long, [Peter] had jumped right in and was cleaning turkey carcasses in the Community Kitchen!" The visit wasn't all work, though, and Ron was a thoughtful tour guide and host. They visited Lookout Mountain and wandered around the Civil War battlefield; they also visited Ruby Falls, which is a magnificent waterfall deep inside a mountain cave. The visit ended as it began, with Holy Eucharist at Saint Paul's, where the Boys Choir from Oxford, England, sang. Ron says, "We prayed together and laughed a great deal. We shared stories and information. We walked these old streets, and simply felt the joy of being together. It is all like a home movie that flickers across my mind, and I will treasure it. And I know that on some rainy day, I will watch it again and remember what a lovely and loving time it was."

### *Texas*

William Henry Benefield led one of the programs at the Lenten Potluck Suppers at his parish Saint Paul's Grayson Street on "The Rites of Holy Week: Why we do the things we do." In his professional work, he lectured aboard Royal Caribbean's new ship, *Jewel of the Seas*, on a 10 day cruise and course on "Psychiatry for Health Care Professionals" as part of their continuing medical education hours. He also completed the required 155 hours of coursework to maintain his board certification in psychiatry.

## *Los Angeles*

In April Edward Munro traveled from Baltimore to receive requisite training to become a Site Visitor for Jubilee Ministries, a national recognition program for parishes which carry out service ministries benefitting the homeless and hungry. Edward was one of fifteen “mostly deacons or deacons-in-training” who underwent this training, which is a natural area of ministry for deacons—and Gregorians!

## *Seward, Alaska*

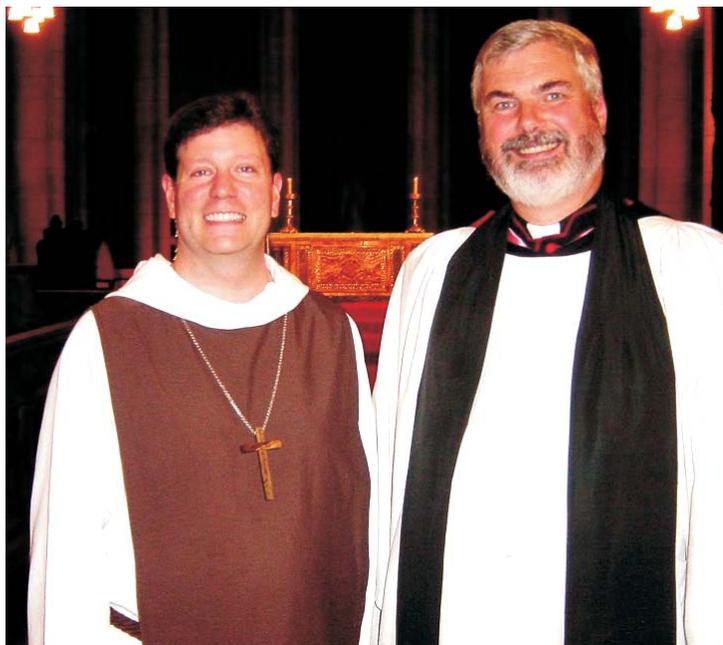
On Wednesday May 4, Bishop of Alaska Mark L MacDonald ordained Emmanuel Williamson to the priesthood at Saint Peter’s, where Emmanuel has served together with Associate the Rev Robert Thomas for a number of years. Peter Budde attended representing Karekin Madteos Yarian, Minister Provincial of Province 8, as well as the entire community; novice Nathaneal Deward Rahm of Chicago also attended. Over his years in Alaska, Emmanuel’s ministry has included preaching, hospital and home visiting of the aged and ill, and conducting retreats and quiet days for the parish—in addition to the more physical activities associated with renovating the rectory! Emmanuel recently began a new ministry as chaplain for the Providence Seward Hospital and Nursing Home.

## *Lambeth*

Last issue reported on the meeting of the Advisory Council of the Anglican Communion Observer to the United Nations, and we are happy to provide a photo from the meeting in this issue. William Francis Jones is on the staff of the Observer, and Stephen Storen is a member of the Council.

## *Brisbane*

Ciarán Anthony DellaFera was at the Anglican Cathedral in Brisbane for Palm Sunday. He slipped into one of the back pews prior to the liturgy to pray, but the verger spotted the habit, came up to him, introduced himself, and asked if the dean knew he was there. The verger then ushered him into the sacristy to meet the dean, the Very Rev John Parkes, who promptly handed him a palm branch the size of a small tree, put him into the procession, and assigned him his own stall in choir. It was a wonderfully unexpected and delightful way to experience Palm Sunday! Ciarán Anthony found the parish exceptionally friendly and enjoyed the coffee hour with the congregation. He returned later that day for choral vespers and managed to have a photo taken with the dean.



*Ciarán Anthony and Dean Parkes*



## **AS THE SPIRIT MOVES**

When I entered the community, I was told that we are not out to make cookie-cutter brothers; that each person that enters the community changes it in some way, even as they are changed. Today we have a very different community than we had ten years ago. It is different from when I entered it. It will be a different community next year.

The fact that we have the Feast of Bernard of Clairvaux today is fortunate for us as a community. Although I am sure that many of us can relate to Bernard's compulsiveness and need to overwork, I think that we also can be inspired by his role as a religious torn between two worlds. Like Bernard, many of us would like to live a life of quiet contemplation, where the rhythm of prayer and work is as consistent as the rising and setting of the sun.

Yet the need for us to leave the choir stalls is great, and we like Bernard are called out from our enclosures to the turmoil and hustle and bustle of life in the modern church and modern world. Bernard constantly had to reflect on this tension, and make adjustments to his life as a monastic. We too must do the same, on an individual basis, as a community and as a church.

For the last two years, we have concentrated on examining and exploring our vows of poverty and chastity. Our goal is not to change them, but to communally reflect and discuss how we live them out, and to determine how they are still as relevant today as they were when they were written.

**W**e receive the vows  
as a tradition handed down,  
but we live them each day.

We as a community are being proactive in our attempt to make sure that the integrity of the vows we profess are in keeping with the community we have become, not the community we were when those vows were first embraced by our Founder.

Although our history and traditions are important, I feel that we need to continue to be the "Flexible Friars" (as Bishop Paul Moore called us), and like Bernard, to be ready always to make adjustments to our life as a community, as brothers, and as Christians.

I once heard a bishop say that there was no place in the modern church for religious. We can not let this become a reality. We must continue to grow and change, for we are the hands of God; we are the Flexible Friars.

*Emmanuel Williamson*

## **PLANS AND BLESSINGS**

“Strategic Planning” is another name for Long-Range Planning. Depending on your line of work, “long-range” can mean a number of different things. A butcher will keep an ear open for the news about beef-futures, and such matters as mad cows roaming the frosty fields of Canada. If you run a bakery, and know that your oven has a useful life of a dozen years, your long-range plans will include saving to purchase new equipment around that time. And the candlestick makers will try to keep abreast not only of the buzz in the bee-business, but the trends and fashions in demand for new scents and colors and shapes.

Of course, we in the church, unlike butchers, bakers and candlestick makers, and other allied manufacturing and retail trades, are faced with a different situation. First there is the “durability factor.” Looking backward in time, we can see that we are not part of an entity that we started up, nor even one started by our immediate predecessors. Nor, on the other hand, are we looking forward only one generation ahead, to those to whom we might pass along the family business. Rather, we are part of an enterprise that has been in continuous operation for two thousand years, and which we trust will prevail until the end of time, when the King returns in glory, and all of us stewards and managers will have to render our accounts. We have not only received a precious heritage, but a great responsibility and trust. So looking down the road a few years could only be thought prudent!

Second, and perhaps more importantly, unlike a business or trade, we don't have a product to sell, but a story to tell, a word of Good News to spread and share. And we believe that the message we carry is not just a diverting story to pass the time, but important news vital to the life of the world.

So our primary task involves spreading a message, a spiritual message. Nonetheless we daily confront the fact that the means by which we spread that message, the tools we use to bear that witness, are physical and personal. The church of which we are members, and in which we serve, is not simply spiritual, but also institutional: and as the mystery of the Incarnation itself teaches us, the Word of God is spread in and through flesh and blood. A task and commission has been given to us, from the wounded hands of Jesus passed down these twenty centuries to our hands, a task and commission inspired by God's Holy Spirit, but worked out by means of flesh and blood.

**A**nd, as we will explore further today, not flesh and blood only — the human resources of clergy and lay leadership — but in bricks and mortar, in balance sheets and bank accounts and stocks and bonds. We will look down the road to see how many clergy will be serving ten years from now, when a large number of those in parish ministry at present have reached retirement age. We will examine how the next generation of lay and clergy leaders is being nurtured and educated. We will take stock of our church buildings, without which we would have no place to gather for worship and ministry, and which stand as physical reminders of the church's presence and identity on so many town squares and country hills and urban street-corners. These are the ser-

vice centers of God’s mission and our mission, the outward and visible signs that the church is here and ready to serve — and should we fail in this, the stones themselves will testify to our lack of imagination.

It is a daunting prospect at times. The financial cost of maintaining a well-trained body of clergy, of educating and equipping the lay leaders and members to do their work in the church and the world, and keeping our church buildings in good repair, all have a major impact on our future ability to serve.

**T**ake church buildings, for example. (And I am tempted to add comedian Henny Youngman's, “Please!”) Instead, let me cite a more biblical word. When Moses reached the borders of the Promised Land, he said to the people of Israel, “I am setting before you today a blessing and a curse.” (Deut 11:26). As the priest of a parish that had to spend almost half-a-million dollars to repair the roof of its historic landmark building, I can resonate with that sentiment! That historic building is a blessing, but it comes with a cost! Some of us, no doubt, have often wondered what our predecessors were thinking as they built so massively in wood and fieldstone and granite — and as Groucho Marx observed, “You can even get stucco. Boy, can you get stucco!” How many of our ancestors in the church ceremoniously burned the mortgage when the bank loan for the building was paid off, as if that was the end of the expenses involved in maintaining and caring for a building? Dare I ask further, How many life-long members of some of our churches now find themselves unable to enter the very buildings whose continued existence testifies to their financial support, because the impressive stone stairways bar their entrance? And what of the very different message Gothic architecture sends to children today? Not too long ago a child stopped me on the street outside my church and asked if it was a haunted house! Talk about culture-shock!

**H**ow many life-long members of some of our churches now find themselves unable to enter the very buildings whose continued existence testifies to their financial support...?

However, at the same time, I think God is reminding us that while there are always difficulties, yet we are called “in all things to give thanks.” (1Th 5:18) We dare not see these difficulties as a curse — for if we do, we admit defeat. I was, for example, able to turn that child's question about a haunted house into an opportunity to teach him something about the church, about how long it had stood there, and what it stood for. If we can come to see our church buildings and the issues surrounding them not as curses, but as blessings, not even simply as challenges but as opportunities; and not even only as opportunities but as tools for the worship of God, for the spread of the gospel, for the mission to a spiritually and physically hungry world, then we can begin to see not only how important is our stewardship and care of these resources, but begin to imagine new ways to adapt and adjust to the changes in the world around us.

The same can be said of our worship. There will always be the temptation to jump on the bandwagon of success that some of the non-denominational mega-churches appear to have in shaping their worship to meet the needs of a generation raised with short attention spans. The question is: will this in the end produce a lasting congregation of members or a transient audience of customers. We Episcopalians are fortunate not only to have a finger on the pulse of the modern world, and the capacity to look to the future, but a rich tradition that reaches back centuries and includes many cultures. This is a great tradition that many parishes have drawn on, recovering the deep spiritual nourishment in ancient practices of prayer and worship. They have found — ironically enough — that Generations X, Y and so on, are hungry for food that will sustain them on the journey, rather than a snack; and are seeking a direction for their lives rather than mere diversion for the moment.

In looking at our worship as at our buildings, it will be important to distinguish between tradition and its poor cousins: custom and habit. It will be important as we look at present and future needs, to challenge the proverbial claim, “We've always done it that way,” and in doing so perhaps discover that what we always thought was a hallowed tradition dates back no more than a generation. As Diana Butler Bass says in her excellent study, *The Practicing Congregation*,

In every generation of Christian history, faithful congregations have selected and reshaped tradition, developing patterns that reflect transcendent realities in ways that speak to the surrounding culture.

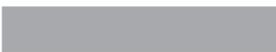
This is challenging work, but it will also be enriching and rewarding, as we dig deep into the wealth of our past as well as making best use of the possibilities of our present: like the wise householders of whom Jesus spoke, who bring out of their treasury both the old and the new. (Matt 13:52) Fully to make use of our blessings will require the twin skills of memory and hope — and imagination.

And it is the same with financial endowments, with the skills and talents of the leaders and members of the congregations — you and I — who, working together with our bishop and the staff who serve the diocese, are seeking to do what we believe is not just a task, but a mission.

Our Lord gave us an image of long-range planning in Luke's Gospel, when he asked, “Which of you, intending to build a tower, does not first sit down and estimate the cost, to see whether he has enough to complete it?” (Luke 14:28) Many of us, faced with the difficulties just of managing from day to day, are likely to appeal to another of our Lord's admonitions, “Take no thought for the morrow”! (Matt 6:34) The good news is that we are not alone in this enterprise, this mission, and the immediate matters need not overwhelm us because ultimately we are not simply butchers or bakers or candlestick makers — we are the people of God, and trust and know that God, working in us, can do infinitely more than we can ask or imagine.

So let us today ask, let us imagine. And above all, let us trust that God will supply us with the courage to face the days and months and decades ahead, confident that God's church and God's mission will not fail.

*Tobias Stanislas*



# 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  
 Edward Riley  
 Christopher Stephen Jenks  
 Ciarán Anthony DellaFera  
 Damian-Curtis Kellum

Richard John Lorino *Wed*  
 Ronald Augustine Fox  
 Maurice John Grove  
 Charles Edward LeClerc  
 Virgilio Fortuna  
 Gordon John Stanley  
 Karekin Madteos Yarian

William David Everett *Thu*  
 Thomas Bushnell  
 Thomas Mark Liotta  
 James Mahoney  
 Patrick Ignatius Dickson  
 Robert James McLaughlin

Peter Budde *Fri*  
 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  
 Enoch John Valentine  
 Ron Fender

**Postulants Prospective**  
 David Battrick, Michael Elliott,  
 David Henton & Zane Young

**The Associates and Friends of the Brotherhood**  
**Religious Communities**  
 Sacramentine & Visitandine Nuns  
 Society of the Atonement  
 Community of the Paraclete  
 Companions of St Luke~ Benedictine  
 Community of Celebration  
 Congregation of the Companions of the Holy Saviour  
 Life in the Lamb Community  
 Little Sisters of St Clare  
 Rivendell Community  
 Sisters of St Gregory  
 Third Order SSF  
 Worker Sisters & Brothers of the Holy Spirit  
 Camaldolese Benedictines  
 Society of St John the Evangelist  
 Anglican Oblates of St Benedict  
 Community of Transfiguration  
 Order of Julian of Norwich

**For healing**  
 For our brothers Luke Anthony, Charles, Damian-Curtis, Edward Riley, Karekin Madteos, Charles Edward, Patrick Ignatius, William David, James Mahoney, Aelred Bernard Ian, Mary, David, Dennis, Marie, William Henry, Johanna, Virginia, Nancy, Dean, Kathleen, Steven, Anthony Lillian-Marie, Carin Bridgit & Helen Bernice SSG, Sheila Gould a/BSG  
 John Harrold  
 Jeanne  
 Linda Ellsworth  
 Marie Allison  
 Mark Scott  
 Michael Asher  
 Marc Mary Jane  
 Jeannine  
 Lloyd  
 Linda Tom  
 Douglas  
 Jon Anthony  
 Dennis Jim  
 Robbe

Carol  
 Frank  
 Yael  
 Brenda  
 Matthew  
 Rita  
 Kenneth  
 Mary  
 Natalie  
 William  
 Donna  
 Randy & Wendy  
 Fred  
 Joan  
 Robert  
 Frank  
 Nicholas  
 Elena  
 Joyce

**Departed**  
 Charlotte Morgan, Arsene & Louise Lemarier, Norman Hall, George Koerner, Henry Fukui, J Stewart Slocum, James Gundrum  
 Barbara, Kat, Lucille, Mrs Keefer  
 Clare Fisher  
 Frances Young  
 Edna Steffel  
 Santiago Cruz  
 Richard Mitchell Trealease jr  
 Edward Brun  
 James Hoffman  
 Marie Jones  
 Basil Graham Law  
 Floy Horton  
 Jeani Lopez  
 Humberto Nuñez  
 Victor Bolle  
 James Meyer  
 Amparo Thames  
 Scott Field Bailey  
 Frank Pellegrino  
 Richard A Norris jr  
 David Soderstrom  
 Virginia Wertz  
 Jim Langston  
 Janet Michel Moline  
 Donald Shaw  
 Doreen Gross  
 Arthur West  
 Thomas Shepherd  
 John Paul Adamski  
 Jerry Marple

**Intentions**  
 Joseph Richey House  
 Fessenden Recovery Ministries  
 Dove House  
 Baltimore Int'l Seafarers' Center

St James Fordham;  
Trinity, Stoughton MA;  
St Paul's Grayson St, San  
Antonio; St John's, Brooklyn;  
St Peter's, Chicago  
Brothers Ronald Augustine,  
Karekin Madteos,  
William David,  
Thomas Bushnell,  
Thomas Mark, Emmanuel  
Aldersgate UMC Dobbs Ferry,  
St Christopher's, Kileen TX  
Episcopal Parishes of Yonkers  
Taylor  
Ismael  
Wilbert  
Kim  
Rodney  
Janice  
Lillian  
José  
Burt

George  
Manuel  
Deborah  
Marc  
Barry  
Ricky  
Ed  
Jobear  
Sally & John  
Amy & Jenny  
Joyce Steffel  
Genesis Youth Event  
Rob Brun  
Mary Jane & Russell Fuhrman  
Audrey Law  
Bill Gorby  
Ellen Jones-Carney  
St Peter's Oshawa Ontario  
Paul & Doris Bowen  
Patrick Thompson &  
William Orce  
Gary Dozier

Scott  
Thanksgiving  
Ordinations of Emmanuel and  
Thomas Mark BSG, R William  
Franklin a/BSG, Christopher B  
Pyles, Eliza Davies  
For healing: Dennis, Carol and  
Gaylord  
First vows of Cuthbert OSB  
Election of Amy S Vance as Chair  
of the Board of the Federation of  
Protestant Welfare Agencies  
The birth of James Glover Luse  
Leslie to Bodi Luse and Jay  
Leslie  
The Ministry of the Very Rev H  
Scott Kirby

## 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.*